



PREAMBLE

We ninety-three delegates representing all Universities existing in Africa, south of the Sahara, having come together in Ghana on the invitation of Pax Romana, to study in common our responsibility as students and citizens of young Africa would like to issue the following statements.

1. We would like to express our deep gratitude to Pax Romana, that is to our fellow-students all over the world for the generous aid they have given us on the spiritual and material levels by which they have contributed to a great extent to the success of this Seminar. We want to assure them that during our meeting we have been constantly aware of their presence in spirit, and we want to give them the solemn assurance that we will do our utmost to live up to their expectations and will work with renewed vigour and in a spirit of Christian fraternity to place our intellect at the service of God and the African peoples.
2. We feel especially privileged to have received the encouragement of the Hierarchy and the Government of Ghana, and we would like to express publicly our thanks to the Prime Minister, Dr. Kwame Nkrumah, for having been with us and for having expressed his encouragement and approval of our work. We are most grateful to the Pax Romana societies of Catholic Students in Ghana for their great hospitality shown during our stay.
3. Having come from different countries, belonging to different peoples and races, and with different backgrounds, we have gradually grown into a real Catholic community. Our experience has taught us that in Africa there is a place for each man of good will whatever race he might be, to foster the coming of the Kingdom of Christ and the development of our countries and peoples. We cannot fail to express our admiration for the positive contribution of the delegation from South Africa, which has shown us by their behaviour that it is possible to lessen prejudice, to promote understanding and unity between different ethnic groups and to help South Africa along that path of harmony and co-operation, which is the only one dictated by Christian charity, wisdom and justice. We whole-heartedly endorse their statement on racial segregation which is attached to this statement.
4. In the contexts of the rapid political, economic, and social evolutions now taking place, it is inevitable that the leaders of Africa will be to a very large extent the products of its universities. We are fully aware of the heavy responsibilities that fall upon us, to help to guide our countries and peoples in their development. We realize that this guidance must be given in a spirit of Christian service.
5. One of the important results of the Seminar has been the awakening amongst us of an international sense. Through personal contact we have learned that the African regions have many problems in common, and we feel the necessity of continuing to help each other after our return to our homes. We are determined to work in close collaboration by the exchange of ideas, experiences, and techniques, by personal contacts, and the exchange of publications.
6. By organizing this Seminar we feel that Pax Romana has initiated a new era in the African University Apostolate, and we are aware of the need for an increase in co-operation with the Secretariate to further the work of the apostolate in the different African Federations and groups, and thereby affirming the student unity in Christ. To this end we would like to recommend strongly the appointment of an African Assistant-Secretary at the Headquarters in Fribourg, the organization on a regular basis of Seminars like the one held, and the publication of a Newsletter for the African area.



7. For the aid of student groups and federations in Africa, we have drawn up a brief report on the results of our discussions. This report comprises an outline of the principles which should govern the action of Catholic students in the University as well as some of the conclusions and suggestions reached on the different topics considered. We would like to underline, however, that discussions on the different topics dealt with has served more as an eye-opener which should incite us to discuss them more fully within our own groups.

Fundação Cuidar o Futuro

## GENERAL PRINCIPLES



Each Catholic student community working in a University must make its members aware of the general principles which should govern their action.

### A. MYSTICAL BODY OF CHRIST:

1. The Mystical Body is the sharing of the life of Christ by men of all races and nations in a strong and deep unity with Him.

2. In the Mystical Body everyone is really unique, as Christ is the source of each and every person. The belonging to the Mystical Body presupposes therefore a close personal relationship with Christ.

3. Being a supernatural reality the Mystical Body cannot be identified with any kind of civilization or culture. But as It is formed by incarnated people living in an incarnated world, It assumes their positive values.

4. The Mystical Body is not complete until It embraces the whole of mankind. Each member must strive for this fulfillment which has the deciding force of the apostolate.

### B. THE LAY APOSTOLATE:

1. Whereas the Lay Apostolate is a participation in the Apostolate of the Hierarchy, it is lived by people working in the temporal order who infuse this order with the love of the Mystical Body.

2. The Lay Apostolate is not a mere task: it is an expression of life and an integration of both the being and the doing. Its very basis is love.

3. The Lay Apostolate has to provide people with adequate training for all spheres of life providing conditions for efficient action and formation in specialized fields of apostolic activity.

4. The University Apostolate has as specific purposes a) the christianization of the University, b) to serve the Church by putting ones intellectual talents to work for its mission.

5. In the general framework of the lay apostolate woman has a specific part to play. As Our Lady made possible the physical life of Christ by her fiat, so women are called to give their spiritual gifts to the building of Christ's Mystical Body. While men are the active principle of society, women are the source of love.

*in order that it*



The University is not defined by the (social or (even less) technical implications and needs of the country. Its very mission lays above the changing features of the time and space. It pursues Truth and must be entirely devoted to it. Nevertheless,

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### C. THE MISSION OF THE UNIVERSITY:

1. Making due allowances for the particular circumstances existing in each country one can still draw certain common lines according to which the mission of the University can be defined. One important factor the University has to take into account is the needs of the country.

2. A University is a training centre for intellectual formation on the highest level. More important than providing technical know-how is its task of training people to find solutions to problems themselves, in the light of their theoretical background. Such a basic training is of particular importance where students are faced with quickly changing situations as in Africa.

3. The University is a centre of propagation and deepening of scientific and cultural values. This task enables it to give clear guidance to society.

*when the changing features of the society ask for a definite attitude, Univ. must state clearly its orientation.*

4. A University must be a source of leaders for the society, giving to the students a true human formation. It enables them to guide their people by their service in the professional, social, and political life.

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### THE ROLE OF THE UNIVERSITY IN AFRICA

#### A. THE UNIVERSITY AND THE STATE:

1. The state needs three things from the University:  
a) the training of the leaders, administrators, and members of the professions, by which the machinery of government is controlled; b) discussion of and judgement of the actions of the state that is objective and not political; c) research into the present condition and future needs of society and its resources.

2. State support should be given to the University  
a) because it needs the trained people that the University provides, and b) because it is part of the common good that higher education should be provided for those who can benefit.

3. University Autonomy: 1. The work of the University demands the freedom to teach and to study without fear of interference, the freedom for the University to employ what lecturers it considers suitable, and to admit what students it judges to be qualified. The state should only interfere





in the conduct of the University when its activity is a danger to the well-being of the society.

2. State support for Universities brings with it the danger of state interference. The state is not justified in claiming control over the University simply because it provides financial support. The state is empowered to provide for the well-being of society and such control would be contrary to this mandate.

3. A second danger to University autonomy arises from the political activity of its members. The University as an institution must maintain a strict political neutrality. The teaching members must make a clear distinction between their political life and their University life; the student's first work is to study to prepare himself for life, so that his political activity must not interfere with this preparation, and should be separated from his University life.

#### B. THE UNIVERSITY AND SOCIETY:

1. The University must act as a leaven in society correcting and refining the ideas, ideals, and modes of expression that animate it. It must ensure that the African culture is not swamped by an imported culture.

2. The University must provide qualified technicians for the development of society and carry out research. In this work it must strive to ensure the preservation of human values in technology.

3. The University student has a very great responsibility. He has received the great privilege in receiving a higher education at a moment when society is in a process of great change and development. He will be one of the few called to guide it in this change---a heavy charge on his conscience. He must prepare for this not only by his technical training but also by the social and cultural formation through which he will be able to understand his society.

#### C. THE UNIVERSITY AND RELIGION:

1. Since man is made by God for His service, his human development and so his education is distorted if his dependence is not acknowledged and this service given. Further, since he is made to live a supernatural life within the Church of Christ, and not a purely natural life, his human development is incomplete unless it takes place in the Church.

2. Because of this, <sup>ideal</sup> a Catholic University would be the only University in which the proper development of man could take place. In fact a Catholic University can be impossible or unwise in many cases, and Catholic students will attend neutral Universities.

3. In the neutral University, since the University should concern itself with the development of the whole man, it should provide for the religious need of its students, in co-operation with the appropriate religious denominations.

4. The University students and graduates exercise an important influence on the religious life of the society because of the prestige given to them. Therefore they have a special responsibility to play an active part in the religious life of society, if this is not to decline.

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d) Role of the University in the formation of students

1. Religious Formation

Many students lose their faith as they progress in their studies. The religious formation of most of them does not advance together with their intellectual formation.

Action is needed:

- from the student himself - he must go further in the understanding of the Mystical Body, the apostolate and the liturgy and live this understanding;
- from the Catholic society - it must provide talks and encourage study groups on the topics of religious formation, both spiritual and apostolic; Mass must be the centre of all religious formation, becoming the very source of life for the student.

2. Professional Formation

Most African students assume an important role in society immediately they leave the University, whatever may be their abilities.

The profession must not be seen apart from society. Study groups provide a good method of seeing particular needs and current problems related to the different problems.

Still, formation has to be developed in order to make students aware of their fundamental task of acquiring a good training in their own profession.

3. Civic Formation

Students need to learn to judge for themselves the political tendencies and the direction of development which their countries are taking and to decide whether these are correct.

Catholic groups can provide talks or organize study groups on these questions.

Taking part in the student bodies in the University gives also to the student a very valuable training in civic life.

4. Formation of University Women

Woman is the complement of man in society. Her education must see that her role is a specific one - motherhood is the widest expression of this role. It can be fulfilled in the family, through physical motherhood, but also in the society, through spiritual motherhood. University studies must be also for women an expression of this mission.

The Catholic societies have the important task of promoting exchange of ideas, of giving clear guidance for the problems involved: choice of profession for women, marriage and profession, service of society, etc..