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SYLLABUS  
FOR THE  
SIXTH ANNUAL NATIONAL CONFERENCE  
CATHOLIC INTER-AMERICAN COOPERATION PROGRAM  
January 24-26, 1969  
New Yorker Hotel, New York City

Outline

- A Purpose and Theme of Conference
- B Pedagogical Plan and Sequence of the Conference
- C Topics of the Conference
  - Topic 1 The Modern Quest for Human Rights -- an address
  - Topic 2 Human Rights in the Latin American Reality -- a film and discussion groups
  - Topic 3 Wealth and Poverty as Impediments to Human Development
  - Topic 4 The Obstacles to the Realization of Human Rights in Latin America
  - Topic 5 Discussion Groups on Obstacles
  - Topic 6 Hope: Man's Potential for Responsible Freedom
  - Topic 7 Prayer service
  - Topic 8 Man in Quest of Liberation in Community
  - Topic 9 Discussion Groups
  - Topic 10 Planning for Action
  - Topic 11 Workshops
  - Topic 12 Human Rights and the Liberation of Man in the Americas: 1969

Suggested Speakers

Suggested Schedule (will be arranged according to hotel facilities)

Rationale for Training Workshops

Registration Packet Contents

Theme: Human Rights and the Liberation of Man in the Americas

A Purpose of Conference

Twenty years after the proclamation of the Declaration of Human Rights, (December 10, 1948) by the countries which formed the UN, CICOP finds it timely to try to assess the implementation and realization of this declaration in the Latin American continent.

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This conference proposes not only to examine carefully the current observance of human rights in the continent but also to study the programming required to make this observance ever more universal. This includes an analysis of our contemporary situation and an estimate of the social and mental values and structures it will be necessary to change.

It also concerns us that the Declaration was promulgated in a legalistic, historical and ideological context in which great importance was attached to the Declaration itself as a basic starting point, although human reality does not normally adapt to such declarations.

The gap between the Declaration and reality has become increasingly more visible in the past twenty years. Concurrently, the awareness of these rights has grown on a world-wide basis during the period following the Declaration so that in the United States as well as in Latin America, the hope for the implementation of these rights is very relevant. By focusing on this tension, this Conference may make some contribution by pointing out a common line of action in both North and Latin America favoring the total development of man and his liberation.

Development and liberation leading to full personal and communal enjoyment of rights can only be reached through action stemming from man himself, as member of his community, free from all real or pretended submission.

Therefore, it is the purpose of this Conference to work for these ends by bringing together the Catholic constituency interested in Latin America in the United States, and other North Americans interested in Latin America with a substantial number of selected Latin American resource persons of different backgrounds and perspectives, to stimulate 1) the study of the contemporary Latin American reality in the light of the high aspirations of mankind as embodied and published in the Declarations of Human Rights of the United Nations twenty years ago, 2) to lead the total group to the study of the basic causes, attitudes, structures and dynamics that have impeded the fuller realization of these human rights in Latin America (and in the United States where the problems are similar), emphasizing especially the necessity of building creative communities that encourage diversity and are themselves active agents of the liberation of man, and 3) to prepare in many small groups at the Conference possible plans of concrete actions for the year 1969 that could be undertaken with reasonable chance of effectiveness for the enhancement of human rights and full human development in Latin America, and in the United States.

to the degree that this would stimulate or permit the fuller realization of human community, human rights and human development in Latin America.

#### B The Pedagogical Plan of the Conference and its Sequence

The teaching plan of the Conference is a sequence of study, experience, reflection and planning in which all members of the Conference will be called upon to participate. It is hoped to create a living-learning situation in which there can be adequate interaction and dialogue among all participants of the Conference, and because of this it will be impossible to plan or foresee completely the full scope and nature of the results of the Conference. The teaching plan, then, is not a pre-determined content or answer imposed by the necessary structure on the Conference, but should be a conscious discipline accepted freely by all the members of the Conference as part of a quest for understanding information and effectiveness.

#### The Basic Pedagogical Sequence of the Conference

- The First Phase:** Familiarization with the basic content of the Declaration of Human Rights, and a survey of the present state of these great human aspirations in the modern world.
- The Second Phase:** A comparison of these high human hopes, so optimistically adopted twenty years ago, and the present misery and social, economic, political and cultural stagnation in Latin America. The intellectual, spiritual, human poverty of the rich. A study of the contemporary Latin American reality.
- The Third Phase:** A call to re-dedication on the part of all the members of the Conference to the great hope that men can somehow achieve greater freedom and dignity in history, that it is not futile to trust in man's capacity for self-development and self-determination, that it is destructive of human dignity to despair of man and his potential for responsible freedom.
- The Fourth Phase:** A re-affirmation of man's need to develop his creative capacity, in community. The communities constituted by ever more developed men, should irradiate and influence society as a whole, leading the whole social context to more human structures which could serve men and not impose on them. A re-affirmation that man is capable of

community-with-diversity. A call to the task of developing a "new style of leadership" that liberates without dominating.

**The Fifth Phase:** A challenge to practice the disciplines of project-communities for the purpose of serving men and making them free. A call to form "ad hoc mission cells" to undertake specific and concrete tasks in immediate and significant situations, and an affirmation that every concerned man should and must participate creatively and sometimes as a leader in such a process. A challenge to practice the "new style of leadership," that of the servant who lives for others and who serves them while maintaining his own integrity and interacting with those he serves.

**The Sixth Phase:** The creation of many models of concrete action by the members of the conference themselves, each person present challenged to develop some concrete model of action they themselves might with reasonable expectation of some effectiveness undertake to strengthen the forces that stimulate and permit human development and human freedom.

**The Seventh Phase:** A summary of the highlights of such programs of action presented to the conference for its edification and inspiration.

**The Eighth Phase:** The challenge to the members of the Conference to go back to their many fields of labor and to undertake their part of the tasks that lay before us in the year 1969, secure in the hope that some day all men will be free.

## Outline of Topic 1

### The Modern Quest for Human Rights

This should be an evaluation of the twenty years of struggle for human rights all over the world since the adoption of the Declaration of Human Rights in 1948, emphasizing the situation today in terms of dynamics that are working for and against the realization of human rights.

It is hoped that the various kinds of rights will be mentioned, the social, economic, cultural and religious as well as the political and civil, and their inter-relatedness stressed. It is also hoped that the speaker will present the quest for Human Rights as an unfolding dramatic

process, and not just as the attainment of certain static, juridical situations. In other words, it is hoped that Human Rights will be presented as human development that is a continuous, open-ended process, that allows and even stimulates not only harmony and cooperation, but also diversity and non-threatening conflict. It is also hoped that the speaker will present human development as a process that itself needs continual re-definition.

Perhaps a brief survey of the major successes, the major failures, and the major problems as the speaker sees them would be most helpful and the mention of the major contemporary challenges and opportunities.

## Topic 2

### Human Rights in the Latin American Reality

Discussion Groups  
Friday Afternoon

These discussion groups aim at pointing to the concrete situations in Latin America, which exemplify and spell out the subjects treated in the general talks. Specifically, therefore, the discussion groups will cover the areas where human rights in Latin America are part of the present continental problem, either because they are still denied or because progress is being made in their practical acknowledgement and implementation.

- Discussion Group 1 - Quest for Human Right Through Political Liberty  
Diagnosis of political freedom in Latin America  
(cf. Declaration of Human Rights No. 21)
- Discussion Group 2 - Diagnosis of economic freedom in Latin America
- Discussion Group 3 - Diagnosis of cultural freedom in Latin America  
(Meaning access to education in the general sense)
- Discussion Group 4 - Diagnosis of social freedom in Latin America  
(social stratification)
- Discussion Group 5 - Diagnosis of freedom of labor unions in Latin America
- Discussion Group 6 - Diagnosis of freedom of opinion in Latin America  
(including all mass media) (cf. Decl. of H.R. No. 19)
- Discussion Group 7 - Diagnosis of Religious Freedom in Latin America  
(cf. Decl. H.R. No. 18)
- Discussion Group 8 - Diagnosis of freedom of association in certain specific

areas (peasants, cooperatives, students and others  
Decl. H.R. No. 20)

Discussion Group 9 - Diagnosis of Freedom for human standards of living  
(health, housing, medicine, food, etc. cf. Decl.  
H.R. No. 25)

Discussion Group 10 - Diagnosis of Freedom for women:

### Topic 3

#### Wealth and Poverty as Impediments to Human Development

1. The intellectual, human and spiritual poverty of the affluent society. Wealth is not in itself identical with human improvement because it may dehumanize. The witness of the present time (1968) rebellions of youth, precisely in many affluent countries, seems to demonstrate the incapacity of present self-satisfied society to open real perspectives of realization for all. A criticism of wealth, especially of the more abundance of consumer goods and artificial needs, is much needed. This is required also because of the crisis time in Latin America of extreme poverty and extreme wealth, which tend to make one part, alienated in itself, contribute to the alienation of the other one. Another aim to developing society should be found and worked out.

2. But neither can poverty be an end in itself. Poverty also frustrates, enslaves, dehumanizes, and in the first place, bars the true development of man as participating in the construction of society. The "happiness" of poverty should be carefully considered from all points of view, and not only as the normal vocation of some men. Poverty, especially extreme poverty, is as alienating as wealth.

### Topic 4

#### Saturday - Some obstacles to the realization of Human Rights in Latin America

The speech the day before insisted on the fact that poverty or wealth can be considered as obstacles to human development. The present speech ought to consider the general obstacles at the present moment against the same human promotion. These general obstacles are considered now, on a very wide basis, as consisting especially in the increasing gap in international trade between rich and poor nations. The recent conferences of New Delhi and Beirut made this point very clear.

The trade gap is, however, not an isolated fact, but a concentrating factor which manifests many different abnormal situations in the growth towards development, as for instance the problems of production, the

prices of raw materials and the increasing cost of heavy machinery needed for development. Mention should also be made of the obstacles springing from the political and social structures of the Latin American nations. Thus, political structures prevent total participation; and social structures prevent mobility. At the same time, ecclesiastical structures may lend stability to existing regimes; and military structures support the status quo and absorb significant part of the national budget.

## Topic 5

### Discussion Group - Second Day

1. How economic facts obstruct the actual implementation of human rights in Latin America
2. How cultural factors obstruct the implementation of human rights in Latin America
3. How religious ethos obstructs the implementation of human rights in Latin America
4. How social stratification obstructs the implementation of human rights in Latin America
5. The effects of marginality (active or passive) obstructs the implementation of human rights in Latin America
6. The selective structure of the universities obstructs the implementation of human rights in Latin America
7. Militarism as an obstacle to the implementation of human rights
8. Fragmentation or non-integration as an obstacle - Lack of national and Latin American integration
9. Political obstacles as a whole - The Political System
10. Rural problems as an obstacle (land tenure)
11. Urban problem and speculation as an obstacle

## Topic 6

Hope: Man's potential for responsible freedom

This address to the fourth plenary session must be a decisive and inspirational challenge to look forward with hope, and to believe that by having faith in man's capacity to see his own errors, take responsibility for his own actions, and to have understanding and compassion for other men, by choosing to believe these things, we can be instrumental in making them come true.

It is hoped that this address will give examples of concrete hope that has helped produce its aspiration -- illustrations from recent history of man's capacity to rise above narrow self-interest and bridge the gap of communication and understanding between himself and others.

This address should stress the possibility of appealing to the minds and hearts of men through love, drama, insistence (as in the Biblical parable), dialogue, and confrontation. It should be shown how men can be confronted without hate, and without threat to them as persons. It should be affirmed that loving one's enemies, and those that spitefully use us, is not only a divine imperative but an effective technique of social change.

Also, this address should affirm that the true radicals today are those who want to replace the rule of men by fear, terror and competition with the rule of love, cooperation and community, and not those who just want to replace the group of one dominating elite by another dominating elite.

That is to say, this address should affirm the basic wisdom and capacity for self-determination of the common and poor man, and should insist that the true radicals today are not those who want to replace one elite with another (supposedly more "enlightened") elite, but that the true radicals are those who are still moved by that old dream, that one day man and all men shall indeed be masters in their own house, that self-determination is not a cruel jest but a real historical possibility, that freedom is possible if we love enough. That the dreams of the poor inheriting the earth are old, and have their roots in the human longing for justice and equality, and that today we live on the beginning of a tide of longing for real participation in society.

This address should represent the aspirations of the vast majority of mankind who do not want to dominate other people, and who are tired of being dominated by other people, but who just want to live their lives and be beautiful. Also, the new style of leadership, that speaks for the people and not to the people, that serves the people instead of exploiting the people, could well be mentioned. Above all, the need for acting out our hope in freedom and man (every man a parable) should be emphasized. Hope without works is dead, works without hope are deadening.

The eschatological perspective should also be underlined in its double aspect, creative and critical; because on the one part the future kingdom polarizes our hope and on the other one the final realization of that hope makes relative every interim phase.

## Topic 7

### Prayer Service

Following the presentation by the speaker of Topic 6, "Hope: Man's Potential for Responsible Freedom," a distinguished spiritual leader will respond with a few words, and then with a prayer. Following this he will either lead a litany prepared for the occasion or will call for spontaneous prayers from the group assembled.

It will be the task of the service to turn the mind and heart of the Conference to the task, lifting it up from the problems, failures and obstacles. It will be the task of this service to say that there is a hope for a better hemisphere.

## Topic 8

### Man in quest of liberation in community

1. Real and effective liberation of man cannot be achieved outside of the context of a community, or indeed several communities-- there is the community which has to assume the task of arriving at a realization of human rights with really effective means. This is the political community directed by the State, but also the different social communities in which man finds his way in life, because no man is an island, and he cannot become really creative without the action of a community in which he is at the same time receiving and giving.
2. The subject can be expanded into the role of the community of faith in the same connection. It is clear that this community cannot simply look to the other side. But there are many different ways and perspectives in conceiving this role of the community of faith towards the liberation of all men. Some kind of pluralism seems to be contemplated here. Also the interaction between this community and the other ones should be given consideration.
3. Finally, the precise role of the individual in this growing need for and at the same time possible invasion of society, should be studied here. If the individual cannot be free but in and through a community, it is also true that it is he who has to be liberated so as to be able to reach the fullness of all his human dimensions.

And there is no community unless all men are participating in it, with real openness to others and effective solidarity.

All these subjects have a direct bearing on the Latin American situation where individualism and alienation are part of the power structure.

## Topic 9

### Optional Workshops on Theme

"What is Community?"

To discuss questions raised by speaker.

## Topic 10

### Planning for action

Sunday

It is assumed that by this time in the development of the Conference persons attending will be asking in various ways, "What can I do?" The design for Sunday morning is tri-dimensional in nature:

- 1) To provide the opportunity for the articulation of this question with a reference to action compatible with the nature of the persons present, with their own potential, both in their vocational role and in their daily lives, as citizens.
- 2) To create concrete models for action, answering the questions; "Who can do what, when, where, and how?"
- 3) To inspire the participants to dedicated action, to continue to search for creative ways in which concerns here lifted up might be translated into action.

## I. Training of workshop leaders

The selection and training of workshop leaders is basic to CICOP 1969.

- A. Selection: Workshop leaders should have had some previous experience in group dynamics, should have some knowledge of the specific topic and should be prepared to help the workshop arrive at practical, concrete modes of action, both as individuals and as groups. RECORDERS should attend this session.

B. Training: The person chosen to present PLANNING FOR ACTION to the plenary session should also be in charge of a one-hour training session with the workshop leaders. His main task in this will be to trigger the leadership instincts, to transmit skills involved in the release of creativity in a group, to help the leaders deal with problems of dominance, keeping to the subject, etc., and to enlist the workshop leaders in the transition from consideration of the problems of dominance, and to enlist the workshop leaders in the transition from consideration of the problems to action aimed at their solution.

Specific techniques should be supplied with regard to management (group-oriented), and on topic-oriented insight. Some precise models of action drawn from a similar but not necessarily related field will be presented with an analysis of the dynamics which produced the action.

By the end of this session, workshop leaders should have a concrete notion of the ways in which a sense of the group can be quickly achieved, identification of persons and their potentials can be made, and the necessity for distinguishing three areas of possible action:

- a) action as individuals
- b) action as groups existing and to be created
- c) action desired by existing institutions with strategy for its realization

(in, by, and on the institution upon which the respective workshops will focus).

Careful attention must be given by each leader to the nature of the membership of his own workshop, enabling him to foresee possible results and to prepare himself with a few desirable types of action.

Training of Recorders - What is expected  
Resource people - on hand

Topic 11

CICOP - 69. Human Rights and the Liberation of Man in the Americas  
Planning for Action

Workshops

The workshops will be charged with the task of creating plans for desired action IN, BY, and ON the following institutions and areas of civic life in all nations of the Americas:

## 1. PERSONAL INFLUENCE AND ACTION ON LOCAL COMMUNITY AND CIVIC LEVEL

Models of action which can be recommended for consideration and implementation to individuals seeking to find ways in which their influence and action as citizens would be most effective. This will involve:

- a) planning for the action of the persons participating
- b) planning which can be recommended to others

## 2. LOCAL CONGREGATIONS

In what concrete ways can local congregations begin to participate in greater depth in the task of "conscientization" of the people, to challenge paternalism, and to inspire and plan action relating to all pertinent areas, but with special attention to the responsibility for the local churches actively searching for ways in which communication between alienated sectors of society might be restored.

## 3. INTERNATIONAL ORGANIZATION AND AGENCIES

Attention will be given to changes in policy considered desirable, strategy for achieving these changes and for the creation of new and more relevant programs and policies.

## 4. POPULAR ORGANIZATIONS

What sort of action can popular organizations undertake. Development of strategies.

## 5. MASS MEDIA -- COMMUNICATIONS

Strategies for the improvement of coverage and interpretation of events and policies effecting the peoples of the Americas, international and intercultural realtions, government policies, etc. Special attention will be given here to the IN, BY, and ON rubric, and the role which the mass media can play in strategies being developed in other workshops.

## 6. LABOR UNIONS

Strategies for immediate implementation aimed at overcoming the ineffectiveness of the labor movements of the hemishpere, increasing their independence of both government and company domination and their responsiveness to their own rank and file, overcoming bureaucracy, etc.

## 7. CHURCHES AND ECCLESIASTICAL INSTITUTIONS

Strategies which must be recommended to and implemented by the churches of the Americas in the realization of the Church as servant, one of whose main tasks is the realization of human rights and the liberation

of men. In what ways can the fight against paternalism and oppression be more effectively implemented IN and BY the churches? Concrete aspects of institutional life, such as investment portfolios, should receive attention.

#### 8. RELIGIOUS COMMUNITIES AS AGENCIES OF DESIRED SOCIAL CHANGE

How can policies and programs, orientation and training of personnel, etc. be changed so as to focus more concretely and relevantly on the problems and necessities already identified.

#### 9. EDUCATION (Education as a field: formal, adult and basic)

How can the thrust of education be changed so that people are prepared to participate in and to create social change. How can education be utilized to set men free?

#### 10. ACADEMIA: THE UNIVERSITY LEVEL

- A. Students. Strategies for student action in United States universities in relation to Latin America and strategies for student action in Latin American universities. Strategies for relating the two.
- B. Teachers and Professors. Strategies and concrete methods for countering the attitude of paternalism, for the increase in understanding among teachers, students and the university authorities of the Latin American realities and for relating to student concern vis-a-vis Latin America. Strategies for professors in Latin American universities, developing and continuing relationships, exchange of personnel and information on a regular basis.

#### 11. POLITICAL ACTION

Strategies for influencing the political power structures at selected levels: legislation, administration, etc. Planning for conversations between representatives of the churches and representatives of the Departments of State in the nations of the Americas, in relation to policies and programs affecting and effecting international relations.

#### 12. ECONOMIC ACTION

Strategies utilizing all possible means for the dissemination of information regarding the oppressive nature of present international economic structures; ways in which policy changes can be brought about; special attention to UNCTAD I and II, etc.; creation of dialogue situations with the business community.

### 13. COMMUNITY/CHURCH ACTION

Community/Church action in selected countries where unrest has reached explosive point and where oppression of present regimes call for special attention and special kinds of action. This workshop to divide if participation demands.

The CICOP organization is prepared to provide continuity and seriousness to the materials and plans created in the workshops. It will receive, refine and disseminate the information and ideas emerging in the workshops, feeding into other assemblies and conferences equally concerned with the movement from information to formation, from study and analysis to corrective action, from a consideration of the failures of present structures to the creation of new structures, from the creation of programs designed for others to the enabling of others to create their own programs of action. The CICOP organization urges all participants to keep CICOP informed with regard to implementation of the plans conceived in the workshops in order that the learning experience might be extended into the future beyond the formal annual program of CICOP.

#### Topic 12

#### Human Rights and the Liberation of Man in the Americas: 1969

The closing address:

1. Recapitulation of Opening Speech. Recall that we know there are obstacles (as mentioned in speeches of the previous day).

-Stress the Dignity of Man the co-creator. Men must learn how to live together: the world is shrinking; development of technology must serve man and foster the construction of a new type of society. The new form of society must have man as its starting points, its means and its end.

2. A call to all men to participate in the construction of this new society. Let all men feel responsible for the destiny of mankind.

-Stress the point of international cooperation.

3. (Insert main points of the discussion groups?).

4. Immediate targets for 1969: (Suggestions to show the hope for specificity)

-A direct appeal to the responsibility

-Reintegration of Cuba into the Hemisphere

-Reintegration of China into the World Society (into the United Nations) as a typical example of segregation against a whole country

- Demilitarization of life: a search for a welfare economy, rather than a warfare economy.
- Learning to live with the socialist countries
- Education of the People, instead of the protection of the elites by the military
- Stress on liberating education versus technocratic education for the benefit of the consumer oriented society

 **BIBLIOTECA**  
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