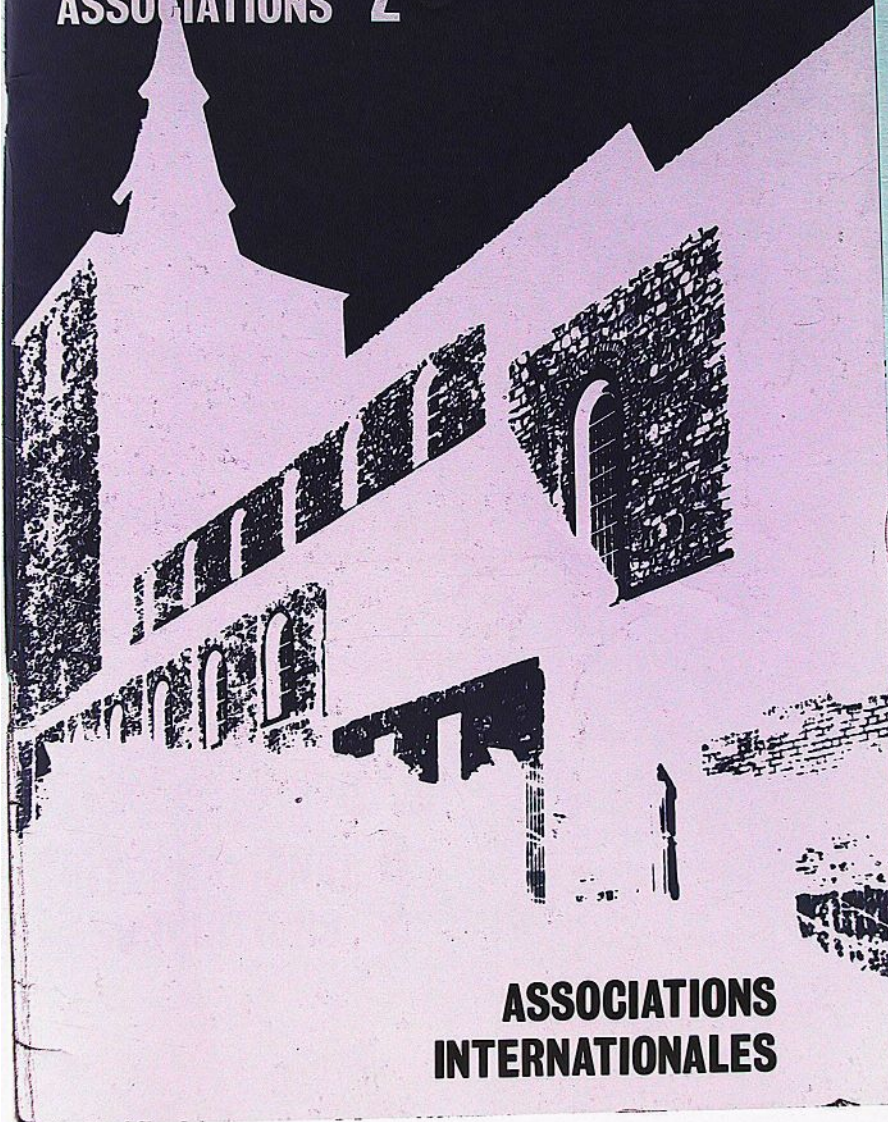


**INTERNATIONAL
ASSOCIATIONS 2**



**ASSOCIATIONS
INTERNATIONALES**

INTERNATIONAL ASSOCIATIONS

ASSOCIATIONS INTERNATIONALES

1974 - n° 2

26th year

26e année

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LES EGLISES ET LES ASSOCIATIONS INTERNATIONALES NON-GOUVERNEMENTALES
CHURCHES AND INTERNATIONAL NONGOVERNMENTAL ASSOCIATIONS

Editorial

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Congressalia

Calendrier

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LES INSTITUTIONS RELIGIEUSES DANS LE RESEAU TRANSNATIONAL DES ASSOCIATIONS

Un simple coup d'œil jeté à l'index des articles publiés par notre Revue au cours, de la seule année dernière montre l'ampleur du mouvement des associations internationales, la diversité des organisations non gouvernementales et la multiplicité croissante des problèmes humains à projection mondiale. Quelques titres pris deci-dela, péle-mêle, découvrent un immense horizon d'idées, d'aspirations, de solidarités, de besoins, d'initiatives, de services, dans des perspectives de plus en plus universelles au double sens du concept d'universalité : général et planétaire - « qui s'étend à tout ou à tous » (Robert), Tels : les perspectives d'action pour la Paix. Le mouvement universel pour un gouvernement mondial. Pour un humanisme nouveau. Le langage international et transnational. Les principes de l'action transnationale. Les limites de la souveraineté des Etats. Le statut légal des associations internationales. Le droit des organisations internationales. A la recherche d'un nouveau style de l'organisation internationale. La participation des ONG. Le Conseil de l'Europe et les ONG. La jeunesse et les ONG. Les ONG et la faim. La conférence de Stockholm sur l'environnement. La coordination des secours en cas de catastrophes. Un travail en commun au service de l'Enfance. Le tourisme instrument de coopération et de compréhension. L'hôtellerie, industrie transnationale.

Cette année notre numéro d'étrennes a été largement consacré aux problèmes

de la Paix perçus dans l'optique du Congrès mondial qui s'est tenu à Moscou l'automne dernier. On a apprécié l'hommage du Congrès aux associations internationales et sa résolution s'appuyer désormais ses œuvres sur l'ensemble des forces non gouvernementales de l'opinion et de ses cadres. Ceux qui ont connu le temps des objections de principe du système socialiste aux associations internationales d'initiative non gouvernementale ne peuvent que se réjouir d'une évolution qui lève ces objections sous la pression irrésistible des forces de l'opinion.

Cependant nous nous sommes avisé qu'un important secteur d'idées et d'œuvres de caractère essentiellement non gouvernemental restait encore dans la zone d'ombre de nos informations : les sociétés internationales religieuses de diverses croyances et confessions, qui obéissent à un idéal spirituel, à des commandements divins, par dessus les frontières et les cadres d'Etat, et sont, dès lors, naturellement portées à une action transnationale. C'est pourquoi, suivant l'itinéraire de nos études, nous avons demandé à des personnalités autorisées du monde religieux de définir, pour nos dossiers, la position actuelle des Eglises et plus généralement des institutions et des doctrines religieuses, à l'égard de l'organisation non gouvernementale. Notre requête a été exaucée par les articles qu'on lira ci-après et dont nos lecteurs apprécieront la qualité et le crédit.

Robert FENAUX.



Photo: Hargey CAPLIN. OAS

ET LES ONG

par Fr. Henri de Riedmatten, O.P.

Secrétaire du Conseil Pontifical COR UNUM.

L'exégèse de l'art. 71 de la Charte des Nations Unies soulève un grand nombre de questions. La première vient du fait que l'organisation non gouvernementale n'y est pas définie. Procéder par une description « a contrario » ne serait pas satisfaisant puisque l'unanimité est loin d'être établie sur ce qui constitue le « gouvernemental ». La confusion n'est pas prête à disparaître et ce n'est pas sans étonnement qu'on entendait récemment, à la Conférence de la Croix-Rouge Internationale de Téhéran, un Délégué demander qu'on précise un Statut d'Observateur, dans un certain cas, seulement par une référence aux Nations Unies « où tout le monde savait ce que cela voulait dire et ce que cela impliquait ?... Voire ! Quoi qu'il en soit, le fait non gouvernemental existe et est officiellement reconnu par la Charte. On cite souvent, en général pour en démontrer le caractère hypertrophié, le nombre des regroupements non gouvernementaux, soit qu'on recoure à la compilation de l'Annuaire des Organisations Internationales, soit qu'on énumère les octrois de Statut Consultatif par la famille des Nations Unies. Ces considérations critiques sur l'aspect quantitatif du fait non gouvernemental pèchent à la base par la conception - assez naturelle dans des sociétés franchement socialistes et qui s'est étrangement imposée aux Nations Unies - selon laquelle, la compétence de l'Etat étant in omnibus, de omnibus et pro omnibus, les ONG n'ont qu'un rôle complémentaire, auxiliaire, voire d'utilisation, c'est-à-dire pour servir de groupe de pression et d'information en faveur des activités et des décisions du seul monde intergouvernemental.

La doctrine sociale de l'Eglise Catholique, tout en interprétant positivement certains aspects de la « socialisation » contemporaine, affirme fortement la nécessité des corps intermédiaires et de leur diversité à tous les échelons de la société. C'est dans leur importance capitale que s'enracine l'estime qu'elle leur porte : leur raison d'être ne relève fondamentalement ni de leur ampleur, ni de leur voisinage avec le détenteur du pouvoir civil, mais du droit naturel lui-même. La défense des corps intermédiaires et du principe de subsidiarité est devenue un pilier de la doctrine sociale de l'Eglise contemporaine. C'est Pie XI qui en a fourni la doctrine classique dans l'Encyclique QUADRAGESIMO ANNO : « Il n'en reste pas moins indiscutable qu'on ne saurait ni changer, ni ébranler ce principe si grave de philosophie sociale : de même que l'on ne peut enlever aux particuliers, pour les transférer à la communauté, les attributions dont ils sont capables de s'acquitter de leur seule initiative et par leurs propres moyens, ainsi ce serait commettre une injustice, en même temps que troubler d'une manière très dommageable l'ordre social, que de retirer aux groupements d'ordre inférieur, pour les confier à une collectivité plus vaste et d'un rang plus élevé, les fonctions qu'ils sont en mesure de remplir eux-mêmes. L'objet naturel de toute intervention en matière sociale est d'aider les membres du corps social et non pas de les détruire ni de les absorber. » (1) On sait avec quelle insistance Jean XXIII a fait usage de cette doctrine dans MATER ET MAGISTRA d'abord, dans PACEM IN TERRIS ensuite.

Le principe de subsidiarité n'est donc

pas d'abord un heureux expédient pour mieux asseoir l'équilibre de la société politique et économique; c'est l'expression d'un droit profond de l'homme de modeler selon une mesure humaine les diverses communautés sociales dont il a besoin. Ce droit au regroupement, appelé communément « liberté d'association », le Concile Vatican II en a expressément proclamé la légitimité, non seulement pour la sphère civile, mais à l'intérieur même de l'Eglise, pour le clergé comme pour les laïcs. Il en a, pour ce faire, appelé au droit naturel.(2)

C'est dire que le fait non gouvernemental jouit d'un préjugé favorable, voire d'une estime profonde dans l'Eglise catholique. Elle-même compte de nombreuses organisations de type non gouvernemental, recrutées parmi le clergé et les fidèles. En fonction de leur nature et de leurs fins respectives, elle n'hésite pas à les encourager à s'insérer dans le monde non gouvernemental, reconnu officiellement aujourd'hui par la communauté internationale, ou tel qu'il existe aussi au plan d'une nation ou d'un secteur. C'est à l'une des principales de ces Organisations que Pie XII adresse en 1957 ces paroles, retenues depuis comme la charte de cette présence et de cette collaboration :

« Il existe un vaste domaine, sur lequel les esprits affranchis de préjugés et de passions peuvent se mettre d'accord et s'entraider en faveur d'un bien commun réel et valable, car la saine raison suffit à établir les bases du droit des gens, à reconnaître le caractère inviolable de la personne, de la dignité de

la famille, les prérogatives et les limites de l'autorité publique. C'est pourquoi la coopération des catholiques est souhaitable dans toutes les institutions qui respectent, en théorie et en pratique, les données de la loi naturelle... Ils trouveront dans les organismes, qui se proposent un but humanitaire universel, des âmes généreuses et des esprits supérieurs, qui sont susceptibles de s'élever au-dessus des préoccupations matérielles, de comprendre qu'une destinée collective de l'humanité suppose la valeur absolue de chacune des personnes qui la constituent et rétablissement en dehors du temps de la véritable société, dont la communauté terrestre ne peut être que le reflet et l'ébauche. » (3) Tel est l'esprit dans lequel l'Eglise catholique favorise la formation d'associations non gouvernementales, dont un certain nombre ont vocation d'œuvrer en dehors des limites de l'Eglise, dans un travail commun pour le mieux-être matériel, culturel et surtout spirituel de tous les membres de la communauté humaine. A ce dernier type d'association, il est sans cesse rappelé que leur tâche a cessé depuis bien longtemps d'être, si jamais elle l'a été, une affaire d'amateurs dont le dévouement tiendrait lieu de compétence. Des buts clairement formulés, inspirant des programmes concrets, élaborés puis exécutés par des hommes vraiment capables, même s'ils ne sont pas toujours des experts hautement spécialisés, une formation solide qui ne néglige pas l'essentiel, c'est-à-dire qui leur permet d'apporter la conviction et les lumières que donne sur le vrai développement de l'homme l'Evangile dont les chrétiens se réclament, telles sont les conditions du succès de telles organisations.

Ce qui frappe en elles, c'est leur diversité : organisations de masse, services spécialisés, associations professionnelles y sont représentés sans que d'ailleurs un plan systématique ait produit leur éclosion. Tandis que les uns sont le résultat naturel de la tendance de gens partageant la même conviction spirituelle et se trouvant aussi appartenir à la même tranche d'âge ou au même secteur professionnel, d'autres sont nées en réponse à un besoin particulièrement ressenti par une ou quelques personnes seulement au départ. Les structures de la plupart sont originales; si quelques-unes des organisations internationales catholiques recherchent volontiers l'octroi d'un Statut consultatif auprès d'une ou de plusieurs Institutions officielles, ceci est loin d'absorber le plus clair de leurs orientations et de leurs activités. Conscientes des points communs qui les rapprochent de l'ensemble ou de quelques-unes des autres ONG, elles entrent parfois dans des regroupements plus vastes. Ainsi en retour-t-on dans

les Conférences des ONG à Statut Consultatif, auprès de l'ECOSOC, de l'UNESCO etc., comme aussi dans le Conseil International des Agences Volontaires (ICVA). Souvent, certains de leurs membres figurent dans le Bureau de telles unions ou collaborent étroitement à des groupes de travail ad hoc. Ce fut tout récemment le cas lors de l'élaboration par un Groupe d'ONG d'un Mémoire à l'intention de la Conférence Internationale de la Croix-Rouge, à propos des projets de Protocole rédigés en vue de la Conférence Diplomatique de 1974.

On en vient ainsi à une question souvent agitée aujourd'hui et que se posent même certains dirigeants d'Organisations catholiques spécialisées. Est-il légitime pour elles de se singulariser par la référence à une appartenance confessionnelle indiquées sans leur épithète « catholique » ? Cette question vient d'être posée une fois de plus par le Cardinal Secrétaire d'Etat dans sa toute récente lettre à la Conférence des OIC au printemps dernier : « Un souci légitime d'ouverture au pluralisme confessionnel ou la recherche d'une insertion plus profonde dans la société profane ne suggèraient-ils pas une plus grande discrétion de ces Organisations dans leur référence à l'Eglise catholique et à son institution hiérarchique ? Ne serait-il pas préférable, se demande-t-on encore, que, dans le monde sécularisé qui est le nôtre, les organisations d'Eglise renoncent à leur identité catholique en laissant à la responsabilité personnelle de leurs membres le soin de témoigner leur foi à la manière du levain dans la pâte ? » (4) Cette problématique fut au cœur d'un débat provoqué à l'OMS il y a plus de vingt ans par la requête du statut consultatif de la part d'une organisation professionnelle catholique. Il se termine, au cours de la Vie Assemblée Mondiale de la Santé, en 1953, par la reconnaissance du pluralisme des organisations reconnues, permettant à certaines d'entre elles de se référer à une appartenance confessionnelle qui les distingue.

La première raison qui fonde pour les catholiques cette option pluraliste est que, présents au monde, ils veulent l'être en tout ce qu'ils sont et donc en chrétiens, ce qui les amène naturellement à exercer leur droit et à satisfaire leur désir de s'affirmer comme tels dans divers regroupements. La seconde raison a été relevée par le Concile. Certes, un message a sa répercussion propre s'il est présenté par un seul individu. Mais dans le monde contemporain, la présence et la participation au dialogue, la coopération comportant un apport propre à une œuvre commune, passent par des initiatives collectives. Ceci se justifie d'autant plus quand il s'agit de domaines où la contribution d'une morale et d'une sociologie éprouvées, la richesse d'une expérience séculaire

dans la promotion humaine et culturelle, la longue pratique des œuvres de miséricorde demandent que le témoignage chrétien se manifeste avec le plus de chances possibles au bénéfice de toute l'humanité.

Enfin, la réponse du Cardinal Villot le fait remarquer : le témoignage catholique est de par son essence témoignage de la collectivité ecclésiale : il ne saurait jamais rester purement individuel. Cece vaut d'une façon particulière pour les grands dialogues collectifs qui commandent aujourd'hui une bonne part du destin de l'humanité.

(1) AAS. 23. (1931). p. 203.
(2) Nous nous proposons, en même temps que nous publions cet article, de faire paraître

les résultats d'une recherche plus fouillée sur "le fait non gouvernemental dans l'Eglise", ou nous avons exposé en détail la

genèse et la signification de cette affirmation à Vatican II.

(3) A.A.S. 49. (1957). p. 299.
(4) Lettre du 23 mai 1973, L'Osservatore Romano, éd. française, du 8 juin 1973.

The world council of c

Founded in Amsterdam in 1948, the World Council of Churches this year celebrated its 25th anniversary. The growth of the Council in this period has been remarkable. Some 148 churches, mainly Protestant, European or North American, pledged « to stay together » at the first Assembly. Today, the fellowship of the Council comprises 267 Protestant, Anglican and Orthodox churches coming from every major tradition and every major culture. The Council is now truly a world council and the most representative world Christian body. It is estimated that some 400 million Christians around the world are members of the churches belonging to the WCC. Yet the anniversary celebrations avoided triumphalism. The World Council, which has chosen as its symbol a ship, is only too conscious of how rough the waves are and indeed how fragile is the ship itself. Tensions in the world which divide rich and poor, black and white, young and old, men and women, are equally present within the churches which have been divided among themselves for centuries. The paradox of the Church resting on the one foundation - Jesus Christ - yet still divided, and the world made up of one humanity and yet fragmented, is ever present.

As defined by its constitution, the World Council of Churches « is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory, of the one God, Father, Son and Holy Spirit ». What that means in practice is not a super-church but a means by which each member church, whatever its understanding of its own fellowship and that of others, whatever its form of authority and organisation, can officially commit itself to the search for an expression of common faith and obedience through theological study, conferences, worship, development programmes, disaster responses and so on.

The Council exists to serve the churches, to enable them to serve God, one another and those in need. It is the most visible expression of the ecumenical movement which seeks to promote the unity of the church and the unity of mankind. The movement is about people and their striving for

community. Be it an attempt to restate the Christian faith in contemporary terms, an agricultural project in India, at people's organisation in the barrios of Manila, a suburban church house group reflecting on its mission, the ecumenical movement ' lives in each place.

Once every seven years the fellowship of the Council is revealed most dramatically at the Assembly. The next one, which will bring together some 3,000 Christians from all continents and confessions will be held in Jakarta, Indonesia, in 1975 under the theme « Jesus Christ Frees and Unites ». This is where the broad policy guidelines and the priorities for the WCC's work are set. All the member churches have their say in how the Council should work. But the movement lives daily in each place and through the growing network of national and regional councils of churches.

Origins

The history of the modern ecumenical movement begins in the nineteenth century. There had been many unsuccessful attempts, before this to try to heal some of the breaches in Christendom. But towards the end of the last century, missionaries, young men and women, Sunday School workers and university students began to work together across denominational lines in the name of their common Lord. Three separate streams fed into the formation of the WCC : the International Missionary Conference, which resulted from an important conference on missionary work held in Edinburgh in 1910; the Life and Work Movement which met in Stockholm in 1925 and provided an opportunity for church leaders to explore Christian responsibility for peace and justice; and the Faith and Order Movement which met in Lausanne in 1927 to begin work on the questions of doctrine and authority which underlie the divisions of the churches. By the middle 'thirties it was already possible to speak of a World Council of Churches in process of formation. The second world war put an abrupt stop to any further work at that time. But links were maintained from Geneva throughout the war. Friendships remained firm, especially with the Confessing Church, which stood in opposition to Hitler in Germany. Within

three years of the end of the war, the World Council was born in Amsterdam. The first preoccupations of the Council were a sign of its lasting concerns. Europe had been torn apart by war, so the Council began an immediate aid programme to refugees. Thousands were cared for and resettled. Damaged churches on both sides of Europe were rebuilt. At the same time, the Council began to probe deeply into the barriers that separated the churches. The twofold desire for the unity of the church and the unity of mankind was demonstrated visibly and urgently. That same concern is expressed today, just as visibly and a good deal more controversially, in the justice-oriented action programmes supported by the Council and the unflagging search for a deeper fellowship between the churches.

The developments over the years have been marked by the assemblies. At the first Assembly in Amsterdam the delegates declared their intention « to stay together ». In Evanston in 1954 they resolved « to dedicate ourselves to God anew, that He may enable us to grow together ». In 1961 in New Delhi they said : « Let us find out the things which we can do together now in each place ». Seven years later in Uppsala they added : « The same Spirit who is bringing us together in the Church makes us more aware of the needs "of the world" ».

Those concerns and programmes are spelt out in three programme areas: Faith and Witness, Justice and Service, and Education and Renewal.

Faith and Witness

The first of the programme units addresses itself to questions concerning the faith of Christians and how it is to be transmitted to others in the world today. What is the good news of the Gospel for today ? How can it be made known to men everywhere ? What does all this mean for the life of the Church ?

Four sub-units work on these questions. The sub-unit on Faith and Order works with a commission of 150 members, including those drawn from non-member churches such as the Roman Catholic Church (but with which incidentally there is a good and close working relationship). They take further

churches by Stephen Whittle

the historic task of exploring the questions that divide the churches, working principally through study groups of theologians in different parts of the world, who submit their findings to the commission. Among the subjects that have been studied recently have been the authority of the Bible, the nature of the ordained ministry and the relations between the unity of the Church and the unity of mankind. Substantial agreements have been reached on Baptism and on other issues. A new development in the coming years will be studies on the faith Christians hold in common rather than the issues which divide them. A new study has begun on how Christians confess Christ today. The secretariat also keeps in close touch with all the negotiations for unity going on between different churches around the world. The Commission on World Mission and Evangelism assists the churches to see the priorities in Christian mission on the six continents - how churches and Christians can speak convincingly about Christ to their fellowmen. This is not understood as propaganda or proselytism but rather as expressing Christian concern through programmes of urban and industrial mission among the poor and the powerless, training ministers, providing education for writers and communicators and encouraging - the churches to provide comprehensive health care programmes.

-The life of human society has always absorbed the churches. In the department on Church and Society, the WCC focuses its concern on current issues such as the effect of rapid social change, the use of violence and the challenge of non-violence in the struggle for social justice. A major study, just nearing its end, is the future of man in an age of science-based technology, which is looking at the problems and possibilities raised by technology, the environment and so on... Christianity is not the only religion offering spiritual sustenance to mankind, in the sub-unit on Dialogue with People of Living Faiths and Ideologies the World Council carries on conversations with the other major religions of the world. Reflection and study on common problems and challenges stimulates a deeper examination of the experience of others for Christian faith, mission and worship.

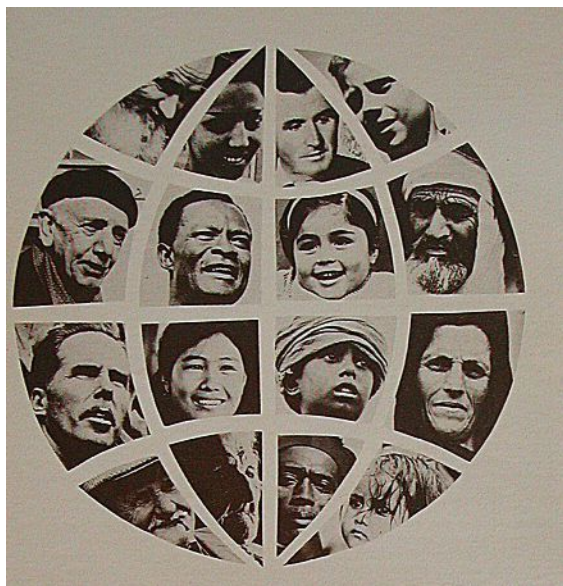
Justice and Service

Probably the most widely known and also the most controversial of the WCC programme units is that on Justice and Service. It is here that the WCC carries out its work on racism, development and international affairs, as well as the traditional work of assistance and emergency relief. These are the programmes that capture the public and occasionally outrage those people who think the Church has no place in the struggle against injustice. The general secretary of the WCC, Dr. Philip Potter, has said most forcefully that there can be no World Council without justice and service because it is precisely in the engagement with the world that the centralizes of the Christian faith are tested. The question that lies at the root of the unit's work is : « How can Christians help to build a world community in which all men can live in justice and peace ? -

Working together through the Commission on Inter-Church Aid, Refugee and World Service, the churches reach out to those in need throughout the world. Each year some \$50 million are channelled through the commission for projects of social welfare and development in more than 80 countries in response to the priorities indicated by the local churches. Included in the flow of resources are help for scholarships, medical care, assistance to churches in minority situations and the victims of disasters. More than 250,000 refugees have been resettled over the years and programmes continue among the Palestinians and the « new » refugees of Africa and Latin America.

The Churches' Commission on International Affairs makes a Christian witness on behalf of peace with justice and freedom. At international conferences, within the United Nations and together with other non-governmental organisations it advances judgements and proposals based on the best of Christian thinking concerning such issues as disarmament, European security, patterns of economic domination and human rights. A major consultation is to be held next year on the Human Rights question which increasingly concerns the churches. The Uppsala Assembly with its strong emphasis on the needs and the divi-

sions of the world pointed at the development challenge as a matter of real urgency and priority. A new sub-unit, the Commission on the Churches' Participation in Development was created to think through the churches' response and to stimulate appropriate programmes. The Commission has stressed the role of social justice through self-reliance which makes economic growth meaningful. In its programming, which is based solidly on development education and political action, the Commission has emphasized its support for people's movements, in different parts of the world, struggling to achieve liberation from the cycle of poverty and oppression and promote development which benefits all and which represents their aspirations. An Ecumenical Development Fund has so far channelled some \$6 million from the money made available by the churches in response to the WCC appeal for 2 % of the regular church budgets for development. Perhaps the most criticised programme of all has been the Programme to Combat Racism which was set up in 1969, following the push of the Assembly and widespread consultation with the churches and the oppressed. It has taken the line that enough has been said by the churches about the evils of racism : the time has come to act and to show concrete solidarity with those oppressed because of their race. This has meant a two-fold approach. First, grants have been made from a Special Fund, totalling more \$ 600,000, to about 40 groups of the racially oppressed in different parts of the world. A heavy concentration has been with liberation movements in southern Africa as the programme identified white racism as one of the most dangerous forms of racism at the present time. But money has also gone to eskimos, Indians, aborigines, maoris and other minority groups. The second element of the programme has been education work with the churches. After considered reflection, the Programme, through the Central Committee of the Council, the governing body between assemblies, has also called " on the churches to pressure companies in which they hold shares to withdraw their investments from South Africa. The Council has itself sold all holdings in firms which it has identified as operating in South Africa.



Education and Renewal

The third programme unit concerns itself with how some of the challenges and insights offered by the work of the other two programme units can be channelled to the churches. How can the insights of the churches be made available to those who have not had the benefit of education or who not have power within society? What is the Spirit saying to the churches through the new and unconventional movements of our time?

The ecumenical movement is a movement of education: for centuries the churches have been making education available. Now that education is recognised as a responsibility for the whole society, how can the church stimulate and support experiments to make education available to all in terms which do not dominate or oppress. The Office of Education seeks to enable the sharing of such experiments and encourage the reshaping of the churches' education programmes. The ecumenical movement is a movement of renewal: the Church must always be seeking new styles of life which express their worship and obe-

dience - styles which take into account contemporary insights and needs. The renewal working group maintain contacts with many different action groups and experiments in all parts of the world so that the churches may learn from one another's experience. There are many crucial contributions to be made by young people, by women and the laity - groups which have frequently been ignored by the churches in their structures and their decision-making. Together with the programme units there are the usual central services, a library, the general secretariat and also a communication department which tries to link the churches one with another, as well as keeping them informed of the Council's life and work. The Council has a permanent staff of some 300 people in Geneva, of whom 120 are programme secretaries.

The future

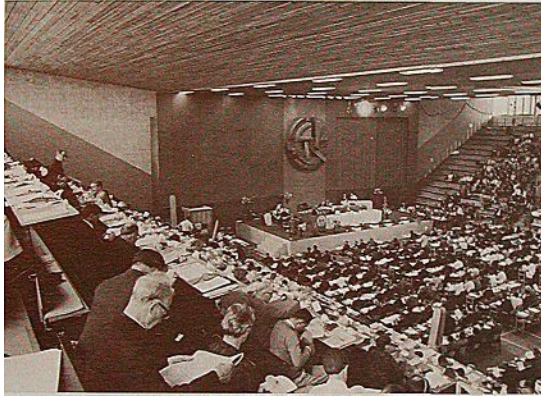
Having come so far the Council is aware of the enormous amount that remains to be done. A casual glance at any newspaper reveals just how far we are from a lasting human community, while the churches are still nowhere

near one united Church. In the coming years, the Council will be striving to consolidate its existing programmes, to promote even more strongly its solidarity with the poor, the powerless and the oppressed which it believes to be at the heart of the Gospel, and to encourage the churches to commit themselves even more fundamentally to the ecumenical goal of unity.

A key element in all this will be the participation of the next assembly in 1975. This will be a crucial test of the churches' involvement in the Council they have created and hopefully will give new impetus to its work to promote oneness. Hopefully too it will provide a small vision of a human community which takes seriously the gifts brought from different cultures and traditions and which blends them together in a unity achieved in diversity with its own life style of authenticity. Just as the Council is a microcosm of the present problems and divisions of men it could yet become a microcosm of their possibility to live together in a community marked by justice, peace and spiritual fulfilment. By then, of course, the Council will have worked itself out of a job...

Photos WCC

The Pope addresses the World Council of Churches

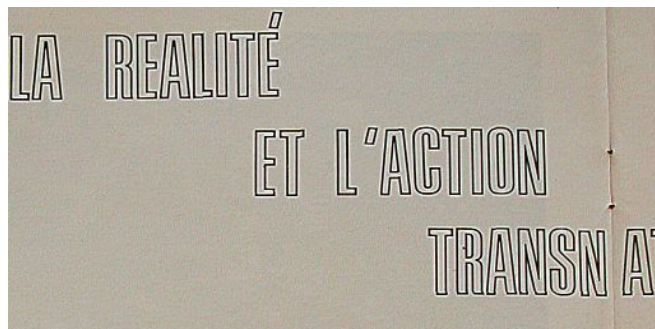


4th Assembly of the WCC - Uppsala, Sweden

Meeting of the policy-making Central Committee of the World Council of Churches.

Dès ses origines, le Protestantisme a été un mouvement transnational : la Réforme de Luther et de Calvin a très rapidement franchi les barrières nationales, malgré la difficulté des communications. On est frappé de voir avec quelle rapidité les écrits et libelles de Luther furent traduits et répandus en France, dès les années 1519-1520(1). De Genève, Calvin entretenait une correspondance avec toutes les têtes pensantes et parfois les têtes couronnées de l'Europe. Ses émissaires franchissaient les frontières et quel que fût son attachement à la patrie française dont il était exilé, il portait le souci de la rénovation de toute la chrétienté. Même la lointaine Amérique n'échappait pas à ses préoccupations. Par la convocation de nombreux colloques, dont le plus mémorable fut celui de Marbourg (1529) qui, il est vrai, se solda par un échec partiel, indûment surestimé, la Réforme réussit à entretenir un réseau de communications internationales extrêmement dense. Ce ne furent pas seulement les réformateurs de premier plan qui animèrent ce réseau : des hommes comme Bucer à Strasbourg furent des voyageurs et des diplomates infatigables. Tout ce mouvement avait pour objet non seulement de préserver à travers l'Europe l'unité de la Réforme, mais de restaurer l'unité de la chrétienté occidentale et par là même de contribuer à la paix. Mais historiquement la Réforme fut aussi contemporaine de l'éveil des nations modernes et du durcissement des frontières. Dès qu'elle entra dans sa période de stabilisation, elle dut se couler dans le moule des Etats nationaux dont le protestantisme restera prisonnier plus longtemps que le catholicisme. Le principe *cujus principis, ejus religio* qui prévalut devait amener la construction d'Etats catholiques et d'Etats protestants et renforcer ainsi la segmentation de l'Europe. En outre, l'abandon au prince de la direction temporelle et administrative des Eglises, dans les régions luthériennes surtout et naturellement en Angleterre, devait avoir pour conséquence de lier les Eglises à cet « évêque extérieur » qu'était le souverain. L'absence d'une autorité supranationale dans le protestantisme ne pouvait que renforcer cette « nationalisation » des Eglises protestantes qui épousèrent les frontières nationales, si petites que fussent ces nations. Mais on peut remarquer que même là où existait depuis plusieurs siècles une autorité mondiale — le souverain pontife — la pression du nationalisme fut si forte que l'unité de l'Eglise catholique fut elle-même gravement menacée (gallicanisme, jésuitisme, etc.) et que la victoire difficile de l'ultramontanisme au XIXe siècle fut éprouvée par beaucoup comme une sorte d'injustice, alors qu'elle

(1) Nous renvoyons au bel ouvrage de W.G. Moore, *La Réforme allemande et la littérature française*. Recherches sur la notoriété de Luther en France, Strasbourg, 1930.



était aussi l'affirmation du caractère supranational de l'Eglise romaine. Cette étroite solidarité entre les na-

par Roger Mehl

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tions et leurs gouvernements d'une part et les Eglises protestantes d'autre part a longtemps bloqué non seulement les relations internationales entre les Eglises issues de la Réforme, mais encore l'expansion missionnaire de celles-ci. Cette expansion, du fait même du contrôle auquel les Eglises étaient soumises dans le cadre national, ne commença que tardivement, à la fin du XVIIIe siècle, mais elle prit au XIXe siècle l'allure d'une explosion. Les sociétés de Mission se multiplièrent et bientôt l'Afrique, l'Asie et l'Océanie furent quadrillées par les missions protestantes. Mais les difficultés n'avaient pas complètement disparu et le lien entre les Eglises et la politique des Etats n'était pas complètement distendu. Les Eglises des différentes nations européennes travaillèrent généralement (il y eut de notables exceptions) dans les régions où les gouvernements de leurs pays s'étaient déjà établis comme colonisateurs ou protecteurs. Il arriva parfois que ces mêmes gouvernements interdissent l'accès du territoire colonial aux missions de leur pays et naturellement aux missions de pays étrangers. La Société des Missions évangéliques de Paris, fondée en 1822, voulut envoyer après 1830 des missionnaires en Algérie. Mais le gouvernement français qui pratiquait une politique pro-arabe le lui interdit. Il n'empêche que c'est la mission qui, mettant en relation, loin de la métropole, des œuvres missionnaires de provenance nationale diverse, contribua très fortement à rendre aux Eglises la conscience de l'universalité et



de la supranationalité de leur tâche. De plus en plus il devint clair que le champ de l'Eglise, c'était le monde et les barrières nationales apparurent plus relatives. La meilleure preuve qu'on puisse apporter est le fait que la première grande initiative œcuménique partit des missions. Pour la première fois dans l'histoire se réunit à Edimbourg en 1910 une conférence mondiale des missions protestantes, conférence qui fit date, car elle marqua le début de l'ère œcuménique. La conférence ne se sépara pas sans avoir affirmé sa volonté de maintenir les contacts, de rechercher l'unité et de se donner un organisme de liaison (qui ne put voir le jour qu'en 1921, ce fut le Conseil International des Missions). Dès ses origines, l'œcuménisme apparut ainsi non seulement

comme une recherche de l'unité des Eglises, mais comme l'affirmation d'une volonté transnationale des Eglises. Les événements allaient mettre cette volonté à une dure épreuve : la première guerre mondiale éclata au moment même où les délégués d'un grand nombre d'Eglises, réunis à Constance, jetaient les bases d'une Alliance internationale pour l'amitié par le moyen des Eglises, laquelle sous l'active im-

Il n'en fallut pas moins de sept ans après l'armistice pour que pût être convoquée à Stockholm en 1925 la première grande conférence œcuménique (avec la participation des Eglises orthodoxes), organisée par le mouvement *Life and Work* et qui jeta les bases d'une action commune des Eglises pour la justice sociale, pour la paix, pour l'affermissement de cette communauté supranationale, alors



pulsion de son président, l'archevêque luthérien d'Upsal, Nathan Soederblom, devait au cours de la guerre prendre des risques considérables pour amener les nations belligérantes à une paix négociée. L'échec de ces tentatives n'en révéla pas moins le fait que les Eglises commençaient à se sentir responsables de la paix du monde et n'acceptaient plus de se laisser diviser par les conflits entre les nations.

Il faut bien reconnaître cependant que la guerre de 1914-1918 dressa non seulement les nations les unes contre les autres, mais aussi les Eglises mobilisées par les camps opposés. Au lendemain de l'armistice du 11 novembre 1918, les fossés qui séparaient les Eglises étaient profonds. Toutefois l'entrée en guerre des Etats-Unis avait eu pour conséquence une collaboration toute nouvelle des Eglises américaines et des vieilles Eglises des pays alliés d'Europe. Celles d'Amérique participèrent très activement à la reconstruction des Eglises protestantes dévastées en Europe. Le puissant mouvement de l'Alliance Universelle des Unions chrétiennes de jeunes Gens, né en Europe (Paris 1855), mais dont le centre de gravité se trouvait aux Etats-Unis, se fit connaître par son activité humanitaire dans les armées, dans les hôpitaux militaires, dans les camps de prisonniers, attestant ainsi l'existence réelle d'une fraternité chrétienne dans le monde.

portée par l'espoir qu'était la Société des Nations. La conférence de Stockholm fut une sorte de fête où les Eglises séparées, ignorantes les unes des autres, se découvraient et avaient le sentiment de se retrouver. Elles partageaient un souci commun de justice et de paix qui leur était inspiré par la foi au Royaume de Dieu, lequel transcende toutes les barrières ethniques, nationales et culturelles. La vérité exige cependant de dire qu'il y eut aussi quelques fausses notes, écho du récent conflit mondial. La délégation allemande, un peu isolée, manifesta une sorte d'agressivité et dénonçait déjà l'injustice du « Diktat » de Versailles. Malgré les promesses d'œcuménisme qu'elle recelait la conférence de Stockholm ne pouvait pas prétendre avoir rompu tous les cloisonnements. Celle d'Oxford, organisée également par *Life and Work* en 1937, eut le courage de dénoncer la renaissance du nationalisme, l'Etat-nation, l'Etat totalitaire et raciste. Mais la communauté mondiale des Eglises n'était pas présente intégralement : la délégation allemande n'avait pu obtenir ses visas, la délégation espagnole s'était échappée à grand-peine de Madrid assiégée par les troupes de Franco. On sentait venir la catastrophe qui allait à nouveau diviser le monde et produire un affrontement gigantesque des nations.

La guerre de 1839-45 eut-elle pour les Eglises protestantes les mêmes conséquences que la première guerre, les

divisa-t-elle aussi profondément ? Un changement très net est perceptible et il s'explique par le fait de la création du Conseil œcuménique des Eglises. La création de cette institution avait été décidée en 1938, la fondation officielle ne put avoir lieu qu'en 1948. Mais dès 1939 un Conseil œcuménique en formation fut installé à Genève et il eut tout de suite à faire face à des tâches multiples, nées de la guerre : aide matérielle et spirituelle aux prisonniers de guerre, aide aux personnes persécutées, prise en charge des missions « orphelines », c'est-à-dire coupées du fait des circonstances de leurs Eglises-mères. Toutes ces tâches attestaient la permanence de la solidarité entre les Eglises. Mais surtout le quartier général du Conseil à Genève permit de maintenir le contact entre les Eglises dont les pays se trouvaient dans des camps opposés. Dirigeants ecclésiastiques d'Angleterre, de France, d'Allemagne, des Etats-Unis se retrouvaient clandestinement à Genève et préparaient l'avenir. Aussi dès la fin des hostilités, la communauté des Eglises protestantes, anglicane et orthodoxe put-elle se reconstituer rapidement. Dès août 1945, les responsables du Conseil œcuménique rencontraient à Stuttgart les dirigeants des Eglises allemandes qui leur remirent le texte de la fameuse déclaration de culpabilité par laquelle ces Eglises reconnaissaient leur part de responsabilité dans la montée du nazisme. Les Eglises allemandes se trouvèrent ainsi réintégrées dans la communauté œcuménique. Dans les années qui suivirent on vit se constituer entre les Eglises allemandes et les Eglises de France, entre les Eglises allemandes et celles des Pays-Bas, entre les Eglises allemandes et celles d'Angleterre des « conseils fraternels ». Institutions provisoires, dont l'activité s'étendit seulement sur quelques années, mais qui permirent de dissiper des malentendus, de régler le contentieux né de la guerre et surtout d'orienter ces Eglises vers des tâches de reconstruction commune et de réconciliation. Pareilles entreprises eussent été impensables après la première guerre mondiale. C'est-à-dire combien l'atmosphère créée par le mouvement œcuménique avait transformé les relations entre les Eglises. Ce n'est pas que celles-ci puissent ignorer souverainement les tensions politiques et sociales. Mais elles ont commencé à acquérir une vision supranationale de leur vocation. On le vit bien à Amsterdam, en 1948, lors de l'assemblée constitutive du Conseil œcuménique des Eglises. On était alors au début de la guerre froide entre l'est et l'ouest. A propos du thème de l'assemblée « Désordre de l'homme et dessein de Dieu » il y eut de vigoureux affrontements entre des hommes tels que John Foster Dulles et le doyen J. Hromádka, de Prague. Les Eglises ne peuvent constituer une fraternité

universelle en négligeant ou en relativisant les problèmes sociaux et politiques qui ont un si grand impact sur la destinée de l'homme et où des questions théologiques et anthropologiques se trouvent engagées. Mais les Eglises ont apporté la preuve qu'elles pouvaient s'attaquer ensemble à de telles questions, tout en ratifiant le pacte, qui fut précisément celui d'Amsterdam, de « demeurer ensemble ». Le Conseil œcuménique est donc devenu pour les Eglises protestantes le lieu où, avec d'autres Eglises, elles s'efforcent de dépasser leurs particularités nationales, ethniques ou raciales pour vivre sur le plan de l'universel. Cette originalité de l'institution œcuménique s'est encore accentuée, à mesure que des Eglises, restées tout d'abord à l'écart, rallièrent le Conseil œcuménique: en 1961 la quasi totalité des Eglises orthodoxes et protestantes situées au delà du rideau de fer ont été admises au Conseil. Devenues indépendantes, les Eglises de la mission en Afrique, en Asie, en Océanie, en Amérique latine ont également été admises comme membres du Conseil. Pour bien marquer qu'il n'y avait plus aucune distinction entre les Eglises missionnaires d'Occident et les jeunes Eglises, fruit de la mission, le Conseil international des Missions a fusionné avec le C.O.E. en 1961. Nous ne pouvons pas décrire ici les activités par lesquelles le C.O.E.E. s'ef-

force d'unir en une communauté vraiment universelle les différentes Eglises et de les aider à assumer leur tâche au profit de l'ensemble de la communauté humaine. Nous ne pouvons que renvoyer à l'article de Stephen Whittle. Disons seulement que toutes ces activités visent à édifier une Eglise solidaire au service d'une humanité solidaire. Qu'il s'agisse de problème du développement ou de celui des travailleurs migrants, de la qualité de vie et de la protection de l'équilibre écologique, de la lutte contre le racisme diviseur ou de la défense des droits de l'homme et de la liberté religieuse, le C.O.E.E. a toujours en vue le service que dans leurs efforts communs les Eglises peuvent et doivent rendre à l'humanité divisée et souffrante. Même lorsqu'il aborde des questions proprement théologiques, comme l'unité de l'Eglise du Christ, il ne perd pas le souci de l'unité de l'humanité, ainsi qu'en témoigne un rapport récent de la commission *Foi et Constitution* du C.O.E.E. Le quart de siècle d'expérience œcuménique qui vient de s'écouler a appris aux Eglises que c'est en travaillant pour les autres et non en se repliant sur elles-mêmes qu'elles ont le plus de chance de réaliser leur propre unité. Elles redécouvrent ainsi la vérité que l'Evangile de Jean a si bien mis en lumière : c'est au monde et pas seulement aux Eglises que va l'amour de Dieu.

L'un des fruits du mouvement œcuménique a été le développement d'un nombre considérable de conseils régionaux qui regroupent des Eglises appartenant à une aire géographique déterminée ayant des problèmes spécifiques. Parmi, ces conseils citons: la Conférence d'Eglises européennes (K&K), le conseil des Eglises de toute l'Afrique, le Conseil des Eglises du sud-est asiatique la conférence des Eglises antillaises. Ces conseils ont pour vertu d'obliger les Eglises à une collaboration permanente et de prendre en charge les problèmes qui apparaissent dans une région précise du globe. Se sont aussi multipliés au cours des trois dernières décennies les échanges de pays à pays. Visites de délégations, jumelages, parrainages, circulation des étudiants, échange de pasteurs finissent par tisser un réseau de relations très dense. Aucun synode ne se tient sans que les Eglises des pays limitrophes n'y soient invitées et il ne s'agit pas là de pratiques de simple courtoisie, mais d'une véritable collaboration. Beaucoup d'Eglises ont mis en place un département ou une commission des relations extérieures afin de coordonner et de planifier cette activité qui atteste que les frontières nationales séparent de moins en moins les Eglises. Ce fait est encore attesté par la création ou la réanimation d'alliances confessionnelles mondiales, telles que la



Fédération luthérienne mondiale, la Fédération baptiste internationale etc. Toutes ces organisations qui promeuvent la recherche théologique aussi bien que l'entraide ont pour objectif de faire sentir aux Eglises qu'elles appartiennent vraiment à une communauté mondiale. Sensibles au danger que représenterait un cloisonnement confessionnel mondial, ces diverses organisations ont pris depuis une dizaine d'années, en partie sous l'impulsion du Conseil œcuménique, l'habitude de tenir des rencontres communes de leurs organes exécutifs. Les relations sont particulièrement étroites entre la Fédération luthérienne mondiale et l'Alliance réformée mondiale qui sont parvenues, au moins en Europe, à établir un consensus doctrinal luthéro-réformé, dit Concorde de Leuenberg. La ratification de cette concorde par les Eglises est en cours. Ainsi se trouvera surmonté un désaccord qui depuis le XVI^e siècle n'avait cessé de peser sur le protestantisme et avait contribué à son endettement. Il est évident qu'un remembrement interne du Protestantisme mettra seul à celui-ci d'assumer pleinement ses responsabilités internationales. Même si dans ce rapprochement les diverses Eglises sont mues essentiellement par un souci de fidélité à l'Evangile et de témoignage commun rendu à ce même Evangile, les conséquences, au plan des activités des Eglises dans le monde, ne doivent pas être sous-estimées.

Au moment de l'éclatement de la première guerre mondiale les Eglises ont commencé à prendre conscience de leur responsabilité dans la sauvegarde de la paix et cette conscience est devenue de plus en plus aiguë au cours du dernier demi-siècle. C'est elle qui a donné au Conseil œcuménique le style qui est le sien à l'heure actuelle. Mais progressivement les Eglises devaient aussi s'apercevoir que l'édification de la paix est liée à rétablissement de la justice sociale, à la révision critique des systèmes économiques, à l'élimination des diverses formes de racisme, à la redistribution du pouvoir à l'intérieur des nations et entre les nations. C'est bien là le programme du Conseil œcuménique et on peut dire que les Eglises protestantes l'ont en général bien soutenu. Un double mouvement s'est accompli : les recommandations du Conseil ont été étudiées et popularisées par les Eglises qui ont mis à la disposition du Conseil les sommes nécessaires. Mais elles ont aussi commencé une action allant dans le même sens. On pourrait multiplier les exemples. L'opération « Brot für die Welt » organisée par le protestantisme allemand est l'un de ceux qui ont eu l'impact le plus marqué. En France, l'aide aux réfugiés politiques et aux migrants portugais, à tous les Portugais qui ont fui leurs pays pour ne pas participer aux horreurs de la guerre coloniale que le

Portugal mène en Angola et au Mozambique, a été confiée par les Eglises à la Cimade : il s'agit d'une aide matérielle, culturelle, religieuse et souvent aussi juridique. Si nous citons ces deux faits parmi tant d'autres, c'est qu'ils attestent que le protestantisme, aiguillonné par l'aventure œcuménique où il est engagé, comprend de mieux en mieux que sa responsabilité dépasse le cadre national, qu'être chrétien c'est avoir la charge de tous ceux qui souffrent, qui sont exploités, opprimés ou persécutés à cause de leur lutte pour la justice. Mais il faut également signaler des interventions des Eglises protestantes, parfois associées à l'Eglise catholique, qui ont contribué à rendre moins précaire la paix mondiale. Tout le monde s'accorde pour penser que l'*Ostpolitik* pratiquée par la République fédérale allemande (même lorsqu'on en discute telle ou telle modalité) a accru l'espoir d'une détente en Europe, favorisé les progrès d'une recherche de la sécurité européenne et affermi la coexistence pacifique entre les deux blocs. Or cette *Ostpolitik* a soulevé des son origine bien des passions. Le peuple allemand n'y était pas prêt et on le comprend aisément. Elle comportait pour lui des sacrifices réels, en particulier la reconnaissance de la ligne Oder-Neisse comme frontière orientale de l'Allemagne. Il fallait donc que le peuple allemand se convertit à cette idée. A cet égard, avant même que l'*Ostpolitik* fût formulée, l'Eglise évangélique en Allemagne (EKD) a joué un rôle déterminant. Elle a eu le courage de publier en 1965 un mémorandum sur les relations du peuple allemand avec ses voisins orientaux. Ce texte met très sérieusement en doute la légitimité des revendications allemandes sur les territoires situés à l'est de la ligne Oder-Neisse. Sans doute le conseil de l'EKD tient-il à rappeler que les déportations massives de population ne sont jamais justifiées et que le droit de la Pologne sur les territoires anciennement allemands n'est pas encore fondé juridiquement. Mais il se refuse à tirer de ce dernier fait la conclusion que le retour au *statu quo ante* serait justifié. Il affirme que le règlement des questions territoriales doit être le résultat d'une négociation entre les Etats. Mais surtout il invite le peuple allemand à se souvenir de ses crimes envers la Pologne et à reconnaître que les Polonais doivent pouvoir disposer de l'espace dont ils ont besoin pour leur développement. Très discuté lors de sa parution, ce document marque très certainement un tournant dans la vie politique allemande, il a amorcé cette évolution des esprits qui devait permettre cinq ans plus tard au chancelier Brandt de s'engager dans la voie indiquée par le mémorandum. En rappelant aux actuelles générations ce que celles-ci aimeraient oublier, l'Eglise évangé-

que a joué son rôle de conscience de la nation.

Le deuxième exemple que nous aimerions évoquer n'a pas eu une portée politique aussi immédiate et l'on ne sait pas à l'heure actuelle s'il aura des conséquences pratiques. Il s'agit du mémorandum rédigé et publié en commun par le Conseil de l'épiscopat français et le Conseil de la Fédération protestante de France sur les ventes d'armes pratiquées par la France dans des régions du monde où la paix est menacée ou dans des pays pratiquant la ségrégation raciale (Afrique du Sud) (2). Ce document, qui lui aussi a suscité de vives polémiques, témoigne d'une connaissance réelle des problèmes, d'un réalisme nuancé par l'audace. Il atteste que les Eglises ont cessé de se résigner à la course aux armements, au développement et à la prolifération des armes nucléaires. Les incompréhensions qui se sont manifestées à la suite de sa publication, en particulier chez certains hommes politiques et chefs militaires, prouvent qu'une partie de l'opinion continue à vouloir enfermer les Eglises dans le ghetto d'un spirituel désincarné et n'a pas reconnu le caractère total du message évangélique. Nous saisissons ici les limites actuelles de l'action des Eglises en faveur d'une communauté supranationale : elles ne sont pas suivies par une bonne partie de l'opinion qui voudrait les confiner et dans le rôle de « distributrices » du salut et de protectrices de la seule vie intérieure. C'est-à-dire combien il y a encore à faire pour que dans notre Occident réputé chrétien les Eglises, en dehors de toute prétention cléricale, puissent aussi assumer leurs responsabilités dans la sauvegarde de l'humanité créée par Dieu.

Bien d'autres documents du même type pourraient être cités. Mais il convient de rappeler que dans les Eglises de la Réforme aucun d'eux n'a le caractère d'une encyclique. Us n'ont pour les consciences aucune valeur de contrainte ; ils sont soumis à la libre discussion. Ils ont pour but de former et d'informer l'opinion, beaucoup plus que de diriger. Il convient d'autant plus de souligner ce trait, spécifiquement protestant, que les contresens à leur propos ne sont pas rares. On l'a bien vu en 1971 lorsque le Conseil de la Fédération protestante a publié une brochure « Eglise et Pouvoirs » (3) qui avait été élaborée à la demande du Conseil par un groupe restreint et qui avait pour but de faire réfléchir sur ce que doivent être à l'heure actuelle les rapports que les Eglises entretiennent avec les pouvoirs politiques économiques et culturels. Bien qu'il fût clairement précisé qu'il s'agissait d'un document d'étude, la grande presse mondiale l'a souvent présenté comme une sorte

(2) Paris Editions du Centurion, 1972.

(3) Paris. Fédération protestante de France. 47 rue de Clichy.

d'encyclique ou une prise de position analogue à celles des partis politiques. Aussitôt traduit en plusieurs langues étrangères, ce qui atteste bien le caractère supranational de l'Eglise, ce document, dont le contenu parfois inutilement agressif et partial, est bien contestable, a néanmoins contribué à une prise de conscience des responsabilités politiques et sociales des Eglises nées de la Réforme. Ce dernier texte n'a cependant qu'une valeur limitée parce qu'il s'écarte trop de ce qui semble bien être la norme éthique des interventions des Eglises protestantes. Elles professent que le message évangélique n'est pas lié à un certain type de culture, à une organisation sociale ou économique particulière, qu'il doit être possible, bien que souvent très difficile, d'être chrétien dans des régimes très différents. Les Eglises protestantes en République démocratique allemande, en Tchécoslovaquie, en Hongrie connaissent certainement de très graves et dangereuses restrictions de leur liberté. Mais leur survie et même leur caractère conquérant atteste que la prédication de l'Evangile avec toutes ses conséquences critiques n'est pas liée d'une façon absolue aux seuls régimes réputés libéraux. Pour bien marquer cette indépendance par rapport aux régimes politiques et sociaux et à leurs idéologies, le protestantisme évite dans son action politique et internationale de se montrer solidaire soit d'une idéologie, soit d'un parti. Ses interventions ont un caractère ponctuel : il intervient toutes les fois qu'il estime que la paix, la justice, la liberté ou la dignité de l'homme se trouvent gravement menacés et que l'avenir de la communauté humaine se trouve bloqué (4). Si le protestantisme a accepté de se laisser enrôler

(4) C'est ce caractère d'intervention ponctuelle trop polarisé pour certaines idéologies.

par le Conseil œcuménique dans une action en faveur du développement des pays sous-développés, c'est parce qu'il a pris conscience du fossé qui ne cesse de se creuser entre peuples riches et peuples pauvres, les uns devenant toujours plus riches et les autres toujours plus pauvres et qu'il a compris qu'il y avait là une situation intolérable. Il mesure la complexité des problèmes et ne prétend pas apporter des solutions techniquement élaborées, mais il lui suffit de donner l'alarme et de s'engager lui-même dans une action significative. Sociologue belge E. Dupréel remarquait avec lucidité que la fonction sociologique des Eglises est de se porter au secours des valeurs menacées; si l'on veut bien ajouter que ce ne sont pas seulement les valeurs qui intéressent les Eglises, mais d'abord les hommes, dont elles connaissent le prix qu'ils ont aux yeux de Dieu, on aura une formule qui définit bien la façon dont le protestantisme comprend sa mission dans le monde des nations. En résumé deux traits nous semblent caractériser le protestantisme contemporain : d'une part une recherche de l'unité par delà les frontières nationales et confessionnelles, d'autre part une volonté de contribuer dans la mesure de ses moyens à l'édification d'une communauté transnationale dans la justice sociale. Deux dimensions, mais une visée unique. L'unité de l'Eglise est destinée à rendre le témoignage du protestantisme et de la chrétienté crédible : le seul Seigneur et Sauveur ne saurait être proclamé dans la division. L'édification d'une communauté humaine veut exprimer le service que l'Eglise doit rendre au monde. Mais témoignage et service ne sauraient aller l'un sans l'autre. Le dire et le faire de l'Eglise ne sauraient être séparés. La prédication du salut n'est sérieuse que si elle s'accompagne d'une action contre l'injustice et la misère. Le théologien protestant Dietrich Bonhoeffer, assassiné sur

l'ordre d'Hitler soutenait non sans raison que la *réconciliation* dont l'Eglise a été gratifiée par Dieu doit se traduire dans une *cicatrisation* des plaies du monde. En d'autres termes l'objet de l'espérance de l'Eglise est aussi le ressort de sa praxis. Evidemment cette tâche le protestantisme sait qu'il ne la réalisera pas seul. C'est pourquoi, il a salué avec tant de satisfaction la naissance du mouvement œcuménique et, du moins en ce qui concerne les grandes Eglises de la Réforme, il a soutenu les efforts du Conseil œcuménique pour nouer un dialogue et amorcer une coopération avec l'Eglise catholique, voire avec les religions non chrétiennes. Nous ne sommes qu'au début d'une évolution qui sera longue et difficile, d'autant plus qu'elle ne se déroule pas sans crises internes. Il n'est pas simple de se consacrer en même temps à la manifestation de l'unité spirituelle des Eglises et à la recherche de la justice et de la paix sur le plan politique et économique. Entre les deux démarches, l'équilibre se rompt aisément.

A l'heure actuelle les tensions sont parfois vives entre ceux qui ont tendance à un repli sur le spirituel et ceux qui ont tendance à majorer démesurément l'importance du politique. La littérature théologique actuelle est souvent le reflet de ces tensions et il n'est guère de débat dans les synodes des Eglises protestantes qui ne fasse affleurer ce conflit. Une dissociation se produit entre salut et libération. Le protestantisme ne jouera vraiment son rôle que s'il s'avère capable de surmonter avec l'aide de la communauté œcuménique cette fausse alternative. Réalité transnationale qui ne renie pas la diversité de ses colorations nationales, le protestantisme est appelé à résoudre ses tensions internes pour pousser plus avant l'action transnationale qui fait partie de sa vocation œcuménique.

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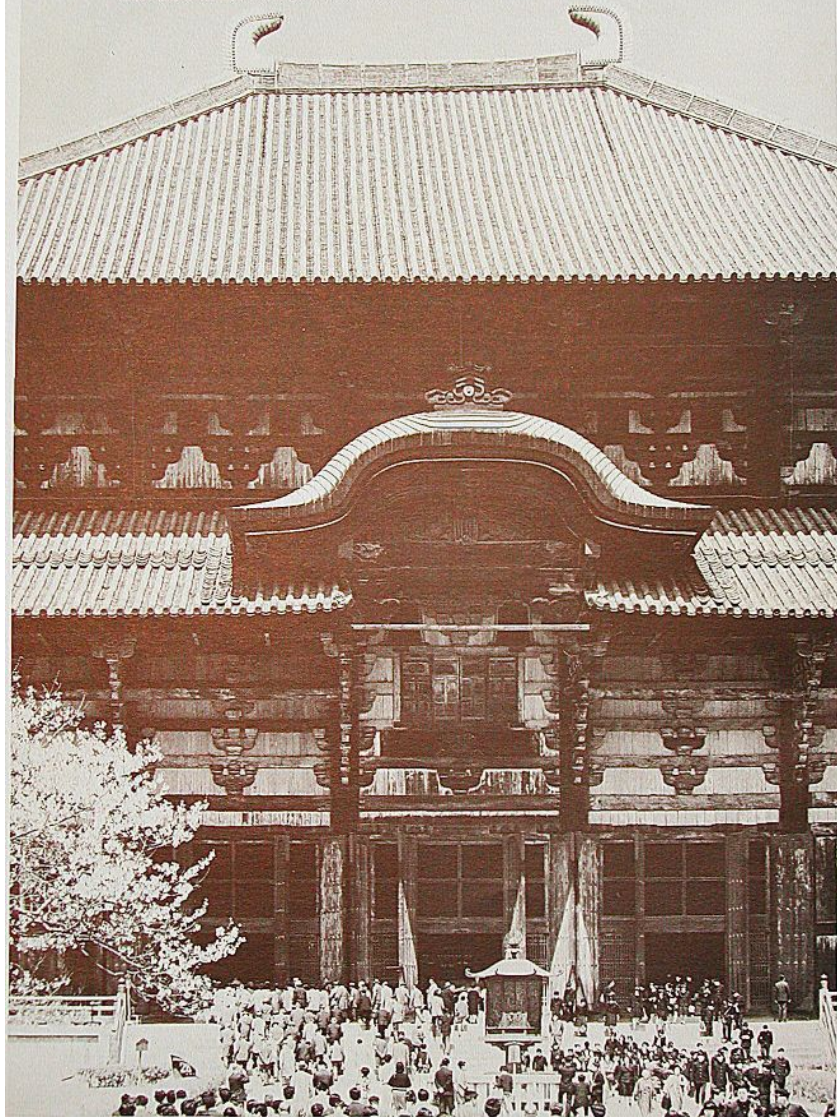
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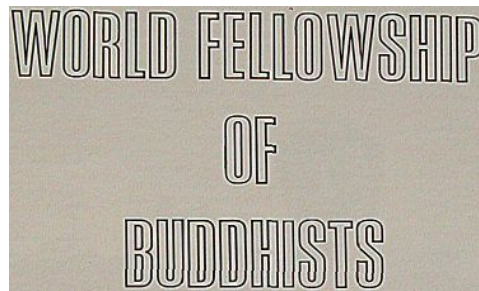
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The Daibutsuden (Hall of Great Buddha) of the Todaiji Temple in Nara is the largest wooden structure in the world, measuring about 160 feet in height, 187 feet in length and 166 feet in width and enshrines the largest bronze Buddha statue ever cast. The temple was founded in 745.



AN INTRODUCTION TO THE



History

The World Fellowship of Buddhists (WFB) was founded on 6th June 1950 in Colombo, Sri Lanka where representatives from 27 countries in Asia, Europe and North America (including Hawaii) met for this purpose. Nearly every school of Buddhism in the Mahayana, Theravada and Vajrayana traditions was represented by members of the Sangha as well as laity. This was probably the first time in the history of Buddhism that such a gathering was held. No Buddhist sect, school or organisation was unwilling to attend the meeting. Thus founded, the WFB represents the common interests of Buddhists throughout the world numbering many millions.

The WFB is essentially a world federation of existing national and local Buddhist organisations called Regional Centres, which represent an appreciable number of Buddhists in a geographical area without any political, national, racial, communal, sectarian or other significance or implication. Although lay oriented, the WFB includes Sangha membership. In 23 years, The World Fellowship of Buddhists has expanded to 60 Regional Centres in 33 countries. "

From 1950 to 1958 The WFB Headquarters was located first in Colombo and Dr. G.P. Malalasekera was elected first President; then moved to Rangoon in 1959 when Hon'ble U. Chan Htoon became as successor to be second President till October 1963. According to the previous resolution the term of the WFB Headquarters in Burma would terminate in 1961. But the 6th General Conference held in Cambodia in 1961 took up this matter for consideration and unanimously agreed for the extension of the term of the WFB headquar-

ters' office in one member country from 2 to 4 years. U. Chan Htoon accordingly continued his office up to the middle of 1963, when the political crisis occurred in Burma and he was unable to function as the WFB President. Faced with the threatening collapse of the WFB, several Regional Centres requested the Buddhist Association of Thailand under Royal Patronage to urgently arrange for the transfer of the WFB Headquarters from Burma to Thailand and also to organize the 7th General Conference in order to prolong the life of this international organization. Due to the concerted efforts of Buddhists from the majority of WFB Regional Centres and the Government of Thailand, the WFB Headquarters was then transferred to Bangkok as suggested and H.S.H. Princess Poon Pismai Diskul received nomination as Acting President until 1964 when she was unanimously elected as the third President of WFB by the 7th General Conference held at Sarnath, India from 29th November to 4th December 1964. Regarding the term of the WFB Headquarters in Thailand, the 9th General Conference held in Malaysia in 1969 took up this problem once again for consideration and it was unanimously agreed that WFB Headquarters be permanently established in Bangkok, Thailand, for the following reasons :

1. The Head of the Kingdom is a Buddhist;
 2. The Government recognizes Buddhism as the national religion;
 3. About 90 percent of Thailand's population are Buddhists.
- When the WFB President, H.S.H. Princess Poon Pismai Diskul, returned to Bangkok and reported the matter to the Thai Government, the Cabinet unanimously approved the WFB's resolution for its Headquarters to be permanently located in Thailand. Apart from granting a piece of land to be the site of the

WFB Headquarters, the Government also granted a sum of US\$ 158,750.- for the construction cost of the Headquarters' building. The construction work was started in September 1972 and completed in August 1973. His Highness Kromamun Bidyalabh, Representative of His Majesty the King officially presided over the opening ceremony of the WFB Headquarters' new building on 18th August 1973. The building is to be office of the WFB Headquarters and Secretariat as long as this international organization still functions in Thailand. Its present address is as follows :

- Headquarters of The World Fellowship of Buddhists
33 Sukhumvit Road, (between Soi 1 and 3)
Bangkok 11, Thailand. (Tel. 511188, 511189, 511190)

Structure of WFB

Structure of The World Fellowship of Buddhists consists of the General Council constituted by a representative from each Regional Centre; Executive Council, members of which are WFB President, Hony. Secretary General, Hony. Treasurer and four other representatives of WFB Regional Centres elected by General Council and Office-Bearers consisting of a President, twelve Vice-Presidents and Chairmen of six committees. The General Council will elect the President, Vice-Presidents and Chairmen of various committees but the Hony. Secretary-General as well as Hony. Treasurer will be appointed by the President.

The present WFB President is H.S.H. Princess Poon Pismai Diskul and Hony. Secretary-General as well as Hony. Treasurer are Mr. Aiem Sankhavasi and Miss Amphai Yaengsom respectively.



Buddhist shrine in Japan

Principal aims

In very general terms, it may be said that the World Fellowship of Buddhists aims to enable Buddhists everywhere to know each other better and thereby to represent common Buddhist interests to the rest of the world. Essentially the WFB strives to promote a universal fellowship among all Buddhists. The particular aims and objects of the WFB are slated in Article 3. of the Constitution as follows :

a. To promote among the members strict observance and practice of the teachings of the Buddha. (Therefore this WFB task concerns the doctrine and must be undertaken without favouring a particular school of Buddhist thought or discriminating against any ethnic-cultural variation of Buddhist practice. To so favour or discriminate would defeat the following WFB aim.)
b. To secure unity, solidarity, and brotherhood among Buddhists. (Essentially there is already a degree of

ecumenicalism in Buddhism, as far as its fundamental doctrine is concerned. The WFB task here is something like a liaison office or a forum of free expression and exchange of ideas. It must be wary against overstepping itself into the practice of imposing its own idea on others. To do so would create a misunderstanding and thus defeat its own purpose.)

c. To propagate the sublime doctrine of the Buddha. (Customarily the instruction of the Buddha Dhamma/Dharma is the responsibility of the Sangha for both itself and the laity. Therefore this WFB task concerns Dhammaduta work and must be undertaken without usurping or impairing the teaching role of the Sangha. To so usurp or impair would hinder the following WFB aim.)

d. To organise and carry on activities in the field of social, educational, cultural and other humanitarian services, (ordinarily Buddhist social, educational, cultural and humanitarian activities are conducted by various Sangha and lay

leaders and supported by patrons and certain governments. Therefore this WFB task concerns organisational work and must be undertaken without interfering with the welfare projects and programs of the other organisations in the world. To so interfere would deter the following WFB aim.)

e. To work for securing peace and harmony amongst men and happiness for all beings, and to collaborate with other organisations working for the same ends. (Doctrinally Buddhist relations with others are guided by the Four Brahma-Viharas and similar principles. Therefore this WFB task concerns the widening role of Buddhism in the present world and must be undertaken without becoming involved in national political issues or international conflicts, which should be handled directly by the people and governments concerned or the United Nations. To become so involved would prevent the fulfilment of the first mentioned WFB aim.)

General conferences.

Since its inception in 1950, The World Fellowship of Buddhists has held ten General Conferences in order to study Buddhist conditions throughout the world, receive activity reports from its Regional Centres, and thereby review and plan its organisational work. These meetings, conducted in English, have been convened periodically in various places and hosted by the WFB Regional Centre and Buddhist organizations in the country concerned. They are listed as follows :

First of Inaugural General Conference in Colombo, Ceylon; 25 May to 6 June 1950.

Second General Conference in Tokyo, Japan; 25 to 30 September 1952

Third General Conference in Rangoon, Burma; 3 to 17 December 1954.

Fourth General Conference in Kathmandu, Nepal; 15 to 21 November 1956.

Fifth General Conference in Bangkok, Thailand; 24 to 30 November 1958.

Sixth General Conference in Phnom Penh, Cambodia; 12 to 20 November 1961.

Seventh General Conference in Saranath, India; 20 November to 6 December 1964.

Eighth General Conference in Chiangmai, Thailand; 6 to 12 November 1966.

Ninth General Conference in Kuala Lumpur and Penang, Malaysia 13 to 21 April 1969.

Tenth General Conference in Colombo, Sri Lanka; 22 to 27 May 1972. The Governments of the above mentioned countries, namely Ceylon, Burma, Nepal, Thailand, Cambodia, India and Malaysia, have generously given financial as well as moral support, and royalty and government leaders have graciously patronized and participated in these General Conferences. The official reports of the Conferences are issued by the WFB Headquarters in co-operation with the Conference Organising Committee in the countries concerned.

The customary form and conduct of the WFB General Conferences consists of prepared addresses, the reading and discussion of Regional centre reports, meetings of the Executive Council, General Council, and six Standing Committees (for Finance, Publications, Publicity, Education, Culture, and Art; Dhammaduta (Propagation) Activities; Humanitarian Services, unity and Solidarity of the WFB; Youth Affairs, as well as the preparation and adoption of various resolutions for advancing the WFB movement.

Activities.

There is yet no published history of its activities during the past 22 years. The sources of information, however, are considerable : the official reports as

well as the press and individual accounts of the nine General Conferences, the minutes of various Committee and Council meetings, the reports on the administration of WFB affairs by the Hony. Secretary General, the reports of Buddhist activities and conditions by the Regional Centres, news items about the WFB in the W.F.B. Review and its predecessors as well as other periodicals, and so forth.

But what has significantly happened and been notably achieved in WFB affairs ? Replies to this query may vary according to the criteria used, but some consideration should be given to the above listed five Aims and Objects of The World Fellowship of Buddhists. To what extent have they been fulfilled or continue to be realised ? With regard to the first stated aim, the General Conferences, the Presidential messages, and the W.F.B. Review editorials and articles have endeavoured « to promote among the members strict observance and practice of the teaching of the Buddha ». Who can say that these exhortations have not been helpful and influential among various Buddhists in the world ? In so doing, the WFB has neither favoured any school of Buddhist thought nor censured any ethnic-cultural variation of Buddhist practice.

With regard to the second stated aim, the General Conferences and the Office-Bearers have been particularly successful in striving « To secure unity solidarity, and brotherhood amongst Buddhists. » Members, but not as representatives, of many diverse races cultures, and nations customarily participate in W.F.B. affairs. For instance, when the Executive Council meets (usually about every six months) the 7 members come from Ceylon, Japan, Malaysia, Thailand, and the United States; the 12 Vice-Presidents live in Burma, Ceylon, West Germany, Japan, South Korea, Malaysia, Mongolia, Sikkim, Singapore, Thailand, the United States, and the Soviet Union. Furthermore the Sangha members of the Mahayana and Vajrayana traditions jointly perform ceremonies at the inaugural and closing sessions of WFB General Conferences. Everyone attending such meetings is regarded fundamentally as a Buddhist and not as a Chinese Mahayanist or Lao Theravadin or Ladkahi Vajrayanist. Moreover, women as well as men help as Office-Bearers; for example Her Serene Highness Princess Poon Pismai Diskul of Thailand is the President, Miss Pitt Chin Hui of Singapore is a Vice-President, Miss Amphai Yaengesorn of Thailand is the Hony. Treasurer, and there are women chairmen and members of Standing Committees. With regard to the third stated aim the WFB publications (particularly the W.F.B. Review and the WFB Book Series) have been undertaken « to propagate the sublime doctrine of the Buddha ». The Headquarters lacking

sufficient funds for the establishment of Dhammaduta centres which were originally envisaged by the WFB founders, sponsors the ordination of foreign Bhikkhus in Thailand and facilitates contacts between members of the Sangha in various countries. The lecture tours by the present President and the two past Presidents (G.P. Malalasekera of Ceylon and U Chan Htoon of Burma) to many countries in the world have also immeasurably served the third WFB aim.

With regard to the fourth stated aim, efforts have often been made but few programs have been effected « to organise and carry on activities in the field of social, educational, cultural and other humanitarian services ». The lack of funds by the Headquarters and insufficient planning at the General Conferences appear to be the principal reasons in this case.

However, it should be noted that in social welfare and humanitarian affairs, The World Fellowship of Buddhists does undertake various measures within the limits of its available resources. For example, the Headquarters collected and despatched relief assistance to the riot victims in Malaysia in 1969 and to the cyclone victims in East Pakistan in 1970, as well as war victims in South Vietnam. The numerous Regional Centres customarily conduct or support Buddhist kindergarten and schools, orphanages and homes for the elderly, and other public welfare programs as individual enterprises. In educational matters, the Headquarters sponsored an International Seminar on Higher Education in Buddhism in Bangkok during 6-10 May 1968 which brought together for the first time Buddhist educators and scholars, both Sangha and laity, from Ceylon, Hong Kong, Japan, South Korea, Laos, Malaysia, Taiwan, Thailand, and South Vietnam. The Meeting enabled a needed but long overdue exchange of ideas, sharing of problems and administrative experience, and discussion of plans for the future development of Buddhist higher education in Asia.

And lastly with regard to the fifth stated aim, it may be simply said that the Office-Bearers do what they can « to work for securing peace and harmony amongst men and happiness for all beings and to collaborate with other organisations working for the same ends ». Thus UNESCO has recognised The World Fellowship of Buddhists as an international non-governmental organisation with the status of category B (Information and Consultative Relations). The WFB therefore endeavours to cooperate to the best of its ability with the various activities and projects of the United Nations agencies, including the Freedom From Hunger Campaign of FAO.

One further comment should be made concerning the General Conferences of The World Fellowship of Buddhists,

They should be viewed and measured not only in terms of WFB organisational activity and development but also in relation to the status of Buddhism in the particular country in which they are held. In this respect, each General Conference has been of great importance in national as well as international Buddhist movements.

The first General Conference (Colombo 1950) encouraged Buddhist interests in the newly independent nation of Ceylon and launched her role in modern world Buddhism. The second General Conference (Tokyo, 1952) revived the status of Buddhism in Japan after World War II and facilitated her foreign Buddhist contacts. The Third General Conference (Rangoon, 1954) complemented the sixth Great Buddhist Council in Burma and promoted her place in world Buddhism.

The Fourth General Conference (Kathmandu, 1956) revived Nepalese memories of unique Buddhist traditions and opened Nepal more widely - to modern Buddhist influences. The Fifth General Conference (Bangkok, 1958) encouraged the participation of Thailand in world Buddhism and led eventually to her present leadership in the WFB. The sixth General Conference (Phnom-Penh, 1961) was the largest international meeting ever held in Cambodia and aided her contacts with other Buddhists in Asia. The Seventh General Conference (Sarnath, 1964) encouraged Buddhists in India and renewed memories of her historic position in world Buddhism. The Eight General Conference (Chieng Mai, 1966) publicised the importance of cultural areas other than national capitals in the traditional as well as contemporary Buddhist way of life. The Ninth General Conference (Kuala Lumpur and Penang, 1969) was the largest known Buddhist gathering in an Islamic state and laid a precedent for future Buddhist-Muslim understanding. And the Tenth General Conference (Colombo, 1972) was the homecoming of The World Fellowship of Buddhists which after a series of enlightening adventures returned to the embrace of the land that gave its birth. It was the matter of delight for all Buddhists that in the city of its birth 22 years ago the WFB in turn gave birth to The World Fellowship of Buddhist Youth which is now attached to the mother Organisation and will take responsibilities in the Buddhist youth affairs of all WFB Regional Centres.

On the whole, it may be said that the WFB has been doing whatever is possible, within its limited means of finance, staff and cooperation from its Regional Centres. After all, viewed from the deteriorating situation due to the moral near-collapse in the troubled world, the outcome of its efforts may be said to be fairly, if not remarkably, positive and constructive.

Future tasks.

If such are the principal aims, General Conferences, and past achievements of The World Fellowship of Buddhists, what are its necessary and envisaged tasks for the future? Various proposals 'could be offered here, and sometimes are suggested at WFB General Conferences, but many of them would require additional staff, substantial funds and other resources which are not readily available. It will therefore be more feasible and prudent to mention only four measures or projects now being planned or under consideration by the Headquarters. They may be summarised as follow:

- A. Reports by WFB Regional Centres. In order to review and plan its organisational work, the Headquarters, Executive Council, General Council, Standing Committees, and General Conferences of The World Fellowship of Buddhists must all depend considerably upon periodic reports by the WFB Regional Centres (which now total 60 in '34 countries). These reports are submitted periodically at the General Conferences which are held every two or three years. Their review of WFB local and national activities provides data for the determination of Buddhist conditions throughout the world supplies information not readily available in other publications or sources.
- B. A World Buddhist Directory. In response to many requests for information about Buddhist groups throughout the world, the Headquarters of the World Fellowship of Buddhists is planning to compile and publish in English a World Directory of Buddhist Institutions and Organisations. It will list and briefly describe local, national, regional and international Sangha and lay Buddhist centres and groups engaged

in cultural, educational, propagational, social welfare, and other activities.

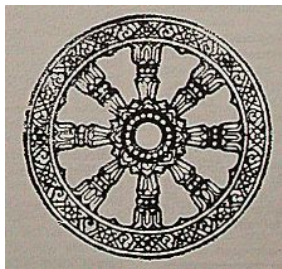
C. Conference on World Buddhist Culture

The main purpose of the Conference is to explore the possibilities of a forum on various aspects of Buddhist culture existing in all parts of the world. The outline of the Conference will be as follows:

- Definition of culture in general.
- Definition and scope of Buddhist culture.
- Some aspects of Buddhist culture in Theravada Buddhist countries.
- Some aspects of Buddhist culture in Mahayana Buddhist countries.
- Buddhist culture in Western countries.
- Projection of Buddhist culture heritage.
- Development and propagation of Buddhist culture.
- Unity and diversity in Buddhist culture contributing to the promotion of international cultural exchange and international friendship and goodwill.

D. Co-operation with United Nations Agencies.

In pursuing its fifth stated aim, The World Fellowship of Buddhists has sought to co-operate especially with the United Nations. Now that UNESCO has accepted our request to recognize the WFB as a representative and competent international non-governmental organization to maintain consultative status with this UN specialised agency in all activities intended to promote world peace, the WFB should take necessary steps to seek similar consultative and associate status with all other appropriate specialized agencies such as FAO, UNICEF, WHO etc., in creating economic, social, educational, spiritual and health conditions favourable for promoting durable peace. D



Above, symbol of the World Fellowship of Buddhists.





Photo: INBEL

NETWORK CAPABILITIES OF TRANSNATIONAL RELIGIOUS ASSOCIATIONS

By Elise Boulding

University of Colorado

Futurists are all network conscious, and realize the importance for humankind's future of the fullest possible development of existing and new transnational networks that enable people to work together on common goals with shared resources over vast distances, unimpeded by nation state barriers.

Most previous studies of systems capabilities of transnational networks have focused on the secular networks which provide human services of various kinds in the health, education and welfare fields, or networks with peace-keeping functions at the intergovernmental and UN level, or economic development and multi-national business corporation networks. Since transnational associations enable people to work together on common goals with shared resources over vast distances unimpeded by national barriers, there may be some special values in studying the associations that have a unique commitment to removing barriers on behalf of humankind as a whole.

Transnational religious networks have been largely ignored, perhaps because they are seen as vestigial institutions from a former era, of little importance as we move towards the twenty-first century. In strict communication channel terms, these are probably the most far-reaching networks available in our society, since they touch all the world's villages as well as the major centers of population. No other transnational networks have the - grass-roots capacity » that religious networks have. The fact that the networks have chiefly been used for secondary maintenance-type activities should not blind us to the fact that some vital parts of the human knowledge stock lie hidden in these networks, and have undreamed ' of potentials.

This paper describes a project to map the geographic extent and carrying capacity for ethical, educational and socio-economic development activity of institutionalized ethical associations listed in the 1972-73 Yearbook of International Organizations(1). In addition

to making available information on a set of communication channels not now systematically known to planners and a variety of groups oriented to global welfare, it is hoped that this study will contribute to the conceptualization and operationalization of a new type of indicator of world welfare not covered by previous economic, health, education and welfare measures. We are currently mapping the geographic extent of each of the 232 associations under study. Eventually this will mean for each association, a listing of every individual site in every country where activity is carried on. A crude measure based on information concerning each organization has been devised based on a composite score derived from the number of countries in which an organization has sections, and the number of separate aims and activities listed in the Yearbook. A more refined measure based on information concerning the number of paid and volunteer personnel available at each site, budget, type of facility, type of equipment. Later there will also be a mapping of belief and activity clusters that accompany institutional capacity. The major world faiths which are the repositories (though not necessarily the transmitters) of the type of knowledge our technological civilization is weakest in, are listed in Table 1 with an indication of the percentage of the world's population represented in each religion. These are rough approximations, since reporting of religious affiliations and/or identification is done very unsystematically and is subject to great bias depending on the institutional and political interests of reporting entities. Table 1 also indicates how many separate transnational networks are available to each religious faith. It will be easily seen that Christianity and Judaism lead the field, and that most eastern religions have no transnational networks as defined by the compilers of the Yearbook of International Organizations (2). A group of worshipping assemblies of people of the same faith in different countries do not per se constitute a network. In order to be defined as a transnational

(1) Yearbook of International Organizations, 1972-73 (Brussels : Union of International Associations, 1972), p. 555.

(2) Ibid.

network they must have a supporting institutional structure that carries out activities beyond the act of worship itself, have national structures in at least three countries, and an international headquarters with democratically elected officers, defined purposes, and activities which are carried out on behalf of constituent members. The capability to support transnational networks is obviously in part a function of urbanization and industrialization. Third World countries have only recently begun to participate in transnational networks, and most international headquarters will be found in Euro-North America. But this is changing, and it can be predicted that religious networks based in Asia and Africa, representing religious faiths in this part of the world, will be developing rapidly in the next ten years. Buddhists have been very much plunged into world networks as a result first of the United States' war with Japan and then of U.S. action in Indochina, and will bring some major changes into our conceptions of what transnational networks can do. The movement of gurus from East to West, such as the Maharishi with his Transcendental Meditation training enterprise, is also right now creating new transnational networks.

A separate study of these networks is underway which will report on the extent of the transnational reach of each network and on the types of purposes pursued by each. Table 2 organizes the information from Table 1 somewhat differently, based on a categorization that lists humanist-ethical and humanist-religious transnational organizations and interfaith organizations separately. It also gives an idea of the actual distribution of organizations. Since each network represents a separate set of activities, the fact that the Catholic church has 69 transnational associations tells us that the Catholic church carries out a very large number of different types of activities all within the context of the Catholic faith. It will be noted that humanist transnational associations with a strictly ethical focus represent 7 percent of all networks a small percentage for those who expected that this development was the trend of the future, large for those who are not aware of the vigor of international humanist movements. Most of them are not new, but date back to the beginning or middle of the century. The appendix provides a list of organizations by title for each category.

What do these 232 transnational associations do? And how far does each reach? Some reach as few as four countries, some as many as over 100 countries and territories. Most of them engage in educational and social service activities, and a surprising number are concerned with issues of social justice, equality of races (and sexes), economic development in

Table 1. Distribution of Religious Faiths in World Population and in Transnational Networks.

	Percent world Population	Percent of Transnational Networks
Christian	28.0	69
Protestant	9.0	39
Catholic and Eastern Orthodox	19.0	30
Jewish	0.4	9
Muslim	13.0	1
Zoroastrian	.003	0
Shinto	1.0	0
Taoist	1.0	0
Confucian	9.0	0
Buddhist	8.0	1
Hindu	13.0	1
Other (animist, atheist, Humanist, no religion) (Humanist, Interfaith, etc.)	25.0	19
Totals		100
	98.5	

* Data taken from Yearbook of International Organizations, 1972-73, *ibid.*, and Britannica Book of the Year (Chicago: William Benton, 1972).

the Third World and the ghettos of the first world. to Contemporary Futurism : Religion, Futurism and Models of Social Chan-

Table 2. Transnational Religious-Ethical Networks **.

	Percent	Number
Christian, Protestant	39	91
Christian, Catholic	30	69
Jewish	9	22
Humanist, Social-Ethical	7	16
Humanist, Religious	5	11
All Faiths	2	5
Federations of Federations	2	4
Professional Religious Studies	2	4
Interfaith, Christian/Jew	1	3
Muslim	1	3
Buddhist	1	2
Hindu	1	2
Totals	100	232

** Data taken from Yearbook of International Organizations, 1972-73, *ibid.*

de the people who work in these transnational networks work differently because they are working within the context, at least in a formal sense, of a religious faith? Some do, probably many don't. The fact that they are working in that context only tells us that they are not hostile to religion, not how committed they are to it. Some of these networks are informed by a powerful vision of an earthly society motivated by love and a spirit of sharing. The whole issues of the images of the future within the churches cannot be dealt with here, but there are live images which powerfully move many people and lead them to a life of action. Those interested in an examination of images of the future within the Christian church are referred to « The Contributions of Religion

ge ».(3) The place to look for the combinations of a deep spirituality, well-trained intellectual capabilities, and commitment to a life of action, is in some of these networks. The contemplative orders within the Catholic church are themselves stirring in surprising ways, and reaching into other networks from which they were formerly closed off. One important line of development to watch and to work with in the coming decades is the activation of more and more of the potentials, sometimes long dormant, of these transnational religious networks on behalf of world community. I am in conflict about drawing too much attention to them, because if they are « tapped » too fast and too soon, they may not be able to develop their own spiritual resources

(often dormant) which are precisely what the world community so urgently needs from them. On the other hand, if they are not tapped at all, we face the continuation of the sterile divorce of reason and spirit that we have suffered from too long in the human experience D

APPENDIX

TRANSNATIONAL RELIGIOUS NETWORKS Yearbook of International Associations. 1972-73

Christian Protestant (Cnp)

All Africa Church Music Association
All Africa Conference of Churches

Baptist World Alliance

Christian Democratic World Union
Christian Democratic Youth of Latin America

Christian Peace Conference
Christian Rural Fellowship of East Africa
Church and Society in Latin America
Church of Christ, Scientist
Churches Committee on Migrant Workers in Western Europe

Affairs
Committee on the Christian Responsibility for

Confederation of YMCAs of South America.
Conference of European Churches
Continuation of the Pacific Conference of Churches
Conservative and Christian Democratic Youth Community
Council of the Methodist Central Conferences

East Asia Christian Conference
Eirene - International Christian Service for Peace
European Baptist Federation
European Christian Democratic Union
European Evangelical Alliance

Evangelical Latin American Commission on Christian Education
Friends World Committee for Consultation (Quakers)
General Conference of Seventh Day Adventists
General Conference of the New Church (Swedenborgian)
International Association for Religious Freedom
International Association for Temperance Education
International Band of Hope Council
International Bible Reading Association
International Christian Broadcasters
International Christian Democratic Research and Documentation Centre
International Christian Police Association
International Christian Social Union
International Committee for the Defence of Christian Civilization
International Committee on Christian Literature for Africa
International Committee on World Day of Prayer
International Council of Christian Churches
International Council of Christian Churches European Alliance
International Federation of Christian Workers in Exile
International Federation of Christian Workers Movements
International Federation of the Temperance Blue Cross Societies
International Fellowship for Christian Revival
International Fellowship of Evangelical Students
International Hebrew Christian Alliance
International Institute of Social Christianity
International Inter-Church Film Centre
International League of Religious Socialists
International Society of Christian Artists
International Union of Liberal Christian Women

International Young Christian Workers
Lutheran World Federation
Movement of Christian Workers in Europe
Near East Council of Churches
Peace Association of Christian Scientists
Pro Mundi Vita - International Research and information Centre Quaker Esperanto Society
Salvation Army, The
Symposium o1 Episcopal Conferences of Africa and Madagascar
Toc H
Union of Latin American Evangelical Youth
United Bible Societies
Watch Tower Bible and Tract Society
World Alliance for International Friendship

World Alliance of Reformed Churches (Presbyterian and Congregational)
World Alliance of Young Men's Christian Associations
World Assembly for Moral Re-armament
World Association for Christian Communication
World Association of Methodist Radio Amateurs and Clubs
World Christian Endeavor Union

World Council of Churches
World Evangelical Fellowship
World Federation of Associations of Secretaries of YMCAs
World Federation of Methodist Women
World Methodist Council
World Movement of Christian Workers
World Student Christian Association
World Young Women's Christian Association
World's Women's Christian Temperance Union

Christian Catholic (ChC)

Caritas International is (International Conference Of Catholic Charities
Catholic Committee for Intra-European Migration
Catholic Co-ordinating Committee for the Sending of Technicians
Catholic International Education Office
Catholic International Federation for Physical and Sports Education
Catholic Latin American Press Union
Catholic Media Council
Catholic Secretariat for European Problems
Catholic Union for Ido
Catholic Union of International Study
Central Office for the National Societies of Roman Catholic Doctors
Conference of International Catholic Organizations

Crux-International Catholic Federation of Total

European Association for Catholic Adult Education
Inter-American Catholic Social Action Confederation
Inter-American Confederation of Catholic Education
International Association of Builder Companies

International Association of Catholics for the Progress of Science
International Catholic and Pedagogical Federation
International Catholic Association for Radio and Television
International Catholic Child Bureau
International Catholic Confederation of Hospitals
International Catholic Co-operative Centre
International Catholic Film Office
International Catholic Girls' Society
International Catholic League Sobrietas
International Catholic Migration Commission
International Catholic Union of the Press
International Catholic Union for the Study of Private Law
International Catholic Union for the Study of the Rights of Man According to Christian Principles
International Catholic Union of the Middle Classes
International Catholic Work IKA
International Centre for Studies in Religious Education
International Centre « Humanae Vitae »
International Christian Union of Business Executives
International Committee of Catholic Nurses
International Confederation of Catholic Rural People's Schools

International Conference of Catholic Scouting
International Council of Catholic Men
International Federation of Adult Rural Catholic

International Federation of Associations of Catholic Doctors
International Federation of Catholic Chomists
International Federation of Catholic Parochial Youth Committees
International Federation of Catholic Schools of Journalism
International Federation of Catholic Universities
International League of Catholic Pacifists
International Movement of Apostolate of Children
International Movement of Catholic Agricultural and Rural Youth
International Secretariat of Catholic Technologists, Agriculturists and Economists

International Society for the Renewal of Sacred Catholic Music
International Union for Moral and Social Action
International Union of Catholic Esperantists
International Union of Old Catholics
International Young Catholic Students
Latin American Confederation of Religious Orders
Latin American Episcopal Council
Organization of Catholic Universities in Latin America
Pax Christi International
Pax Romana - International Catholic Movement for Intellectual and Cultural Affairs
Pax Romana, international Movement of Catholic Students
Roman Catholic Center for Peace

World Catholic Federation for the Biblical Apostolate
World Federation of Catholic Youth
World Union of Catholic Philosophical Societies
World Union of Catholic Teachers
World Union of Catholic Women's Organizations

Jewish (J)
Agudath Israel World Organization
Conference of European Rabbis and Associated

Consultative Council of Jewish Organizations
Co-ordinating Board of Jewish Organizations

International Council on Jewish Social and Welfare Services

International Jewish Labor Bund
Jewish Agency for Israel-World Zionist Organization

League of Jewish Women
Maccabi World Union
Scandinavian Jewish Youth Federation
Universal Israelite Alliance
Women's International Zionist Organization
World Federation of YMHAs and Jewish Community Centres
World Jewish Congress
World ORT Union
World OSE Union-World Wide Organization Child Care, Health and Hygiene among Jews

Federations of Federations (FF)

Ecumenical Satellite Commission
Ecumenical Youth Council in Europe
World Christian Temperance Federation
World Federation of Christian Lite Communities

Professional Religious Studies (PRS)

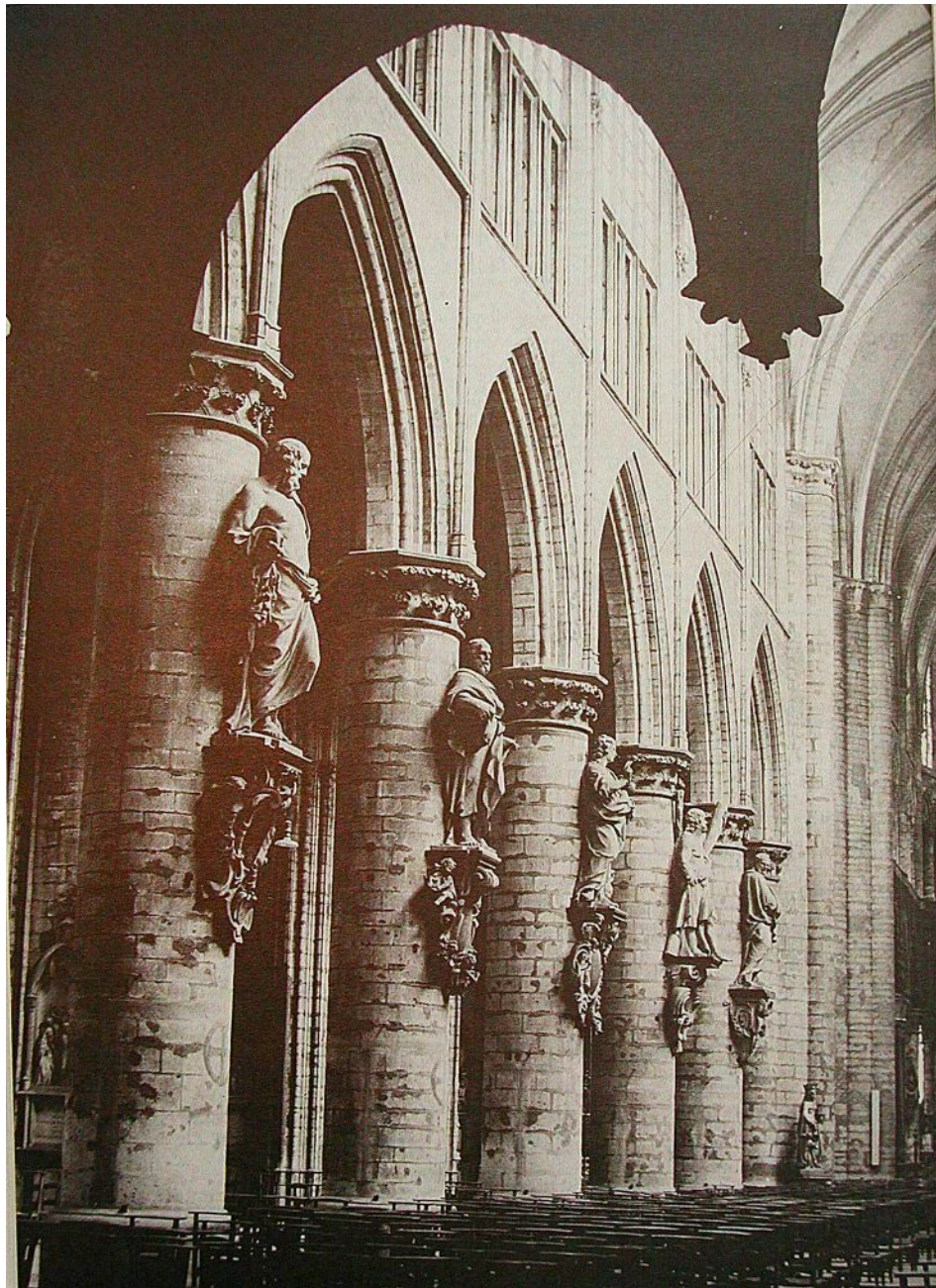
International Organization for the Study of the Old Testament
Societas Liturgica-International Society for Liturgical Study and Renewal
Society for African Church History
Society for the Study of the New Testament

Interfaith, Christian/Jew (E)

Committee on Society, Development and Peace of the World Council of Churches and the Pontifical Commission Justice and Peace
International Consultative Committee of Organizations for Christian-Jewish Co-operation
International Council of Christians and Jews

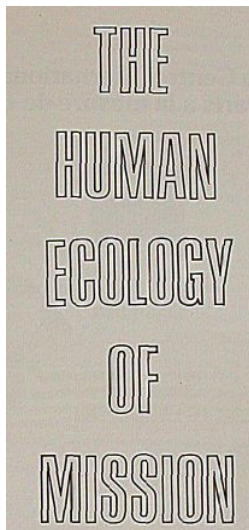
Muslim (M)

Congress of Arab and Islamic Studies
Organizing Committee of the International Muslim Academy of Sciences, Letters and Arts
World Muslim Congress
(continued p. 98).



Change from beneath

The mobilization of citizens through regional and national efforts toward higher levels of awareness about global issues and the role of the church in this process was the focus of an international consultation, July 2-5, 1973, at the Ecumenical Research Exchange Center in Rotterdam. The participants were groups and individuals who have employed a broad range of techniques in public education and citizen action in Europe and North America. They shared the conviction that more attention must be given to local participation: the building of a people base (Basisgruppen). They shared a common commitment to an « indigenous education » whereby persons discover for themselves the realities of domestic and global injustice and come to realize through encounters in their communities the systemic violence of their own social orders. These experiments in citizen mobilization have made it abundantly clear that a process of social awareness must begin within the context of one's present understanding (and not at some advanced stage where outside experts judge how others should be) and provide « do-able » alternatives of practical action to involve people directly in social issues. Unfortunately education in social responsibility and global awareness seems to have had more negative than positive results. The backlashes that are taking place in Europe and America indicate how inversely effective protests, mass media revelations, resolutions and prophetic utterances are. The effect on America of Viet Nam and the preoccupation with affluence in the European Economic Community raise some questions whether these populations are becoming more sensitive to injustice in the world. Are there not ways to bring about changes in attitudes and behaviour in these developed societies? And it is in these societies that Christian Churches have a massive presence! The question of educational processes for ordinary people at the local level is of increasing interest to the churches as they explore what it means to recognize the church as the « whole people of God ». Lay participation in dealing with the church's social responsibility requires much more attention. Even where church leadership has been progressive the effect of that leadership has been blunted if not made counterproductive by the failure of church members to respond. (Politicians know only too well how important it is to have the backing of one's constituency). Some alternatives need to be found to statements, study papers and consultations: alternatives which deal not only with the visible five per cent of the iceberg but also with ninety-five per cent of the constituency. A number of recent studies such as the Kerner Report have pointed out that there



(Reflections on Rotterdam, 1973)

by

Loren Halvorson

Lutheran World Federation

needs to be a fundamental change in the « heart, mind and spirit » of citizens if there is to be any change in a society. This is not achieved only at the top of the iceberg.

In the midst of the Düsseldorf Kirchentag when hard questions were being asked of church leaders regarding policies toward South Africa, one beleaguered church official responded that the way German people treat foreign workers in their midst is the heart of the issue. Church leaders who are concerned about clear statements being issued by the church on social responsibility are caught in a dilemma. If they are to speak for their church they often have to take a far more modified position than the one they may personally hold. But if they speak independently they realize they may not have the support base or « delivery system » to implement their words. In this « damned if you do damned if you don't » situation church leaders are very much in need of more effective ways by which their constituencies might grow in understanding of social-political issues.

Voluntarism and mission

Citizen action or voluntarism has been well developed in countries like the United States and Holland and is growing in other European countries. This may well be the form that mission will take in this generation as the churches become internationalized and democratized. Citizen action as the Christian's local view of mission calls attention to what might be called the « ecology of mission ». Ecology of mission is a concept which stresses the utilization of the wealth of human resources surrounding the local parish as it faces the social and political tasks of its community. While some church bodies still attempt to operate in the hierarchical style of Christendom, (remnants of which still remain in certain European situations), or in the adaption of business management styles in North America, the future clearly demands participatory systems which recognize the potential of the church in penetrating society through the leaven of its members. The potential of the church as the people of God dispersed into every arena of human activity—education, politics, the professions, community organizations, etc.—so loudly proclaimed in the 1950's deserves renewed attention. « Where have all the laymen gone ? » one wonders in observing institutional church behaviour. The time has come to recognize the « movement » aspect of the church and de-emphasize its « institutional » character. The vision of the church as the people of God hardly filters through ecclesiastical structures which narrowly focus Christian witness to church institutional activities and ignore or forget (and thereby belittle) the laity's presence and potential in society.

European-American Hybrid

An interesting historical aspect of the Rotterdam meeting was that it represented a uniting of the flow of two separate streams that had a common origin in Europe in the early 1950's but have developed separately in the last two decades. Much of the lay renewal movement in North America had drawn direct inspiration from the German Kirchentag and Evangelical Academies. The efforts in North America had increasingly, however, moved away from weekend-conferences and mass meetings toward exploring the laity's potential in local communities through small group citizen mobilization efforts. It may not have been planned that way but given the potential of the American congregation it was inevitable. The European inspired thrust toward lay movement has taken a form in North America of such things as Communication programs, People's Fairs, Community Emergency Services and Town

Meetings. At Rotterdam this North American development converged with European programs such as the Dutch Peace Week and the present form of Kirchentag and Academy. In both cases it was becoming increasingly clear that action was shifting downward to the local community providing more participation for the people themselves and uncovering the resources that already exist in the local situation. Regional and national organizations served as catalysts to stimulate, support and link up the dispersed efforts of local communities.⁽¹⁾

Meeting immediately after the German Kirchentag in Düsseldorf and during the time of the intensive planning of citizen action programs in Scandinavia, Germany and Holland, the meeting provided an excellent time of reflection on the history of this development and its potential for the future. The common elements in these diverse national efforts were the wholistic approach to the local communities in which the church members face their immediate social and political responsibility and the recognition that it is at the local level that education in global awareness begins. A preliminary contact had already been made between the Dutch Peace Week and North American programs in 1970 as an early attempt to develop global components to these community focused efforts.

Regional and International Linkage

In Europe community education efforts have been closely related to peace research. In 1971 the Ecumenical Research Exchange Center (ERE) in Rotterdam was created for the purpose of linking together these dispersed efforts. It was therefore natural for ERE to host a consultation of those engaged in action research on citizen mobilization. The purpose of the consultation was an initial exchange of experiences to see what networks might be developed for future work and to identify various strategies for the churches in peace and human rights.

The form of the consultation in Rotterdam was « client centered ». The entire group was briefed on the present activities of particular projects such as the Dutch Peace Week or the Swedish U-veckan. The specific planning, tasks and needs of each group became the matrix in which the exchange of resources between the groups took place. In this way the participants not only got to know each other and their work quite well but developed direct contacts with each other and made plans for some sharing of resources. The entire process was recorded on tape and film for the preparation of an audiovisual report. The only proposal that came out of the meeting was one having to do with continuing contacts of the groups. It is quoted in full as follows :

consultation on citizen mobilization have been so positive that some kind of follow-up is felt as a priority need. We might rely on separate initiatives and ad hoc arrangements of the various European peace and development campaigns, but this approach seems unsatisfactory inasmuch as it leaves the future communication too much to accidental or spontaneous action. Another approach might be the establishment of an inter-European clearing house for these campaigns, possibly manned by a half-time secretary or relying on already overburdened voluntary person-power. The likelihood is that this person will remain an « outsider » to most of the campaigns taking place; also the danger of a new bureaucratic structure, a new communication bottleneck, is very real. An alternative proposal would be the following, that hopefully combines the flexibility of the ad-hoc approach and the regularity of an institutionalization : A bi-annual encounter and exchange between participants in the various European peace and development campaigns can be ensured by the following program :

- 1) the headquarters of all ongoing European peace and development campaigns are added to the mailing list of each other, and a selection of the most important documents and background papers is sent out. One representative of each local or regional peace and development campaign is automatically invited to participate in the campaigns elsewhere, so that new ideas, successes and failures can be transmitted immediately.
- 2) Once a year a small group of representatives of the various campaigns will meet to discuss past experiences and exchange views and ideas for future campaigns.

To illustrate the implications of such a proposal, a sketchy timetable is given below :

- | | |
|---------------|--|
| Autumn 1973 : | Peace Week in Minden |
| | Development week in Sweden |
| Spring 1974 : | Inter-European consultation on campaign strategy, 15-20 participants meeting in a central location |
| Autumn 1974 : | Danish Kirchentag |
| | Dutch Peace Week |
| Spring 1975 : | Inter-European consultation on campaign strategy |

The cost for such a linkage-building and exchange program should be borne partly by the local campaign budgets themselves, partly by an international or interregional body, possibly the Lutheran World Federation. The international body might underwrite the travel cost for campaign representatives to the other peace and development campaigns and to the annual

consultation. The campaign might cover the living expenses for their representatives, when they go to the consultation and to the other campaigns ».

The programs of citizen mobilization discussed at Rotterdam exhibit much more the characteristics of movements than institutions. A movement is sustained by indigenous efforts. The kind of voluntarism represented at Rotterdam will continue to happen not because of initiatives from outside or what has already been generated from within must be nurtured (fertilized). Therefore, at Rotterdam it was agreed that no central office or new organization should be created on a regional or international basis. Nor should dependency for these programs be built on financial support from suprastructures. Rather the genius of the movement was seen in the mobilization of the resources within local communities themselves building on the commitments of the people there and through direct but informal ways linking these efforts with similar ones elsewhere.

Host Carrier

At Rotterdam the concept of the « host carrier » was identified as one process by which an idea can thrive, multiply and enter other bodies informally. The « host carrier » for flowers is the bumble bee who pollinates by the spreading of seeds to organisms ripe for fertilization. Perhaps the church as a « movement » grew originally in this apparently haphazard way rather than in accordance with carefully engineered plans. The time was ripe and the preparatory work accomplished. The « host carrier » suggested for citizen mobilization at Rotterdam was not some officially appointed office as much as the experiments themselves as they spring up here and there in the world. Responsibility for guaranteeing the ongoing exchange of resources in the next months and years was placed with those who might participate in the planning and carrying out of the next level of experiments such as the U-veckan program in Sweden in October. Facilitating the international exchange of personnel was a responsibility each participant accepted. As much as possible the funding should come from the local budgets in each program. Increasingly money should be built into the operation for the exchange of personnel on an international basis. In this way each preceding experiment can feed into the next. A network of persons around the world involved in similar efforts and serving each other's development as host carriers seemed to the group in Rotterdam as a good blending of the indigenous and the « expert ».

The role of the LWF, ERE and other groups, therefore, was seen as a catalyst to assist in this « host carrier »

concept of continuing international exchange. Beyond the meeting in Rotterdam in July and another one projected for December or January (for which some outside « seed » money would still be required) the continuing exchange would require the building into budgets of each new effort funds for international exchange. There was something bracing, realistic and challenging to the idea that unless-you-do-it-doesn't-get-done. Thus a self-sustaining, self-renewing process was seen as the best way to facilitate the international network. Perhaps the group in Rotterdam was not so wise, but it was certainly unique in avoiding the traditional solution of organizing a committee or a new international desk to « service » the movement.

Andragogy

Learning with others (man to man) rather than being « taught » (andragogy vs pedagogy) calls for some changes in the perception of the teachers as well as the learners. The learners in this process are not only the ordinary citizens but the « experts » as well. The public's understanding of global injustice may be very limited and may express itself in forms that distress the « pros ». It was clear at Rotterdam that those who are working on conscientization efforts in Europe and America are not as sensitive to the level of understanding of their clients (i.e. church members in the congregations and citizens in the home countries) as they were to « Third World » peoples. Some well-intentioned materials and strategies, therefore, are missing the masses. Learning implies the indigenous de-

awareness cannot be forced on others. That is an injustice both when it occurs in development policy regarding the « Third World » as it is in development education practice in the « First World ».

One of the most significant learning experiences at Rotterdam was the reporting of a white congregation's experience in Africa through a visit by a small group from Western Europe to an African village. The film report that was shared with the group in Rotterdam revealed that the level of the congregation's awareness was still pretty much at the point of charity rather than justice. The temptation is to reject such experiences off hand because they are typical behaviour responses, rather than recognizing the potential of the experience because it is so very typical. One sees in such efforts only the beginning of a long process. Many professionals find it difficult to - learn with » the lay constituency. Yet they began at the lay level themselves. And this is a problem not so much of the constituency as of the professional. Rotterdam, therefore, underscored the need for « co-learning » models where the local community provides the laboratory for action and learning. Rotterdam made it perfectly clear that new partnerships are necessary between the local situation and regional, national and international levels. Therefore the participation of all these levels in the next experiments can be a fruitful way of sustaining research in the field of « public » education for church and society.

(1) For further historical background see The Opened Society, an unpublished manuscript. LWF Department of Studies.

(continued from p. 93)

Buddhist (B)
Buddhist League of Esperantists
World Fellowship of Buddhists

Hindu (H)
Ramakrishna Mission Association
Vedanta Movement

Jewish (J)
World Sephardi Federation
World Union for Progressive Judaism
World Union of Jewish Students
World Federation of Jewish Fighters Camp
Inmates and Nazi Victims

Humanist, Social-Ethical (HSe)
Amnesty International
General Federation of Women's Clubs
International Abolitionist Federation

International Abstaining Motorists Association |

Alcoholism

International Federation for the Rights of Man

International Good Templar Youth Federation
International League for the Rights of Man
International Organization of Good Templars
International Railway Temperance Union
Middle European Good Templar Youth Council
Scandinavian Union for Non-Alcoholic Traffic
(Motorists Association)
World Movement of Mothers
World Prohibition Federation

Humanist, Religious (HRe)
Bahá'í International Community
General Anthroposophical Society
International Humanist and Ethical Union
International Spiritualist Federation
Pythagorean Philosophical Society (International)
Rosicrucian Order
Theosophical Society
Theosophical Society in Europe (Federation of National Societies)
United Lodge of Theosophists
World Union Goodwill
World Union of Pythagorean Organizations

All Faiths (AF)
International Fellowship of Reconciliation
World Conference of Religion for Peace
World Congress of Faiths
World Fellowship of Religions
World spiritual Council

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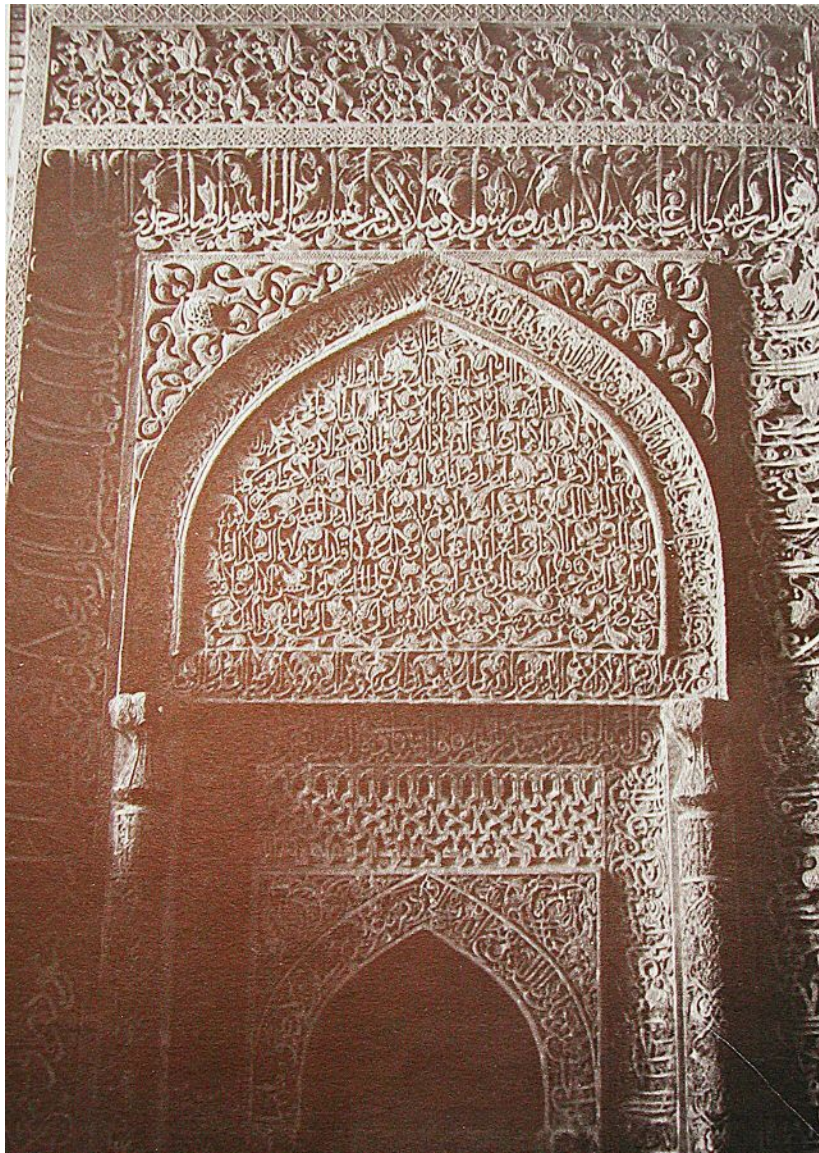
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According to an ancient tradition, the devoted must walk around this circular chapel in the woods near Herentals (Belgium) for Good Friday blessings.

Photo INBEL.





COMMUNICATIONS REVOLUTION AND THE MUSLIMS

By Aslam Siddiqi

Ideas have consequences. When they move on the ethereal waves and fill the entire space, their social impact is tremendous. Thus electronic communication has thus direct consequences for society in a certain direction, largely determined by the communicator. It may be presumed that the push will be towards modernisation, which may render man obsolete or omnipotent, or just keep him hanging in the air : hanging in the air, if it splits society and individual personality beyond integration. Hippies' revolt is something to think about. President Georges Pompidou considers it a human reaction, to the monster called machine, which is breaking up everything in its path. It calls into question moral concepts, social structures and beliefs. Unless a new position of Defiance is discovered, there can be « neither peace within, nor calm around », for humanity or the individual. In this revolution in communications, modernisation is right in the focus. It has been defined in various ways. The economists emphasise growth in economic output as the hallmark of modernisation, it also appears to be a justification for the capitalistic system, which has no bright image. The Muslim world is ideologically opposed to accumulation of wealth as such. Says the Quran : « Woe unto every slanderer, traducer, who hath gathered wealth (of this world) and arranged it. He thinketh that his wealth will render him immortal ». (CIV. 1-3). Again the Quran condemns him, « who repelleth the orphan, and urgeth not the feeding of the needy; who would be seen at worship, yet refuseth small kindness » (CVII 2-3, 6, 7). So accumulation of wealth, unaccompanied by a strong social conscience, does not attract countries like Pakistan to modernisation as defined by the economists. The sociologists concern themselves with social structures, their growth and development, as features of modernisation. But social structures are the instruments by which a society orders

its affairs. They cannot be apart from society. They have to grow from within. In some societies, these imported structures may prove dysstructures, and pull apart going societies. The political scientists study political systems, sharing of power, and the ways governments cope with internal conflict. Islam has its own comprehensive ways of dealing with such matters which can, with some effort, be made consonant with the demands of modernisation.

The findings of these experts are, however, useful knowledge, which may or may not prove helpful in a different society. They present only partial views. Human nature is too complex and too inquisitive, to move along any hedged in paths. Modernisation, moreover, attacks societies as whole systems, and their responses have to be considered in totality. In fact modernisation is a process by which a society adapts itself, so as to absorb social change, and the consequent repercussions in all its spheres. Thus a fruitful approach is to consider society, as a whole, under attack of modernisation, and to study the reaction of the community to the social constraints. A society which can absorb the impact of world forces is modern, irrespective of its conformity with the prescriptions of the economists, the sociologists or the political scientists. Under the circumstances, communications presents a more satisfactory approach for a study of modernisation. It is a social process and embraces the entire society. A society which keep its ears, eyes and other sensory organs open, is modern and if sufficiently vigorous, it will be able to make social, political and other adjustments, though not necessarily in accordance with any prescriptions.

The world is on the threshold of a revolution in communications. Already a breakthrough has been made in certain fields. For quite some time, the spy in the sky has been violating all national boundaries, and successfully

peeping inside the countries, gathering secrets. Now the showman in the sky will entertain, inform, instruct and also plant doubts and suspicions in the bosoms of the people. The iden will come in the concrete and their appeal will be far more to the sense than to the mind. The impact will be terrific. Modernisation offers opportunities of economic reward and also social distinction. It is thus no longer possible to ask the people to close their eyes and minds. They will react in spite of themselves, in many different ways.

The Muslima have, in their history, faced the problems raised by transformation in communication. The Quran refers to the Jews and Christians as « people of the book » which in a way identifies the medium with the message. But a breakthrough in communications was made by Abdullah ibn Maymun in the ninth century. Duncan B. MacDonald writes : « His emissaries went out, settled each in a village and gradually won the confidence of its inhabitants. His first object was to create religious doubts in the minds of his subject, by pointing out various difficulties, and subtle questions in theology. At the same time, he hinted that there were those who could answer these questions. If his subject proved tractable and desired to learn further, an oath of secrecy and absolute obedience and a fee were demanded, all quite after the modern fashion. Then he was led up, through several grades, gradually shaking his faith in orthodox Islam and its teachers, and bringing him to believe in the idea of Iman, till the fourth grade was reached. Then the theological system was developed and Islam, for the first time, absolutely deserted." (Development of Muslim Theology. Jurisprudence and Constitutional Theory: 41). Later, this method was followed by the Assassins in spreading their Batini creed which posed a grave threat to Islam.

Al-Ghazzali met this challenge in the eleventh century. A quotation gives a

measure of his personality and an indication of the tremendous home work involved. In his book "Al Mungudh min al Dalal" he writes : "Ever since I was under twenty (now I am over fifty)..., I have not ceased to investigate every dogma or belief. No Batinité did I come across, without desiring to investigate his esotericism; no Zahirite, without wishing to acquire the gist of his literalism; no philosopher, without wanting to learn the essence of his philosophy; no dialectical theologian, without striving to ascertain the object of his dialectics and theology; no Sufi, without coveting to prove the secret of his Sufism; no ascetic, without trying to delve into the origin of his asceticism; no atheistic Zindig, without groping for the causes of his bold atheism and Zindigism. Such was the unquenchable thirst of my soul for investigation from the early days of my youth, an instines and a temperament, implanted in me by God through no choice of mine". This research had its reward. He rebutted the arguments of the Batinis at the intellectual level, and also firmly established the Ash'ari creed. The famous Nizamia college was a move in the same direction, it was so successful that the text books, written in the eleventh century, are studied even to-day. Al-Ghazzali also advised the commonalty not to bother too much about theology. The entire battle was at the intellectual level, and could therefore be contained. Moreover, he offered something to believe in as an alternative. This historical development in communication techniques has thus left a permanent mark on Islam. It has a clear lesson for the Muslim of to-day. The showman in the sky will play a role similar to Abdullah's emissary. It will not, however, be entirely negative. Only the scope will be global, and the object will be total transformation. No Al-Ghazzali can meet it. The store of knowledge is so vast, without any limits. At the present rate, knowledge is believed to double up every five years. The growth of national product of most of the developing countries is at a rate between five and ten per cent. These abstract and concrete achievements of modernisation are so great, that attraction for the commonalty is irresistible. It has to be absorbed, and mastered by the nation as a whole. There is no other way. The nations, which do not face up to this stark reality, will be by-passed by history.

This revolution in communications has to be faced, and its various challenges have to be identified. The first major fact, to be grasped, is that there can be no censorship in the world of tomorrow. The electronic communication will reduce the world to a global village. Ideas and information will move freely, and ignorance and inertia will be no shield. They may be impediments, which will be carried away by floods of information and

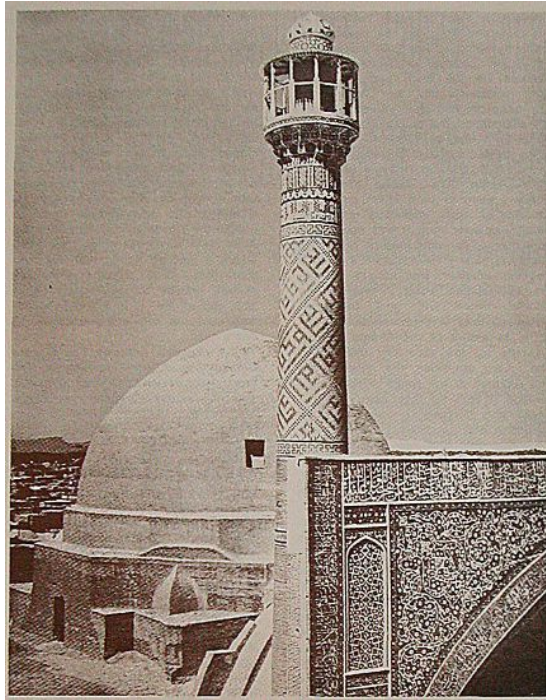
fruits of modernisation. The message will be concrete and lack of literacy or education will only add to its impact on the minds. Seeing is believing, they say. Now it will have the added advantage of hearing too. Information seems to be the latest historical force, and means will have to be discovered to accommodate it.

The second major fact is that this flood of information will be controlled by the people who can afford to run techno-electronic media. They are the protagonists of modernisation. Muslim countries will be at the receiving end, and will have no choice. They will have to receive this information about world events from international news agencies or books and films from foreign countries. The powerful process of diffusion will come into operation, and in the ensuing battle for the minds, the weak nations will suffer. The impact will not be restricted to modernisation of economic or political structures only. It will cover the entire life, and will suck in whole nations, in spite of their peculiar values and ethos.

The third fact is that this flood of information will create and intensify social contradictions and thus constitute a grave threat. Most of this information will no doubt be at the stage of sense perception and impression primarily because of the limitations of the media. But it must fit in with the recipients' frame of reference. Otherwise the relationship of things and events will go awry. It will lead to doubts and suspicions about some of the cherished values and ideals. « One of the greatest pains to human nature is the pain of a new idea », said Bagehot. A sort of split in personality will start. The next stage will be cognition of concepts which is a far deeper appreciation of this relationship of things and events. They also will be flooded in. Many of them will be in conflict with the recipients' concepts and will thus widen the split in personality. Pushed further, these impressions and concepts will lead to some inferences which may be in conflict with accepted facts. This will start inside the individual personality an intense struggle between two sets of impressions, concepts and inferences. It must tear apart personality. To avoid complete breakdown of personality, one set must gain ascendancy over the other. As in the case of the individuals, so in the case of societies. It is impossible to live with two sets of impressions, concepts and inferences. Unless corrective measures are adopted, the set of modernisation, powerfully supported by the communications revolution, must triumph. In such a case the recipients, in the words of Cicero, will be « like illegitimate children, without a patrimony » He adds, « this is the natural consequence of a culture based on borrowed elements and on imitation.

We do not pursue a course of development from within, we do not progress naturally : each new idea drives away the old without leaving a trace, since it is not derived from them. Since we receive ready-made ideas, there are not formed in our brains those permanent paths which make possible a gradual development. We grow but do not mature, we move forward but in a directionless line. We are like children who have not been taught to think for themselves : in the period of maturity it becomes evident that they have nothing of their own, that all that they know lies on the surface of their being, that their soul is outside them » (Ginsberg ; « The Psychology of Society » : P. 91). A society, without a soul, will thus be the natural end result.

The Muslims seem to have accepted a peripheral role in the military and economic fields. That is bad enough. But now the challenge presents itself in the cultural field, which the revolution in communications has heralded. Pakistan has already entered the new era. The Intelsat III Satellite started operations in 1972. It is owned by the International Telecommunication Satellite Consortium which operates it. In addition to providing a high capacity communication link between East and West Pakistan, it enables Pakistan to have direct and simultaneous communication with countries in Europa Africa, the Middle East, Asia, Far East and Australasia. Communication with North and South America have been arranged through relay from other stations. Among other things it provides for live television relay. The present point to point satellites will soon be replaced by broadcast satellites, which will by-pass distribution through the ground network. It will soon be possible to view in relay programmes with the help of new television sets, which will be soon on the market. Under the circumstance, Pakistan, which has chosen Islam as the basis of its existence, has very great responsibilities indeed. Not to meet the present onslaught on the minds successfully will mean an ideological failure, and also a moral failure. It will indeed be an Islamic failure. The only correct response is to accept reality, and to so revitalise Islam as to absorb the social, political and other implications. Islam must take control of its destiny. That demands creative thinking and redefining Islamic values in modern terms, so that they become consonant with the present times. There has to be a process of acceptance, adaptation and rejection of the prescriptions of modernisation on the basis of mature and creative thought. The Muslims must not be pushed into false positions. As pointed out by Marshall McLuhan the electronic media of communication impose a sort of numbness on the senses. When minds are vacant, people may easily be misled. Information



*Masjed-i-Jami, Isfahan, Iran, Sanctuary dome.
(Minaret. 15th cent)*

abhors vacant minds. Asks the Quran : « Are those who know, equal with those who know not ? » (XXXIX : 9). A great responsibility thus lies on the Muslim intellectuals who must understand the nature of the challenge and meet it collectively and creatively. They have to fill the minds with meaningful Islamic interpretation of the present reality.

Time has thus come of implement the Quranic injunction : « And there may spring from you a group, who invite of goodness and enjoin right conduct and forbid indecency. Such are they who are successful ». (III : 104). This group cannot be restricted to the traditional theologians alone. It must comprise all Muslim intellectuals. The new challenge has dimensions, far too large to be confined to one discipline. There is urgent need to define good and right conduct, in contemporary terms : That, certainly, does no violence to the essence of Islamic values. It only exposes the limitations of old definitions. Quite large portions, it will be found, were left out by past intellectuals because they were not relevant to their social

environments. We are like skaters running on the thick layer of snow on the sea of truth which lies right under our feet. The layer has been sanctified by its pastness, and also undisputed usefulness in the ages. But times have changed, and global challenges confront us. This layer of definitions and dated expositions has to be pulled apart, so that the ship of Islam starts sailing on the sea of Islamic truths. This mobility will give vitality to the entire Millat. The present is not so much a crisis of Islam as of the Muslim intellectuals, who must rise to the occasion. Islam has solutions to offer for the present problems. It, however, demands hard, sustained, creative thinking. A theology of social change, within the framework of Islam, has to be evolved. The group, in fact, should prove an agent of social change. In addition to Islam, it is necessary to study the cultures or rather the sub-cultures of the different groups in Pakistan. There are points of cooperation, but also points of conflict. It is important that these conflicts, between the supra culture of Islam and the sub-cultures, are identified and resolved.

Fortunately social sciences have been evolved, though in the Western context. It is necessary to adapt and develop them in the Islamic context. That demands a study of Islamic society in great depth. It will reveal many gaps between professions and practices, and also indicate some of the causes of conflict. In fact, without the help of social sciences, evolved in Islamic context, it is not possible to determine the dimensions of this new challenge. Only on the basis of such knowledge, the right of self-determination in the field of culture can be exercised; and ways found to accept, adapt and reject various opinions.

The fourth fact is that Islamic methodology will have to adjust in order to avoid individual and social breakdown of the Muslims being reduced to cultural bastards. Says Iqbal : « The teaching of the Quran, that life is a process of progressive creation, necessitates, that each generation, guided but unhampered by the work of its predecessors, should be permitted to solve its own problems ». (« Reconstruction of Islamic Thought » ; P. 168). This permission must take effect. Doc-

umentary research will be found to be less satisfactory. The all pervading processes, introduced by modernisation, will have to be studied, in greater depth and a wider perspective. This will mean that a new framework will have to be evolved to identify the essential nature of social process and to understand it on the basis of total knowledge available to mankind. The new methodology will have to study the social process of the stages of perception and knowledge and then to find ways in order to accommodate them with Islamic ideology. The role of the West in the past breakthroughs has no pleasant memories. Western political domination has now subsided. Then the West, in the words of Arnold Toynbee, had « by its conquest of the ocean, thrown a lasso round Islam's neck », and had only in the nineteenth century « pulled the rope tight ». Now Western civilisation, is aiming at nothing less than the incorporation of all mankind in a single great society, and the control of every thing in the earth, air and sea. Islam is once more facing the West, with her back to the wall. But this time, the odds are more heavily against her than they were, even at the most critical moment of the Crusades; for the West is superior to her, not only in arms, but also in the technique of economic life, on which military science, ultimately depends; and above all in spiritual culture ». (Civilization on Trial : P. 166) « A single great society » in which the Muslims will have to fit ! The situation is thus desperate. No withdrawal into a shell will save the spiritual culture of the Muslims. For their very existence, the Muslim modernists and the Ulama must understand each other, and find a common platform on the basis of loyalty to Islam. The modernists, who are slowly turning leftist, are in fact, adopting the line of least resistance. They are making an abject surrender, and are refusing to exercise the right of self-determination in cultural affairs. Prof. Daniel Lerner points out that « the Western genesis of the modern perspectives is an historical accident : the thoughtways once acquired, develop an autonomous status : the appropriate criteria for evaluating modernism, are not its antecedents, but its consequences » (« The Passing of Traditional Society », P. 406). As pointed out, Al-Ghazzali's role in the eleventh century does provide a helpful « historical accident ». Only the modernists have to replay that role. The devotees of Islam are cursing western spiritual culture so loudly. Their attitude is negative. Banning of a few books or films or cloth does not help. Mere condemnation of socialism or any other isms will not avail. It is hardly compatible with the use of Intelsat satellite. They have to find Islamic alternatives; otherwise it will intensify social contradictions which

have torn apart so many societies. It is important to grasp the essence of what is being opposed. In the present situation, erosion of Islamic values should be the main concern. Both the modernists and the Ulama have to accommodate each other and try to understand the nature of the challenge and find an adequate response. The present mood of seeking confrontation is disastrous. That will only confirm people like George Kirk who finds « Islam to have fallen into such a state of mora, intellectual and spiritual catalepsy, that it will take many decades if not centuries of reanimate its inert hulk. « He doubts » if outside forces, whether the impact of the Anglo-American world or that of the Soviet Union will give traditional Islam so long a respite as to « recover ». («History of the Middle East»). A cure for this catalepsy has got to be found; otherwise, the Muslims will be reduced to the slums of the global village. It will be their own frailty of mind and purpose to blame for this situation and not Islam by any means. However, this free flow of information also presents an opportunity to choose what the Muslims can accept and adopt. As already stated, modernisation in its essence is not in conflict with Islam. What, for instance, is wrong with Western technology ? It only establishes the mastery or the caliphate of man over nature. Says the Quran : « He it is Who created for you all that is in the earth ». (II : 29). Again « He hath constrained the night and the day and the sun and the moon to be of service unto you and the stars are made subservient by His Command : and whatsoever He hath created for you in the earth of divers hues. And He it is who hath constrained the sea to be of service that ye eat fresh meat from thence. And thou sees the ships ploughing it that ye may seek of His bounty » (XVI: 12-14). It is the social consequences of this mastery of nature or rather modern technology of which no innocent view must be taken. It involves adjustments of social values and institutions and has in certain cases led to repudiation of God. Islam insists in letting God remain God so that men do not claim to become and behave like Pharaohs or animals. Next to the intellectuals, the responsibility of meeting this challenge from outer space rests on the media of mass communication of Pakistan. It needs to be emphasised that communication is a social process, a battle for minds. If the Pakistani or rather Muslim intellectuals come to broad decisions on the content with which to fill the minds of the people, only then it is possible for the media of mass communication to join the battle with some hope of success. Such decisions must be based on mature creative thinking. In addition to the content, there are the problems of transmission. Merely to broadcast or diffuse a message is

not enough. Research in the field of communications is so important. That demands answers to the question : who says what, to whom and with what effect. The entire circuit of communication has to be subjected to searching scrutiny in Islamic context. The destination of the message has to be studied in great depth. The flow of information has many impediments to overcome. Even when this has been achieved, social processes, connected with conversion of minds, have to be identified and employed in order, to enable the message to achieve results. After these numerous steps have been taken, it may be hoped that the message may prove effective and may prevent erosion of the Islamic values and way of life. It is a job in which they need the help and support of the entire nation.

To be effective, diffusion has to pass through five stages — awareness, interest, evaluation, trial and adoption. The first two stages, namely awareness and interest, can be created by mass media. But for the other three stages, namely evaluation, trial and adoption, personal intervention is necessary. Interpersonal communication thus assumes great importance in this flow of information. It was this weapon which Abdullah used against Islam. Interpersonal communication is a weapon peculiar to Islamic social structures. If this could be organised in defence of Islam, there is hope that the present challenge can be met. Islam has the institution of the Mosque where people meet daily and should discuss their problems. The Mosque is Islam's ready made institution for interpersonal communication. But, it must move forward into the modern age. Instead of creating negative and dated attitudes, it should arouse a sense of the present danger and educate the people in ways which can be successful in meeting it.

LA CONFÉRENCE DES ORGANISATIONS INTERNATIONALES CATHOLIQUES

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La Conférence des Organisations Internationales Catholiques.

La Conférence des Organisations Internationales Catholiques est une Institution créée d'une manière informelle à Fribourg en Suisse en 1927. A cette époque les responsables de 11 organisations internationales catholiques s'étaient réunis pour échanger leurs vues sur les grands problèmes du moment.

Elles décidèrent de se retrouver annuellement et créèrent « la Conférence des Présidents ». Depuis lors, le rôle de la Conférence a considérablement évolué.

On ne peut comprendre le rôle de cette Conférence sans se rappeler les objectifs poursuivis par les quelque 30 Organisations qui la composent actuellement. A quelques exceptions près, toutes ces organisations ont été créées soit après la première guerre mondiale, soit après la seconde. Le mouvement est donc assez récent.

Il se situe dans le courant d'intérêt pour la vie internationale créé par la Société des Nations et par l'Organisation des Nations Unies.

En effet, les catholiques engagés dans différents secteurs de vie ont éprouvé le besoin de s'unir pour agir sur le plan international. Ce besoin d'union n'a cessé de se renforcer compte tenu de la « planétarisation » des grands problèmes de l'humanité contemporaine. Cette coopération fut d'ailleurs encouragée à de nombreuses reprises, notamment par sa Sainteté Jean XXIII qui adressait en 1959 un message à la Conférence où il précisait que : « La coopération apparaît de plus en plus comme une impérieuse exigence d'efficacité. Les secteurs d'action se recouvrent souvent partiellement, les prises de position à l'égard des principaux problèmes de l'heure gagnent à être coordonnées; En un mot, rien de profond, d'ample et de durable ne peut aujourd'hui se faire sans des relations étroites et grandes organisations entre les organisations internationales catholiques ».

Le Pape Jean XXIII confirmait ainsi les orientations tracées par son prédécesseur, le Pape Pie XII qui dans une série de messages adressés à la Conférence, donnait des indications et des direc-

tives précieuses quant à la poursuite du travail international catholique au sein de la Conférence des O.I.C. Ainsi, le mouvement qui avait poussé les catholiques à s'unir au sein d'organisations internationales, a poussé ces mêmes organisations à s'unir au sein d'une Conférence dont le rôle évolua sans cesse depuis sa création. Les organisations internationales catholiques ont, pratiquement toutes une origine commune, le besoin des catholiques engagés dans différents secteurs de vie d'unir leur action pour assurer une meilleure présence sur le plan international. Ces organisations ont aussi en commun diverses caractéristiques que l'on retrouve d'ailleurs dans la Conférence des Organisations Internationales Catholiques.

Surgies d'une manière spontanée comme un fruit de la libre initiative des chrétiens, les organisations internationales catholiques ont adopté tout naturellement une structure fédérative et un fonctionnement démocratique. Toutefois, ces organisations présentent une grande variété de structure et de forme s'expliquant par la nature de chacune d'entre-elles et par leur développement historique. Ces organisations couvrent en effet des secteurs de vie et d'activité apostolique très divers.

Sans vouloir ni pouvoir d'ailleurs d'aucune manière effectuer une distinction valable ni une classification complète des secteurs couverts par les activités des O.I.C., nous découvrons cependant parmi elles des organisations à caractère général avec un nombre de membres très élevé. Des organisations d'hommes, de femmes, de jeunes ouvriers, étudiants ou intellectuels. D'autres organisations ont un caractère social. Elles poursuivent des études et des actions selon les milieux sociaux auxquels elles s'intéressent; certaines organisations ont un caractère plus marqué sur le plan caritatif. Ce sont les grandes organisations d'assistance au tiers-monde ou aux plus défavorisés dans l'hémisphère nord. Cinq organisations ont en commun leur intérêt pour les problèmes d'enseignement et de culture. Certaines organisations sont spécialisées dans les grands moyens de diffusion tels que la radio, la télévision, le cinéma ou la presse.

Enfin, certaines organisations sont marquées par l'appartenance de leurs membres à un même milieu professionnel par exemple, les médecins, les infirmières, les juristes, les ingénieurs. Suscitées par l'universalité du message chrétien et mues par leur prise de conscience des grands problèmes de l'humanité contemporaine, elles tendent à l'instauration d'un monde plus humain et plus juste.

Ces organisations apparaissent donc comme des instruments offerts aux catholiques pour être mieux présents au monde. Ces organisations figurent sans doute parmi les plus souples, les plus libres et les plus susceptibles en somme d'être adaptées aux exigences actuelles de la présence au monde. Elles s'inscrivent dès lors dans la mission de l'Eglise dans le monde de ce temps rappelée avec vigueur et de manière très novatrice par le Concile Vatican II. En effet, désormais l'Eglise catholique n'entend plus se perpétuer comme un corps qui serait étranger à la société contemporaine. Elle existe dans le temps et elle veut être comptée parmi les forces qui contribuent à donner chaque jour à ce temps de l'histoire humaine un nouveau visage. Modestement certes, mais très fermement, la Conférence des O.I.C. et les organisations qui en sont membres, s'inscrivent dans cette perspective de travail apostolique. Le but principal de la Conférence des O.I.C., laquelle fut définie comme un organe permanent de collaboration des organisations internationales catholiques, est d'apporter au développement de la vie internationale une collaboration positive et inspirée de principes chrétiens. La Conférence des O.I.C. fut en quelque sorte institutionnalisée en 1951 lorsque la Conférence se donna des statuts. Ces statuts adoptent des structures intégralement démocratiques; toutes les fonctions sont électives. Chacune des organisations membres de la Conférence garde dès lors au sein de la Conférence son autonomie complète que lui garantit ses propres statuts. Elle a sa compétence dans le domaine qui lui est spécifique mais chacune doit néanmoins apporter ses compétences et sa collaboration dans les domaines d'activités qui dépassent

le secteur individuel et qui exigent des efforts communs de plusieurs organisations.

La création de nouvelles organisations internationales catholiques après la guerre, de même que l'élargissement géographique de l'action internationale accentuèrent la nécessité pour les responsables des organisations de se rencontrer périodiquement, d'examiner en commun les problèmes auxquels ils étaient confrontés et de s'informer mutuellement sur leurs activités. La Conférence des O.I.C. devient ainsi un complément indispensable du travail des O.I.C. prises individuellement. Pour de nombreuses raisons, celles-ci ne peuvent agir en ordre dispersé. Notre civilisation est de plus en plus intégrée, dominée par des problèmes très généraux dont la connaissance et la maîtrise commandent la solution des problèmes particuliers.

Ainsi se présentent toutes les questions touchant le développement économique et social, l'évolution démographique, l'éducation et l'enseignement. Dès qu'il s'agit d'empoigner les problèmes majeurs de notre époque, une O.I.C. quelle que soit sa spécialisation, ne peut se passer des expériences faites dans des domaines connexes où travaillent d'autres organisations. Elle ne peut non plus se passer des études accomplies dans d'autres secteurs d'activités. Il y a là une telle source d'informations, d'expériences et de réalisations à la base, sur tout ce qui concerne l'homme et ce qui lui est essentiel, qu'il serait infiniment dommage que l'on n'en soit pas mieux conscient et valablement informé. Ainsi, organiser l'apport des chrétiens à l'édification de la société mondiale d'aujourd'hui et de demain a été l'idée force qui a provoqué le regroupement de tous ceux qui entendaient œuvrer au-dessus des limites des états, des langues et des cultures. Mais leur vocation supra-nationale n'épuise pas, et de loin, le contenu de ces organisations.

La vie internationale n'est pas pour elles un but en soi.

En effet, les organisations agissent surtout par l'entremise des groupements nationaux et locaux qu'elles intègrent, dont chacun assume dans son propre secteur géographique et dans son domaine particulier des responsabilités précises. Le travail direct auprès des personnes et des milieux de vie et surtout le fait de ces unités locales.

A leur égard, l'organisation internationale exerce surtout un rôle de stimulation auquel elle ajoute un élément indispensable : le souci de la dimension supra-nationale des problèmes qui doit empêcher les groupements nationaux et locaux de demeurer enfermés dans leurs propres limites. La véritable raison d'être des différentes organisations consiste en l'étude, au plan international, des grandes questions du monde actuel et en la recherche des solutions à la lumière des principes chrétiens. Leur domaine peut être défini comme l'ensemble des questions qui, bien que n'étant pas d'ordre purement théologique ou doctrinal, met en jeu des problèmes humains essentiels où des valeurs spirituelles sont engagées. La Conférence des Organisations Internationales Catholiques n'est pas une

super-structure des organisations qui la composent. Elle est essentiellement une institution de services et d'informations. Elle favorise les études et réalisations communes à ses membres ou à un groupe d'entre-eux dans la perspective de travail de chacune des organisations tel qu'il est tracé ci-avant. C'est ainsi que furent créés des groupes de travail sur des problèmes d'actualité et répondant à des préoccupations majeures au sein des O.I.C.. Un groupe de travail réunit des organisations d'enseignement, un autre les organisations de soins de santé. Les études communes sont suivies au sein du groupe de travail sur « l'enseignement et la foi » d'une part et « l'apport spécifique des O.I.C. à l'évangélisation » d'autre part.

Enfin, en raison de l'année internationale de la population en 1974, un groupe spécifique s'est attelé à l'étude des problèmes de population, ceux-ci étant examinés sous leurs aspects les plus divers : moraux, juridiques, économiques et sociaux.

La collaboration entre les organisations internationales catholiques est assurée ainsi non seulement au niveau d'une assemblée générale où se retrouvent toutes les organisations membres de la Conférence, mais aussi au sein d'un Comité de Coopération élu par l'assemblée générale et assurant la gestion de la Conférence entre deux assemblées.

Un secrétariat permanent prépare les réunions et exécute les décisions. L'information au sein de la Conférence est assurée par « le bulletin de la Conférence des O.I.C. » et par « le bulletin des O.I.C. d'enseignement ». Cependant, là ne s'arrêtent pas les services rendus aux O.I.C.. La plupart de celles-ci bénéficient en effet d'un statut consultatif auprès des Nations Unies, de ses institutions spécialisées, ou auprès d'institutions inter-gouvernementales régionales comme le Conseil de l'Europe ou l'Association des Etats Américains.

De nombreuses O.I.C. furent ainsi appelées à participer au travail international, notamment dans le cadre de l'article 71 de la Charte des Nations Unies qui associe à l'action inter-gouvernementale des diverses instances de l'organisation mondiale, les organisations non-gouvernementales.

L'exercice du statut consultatif est une lourde charge. Il suppose des consultants compétents, qui puissent suivre de longues sessions, dépouiller de nombreux documents, présenter des interventions écrites ou orales. Les résultats ne sont pas toujours visibles de prime abord. Il est connu cependant que l'apport qualifié des O.N.G. a pu exercer une influence réelle sur les débats des institutions spécialisées des Nations Unies.

En outre, les rapports établis avec les institutions internationales peuvent prendre aussi la forme de coopération en vue de projets précis. La présence des organisations non-gouvernementales catholiques n'est certes pas négligeable : 18 organisations internationales catholiques ont un statut consultatif au conseil économique et social des Nations Unies, 18 bénéficient d'un statut identique auprès de l'Unesco tandis que 10 organisations sont présentes à l'O.I.T., 8 à l'Unicef, 6 à la

F.A.O. Une présence est également assurée auprès de l'Organisation Mondiale de la Santé, l'Organisation pour le développement industriel, la Conférence des Nations Unies pour le commerce et le développement.

Afin de faciliter la présence des organisations non-gouvernementales catholiques auprès de ces institutions, des Centres d'informations ont été créés à Genève, Paris et Rome. Des liens très étroits de collaboration unissent la Conférence et l'Office Catholique International pour les Problèmes Européens à Bruxelles et Strasbourg. Un centre d'information sera ouvert prochainement à New York. Nul doute, que ces services sont essentiels au bon exercice du statut consultatif des O.N.G. Catholiques dont les consultants se réunissent périodiquement à Genève, New York, Paris et Rome.

Si le statut des O.I.C. sur le plan international exige d'elles une totale indépendance à l'égard des gouvernements, les O.I.C. n'en sont que plus conscientes de leur mission apostolique au service de l'enseignement de l'Eglise. Elles reçoivent à cet égard de fréquents encouragements notamment de la part de Sa Sainteté le Pape Paul VI lui-même alors qu'il était Substitut de la Secrétairerie d'Etat du Vatican en 1953. C'est un fait que les domaines dans lesquels s'exerce la compétence des O.I.C. - développement - culture - enseignement - vie sociale - assistance appartiennent normalement à cet immense terrain que le Concile Vatican II considérait comme appartenant « en propre, quoique non exclusivement » aux laïcs.

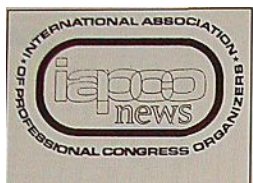
Toutefois dans les origines, dans l'action et dans la composition humaine des O.I.C., nous rencontrons aussi bien des prêtres et des religieux que des laïcs.

Les O.I.C. prennent ainsi leur part de la mission apostolique de l'Eglise dans un domaine, de préférence laïc et se situant assurément dans une perspective internationale et même universelle. Dans une même perspective, elle souhaite répondre à la recommandation du Concile Vatican II lorsqu'il exprimait en « Gaudium et Spes n° 90, § 2 : que les catholiques recherchent une collaboration active et positive, soit avec leurs frères séparés qui, unis à eux professent un même amour évangélique, soit avec tous les hommes en quête de paix véritable ».

Pour cela, les O.I.C. sont placées en un terrain propice aux contacts interconfessionnels. Cette collaboration a pris des formes diverses et quelques organisations ont accueilli dans leur sein des chrétiens non catholiques et, dans les pays où régnent d'autres traditions culturelles et religieuses, des non-chrétiens, mais en référence essentielle à l'Eglise catholique, à son organisation, à sa doctrine et à ses buts. Quant à elle, s'efforçant d'être fidèle à sa onction d'animation et d'aide au travail commun des O.I.C. sous toutes ses formes, la Conférence, par ses organes de travail et ses moyens d'action certes limités, se veut avant tout au service des O.I.C. pour les aider à mieux accomplir la mission propre de chacune d'elles au service de l'Eglise et du monde, de tous les hommes et de tout l'homme.



Photo: INBEL.



The International Association of Professional Congress Organizers, which brings together the specialists in meeting organization, has recently welcomed new members. We publish hereunder the complete list of IAPCO members.

FULL MEMBERS :

AISC. Assistenza
Internazionale servizi di congresso,
M.E. Buengiorno
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00198 Rome- Italy
Tel.: 851.300/856.248

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President,
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Phone : 35 - 1738/1869/4588
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Tlgr : Siessell London W1

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Directeur Général,
1, rue Jules Lefebvre,
75009 Paris - France
Phone : 285- 0848

CISA, Congresos Internacionales SA
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Edificio Espana,
Madrid 13-Spain,
Tel : 247.57.29.

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Tlgr : Discongress
Telex : 15213

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The Hague - The Netherlands
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Tlgr : Hocland - The Hague,
Telex: 33111 - HOC NL

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gium - ICB,
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Phone: 02-11 62.84/48
Tlgr : Inconbel.

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Phone: 28.12.25.

Organisatie Bureau Amsterdam b.v.
W.F.J. Neijmann, Director
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Nederland. Postbus 7205
Tel : 44.08.07

Reso Congress Service,
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Klara Norra Kyrkogata 31,
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Tlgr : Folkreso
Telex: 1805.

Stockholm Convention Bureau,
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Managing Director,
Strandvägen 7c,
S 11456 Stockholm - Sweden
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Tlgr : Congressus
Telex: 115.56

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Hurdsfield Industrial Estate,
Macclesfield, Cheshire,
SK102LY - UK
Phone : 21933
Tlgr : Geigypharm Macclesfield.

N.V. NEDERLANDS CONGRESGE-
BOUW.
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Commercial Manager,
Postbus 900,
Churchillplein 10,
The Hague - The Netherlands
Phone : (070) 51.28.51
Tlgr : Congrescentre - The Hague
Telex: 31700 Necon NL

SECRETARIAT

1, rue aux Laines
1000 Brussels
Belgium
Phone: 11. 83.98-12.54.42

NEW UN ACTION ON NGOs

Date : June 1973,
Place: World Assembly of NGOs concerned with the global Environment.
Speaker : Bradford Morse. U.N. Under-Secretary for Political and General Assembly Affairs.
Text: we hope in the months ahead to tighten the role of the NGO's throughout the United Nations system. New structures may be necessary. New arrangements certainly will be necessary if you are to be, as you must be, full participants as well as petitioners. As I said, there is a new day before us in the United Nations.
Question : Can we expect any dramatic changes in the relationship, firstly between NGO's in general in consultative status with different parts of the U.N. system and, if so, can you give us some indication as to when such dramatic changes might be coming along ?
Answer : Yes, within three months-
Date: -- January 1974.

?????

Results :

Counterargument :

On the other hand, the United Nations Secretariat has been extremely busy in recent months, with the Middle East, the General Assembly, and the drought in the Sahel. Although it cannot be said that « dramatic changes » have taken place, it is perhaps not realistic of NGOs to try to hold to a fixed time period in the light of the many unpredictable events and activities which may intervene to hinder well founded intentions. Moreover, even without « dramatic changes » it cannot be said that nothing has happened. Within the United Nations it is felt by some that there has been a definite change in attitude towards NGOs by the UN, including an increased concern and understanding for NGOs, and a growing consciousness of the assistance which they can provide. The regional economic commissions, for example, are expanding their awareness of working with NGOs. The United Nations Development Programme has completed its initial study of field level relations between Resident Representatives and NGOs, which has had the effect of increasing the Resident Representatives awareness and understanding of the role of NGOs. This study, together with comments from NGOs, will lay the basis for guidelines to Resident Representatives on further improving these relations.

Unfortunately, Secretariat expectations for « dramatic change » have not been achieved as quickly as was hoped. Definite proposals were developed, in consultation with various NGOs, which it was hoped to bring into effect by September 1973. For a variety of reasons, having no relation to NGOs, but concerning the overall arrangement and management of the United Nations, the decision to implement these proposals was postponed. They are still very current, however, and it is hoped that such changes will be implemented in the near future. Under the circumstances, the attitude that nothing has happened, and the untenable implication that nothing will happen is not justified. A great deal has taken place and it is intended that more changes will come as promptly as is possible.

When is the UN REALLY going to do something about NGOs ? In a period of multiple crises, every crisis can be used as an excuse for postponing vital remedial action to existing organizational structures. At the present rate (the matter has now been under review for several years), the network of NGOs will never be brought into effective working relationship with the UN system — and the current spastic response to the world's problems by the « available » organizational resources will be perpetuated until the system breaks down completely.

Final comment :

ASSOCIATIONS INTERNATIONALES, 1974.

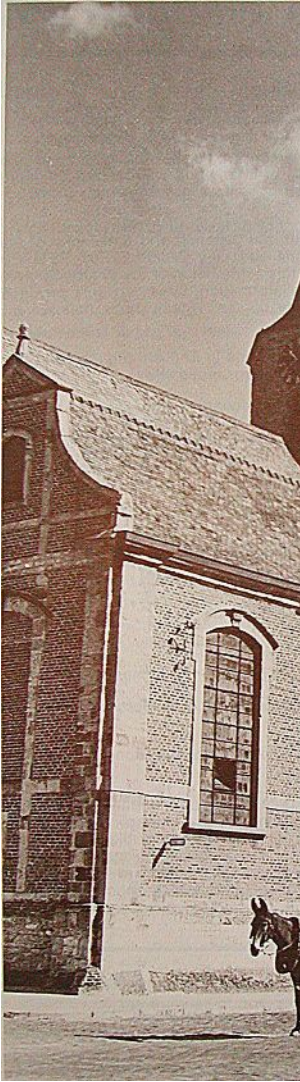


Photo INBEL

YEARBOOK OF INTERNATIONAL ORGANIZATIONS

15th edition - Published

EXAMPLE NOTICE

3352

Union of International Associations

Union des associations internationales (UAI) — Union de Asociaciones Internacionales — Union der International Verbände — Unie der Internationale Verenigingen.
SG Robert Fenaux, 1 rue aux Laines, 1000 Brussels. T. 11.83.96 - 12.54.42.

Founded 1 June 1907, Brussels, as Central Office of International Associations. Became a federation, under present name, at 1st World Congress of International Organizations, 1910. Statutes modified in 1951 to give it character of institute instead of federation. Registered by Belgian Royal Decree 2 July 1920. Aims: Serve as information center on international governmental and non-governmental organizations, their activities and meetings; undertake and promote research on legal, administrative and technical problems common to international NGOs; publicize their work and encourage their mutual contacts; promote the development of international co-operation with special emphasis on international relations of a non-governmental character.

Structure: General Assembly (every 2 years), elects Executive Council of 12 for 4-year term. Individual membership limited to 250 and subject to election by General Assembly. Meetings closed. Staff 14 paid. Languages: English, French. Finance: Subscriptions; sale of publications; grants from official and private bodies. Budget for 1972: 8,600,000 Belg. Fr.

Consultative Status: ECOSOC (II); UNESCO (B). Special ECOSOC resolution, 20 July 1950, establishing co-operation between UN and UAI for publication of *Yearbook of International Organizations*. On ILO Special List.

NGO Relations: Linked with 500 international NGOs through the Corresponding Organization membership category; 2,500 others supply information.

Activities: Collection, analysis and publication of data on all international governmental and non-governmental organizations, meetings and publications (4,000 files on past or present international organizations; 17,000 volume library; 1,000 periodicals currently received). A proportion of the data is stored in the Inter-Contact computer system and is used for directory preparation, mailings and research, either by the UAI, university groups or under contract. General Assemblies: 23 up to 1969; Barcelona 1970. Consultative meetings with NGOs. Congresses of International Congress Organizers and Technicians: 2 up to 1961; Rome 1962, Copenhagen 1966, Barcelona 1970. Seminars for staff members of international NGOs: Turin 1969, Milan 1972.

Publications: *International Associations* (monthly in English-French); *International Congress Calendar* (annual);

Members individuals (161) in 43 countries:

At Cameroon, Egypt, Ethiopia, Morocco, Senegal, Togo.

SOC SCIENCE -

12 Jan 73

The COMPREHENSIVE reference work for International Organizations (over 4,300 entries).

No other directory of current information on the FULL RANGE of international Organizations (non-governmental as well as governmental) exists.

Published with the sanction and assistance of the United Nations and now COMPLETELY REVISED ANNUALLY, this 15th edition of the Yearbook gives the following information, based on data provided almost entirely by the organizations themselves:

- organization name in English, French and other languages where applicable
- principal and secondary addresses
- name of secretary general for director general, etc.)
- history
- goals, structure
- technical and regional commissions
- personnel, finances
- consultative relations
- members and their nationality
- main activities and programmes
- place and dates of most recent past and future meetings
- periodical and other publications

A numerical ordering is permanently assigned to each organization. These numbers appear in the different indexes and in other publications of the UAI — yearbooks, congress calendars, address lists, etc... Organizations which have ceased their activities are mentioned with a special reference, thus giving the Yearbook encyclopaedic value.

There is also a section of informative supplements including various lists, tables and statistics:

- the members of the United Nations family, its special institutions and associated Institutes
- non-governmental organizations which have been granted consultative status with the United Nations or its specialized organs
- non-governmental organizations most frequently recognized by intergovernmental organizations

Send your ORDER to: UNION DES ASSOCIATIONS INTERNATIONALES, 1, rue aux Laines, 1000 Bruxelles, Belgique

NAL ORGANIZATIONS 1974

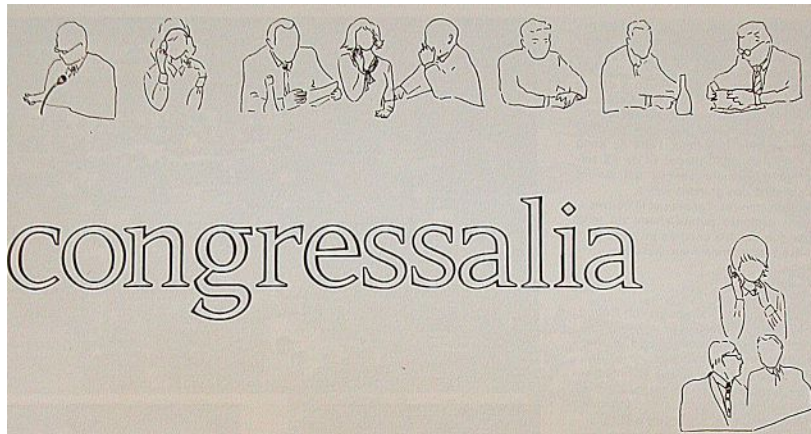
cation : March 1974

Seven indexes are at the disposal of users of the Yearbook :

1. major subject area with which the organization is concerned (28 categories)	Transport, Travel #0034 Airlines Staff Int Asn #0046 American Asn of Port Authorities #0060 Arab Asn of Tourist and Travel Agents #0178 Atlantic Passenger Steamship Cnf #0214 Caribbean Hotel Asn #0215 Caribbean Travel Asn	
2. alphabetical listing by English title	#2548 Int Soc of Hydatid Diseases #2551 Int Soc Of Internal Medicine #2552 Int Soc of Lymphology #2554 Int Soc of Medical Hydrology #2559 Int Soc of Nephrology #2560 Int Soc of Obstetrical Psycho-Prophylaxis #2561 Int Soc of Orthopaedic Surgery and Traumatology #2566 Int Soc of Radiology	
3. alphabetical listing by French title	#0840 Centre régional européen développement communautaire #2888 Centre régional latinoaméricain constructions scolaires #2889 Centre régional latinoaméricain #3645 Centre relations publiques UIC #2616 Centre technique int embouteillage #3139 Chambre commerça CEE	
4. geographical distribution of the headquarters of the organization	Jordan #3619 Head office Arab Tourism Union Sudsiary office #2273 Int Movement Apostolate Children Korea (South) Head offices #3676 Asian Basketball Confed #3081 Pan Pacific and S E Asia Women's Asn #3454 World Anti-Communist League	Amman Seoul
5. Acronyms and initials of organizations	#1321 AIOCC courses cyclistes #11191 AIOSP orientation #1323 AIP papyrologues #2336 AIP pédiatre #1253 AIP psych appliquée #1296 AIP psych adlerienne #1177 AIPC ponts #1224 AIPC cécité #1268 AIPC congrès	
6. Keyword in English	#1471d remedial education #1995 renaissance studies #1043d reparations agency #3684d representation rights #2589 reproduction animal #1438 reproduction rights #1729 reprography #2412d rescue relief cmt	
7. Keyword in French	#0229 aviation s ervices de sécurité (Amérique) #0722 aviculture (Europe) #3613 aviculture scientifique #1301 avocats #1050 avocats Amérique #3615 avocats jeunes #2187 avocats juristes latins	

- the classification of international non-governmental organizations
- statistics on the number of non-governmental organizations and their geographical distribution
- names and addresses of foundations with international programs
- names and addresses of institutes, centers, and schools of international relations
- names and addresses of international relations scholars
- bibliography of documents on international relations ; international organizations study topics

PRICE : BF : 1.500.—. SF : 130.—. US \$: 43.00. UK £ : 17.00 (postage included)

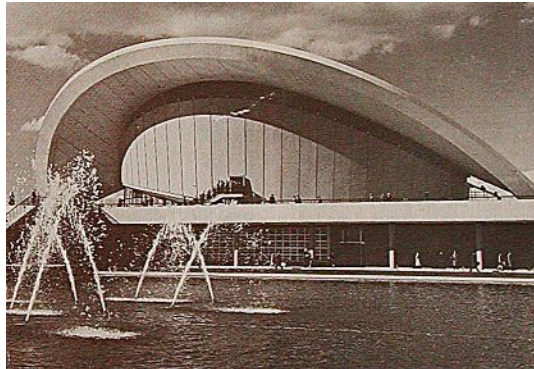


Berlin

Après 16 années d'existence, le Palais des Congrès de Berlin Ouest a dressé un bilan qui s'avère très positif : plus de 5.400 congrès, réunions et manifestations culturelles se sont déroulés dans ses murs réunissant près de 3 millions de participants. En vue de rationaliser son exploitation, le 25 novembre 1970 avait été créé l'AMK BERLIN (Société d'expositions, de foires et de congrès) qui mettait à la disposition des organisateurs, outre les installations de congrès, 23 halls d'exposition recouvrant une surface de 88.000 m².

Photo 1 : Le Palais des Congrès de Berlin datant de 1957.

Photo 2 : Maquette du nouveau centre de congrès qui sera terminé fin 1978.



A l'heure actuelle, afin de répondre aux nouvelles tâches politiques et économiques qui lui incombent suite à la signature, en septembre 1971, de l'accord des 4 puissances, Berlin a décidé la construction d'un nouveau Centre de Congrès qui sera terminé (in 1978. Ce nouveau centre disposera de deux grandes salles jumelées, l'une de 5000 et l'autre de 2000 places et de 43 salles de dimensions variées qui auront la capacité des grandes salles. Les deux centres, l'ancien et le nouveau, seront exploités parallèlement de telle sorte que chaque congrès trouve à Berlin des installations « sur mesure ».

At the right are 3 photos of Round Table discussions (also known as group-discussions, colloquiums, « fire-side-talks » and what not). 2 of the photoes were taken at the IX International Congress on Diseases of the Chest which took place in Copenhagen in 1966 - while the 3rd photo was taken at the 2nd International Congress on Cleft Palate, which took place in Copenhagen in August 1973.

La Croix-Rouge

92 Sociétés nationales - nombre record - ont pris part à la XXXI^e Session du Conseil des Gouverneurs de la Ligue dont les travaux, d'une durée de cinq jours, ont pris fin le 7 novembre à Téhéran. L'une des premières dispositions prises par le Conseil a été l'admission au sein de la Fédération de cinq nouvelles Sociétés nationales, celles du Bahrein, du Bangladesh, de Fidji, de Mauritanie et de Singapour. M. José Barroso (Mexique) a été réélu à la Présidence de la Ligue; il aborde ainsi son troisième mandat, d'une durée de quatre ans. Les huit Vice-Présidents appelés à le seconder dans sa tâche appartiennent aux Sociétés nationales des pays suivants : Allemagne (Rép. dém.), Etats-Unis, Ethiopie, Finlande, France, Inde, Pays-Bas et U.R.S.S. Le Président de la Croix-Rouge suisse est ex officio Vice-Président de la Ligue.

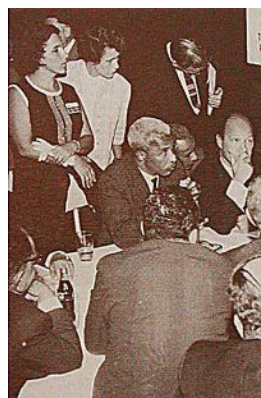
Voici les principales décisions prises par le Conseil des Gouverneurs dans le domaine :

des Secours : la formation du personnel pour les secours en cas de désastre doit être renforcé, sur le plan national comme sur le plan international.

de l'Environnement : un groupe de travail sur l'environnement continuera son étude du rôle de la Croix-Rouge dans ce domaine,

de la Paix : la Croix-Rouge tiendra une « Conférence sur la paix »,

du Racisme : il a été convenu, afin



d'éliminer toute discrimination raciale éventuelle qui pourrait être pratiquée dans le mouvement de la Croix-Rouge, d'envoyer en Afrique du Sud une Commission, composée de personnalités de la Croix-Rouge, chargée de rechercher toute discrimination raciale qui pourrait exister au sein de cette Société nationale.

du Développement : les Sociétés nationales ont été instamment priées de travailler en relations étroites avec le Programme des Nations Unies pour le Développement ainsi qu'avec d'autres institutions et organisations non gouvernementales, et d'encourager les Gouvernements, des organismes internationaux et des fondations à prêter leur appui financier au Programme de Développement de la Ligue.

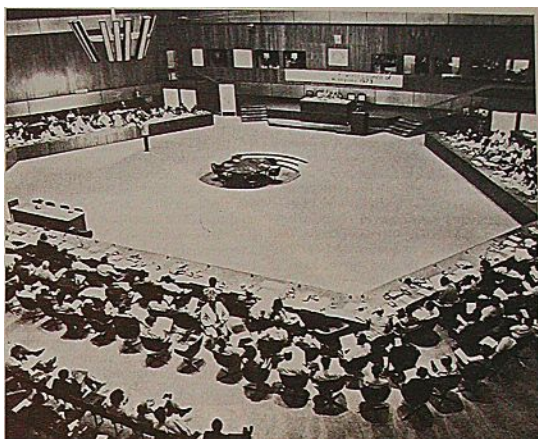
des Finances : le budget ordinaire proposé pour la Ligue, soit Fr.s. 5.949.000 pour 1974 et Fr.s. 6.583.000 pour 1975, a été adopté tel qu'il a été présenté. Ces deux budgets doivent être majorés de 5 % de manière à couvrir les frais entraînés par le renforcement, au Secrétariat, des services du sang, et du développement social, ainsi qu'une partie du Programme de développement de la Ligue.

de la Structure : Un petit groupe d'experts va être constitué pour étudier les amendements à apporter aux statuts et au règlement interne de la Ligue. La date et le lieu de la prochaine Session du Conseil des Gouverneurs seront fixés ultérieurement par le Comité du Président et des Vice-Présidents de la Ligue.

Versailles

Dans le but de préparer la conférence internationale « Les Equilibres de la vie : un plan d'actions pour l'humanité », qui se tiendra du 9 au 14 septembre 1974, l'Institut de la Vie vient d'organiser cinq colloques, dont quatre ont eu lieu au Trianon Palace, à Versailles, en Septembre et Octobre. L'organisation de ces réunions a été confiée à un comité française, qui a défini les thèmes et a choisi les présidents, chaque président sélectionnant lui-même des personnalités internationales pour les comités de préparation.

Au Trianon Palace, qui a retenu l'attention des organisateurs par son cadre, et son calme, MM. Gibrat, Malinvaud, Davous et le professeur Pères de l'Académie des Sciences ont pu conférer autour des thèmes suivants : * Les ressources énergétiques à long terme et la croissance », < les formes d'organisation économique appropriées aux modalités de la croissance », « la modélisation des systèmes appliqués à la prévision mondiale et ses limites », « les équilibres biologiques en face de la pollution thermique ».



Congress brochures...

This month we have received new brochures giving details on conference facilities and services available in Bangkok (Thailand); Munich (Germany Fed Rep) and Lugano (Switzerland). All these brochures are very interesting and are worth having if one intends to — organize a conference in these areas. They are available from :

- The Tourist Organization of Thailand, Ratchadamnoen Avenue, Bangkok 2-Thailand.
- Tourist Information Office of the City of Munich, D-8000 München, Rindernmarkt 5, Germany Fed Rep. *
- Lugano Tourist Office, Riva Albertoli 5, 6901 Lugano, Switzerland.

London Heathrow Conference Facilities

In November 1973, the London Heathrow Conference Service and the BTA have invited a small group of conference organizers to visit the conference facilities in the Heathrow area. London's Heathrow Airport is becoming a major international conference venue, as well as one of the world's busiest airports with as many as 850 flights a day from 100 countries.

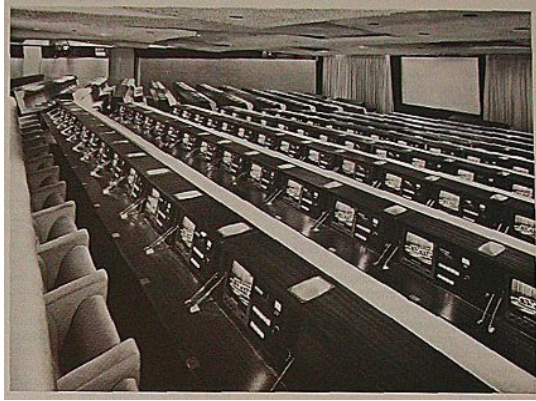
A plenary session of the World Council of YMCA, which for the first time in its history took place in Africa, in the International Conference Centre of Kampala - Uganda.

To assist this growing business meeting traffic, the London Heathrow Conference Service came into operation on June 25, 1973. Its symbol is a document case with « LON » prominently displayed.

Twelve modern conference hotels, all within 20 minutes' drive of the airport terminal buildings, have formed a consortium to smooth the way for the conference organiser, and to promote Heathrow as a convenient place to meet - and not merely a place for landing and taking off.

These hotels - they include six which have opened this year - have a combined capacity of nearly 4,500 bedrooms. Through the Conference Service they can offer a full range of facilities and accommodation, from numerous small syndicate rooms to spacious halls capable of taking conferences for 750 people.

The consortium expects to host many visits from conference organisers, and fact sheets giving technical details of the facilities are available from the Conference Department of the British Tourist Authority at 239 Old Marylebone Road, London NW1 5QT. Heathrow is already proving popular as a venue for the increasing number of smaller, concentrated conferences and sales meetings held by international companies. Quite apart from the rapidity with which delegates can leave their aircraft and reach the meeting



room, Heathrow has many advantages for the conference organiser. Its location is highly convenient: Central London is only 14 miles away; access to Britain's motorway network is easy, with the M.4 to Wales and South West England running just north of the airport, and the M.3 to Southampton just south. There are also motor coach services to Reading, Woking and Watford, linking with British Rail's speedy Inter-City trains; and regular coaches linking Heathrow with London's other airport at Gatwick.

As well as the capital's bright lights, the off-duty delegate has a great deal to see and do within close range of the Heathrow hotels. Activities such as golf, fishing, boating and 10-pin bowling

can easily be arranged; and a wealth of historic and beautiful towns and buildings lie within an hour's drive. They include Windsor Castle, Hampton Court Palace, Kew Gardens, Runnymede, Stoke Poges, Oxford, and the inns, restaurants and picturesque villages of the Thames Valley.

The office of the London Heathrow Conference Service is at Trident House, Station Road, Hayes, Middlesex; and the hotels in the consortium are the Ariel (180 bedrooms), Arlington (80), Centre Airport (360), Excelsior (660), Heathrow Ambassador (110), Heathrow (680), Holiday Inn, Heathrow (300), Holiday Inn Slough /Windsor (245), Post House (600), Sheraton-Heathrow (440), Skyline (360), and Skyway (450).

A Communication tool for meeting participants

For those who are unfortunate enough to be obliged to attend meetings on a rather frequent basis, the frustration of having to put up with meandering agendas, chairman and speakers can make such occasions a great disappointment. Why is it that society has produced such a stylized set of rules to govern the conduct of meetings and carefully isolate currents of protest? Granted that there must be some order, but why in the process does the «sense of the meeting» often get distorted? Given all the new devices available to enable the chair to speak to the floor and control the use of microphones by participants, why have no devices been developed to enable the participants to indicate their sense of the meeting independently of the chairman's interpretation of it? The button on the microphone is only used by the participant to indicate to the technician that

he has permission to speak after the chairman has recognized his «eye-catching» activities. Voting boards, where they exist, are merely time savers at the end of a debate and do not facilitate the on-going debate dynamics.

What does a participant constrained to his seat want to be able to do during the course of a meeting? Personal experience suggests the following:

1. indicate that it is time that the meeting moved onto the next point on the agenda (agreed one can raise this as a point of order, but the dynamics usually force most people to suffer in silence).
2. indicate that it is time the next speaker was heard (meeting dynamics usually make one appear very rude if one suggests that the current speaker sit down).

Below, close-up of delegate screen.
For diagram, see following page.



3. indicate that the current speaker should stick to the point (even the most respected speakers need to be reminded that they have drifted onto some «hobby-horse» topic).
4. indicate agreement with the point the speaker is making (clapping at the end of every sentence or paragraph is only suitable in certain types of meeting and with certain types of argument, surely there must be a more subtle way of giving the speaker positive feedback).
5. indicate disagreement with the point that the speaker is currently making (booing, or hissing and table thumping are not techniques which can be widely used without rapidly becoming counter-productive, at least for the practitioner).
6. indicate inability to understand what the speaker is getting at (a speaker can be abstruse because he assumes knowledge that some participants lack. A bit of feedback would encourage him to develop his point).

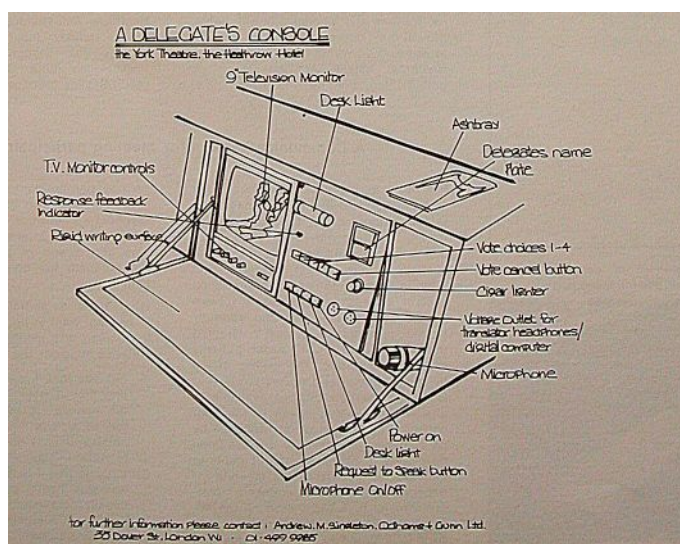
Now most people would like to make known any of the above views anonymously — for fear of being labelled as obstructionist and for fear of offending the speaker, who may well be a personal friend or colleague. To achieve this, the following device is suggested.

1. Each participant could be equipped with a set of six switches or buttons corresponding to each of the above points. A such a set is a very low cost item and suitable devices are undoubtedly available on the market.
2. These switches have to be linked up such that there is one outgoing wire onto which all switches of all participants are hooked, and six return wires to which the appropriate switch from each participant is hooked. This is therefore a simple system and does not require a high-cost, multiple-return cable.
3. The six return wires pass into a counter which totals the number of switches of a particular type in the on-position. Such counters exist on the market.
4. The totals are then displayed as six parallel sets of figures on a display board. Display boards of this type do exist. Such a board is not vital. If necessary the totals could be read off the counters and transferred manually to the simplest type of board (even a blackboard). What is the result of all this? At any given moment the sense of the meeting on a number of key points (and more could be added) is available for all to see. Speakers receive much more precise feedback. The chairman is given a much

clearer indication of the sense of the meeting, and participants know what he knows, and the chairman knows it. In effect, instead of the flow of information being from the chair to the floor, there is now a complementary counter-flow. The use of such a device would introduce much more immediacy into debates, since at every moment a continuing vote on their course is being recorded. (That would make interesting research data if recorded in parallel with a verbal record of the debates. At present, the dynamic nature is embedded in lengthy periods of monologue during which participants are frozen into passivity).

Enthusiasm for this approach suggests variants and extensions, for example when a total reaches a particular percentage of possible, a light could be switched on. Spare switches could be allocated to permit participants to follow the meeting's response to new points as they emerged as of special interest. But perhaps of more interest, and less easy to implement, is the possibility of arranging for participant-participant information flows so that sub-group formation could be facilitated as opposition or support for a particular issue crystallizes.

N.B. Below is diagram of Heathrow Hotel Delegate's console pictured on p. 120, incorporating many of the devices suggested in the text above.



New international meetings Announced
This calendar is a monthly supplement to information listed
in the Annual International Congress Calendar.

1974 Jan 15-21 World Health Organization. Seminar on teaching of psychiatry. P 0 Box 2932, 12 11 5 Manila, Philippines.	Manila (Philippines) (YB n° 3548)	1974 Mar 13-17 Association for Social Anthropology in Oceania. 3rd annual meeting- working session on alcohol and kava use in the Pacific Islands. c/o SPC, P.O. Box 05, Noumea Cedex, New Caledonia.	Asilomar (Cal, USA)
1974 Jan 31-Feb 6 South Pacific Commission. 3rd regional conference of directors of agriculture, livestock and fisheries. P 0 Box D5, Noumea Cedex, New Caledonia.	Lae (New Guinea) (YB n° 3260)	1974 Mar 18-22 Unesco. Symposium on the inter-relations between biology, social sciences and society. P : 12. Unesco, V Mahvenieradz. SS/IDSS, Place de Fontenoy, 75 Paris 7e, France.	Paris (France) (YB n° 3383)
1974 Feb 3-7 American Society of Heating, Refrigerating and Air-Conditioning Engineers. ASHRAE Inc, 345 East 47th Street, New York, NY 10017, USA.	Los Angeles (USA)	1974 Mar 20-23 Rassegna Internazionale Elettronica, Nucleare e Aerospaziale, Via Crescenzo 9, I-00193 Rome, Italy.	Rome (Italy)
1974 Feb 4-9 East African Medical Research Council. Annual scientific conference : The growth, development and survival of the child in the Africa environment. Dr F Kamunvi, East African Medical Research Council, P 0 Box 1002, Arusha, Tanzania.	Kampala (Uganda) (YB n° 474)	1974 Mar 21-23 Comparative and Int Education Society. Annual conference. Dr Vat D Rust, Department of Education, University of California, Los Angeles, Calif 90024, USA.	Washington (USA)
1974 Feb 11-15 South Pacific Commission. 5th conference of directors of territorial health services. P 0 Box D5, Noumea Cedex, New Caledonia.	Port Moresby (New Guinea) (YB n° 3260)	1974 Mar 25-Apr 5 Unesco / Unicef. Regional seminar on the development of science and mathematics concepts in young children. P : 23. Unesco, Mrs S Haggis, ESM /STE, Place de Fontenoy, 75 Paris 7e, France.	Addis Ababa (Ethiopia) (YB n° 3383/3380)
1974 Feb 12-15 Society of Nuclear Medicine. Int symposium on radio pharmaceutical. Soc of Nuclear Medicine, 211 East 43rd Street, New York, NY 10017, USA.	Atlanta (Ga, USA)	1974 Apr 1-10 Commission of the Geological Map of the World. General conference and joint Unesco/OGMW Groups. Unesco, F Röhrer, SCE /NR, Place de Fontenoy, 75 Paris 7e, France.	Paris (France) (YB n° 3333)
1974 Feb 12-15 Unesco, Round Table of institutions supporting anthropology and language science in educational development. P : 50. Unesco, A Legrand, ESM /CJR, Place de Fontenoy, 75 Paris 7e, France.	Paris (France) (YB n° 3383)	1974 Apr 2-4 2nd int symposium on Jet cutting technology. The Organizing Secretary, 2nd ISJCT, BHRA Fluid Engineering, Cranfield, Bedford, MK13 0AJ, UK.	Cambridge (UK)
1974 Feb * Unesco. Seminar on organizational, methodological and communication aspects of co-operation between international and national institutions (ECHE). Unesco, E M Ribbing, CEPES, Place de Fontenoy, 75 Paris, 7e, France.	Bucharest (Rumania) (YB n° 3383)	1974 Apr 4-5 The technician int symposium on advances in automated analysis. P : 1150. Mrs D M McGlashan, Symposium Coordinator. Technicon Equipment Pty Ltd., 80 Talavera Road, North Ryde, NSW 2113, Australia.	Sydney (Australia)
1974 Feb Unesco. Symposium on social science research activities in Asia. P : 25. T Uchida, SS/IDSS, Place de Fontenoy, 75 Paris 7e, France.	Jakarta (Indonesia) (YB n° 3383)	1974 Apr 8-10 Dr Pincus Catzel, Hon Secretary /Treasurer, South African Paediatric Association, Department of Pediatrics, P 0 Box 667, Pretoria, South Africa.	Pretoria (South Africa)
1974 Mar 4-8 South Pacific Commission. 6th regional education seminar. P 0 Box 05, Noumea Cedex, New Caledonia.	Honiara (Guadalcanal Island) (YB n° 3260)	1974 Apr 15-19 6th South West Pacific inter-territorial meeting on malaria. c/o, SPC, P 0 Box D5, Noumea Cedex, New Caledonia.	Honiara (Guadalcanal Island)
1974 Mar 5 American Society for Testing & Materials. Symposium on computerized laboratory systems. Mrs J B Wheeler, ASTM, 1961 Race Street, Philadelphia, Pa 19103, USA.	Cleveland (Ohio, USA)	1974 Apr 16-19 Consultera Centroamericana. II Caribbean, Central and South American marketing congress. Ing Alfonso Gonzalez-Davison. Apartado 1178, Guatemala, Guatemala.	Punta del Este (Uruguay)
1974 Mar 7-8 Symposium on nuclear safeguards . Dr G Botta, CNEN, Viale Regina Margherita 125, 00198 Rome, Italy.	Rome (Italy)	1974 Apr 23-24 Meat Research Institute symposium on : Meat freezing - why and how Mr C L Cutting, Organising Secretary, Meat Research Institute, Langford, Bristol, BS18 70Y, UK.	Bristol (UK)
		1974 Apr 23-27 Int Union of Producers and Distributors of Electrical Energy. Symposium. P : 150. (YB n° 2761) Verband Schweizerischer Elektrizitätswerke, Charles Inwyler, Bahnhofplatz 3, 8037 Zurich, Switzerland.	Zurich (Switzerland)



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1974 Apr 24-26 Zurich (Switzerland)
6m Int direct marketing and mail order symposium. P : 400.
W Schmid, IDEAG, Forchstr 84, 8032 Zurich, Switzerland.

1974 Apr 29-May 3 Washington (USA)
American Pediatric Society/Society for Pediatric Research/Ambulatory Pediatric Association. Annual meetings.

Charles D Cook, MD, Secretary, American Pediatric Society, 333 Cedar Street
New Haven, Connecticut 06510, USA.

1974 Apr (Ghana or, Nigeria)
Unesco. Operational seminar on family planning as a component of a functional literacy programme. P : 50. (YB n° 3383)
Unesco, M deClerck, ESMMLIT, Place de Fontenoy, 75 Paris 7e, France.

1974 Apr (Libya)
Association of African Universities, Executive Board. 14th meeting. (YB n° 117)
Mr Y K Lute, P O Box 5744, Accra North, Ghana.

1974 May 5-10 Boroko (Papua, New Guinea)
8th Waigani seminar.
University of Papua New Guinea, Boroko, Papua, New Guinea.

1974 May 6-21 Brussels (Belgium)
Unesco. Int conference of States to adopt a convention concerning the distribution of programme-carrying signals transmitted by satellite. P: 200. (YB n° 3383)
Unesco, Miss M C Dock, IACopyright, Place de Fontenoy, 75 Paris 7e, France.

1974 May 7-10 Paris (France)
Unesco. Forum on peace and convictions. P: 48. (YB n° 33831)
Unesco, R Habacht, PH, Place de Fontenoy, 75 Paris 7e, France.

1974 May 16-27 Sydney (Australia)
The Secretary Conference on Computers in Engineering, The Institution of Engineers, 157 Gloucester Street, Sydney, NSW, 2000, Australia.

1974 May (Mid) Lao (Papua, New Guinea)
Metric conversion conference.
University of Technology, Lae, Papua, New Guinea.

1974 May 19-22 Turin (Italy)
European Foundation for Management Development. Annual conference on organization development and management training. (YB n° 570)
EFMD, 51 rue de la Concorde, B-1050 Brussels, Belgium.

1974 May 19-22 Zurich (Switzerland)
Management Center Europe. Meeting « Financing in Europe ». P: 80.
Management Center Europe, Avenue des Arts 4, B-1040 Brussels, Belgium.

1974 May 20-27 Sydney (Australia)
6th Australian computer conference. P : 2000.
Australian Computer Society inc., N.S.W. Branch, PO Box R157, Royal Exchange, Sydney, Australia.

1974 May 22-26 Brussels (Belgium)
Int Association of Exchange Dealers. 16th congress. (YB n° 1231)
CID, Madame Rey, avenue du Passage 48, 1050 Brussels, Belgium.

1974 May 23-25 Copenhagen (Denmark)
European Trade Union Confederation. 1st statutory congress.
c/o ICFTU, rue Montagne aux Herbes Potagères 37-41, 1000 Brussels, Belgium.

1974 May 23-26 Brussels (Belgium)
3rd European session on narcodontology.
Dr Leblanc.

1974 May 24-25 Knokke (Belgium)
Congrès des Bourgmestres et Echevins des Villes Jumelées de l'Europe du Nord et de l'Ouest.
Casino Knokke-Heist.

1974 May 28-30 Brussels (Belgium)
Internecon Eucopa 74 - Exhibition - Congress of specialists of electric production.
Kver Communications Ltd, 149 / 155 Ewell Road, Surbiton, Surrey, UK.

1974 May 29-31 Brussels (Belgium)
European Industrial Research Management Association. Annual conference : R & D for industry of the future. (YB n° 783)
EIRMA, 38 Cours Albert 1er, 75005 Paris, France.

1974 May 29-Jun 1 Helsinki (Finland)
European Society of Paediatric Radiology. 11th meeting.
Dr Jääskeläinen, The Children's Hospital, Ste, backinkatu 11. Helsinki, Finland.

1974 May 31-Jun 3 Zurich (Switzerland)
IVGG, Th Staub, Altschloss, 8805 Richterswil, Switzerland.

1974 May Geneva (Switzerland)
Unesco. Seminar on new printed material and school documentation services. (YB n° 3383)
Unesco, W McLeod, ESMMLIT, Place de Fontenoy, 75 Paris 7e, France.

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- 1974 May or Sep** **Nairobi (Kenya)**
UNESCO/World Federation of Engineering Organizations / Committee on Engineering Education in Middle Africa. Symposium on teaching staff development in engineering faculties in developing countries. [YB n° 3383/3522]
Unesco, C Hoffmann, SCT/TER, Place de Fontenoy, 75 Paris 7e, France.
- 1974 Jun 2-6** **Antwerp (Belgium)**
Royal Society of Health, Int health conference.
13 Grosvenor Place, London SW1X 7EN, UK.
- 1974 Jun 2-8** **Haifa (Israel)**
1st Int symposium on aquaculture of Grey mullets. P : 200-250.
Oceanographic and Limnological Research C., 120 Ha'azmout Road, Haifa, Israel.
- 1974 Jun 4-6** **Helsinki (Finland)**
European Teratology Society. 3rd conference.
local Organizing Committee, Mrs Jaaskelainen, Secretary, 3 Palologianlaitos, Hartmaninkatu 3, Helsinki, Finland.
- 1974 Jun 4-7** **Paris (France)**
Société de Chimie Industrielle, 50 avenue du 18 Juin 1940, 92500 Rueil-Maison, France
1974 Jun, 1st week Bangkok (Thailand)
Unesco. Regional seminar on science policy (South-East Asia) P: 18. (YB n° 3383)
Unesco, M chadelaine, SPI/SP, Place de Fontenoy, 75 Paris 7e, France.
- 1974 Jun 8-12** **Florence (Italy)**
Int Society of Nephrology. 6th congress. (YB n° 2559)
Servizio Dialisi - Clinica Univer, Di San t'Orsola - via Massarenti, 9, 40138 Bologna- Italia.
- 1974 Jun 10-14** **Namur (Belgium)**
Int meeting of engineers corps.
Etat-Major Force Terrestre, Place Dailly, 1030 Brussels, Belgium.
- 1974 Jun 23-27** **Trieste (Italy)**
Unesco/Int Atomic Energy Agency/ICTP. Symposium on science in the contemporary world and the role of youth. P : 20. (YB n° 3383/1383)
Unesco, Y Novozhilov, SPI/SOC, Place de Fontenoy, 75 Paris, 7e, France.
- 1974 Jun 28-Jul 1** **London (UK)**
European Broadcasting Union. General assembly. (YB n° 598)
1 rue de Varembe, 1211 Geneva 20, Switzerland.
- 1974 Jun 30-Jul 2** **Helsinki (Finland)**
Int Union of Landed Property Owners. 23rd meeting. (YB n° 2731)
Finnish Real Estate Union, Mr Murros. Annankatu 24, Helsinki, Finland.
- 1974 Jul 1-5** **Tel Aviv (Israel)**
Symposium : Social workers. Asian region. P : 70.
Israel Social Workers Association, Beit Kavaad Hapoel of the Histadrut, 93 Arlosorof Street, Tel Aviv, Israel.
- 1974 Jul 1-10** **Mue (Cook Island)**
World Health Organization/South Pacific Commission. Seminar on filariasis and vector control. (YB n° 3543/3260)
SPC, P 0 Box D5, Noumea Cedex, New Caledonia.
- 1974 Jul 9-12** **Paris (France)**
Unesco. Symposium on science, ethics, aesthetics. P : 30. (YB n° 3583)
Place de Fontenoy, 75 Paris 7e, France.
- 1974 Jul 15-19** **Tonga (Island)**
South Pacific Commission. 7th technical meeting on fisheries. (YB n° 3260)
P 0 Box 05, Noumea Cedex, New Caledonia.
- 1974 Jul 15-19** **Paris (France)**
Unesco. Int symposium of artists. P : 30. (YB n° 3383)
Unesco, M M Tana-Hussein, CLT/CD, Place de Fontenoy, 75 Paris 7e, France.
- 1974 Jul** **Tel Aviv (Israel)**
Int youth convention. P : 800.
Mrs Rachel Limon, 35 Stricker Street, Tel Aviv, Israel.
- 1974 Jun-Jul** **Mexico City (Mexico)**
Unesco. Int conference of states convened for the adoption of the regional convention on the recognition of studies, diplomas and degrees in higher education in Latin America and the Caribbean. P : 80. (YB n° 3383)
Unesco, A Trapero, EHT/IE, Place de Fontenoy, 75 Paris 7e, France.
- 1974 Jul-Aug** **Medellin (Colombia)**
Seminar PAG-74.
Corporation Nacional de Turismo-Colombia, Ministerio de Desarrollo Económico, Calle 19 n° 6-68- 70 Piso, Apartado Aéreo 8400, Bogota, Colombia.
- 1974 Aug 5-9** **Noumea (New Caledonia)**
South Pacific Commission. Regional conference of statisticians. (YB n° 3260)
P 0 Box D5, Noumea Cedex, New Caledonia.
- 1974 Aug 19-21** **Melbourne (Australia)**
Int conference on production technology : The interrelationship of material development and advancement in production technology.
The Secretary, Int Conference on Production Technology, The Institution of Engineers, Australia, 157 Gloucester Street, Sydney, N S W 2000, Australia.

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1974 Aug 25-30 **Haifa (Israel)**
Int Council of Aeronautical Sciences, 9th congress. P: 500. (YB n° 1759)
Prof L Singer, Technion City, Haifa, Israel.

1974 Aug 28-31 **Prague (Czechoslovakia)**
European Association of Perinatal Medicine, 4th congress. (YB n° 576)
Czechoslovak Medical Society, J E Purkyně, The 4th European Congress of
Perinatal Medicine, Sokolska 31, 120 26 Prague 2, Czechoslovakia.

1974 Aug-Sep **Bangkok (Thailand)**
Unesco, Round Table on establishing a regional co-operative for educational
material. P: 30. (YB n° 3383)
Unesco, W McLeod, ESM /MMT, Place de Fontenoy, 75 Paris 7e, France.

1974 Sep (beginning) **Tel Aviv (Israel)**
European Committee on Milk **Butter-Fat** Recording. Meeting. P: 140. (YB n° 659)

Technical Assistance Department, Ministry of Agriculture, Tel Aviv, Israel,

1974 Sep 1-8 **Rehovot (Israel)**
3rd Int conference on photosynthesis. P: 400.
Prof M Avron, Weizmann Institute, Rehovot, Israel.

1974 Sep 2-5 **Munich (Germany, Fed Rep)**
Kongresszentrum der Münchener Mess- und Ausstellungsgesellschaft mbH
D-8000 Munich 12, Postfach 12 10 09.

1974 Sep 2-5 **Zurich (Switzerland)**
6th Int congress on Hydrologium conglum... P: 600.
Kantonsspital Zurich, Chir. Universitätsklinik, Dr E Linder, 8006 Zurich.
Switzerland.

1974 Sep 2-11 **Nairobi (Kenya)**
Unesco, Symposium on Interaction between linguistics and mathematics
education. P: 25. (YB n° 3383)
Unesco, B Christiansen, ESM/STE, Place de Fontenoy, 75 Paris 7e, France.

1974 Sep 9-12 **Paris (France)**
World Meteorological Organization. Symposia on the effects of man on
the Hydrological cycle and on flash floods. (YB n° 3556)
41, av Giuseppe-Motta, 12 11 1 Geneva 20, Switzerland.

1974 Sep 9-20 **Geneva (Switzerland)**
Int Telecommunication Union, Int Frequency Registration Board. Séminaire
sur la question des fréquences et l'utilisation du spectre des radiofréquences. (YB n° 2622)
Place des Nations, 12 11 1 Geneva 20, Switzerland.

1974 Sep 15-28 **Berkeley (Cal, USA)**
Int symposium on health education of public.
c/o SPC, P O Box 05, Noumea Cedex, New Caledonia.

1974 Sep 16-21 **Zurich (Switzerland)**
European Association for Maxillo-Facial Surgery, 2nd congress. P: 600.
Interconvention Ltd, Hirschengraben 82, 8001 Zurich, Switzerland.

1974 Sep 23-25 **Munich (Germany, Fed Rep)**
8th Int congress on standardisation and distribution methods for fruit and
vegetables.
Münchener Messe- und Ausstellungsgesellschaft mbH, 8000 München 12,
Germany Fed Rep.

1974 Sep 25-Oct 4 **Rarotonga (Cook Island)**
South Pacific Commission. 14 th conference and 37th session. (YB n° 3260)
P O Box D5, Noumea Cedex, New Caledonia.

1974 Sep **Netanya (Israel)**
3rd European lot congress on group psychoanalysis. P: 200.
Dr Springmann, Tel-Hashomer Hospital, Tel-Hashomer, Israel.

1974 Oct 13-18 **Jerusalem (Israel)**
Congress « Beth-Shalom on the Prophetic World ». P: 600.
Society for Bible in Israel, POB 6208, Haifa, Israel.

1974 Oct 20-24 **Tel Aviv (Israel)**
Int symposium on E P H gestosis. P: 300
Prof Toaff, Maternity Hospital, Hakira, Tel Aviv, Israel.

1974 Oct 21-25 **Suva (Fiji)**
World Health Organization. Seminar on the organisation of industrial health
services for small industries in the South Pacific. (YB n° 3548)
WHO, PO Box 2932, 12 11 5 Manila, Philippines.

1974 Oct 21-30 **Apia (Upolu Island, Samoa)**
South Pacific Commission. Regional seminar on planning rural vocational
training and regional planning conference on out-of-school youth. (YB n° 3260)
P O Box 05, Noumea Cedex, New Caledonia.

1974 Oct 23-25 **Brussels (Belgium)**
Société de Chimie da Belgique/Centre d'Enseignement et de Recherches des
Industries Alimentaires et Chimiques. Colloque Int : Relations entre processus
catalytiques hétérogènes et homogènes.
G Jannes, CERIA, Avenue Emile Gysen 1, 1070 Brussels, Belgium.

1974 Oct 27-Nov 2 **Barcelona (Spain)**
16th Int congress of cinema and television.
Palacio de las Naciones, Barcelona, Spain.

1974 Nov 11-15 **Suva (Viti Lavu Island)**
South Pacific Commission. Regional conference on co-ordination of manpower planning, labour recruitment and immigration policies. (YB n° 3260)
P O Box 05, Noumea Cedex, New Caledonia.

1974 Dec 2-6 **Honolulu (Hawaii, USA)**
South Pacific Commission. Regional conference on bilingualism. (YB n° 3260)
P O Box 05, Noumea Cedex, New Caledonia.

1974 Dec 2-7 **Paris (France)**
Unesco. Interdisciplinary meeting on integration of arts education in the school curriculum. (YB n° 3383)
Unesco, Mme E A Hallu, ESM/CUR, Place de Fontenoy, 75 Paris 7e, France.

1974 Dec 3-11 **Mexico City (Mexico)**
policy and research councils of Latin American Member States. P : 40.
(YB n° 3383)

1974 and **Abidjan (Ivory-Coast)**
Unesco. Regional seminar on strategies and methods in curriculum development in nutrition education. P : 40. (YB n° 3383)
Unesco, Miss E Hookhm, ESM/STE, Place de Fontenoy, 75 Paris 7e, France.

1974 **Dakar (Senegal)**
techniques for teacher training. P : 30. (YB n° 3383)
Unesco, A Guy-Gillet, ESM/MMT, Place de Fontenoy, 75 Paris 7e, France.

1975 Jan 20-24 **Canberra (Australia)**
congress. P : 4300.
157 Gloucester Street, Sydney NSW 2000 Australia.

1975 Jul 12-15 **Atami (Japan)**
Int Association of Y's Men's Clubs. 51st annual convention P : 2000. (YB n° 1376)
c/o Tokyo YMCA, 7 Mitoyo-cho, Kanda, Chiyoda-ku, Tokyo, Japan.

1975 Jul 14-24 **Tokyo, Kyoto (Japan)**
Int Federation of Operations Research Societies. 7th int operations research conference. P : 750. C : 30. (YB n° 1966)
The Operations Research Society of Japan, Gakkai Center Bldg, 2-4-16, Yayoi, Bunkyo-ku, Tokyo, Japan.

1975 Aug 25-29 **Tokyo (Japan)**
Int congress on education of the deaf. P : 1500. C : 20.
Organizing Committee of the Int Congress on Education of the Deaf, c/o School for the Deaf affiliated with Tokyo University of Education, 2-2-1, Kohfudai, Ichikawa-shi, Chiba Pref, Japan.

1975 Sep 1-5 **Tokyo (Japan)**
Prof Shigeo Shionoya. The Institute for Solid State Physics, Tokyo University, 7-22-1, Roppongi, Minato-Ku, Tokyo, Japan.

1975 Sep 8-12 **Zurich (Switzerland)**
7th int meeting of forensic sciences. P : 1300.
Gericht. med. Institut. Prof Hartmann, Zürichbergstr 9, 8032 Zurich, Switzerland.

1975 Sep **Tokyo (Japan)**
Int Union of Marine Insurance. Congress. P : 750. C : 25. (YB n° 2737)
The Marine and Fire Insurance Association of Japan, 2-9, Awajicho, Kanda, Chiyoda-ku, Tokyo, Japan.

1975 Sep **Toronto (Canada)**
Int Prisoners Aid Association. Int conference and membership meeting. (YB n° 2379)
IPAA, University of Pennsylvania, McNeil Building, Room 203, Philadelphia, Pennsylvania 19174, USA.

1975 Sep or Oct **Tokyo (Japan)**
World Medical Organization. Assembly. 29th session. (YB n° 3556)
Foreign Affairs Division, The Japan Medical Association, 2-5, Surugadai Kanda, Chiyoda-ku, Tokyo, Japan.

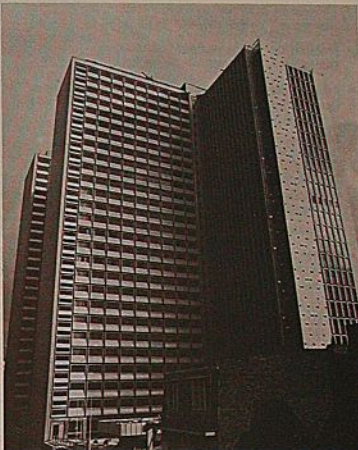
1976 Sep 1-3 **Helsinki (Finland)**
European Association for the Study of Diabetes. Congress. (YB n° 559)
J G L Jackson, 3-6 Alfred Place, London WC1E 7EE, UK.

1976 Sep 6-10 **Bristol (UK)**
Institute of Physics, Solid State Physios Sub-Committee/University of Bristol. Int conference on liquid metals.
Meetings Officer, Institute of Physics, 47 Belgrave Square, London SW1X 80X, UK.

1976 Nov 6-12 **Florence (Italy)**
Int Association of Skål Clubs. Int congress. (YB n° 1345)
Segreteria Fiorentina dello Skål Club, via Tornabuoni 15, Florence, Italy.

1977 Jun 13-17 **Helsinki (Finland)**
Int Federation of Business and Professional Women. 14th meeting. (YB n° 1872)
Finnish Federation of Business and Professional Women, Mrs Nieminen, Vuorikatu 4, Helsinki, Finland.

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- Compte rendu du 3e Congrès des Organisateurs et Techniciens de Congrès internationaux. Rome 1962. Les Moyens audiovisuels. Les Expositions associées. Les Relations publiques
FB 200,— FF 23,— FS 18 —
- Guide pratique à l'usage des utilisateurs de services d'interprétation de conférence, par l'Association internationale des Interprètes de conférence. Français, anglais, espagnol
FB 50,— FF 6,— FS 5,—
- Les divers types de réunions internationales, l'aménagement des salles, l'équipement et les services, par G.P. Speeckaert
FB 200,— FF 23,— FS 18,—
- Le 4e Congrès international sur l'organisation des congrès, Copenhague 1966. Compte rendu. Les divers types de réunions internationales et leur aménagement matériel. Les participants et les orateurs. Les investissements financiers consacrés aux congrès et leur rentabilité
FB 200,— FF 23,— FS 18,—
- L'organisation des réunions médicales internationales, par le Conseil des Organisations internationales des Sciences médicales
FB 250,— FF 28,— FS 22,—
- Les organisations internationales face à l'aspect budgétaire et économique de leurs congrès. Compte rendu du 5e Congrès International sur l'Organisation des Congrès, Barcelone 1970
FB 350,— FF 40,— FS 32,—

- Guide pratique des services linguistiques (traduction, comptes rendus analytiques, édition) à l'exclusion de l'interprétation, par l'Association internationale des traducteurs de conférences
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- Bibliographie sélective sur l'organisation internationale (1885-1964) par G.P. Speeckaert, 2e édition, 1965. 350 titres relatifs à l'organisation internationale en général et 730 titres relatifs à 214 organisations différentes.
- Répertoire des Périodiques publiés par les organisations Internationales, 3e édition, complète les informations de l'Annuaire des Organisations Internationales - 1734 périodiques décrits dont 1475 publiés par 1.071 organisations internationales non gouvernementales (sciences, médecine, éducation, jeunesse, arts, religion, technologie, économie, etc...).
- Bibliographie des ouvrages et documents reçus par l'UAI, trimestriellement dans « Associations Internationales ».
- Bibliographie des comptes rendus des réunions internationales
tenues en 1957 (1963)
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- Yearbook of International Congress Proceedings, 1re édition (épuisée) (congrès tenus de 1960 à 1967).
- Yearbook of International Congress Proceedings, 2e édition (congrès tenus de 1962 à 1969).

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