

The Catholic University: A Priority In Developing Countries?

1. *Higher Education — A Priority?*

Contemporary University leaders are now engaged in a questioning process. They are asking: What role do universities play in the modernization of new nations? Is higher education really an essential factor in their development, as is often supposed? Similarly, many Christian educators are asking themselves today whether Catholic universities merit any priority of attention in the countries of the third world.

The answers which sociologists and economists now give to these questions reflect a new way of looking at the university as a factor of growth of a country. The role of the university is not minimized, but the causal relationship between the university and development is seen as much more complex and indirect than previously thought.

In the sixties the thesis was relatively clear and it was explained more or less as follows. Since development cannot be reduced to merely economic or industrial progress, and since it presupposes above all a qualitative human change, it would seem absolutely necessary to count on higher education to stimulate national growth. This thesis, as we know, was widely accepted and applied in the development policy of many countries. This meant that investments in higher education were relatively much greater than those in secondary or elementary education. Unesco

statistics for the region of Asia, for example, indicate that in many countries the rhythm of growth for university education is two or three times greater than that for primary education. Depending on the country, the cost of higher education per student is ten or even thirty times greater than the cost at the primary level.¹

Today, this preferential policy for higher education is widely criticized for many reasons. It is objected that this policy is based on an artificial model of development, which was designed too one-sidedly for increasing the gross national product. Experience proves, in fact, that such development scarcely benefits the poorer and more numerous classes of the population; the reason being that, with such a model, no priority is given to the participation of all in productivity, by means of increased employment, effective distribution of economic advantages, nor to the widest diffusion of educational and sanitary services. In this way, the rural masses, which often represent almost 60 per cent of the population, are neglected. Now it can be seen that the extension of university education pursued up to now has not contributed in a very noticeable way to the realization of these objectives; on the contrary, it has in most cases rather aggravated the problem of unemployment by multiplying the diplomas without work. The university has not acted as a real stimulant except for limited groups of the population, benefitting at the maximum 10 or 20 per cent of the citizens to the detriment of the greater number.

This way of thinking is now current in the principal development agencies, in international organizations like the UN and in many governmental ministries of the third world countries. A study of this question, sponsored by the World Bank, forcefully holds this point of view: "Education systems have been irrelevant to the needs of developing countries during the last two decades because education policies were often keeping company with overall development strategies which were themselves irrelevant to the societies and conditions of developing countries. Emphasis on the development of the modern economic sector, providing employment to a small and intensively trained elite, leads to the neglect of the 60-80% of the population living in sectors characterized

¹ Unesco, *Progress of Education in the Asian Region: Statistical Supplement*, 1971, 1972.

by traditionally lower productivity. Consequently, a large part — often more than 50 — of the resources is devoted to secondary and higher education, although the student enrollment at those levels is generally less than 20% of the total.”²

As one might guess, these considerations do not remain purely abstract and theoretical, for they are presently inspiring new policies and strategies. Financing agencies and foundations, American and European, which until now were interested in the progress of education in the third world, have already begun to favor, as a priority, primary education rather than secondary or higher education. This is also the policy proposed by the United Nations and followed in many countries, for example in India, which has already incorporated some measures in this direction in its last five-year plan.³

2. *The Role Played by Catholic Universities in the Third World*

In this context it becomes equally necessary to examine the importance of Catholic universities in the developing countries. Do Catholic universities and colleges merit any priority? And if so, in what frame of reference, in relation to what other option? Every preference presupposes, in fact, criteria of evaluation: to estimate the role of the university should one use criteria which are economic, socio-political, cultural, religious, etc.? Finally, everything depends on the objectives which the Catholic university ought to pursue. To respond to our question it is necessary to analyze more carefully the objectives which a Catholic university can pursue in a developing nation. There are no simple answers to such a complex problem, but a brief historical overview can inform us on the ends and objectives which Catholic universities have tried to attain in the new nations. There seems to be a clear evolution in this matter. Three moments or steps can be distinguished.

2.1. *First Phase: Establishing the Mission.* In the beginning, the Church pursued a directly missionary scope in creating Catho-

² *Education Sector Working Paper.* World Bank, December 1974, Washington, D.C., p. 3.

³ C. B. Padmanabhan, “Expansion of Higher Education in India in the Context of Recent Trends in Development Strategy”. *New Frontiers in Education* (Delhi), VII (1977) n. 1, pp. 82-92.

lic universities in the countries opened to its influence. The university accepts naturally the sons and daughters of the colonizers, but very soon students native to the country also come. The missionaries imitate, with adaptation, the current method, which consists in transplanting the university system of the metropolis in the new countries. The programs are identical, just as are the exams, diplomas and ways of administration. The professors are foreigners and teach in their own language, with rare exceptions. Still today, in many countries of Africa and Asia, one is surprised to discover universities which are more British, or French, than those of France or Great Britain. Recently Theo Mathias recalled with a certain humor the archaic character of the "affiliated colleges" in India: "To give but one example, the antiquated and totally irrelevant system of affiliated colleges exists today only in countries of the former British Indian Empire. It was introduced here in 1857 in imitation of London University. While London abolished the system two years later, the countries of the sub-continent still cling to it a century and a quarter later."⁴

In these institutions, which they established as replicas of the university of origin, the missionaries pursued above all the task of evangelization. The present day objectives of development, liberation or inculturation were not at that time operative, dynamic concepts. This does not mean that they were absent, but the accent was not then placed on these ends. The Catholic educators, to be sure, made their contribution to the socio-economic progress, but they gave a priority of attention to the formation of persons, to their moral education, and as far as possible to their religious and Christian education. They have certainly succeeded in forming numerous and highly respected professionals in the majority of the new nations. This is a real and a notable contribution to the development of these societies. Since we are talking of objectives, however, it is necessary to see that in this first phase, it is the missionary goal of evangelization which dominates.

This directly missionary tendency is, perhaps, even more pronounced among Christians of other denominations. In a classical article on Education and Younger Churches, Kenneth Scott Latourette gives some examples which help to understand the

⁴ T. A. Mathias, in *New Frontiers in Education* (Delhi), VII (1977) n. 1, p. 102.

missionary objectives of the Colleges directed by Protestants: "One college feels that it has not fulfilled its Christian function unless non-Christian students are led to a public membership. Another does not seek conversion to Christianity but desires to return its graduates to the religious communities from which they came, more **nearly** Christian in morals, but unchanged as to formal affiliation. One college measures its achievement in part by the proportion of its graduates who have gone into the service of the Church as ministers and teachers."⁵

This missionary pedagogy is expressed still more clearly by Alexander Duff, a great pioneer of missionary education in India. His biographer says quite expressly: "Duff was essentially a man of spiritual ambition, and he had come to India intending to assail the very system of Hinduism itself." And the author adds: "What was Duff's plan? Put very briefly it was to use Christian education, carried eventually to the highest level, and given through the medium of English, as the great instrument of the assault upon Hinduism and of the presentation of Christianity."⁶

These observations reveal a trend and it would obviously be necessary to add many nuances according to the country and the situation. It would be equally necessary to determine what influence there had been from the respective colonizing countries. The situation is very different depending on whether the colleges or universities were created by Spanish, French, Irish and Americans. The Germans and Italians, for example, hardly ever exported their model of university to the mission countries. For their part the Spanish contributed to the creation of Catholic universities in Latin America whose functions and objectives were defined in a very different way, for it was assumed that the new nations were Christian. But in general it can be said that, in the first moment, these universities, as those in other developing countries, gave priority to the formation of persons as well as to the moral and Christian education of the students. It is only later that Catholic universities would come to elaborate a peda-

⁵ Kenneth Scott Latourette, "The Function of Christian Higher Education in the Lands of the Younger Churches". *The International Review of Missions*, 19 (1930), pp. 576-582.

⁶ William Paton, *Alexander Duff. Pioneer of Missionary Education*. London, Student Christian Movement, 1923, pp. 58-60.

gogy explicitly based on objectives of development and autonomous growth. In this, Catholic educators would follow the general evolution of mentalities, and it is only step by step that the task of development was discovered as the great enterprise of our time. This change of attitude was to assert itself especially in the fifties.

2.2. *Second Phase: Insertion Into the National Culture.* After the last world war, the trend of Catholic Universities in the third world to take on an increasingly national character became quite clear. This movement is expressed in various ways: by the pursuit of inculturation, by the entrance of native personnel in the direction of the universities, and by a more conscious effort to coordinate the work of the Catholic universities with the projects of development which were taking shape in the new nations.

The university programs and the pedagogical methods are reexamined, the dominant intention being a greater adaptation to the specific needs of the nation. The number of professors coming from the country itself noticeably increases. At a more or less rapid rate, the direction of the Catholic universities passes to native personnel. In some countries, moreover, this is now required by law.

An evolution of this extent obviously could not occur without tension and crisis. But it was a crisis of growth, for a new epoch was beginning for the Catholic universities. They were decidedly entering into a period of greater autonomy, in relation to the West, and of greater solidarity with the problems of the nation. For many universities, the crisis is one of identity. Until this point the Catholic universities of the third world were related to the Catholic universities of the West; now, they are trying to be more related to the universities of their nation; they are taking part in their problems of social involvement, administration, finances, and pedagogy. The universities must define their role in relation to the national projects of development, economic growth, and promotion of justice.

During the sixties especially, the Catholic universities in general become more clearly conscious of their responsibilities in regard to development. In regional and international meetings this serious obligation is considered with courage and generosity. Everywhere projects are developed for collaboration between the

universities of rich and poor nations. Exchanges of professors, researchers and students are organized; pairings of universities are instituted. Thus, an important circulation is brought about between universities, in the name of development and of solidarity. It would be interesting one day to trace the evolution and the present state of these exchanges. An evaluation of the results attained could probably orient new projects for the future and permit a broader cooperation on another scale. Catholics manage an international network of universities, the resources of which they have hardly begun to exploit, including wide possibilities of collaboration at the service of development. The universities of the third world in particular understand the importance of getting involved in this direction and their convictions are winning little by little the other Catholic universities.

Expressing the common feeling of the International Federation of Catholic Universities, I remember having been able to say, in substance, to our general Assembly at Boston in 1970: "It is an act of collective courage, which today is proposed to those in charge of Catholic universities. They have to face together one of the most serious problems of our time, and they must, in a realistic way, define their responsibilities, their intentions, their projects, so that Catholic universities become more effectively involved in the service of development and of social progress. The future role of university institutions will depend, to a large degree, on the response which is given to this vital summons." At the Boston Assembly the majority of the participants came from the third world, and one sensed a very strong commitment on their part to pursue these objectives. Between the general Assembly at Kinshasa (1968) and the Congress at Rome (1972), Catholic universities have taken a clear position in relation to the needs of development. The common document, *The Catholic University in the Modern World*, published after the Congress of 1972, contains a strong statement of position in this direction; it is particularly affirmed that: "The future role of universities will depend in large part on the answer that will be given to this crucial question: what is to be the contribution of higher learn-

¹ H. Carrier, *L'Université entre l'engagement et la liberté*. Rome, Presses de l'Université Gregorienne, 1972, ch. IV, "Participation de l'université aux tâches du développement; cf. p. 119.

ing to the urgent tasks of development in this world where want still prevails?" In practice, universities are asked to face effectively the urgent needs of the third world, and especially to cooperate together for the formulation of a theology adapted to the cultures of emerging nations, to encourage professors and students to participate in concrete projects favorable to the third world and to social justice. All these services, however, should be undertaken in such a way that the mission proper to the university be respected.⁸

The adaptation of Catholic universities to the national cultures, outside of the West, has been and remains still a challenge. The very notion of Catholic university must be deepened, when it is taken into account that many of them have to operate in an environment where Christians constitute a tiny minority, and where the majority of students and a great part of the professors are non-Catholics, as is the case in India and Japan.⁹ Inculturation has become a priority-object of research, and Catholic universities of every country must respond to this fundamental demand.

In the countries of the third world, the universities have already dedicated themselves to the task with remarkable energy. Without becoming discouraged by the immensity of the needs to be faced, they are trying to promote various direct initiatives which are within their capabilities. Even with modest means, many interventions can be envisaged, especially on the local level: opening clinics, literacy programs, adult education, child care, organization of cooperatives, improvement of methods of agriculture, irrigation, crop storage and conservation, development of technologies or industries adapted to the environment, etc. For the universities of the third world, this is a very important field of action, and many institutions have already a rich experience of community service. Besides the very real contribution they thus make to the progressive elevation of villages and neighborhoods, they also develop, among their professors and students, an atti-

⁸ *The Catholic University in the Modern World*, Congress of Delegates of the Catholic Universities of the World, Rome, November, 20-29, 1972, nn. 44-45. (Published by I.F.C.U., Paris, and reproduced in *The Catholic Mind*, May 1973, pp. 25-44).

⁹ Joseph Pittau and Peter Nemeshegyi, "Meaning and Role of Catholic Universities in non-Christian Countries". *Seminarium*, (1974) n. 1, pp. 858-867.

tude of social solidarity which is one of the decisive factors of development. This aspect of educational activity merits a high priority, especially in countries of the third world. In fact, it is through experience and progressive involvement that the universities will come to truly measure all their strengths for the service of development.

To be sure, a long road remains ahead, for Catholic universities have assumed an immense responsibility. But it should be recognized that a great step has been taken by the fact that Catholic universities have wanted to commit themselves collectively and publicly to the promotion of development, inculturation and social justice, to the extent of all their means. One could say that their common and officially declared determination already marks a new step.

2.3. Third Phase: Facing the Complexities of Development.

A new epoch is now beginning for Catholic universities, and those in charge are beginning to measure the size of the task they agreed to assume. As everyone who tackles the problems of development with competence and generosity, Catholic educators have discovered that the task is incredibly complex and much more difficult than they had ever imagined. Even organizations as well equipped as the United Nations recognize that their original plans or programs of action were clearly insufficient.

In the first place, it is the concept or model of development which in itself presents the most serious difficulties; there is no longer a common understanding of the factors or the criteria of development. Economic parameters are no longer enough; other indices must be found to define that which development ought to be. The concept of development cannot be limited to industrialization, for after years of efforts and experimentation the general situation of these countries has scarcely progressed, and if there has been some progress it has not benefited the masses. It must be admitted that the growth of the new countries demands much more than capital investments, transferral of advanced technologies or collaboration of foreign experts. All these elements are without a doubt useful and even necessary, but we are discovering that they are simply not enough, for they have not stimulated the elevation of the masses and autonomous development to the degree desired. They have even provoked new

dependances and more serious inequalities within the countries. That which is needed is, rather, the formation of local personnel, capable of using techniques adapted to the needs and capacities of each country. There is now an effort to find an "intermediate technology" which corresponds to the social and economic reality of the areas to develop. As recalled at a recent conference of Unesco, held at Dakar, on the application of science and technology to development, the technical means must be adapted to the new countries, and not the countries to the means: "Therefore, it must be affirmed, in the first place, that it is technology which must be put to the service of Africa, and not Africa subjected without discernment to technical means, frequently invented elsewhere, sold at highly prices and imported merely for their short-term financial gain. . . . The development of Africa in every sector — agriculture, industry, infrastructures, health, education — demands not only development of local technology, but also importation of new technology in order to assure economic growth and social change."¹⁰

Educators must face these difficulties, for they concern them directly. The study undertaken by the World Bank recalls them in these terms: "The challenge posed by these circumstances is heightened by changes in the definition of development itself during recent years. Questions of employment, environment, social equity and, above all, participation in development by the less privileged now share with simple 'growth' in the definition of the objectives (and hence the model) of development toward which the effort of all parties is to be directed. These changes have their counterpart in the education sector, where the need is being felt for new educational policies responding to new objectives of development."¹¹

To respond to these difficulties many obstacles and conflicts will have to be overcome on the part of the universities. On the level of programs, for example, one must admit that it is not easy to redefine a type of education which would be more centered on the needs of the nation. An observer in India, for

¹⁰ Quoted in M. Pedini, "Il trasferimento delle tecnologie nei paesi in via di sviluppo. Una prospettiva per l'Italia". ASIP (Roma), IV (Dec 1976), pp. 23-25.

¹¹ *Education Sector Working Paper*. World Bank, December 1974. Washington, D.C., p. 10.

example, remarks that in his country 46.1% of all students are enrolled in the Arts program and only 2.3% study engineering or technology; and a recent report of the University Grants Commission in India observes that there is even a tendency, in the last few years, towards decreasing recruitment of students for engineering, technology, medicine and agricultural science.¹² In many developing countries, it is very difficult to develop a high-level curriculum in the social sciences, which of course would have an important contribution to make to economic and social growth. This should not greatly surprise us, when we recall that even in Europe many efforts to give social sciences their proper place had been unsuccessful. An interesting study recently recalls the "abnormally slow and difficult insertion of the social sciences into university education of the last century."¹³ For everything that regards these programs, it would be necessary of course to be able to count on a still closer collaboration between professors and university administration. Many efforts and much energy would still be necessary to obtain curricula better defined in relation to the needs of the national community and local communities

Often the difficulty is on the level of university administration, which could be too cumbersome and traditionalist. A recent book on higher education and social change recalls what happens in certain academic councils: "Too much power resides in the hands of older, western-educated traditionalists enthroned in university senates. The principal roadblocks to change, however, are university and administrative structures inherited from colonial system that are now obsolete".¹⁴

In spite of all the difficulties encountered, it is necessary that universities become truly able to participate, in a competent and effective way, in the programming of development. The univer-

¹² C. B. Padmanabhan, "Expansion of Higher Education in India in the Context of Recent Trends in Development Strategy". *New Frontiers in Education* (Delhi), VII (1977) n. 1. pp. 82-92.

¹³ Madeleine Ventre-Denis, "Sciences sociales et Université au XIX^e siècle. Une tentative d'enseignement de l'économie politique à Paris sous la Restauration". *Revue Historique*, 520 (oct-dec. 1976) pp. 321-343.

¹⁴ Kenneth W. Thomson and Barbara R. Fogel, *Higher Education and Social. Promising Experiments in Developing Countries*. New York, Praeger Publishers and International Council for Educational Development, 1976, p. 10. Cf. Michael D. Stephens and Gordon W. Roderick (eds.), *Universities for*

sity, as university, has its own particular voice to make heard in this dialogue. In the circles where development projects are worked out, official or otherwise, the university should be particularly qualified to affirm the value of the social, human and moral aspects of development. Moreover, this dialogue is indispensable for reaffirming the university's own particular vocation to the nation, so that its contribution to development will not be reduced to purely economic or political criteria. Otherwise its proper role remains paralyzed. If the university must promote justice, it must also and above all pursue the truth, for its own sake; it is in this way that it serves the intellectual and moral growth of man.

More than ever it is indispensable to reaffirm the inalienable vocation of the university. It would be betrayed if reduced to a simple agency of economic development, or to a center of political activism. Every possibility for the university's making its specific and irreplaceable contribution to development would thus be destroyed, a contribution which is above all on the intellectual, professional and moral order. The university witnesses to the human and spiritual values in our society and its service merits the highest priorities. John Courtney Murray recalls these demands: "Society becomes barbarian... when economic interests assume the primacy over higher values; when material standards of mass and quantity crush out the values of quality and excellence; when technology assumes an autonomous existence and embarks on a course of unlimited self-exploitation without purposeful guidance from the higher disciplines..."¹⁵

3. *Towards the Future: Collective Autonomy of the Third World*

The universities of the third world are now called upon to find their place in a new context: that of the countries in development which, for the first time, are in the process of organization among themselves for the promotion of their collective autonomy. A movement is taking shape thanks to the joint action of young nations which intend to collaborate with each other and to assert their negotiating power. The initiative

a Changing World. The Role of the University in the Late Twentieth Century. David and Charles, London, 1975.

¹⁵ Quoted in *Higher Education and Philippine Culture*. Manila, Ateneo de Manila, 1960, p. XV.

comes from the poor countries themselves, and it has already modified our way of thinking of development. This movement is known for its objectives designated as "collective self-sufficiency" or "autonomy and solidarity." The constitution of the group known as the 77, the group of producers of raw materials, the countries present in the North-South dialogue, or the nations constituting common regional markets, are various manifestations of a movement in progress. Mr. Kurt Waldheim took note of this in declaring at Mexico City, in September 1976, that one should not be astonished at the apparently extraordinary character of cooperation among the countries of the group of 77, inspite of their profound differences on the political and ideological level. "This Conference . . . marks the birth of a new phase in the movement of solidarity among countries of the third world, which until now was limited to a search for positions and propositions of negotiation for the North-South dialogue, an objective which , without losing any of its importance, is no longer the only concern of these countries. This Conference will try to increase the 'specific weight' of the third-world countries in world affairs, by organizing a *collective self-sufficiency*, by looking for ways of cooperation which enable a greater movilization of local resources and an acceleration in the changes of structure which are the scope of every policy of development. . . ."¹⁶

From the Western point of view, a new consciousness is coming to light, to which the petroleum crisis has made no small contribution. After the initial shock, one realizes that the only realistic way to face development will be through the initiative of the third-world nations themselves and by the creation of new types of solidarity between rich and poor countries. We are all interdependent and each of us must redefine his contribution to the progress of the others. Applying this principle to the migrant workers in France, Alfred Sauvy writes in *La fin des riches*: "Would we agree to pay 5% more for this washing machine or this automobile, so that (those) who have produced it could live comfortably? Would we be willing to find on our tax reports those dwellings we recommend in place of slums. . . ? The desire to treat migrants humanly, at times proclaimed with

¹⁶ Quoted from *Relations* (Montreal), Janvier 1977, p. 5 (Our Translation).

a note of violence, is in opposition to our concern not to contribute personally to this humanitarianism".¹⁷

What gigantic programs of development could have been undertaken, if the world powers had agreed to allocate for this purpose even a half of the 200 billions of dollars spent annually, for ten years, in the purchase of armaments.

The injustice of the human condition in this epoch can only be corrected by a new solidarity in collective justice. Using the expression of Mr. Tevoedjre, of the International Labour Bureau, a "contract of solidarity" should be devised between the third world and the industrialized nations. This task is eminently moral, even before being technical, economic or political, and that is why Christians should be the first to feel themselves called upon.

Here are signs of the times which directly concern Catholic universities. An unlimited and stimulating program of research and moral education awaits them. Inescapable questions are placed before them,

They have to contribute, through their programs, through their pedagogy, through the collaboration of their professors and students, to the advancement of this conviction that the countries of the third world have their own dignity and their specific weight in the world. The pursuit of their autonomous growth is the necessary condition for a new type of solidarity among nations.

Equal to their intellectual and spiritual tradition, Catholic universities should be the first to tell men that they are "masters of their own history," and that it is necessary to leave behind the fatalistic resignation of the past. Well before Marx, *Genesis* taught that man's vocation is to create his own history by ruling creation.

Today's universities must develop a renewed cosmology, for *space* and *time* in today's world have suddenly taken on a previously unknown meaning, and we have scarcely measured the new conditions of human interdependence which this evolution entails. For the first time, international *space* is seen as closed; every region is discovered, and by now occupied by man. There are no more unknown lands; there are only nations which have

¹⁷ Alfred Sauvy, *La fin des riches*. Paris, Colmann Levy, 1975, 294 pp.

entered into a new framework of interdependence. As Marcel Merle remarks, "at the eve of the First World War one could say that there were practically no more territories without a master. Today, there are practically no more inhabited territories which are not governed by a sovereign and independent state: such is the consequence of the reflux following the crisis of the great colonial empires." The relations which take place in this closed space can lead both to the growth and to the destruction of man and a higher inspiration is required of all in order to recreate continually a world of solidarity and justice. "It is useful to remind those who boast prematurely of the merits of the 'global village', that the interdependences are not only positive and that the congestion of space leads to a succession of crises, which shake every unity and risk leading to new confrontations".¹⁸

Time itself is no longer measured as in the past. Exchanges and correspondence among human groups have disrupted the usual expectations of man. The urgency of development, for example, obliges us to calculate differently the moments of growth, the phases, the steps; for the tranquil times of the past inexorably play against the poor of today. The rhythms must be accelerated, if one wants to arrive on time.

In this new context of space and time, solidarity among men appears as a still more imperious necessity. These evolutions raise unstudied problems, to which universities must respond. In particular they must study the intellectual and pedagogical consequences of this absolutely new fact of history: human civilization has now attained such a state of equilibrium that, in the words of Eric Ashby, "no one can have more of the world's goods without someone having less".¹⁹

4. *Conclusions and Suggestions*

At the end of these reflections we return to our initial question: what priority should be given to Catholic universities in the third world? We think we can respond that, in the context of the Church working in these regions, Catholic universities are called upon to play an indispensable role.

¹⁸ Marcel Merle, "La cloture de l'espace et le systeme international". *Projet*, III, Janvier 1977, pp. 36-46.

¹⁹ Eric Ashby, *Adapting Universities to a Technological Society*. San Francisco, Jossey-Bass, 1974.

a. In each country, where the conditions are favorable, the Catholic universities become active circles where the Church can be present to the task of development with intelligence and competence. By the creativity of Catholic universities, the Gospel becomes operative in the determining sectors, where development programs are worked out and where the personal attitudes necessary for their realization are formed.

b. In the collaboration of States required by development, the emerging countries have a new role to play. Their own initiative and their reciprocal collaboration are considered to be decisive factors.

By a sort of connatural inclination, Catholics accept the unification of the world as a positive and promising fact. They know, however, that the international society which emerges demands above all an immense effort of moral education and a renewed vision of the universal community.

By force of this evolution, educators by now have to accept, and make acceptable, the image of a world without limit. The historical events themselves make this necessary. The reflection of Saul Mendlovitz allows us to measure the importance of that evolution: "The fact that the overwhelming majority of humanity understands for the first time in history that human society encompasses the entire globe, is a phenomenon equivalent to humanity's understanding that the globe is round rather than flat. This knowledge is having an enormously dramatic impact on the images and attitudes we have with regard to the authority structures of the international community, as well as those of our domestic societies".²⁰

A new culture is taking shape under our eyes. Catholic universities, by vocation, have an indispensable contribution to make to the growth of this broader culture. For this, it is urgent that in Catholic universities, professors and students come to a lively awareness of the enormity of the changes which are in the process of affecting mankind. Thanks to those, the Church will be able to contribute its unique message to tomorrow's society.

²⁰ See "Introduction" in Rajni Kothari, *Footsteps into Future. Diagnosis of the Present World and a Design for an Alternative*. New Delhi, Orient Longman, 1975. (Cf. comment by T. A. Mathias, in *New Frontiers in Education*, VI (1976), pp. 63-67.

Concerning the younger Churches, they also acquire a new weight in the ecclesial community, as was seen at the last Council and in the course of the recent Synods. On their level, Catholic universities of the third world participate in this advent of co-responsibility of new nations and young Churches.

c. To understand more deeply these new responsibilities, which the Catholic universities of the third world share in common, couldn't one dream of a study promoted by all the interested parties? Would it be possible to propose, for example, the calling of a special meeting of Catholic universities of the third world, in order better to examine their contribution to development? One could thus proceed to fruitful interchanges of information, to comparison of lived experiences, and one could help mature the elements of an original plan of cooperation to be carried out in common.

d. In a more general way, all the Catholic universities of the world should participate in a common search for models of development which fit our time. What a potential Catholic university could contribute to the study of the conditions for the integral growth of the human individual and society, from a Christian point of view. Catholic universities have the unique advantage of sharing the same vision of man and of representing the richness of every culture. They move in a thousand-year tradition and they are dedicated to the service of man's future. The virtue of cooperation becomes dynamic especially when the profound motivations are identical.²¹ Why couldn't Catholic universities successfully realize that which inspired leaders have not hesitated to undertake in our time? Jean Monnet, the father of Europe, has written in his *Memoires*: "When you bring together men of different origins and confront them with the same problem and ask them to solve it, they are no longer the same men. From the moment they are no longer there to defend interests, they take the same view without effort".²²

e. If such is the ideal, who will hesitate to grant a priority to Catholic universities in the greatest enterprise of our time, which consists in elevating nations and promoting justice among

²¹ See H. Carrier "Problemles mondialises et cooperation universitaire". *Seminarium* XXVIII (Oct. Dec. 1976), pp. 886-910.

²² Jean Monnet, *Memoires*. Paris, Editions Fayard, 1976, p. 293.

men? It is in the name of this ideal that, in the developing countries, Catholic universities seem to us indispensable, worthy of a priority of interest. No other institution can replace them. If they did not exist in a country, it could be said in general that a dimension would be missing in the impact of Christians. Pope Paul VI did not hesitate to say, more than once, that the Catholic university has an indispensable function, that it is a "necessary element of the Church," that it fills "an irreplaceable ecclesial task"²³ The analysis of the present needs of the world and of the Church impells us to make this conviction our own. The effort of creative intelligence and of education, which the growth of nations requires, leads us to recognize in the Catholic university a truly privileged means to attain such an important objective.

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²³ Letter of H. H. Paul VI to the University of the Sacred Heart in Milan Dec. 8, 1971. *L'Osservatore Romano*, 12 dec. 1971. — See: "Pourquoi des Universités Catholiques", ch. V, in H. Carrier, *Rôle Futur des Universités*. Rome, Presses de l'Université Gregorienne, 1975, p. 175-210.