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PAX ROMANA ALL-AFRICAN SEMINAR

Preliminary Report
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C O N T E N T S

	Page
1. Introduction	1
2. The Delegations	1
3. Programme of the Seminar	
A. Lectures	3
B. The Commissions	3
C. General debates	4
4. Cultural evenings	4
5. Spirit of the Seminar	5
6. Spiritual unity Support of the Hierarchy	5
7. Interest shown by the state in Ghana	6
8. Conclusions (Appendix II)	
January 1 - 8, 1958, Community Development Project	6

PART II
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Article on the Community Development
Project

APPENDIX I Programme of the Seminar

APPENDIX II Conclusions (Extracts)



PAX ROMANA

INTERNATIONAL MOVEMENT OF CATHOLIC STUDENTS

GENERAL SECRETARIAT
FRIBOURG (Switzerland)

14, Rue St. Michel

Fribourg 18 January 1958

Preliminary Report

PAX ROMANA ALL-AFRICAN SEMINAR

Commonwealth Hall,
University College of Ghana,
Achimota, Ghana.

22 - 31 December 195

In reply to the many requests for information, the General Secretariat of Pax Romana has drawn up this preliminary report on the African Seminar. Reproduction of this report is authorised. A full report with texts of the lectures, conclusions etc. will be distributed in a few months. The Secretariat would appreciate receiving copies of news reports on the Seminar, interviews with participants published in the press, articles etc.

1. Introduction: Why the Seminar?

Mr. Patrick Hulede, Kumasi, Ghana, answered this question in the opening words of the African Seminar: "Africa, the sleeping giant, has woken up. He is still lying down, arms out-stretched and eyes wide-open gazing at the world around him. He has not yet learnt to walk let alone run. We are here to make sure that when this giant, Africa, walks and runs, he will take the road of Christ." This vision of Catholic student responsibilities in Modern Africa guided the thoughts and discussions of the 81 delegates to the Pax Romana Seminar from 8 countries and 18 universities or university colleges in Africa.

2. The Delegations

Even numerically speaking, the Seminar was a success beyond the most optimistic hopes of the General Secretariat. We planned for a maximum of 60 delegates. Instead, there were 81 from Africa, 10 from Europe, 1 from Canada and about 6 observers.

The African delegations were composed as follows:

GHANA

Total 30 (including 2 chaplains)

University College of Ghana, 12
College of Technology, Kumasi, 11
Teachers' Training Colleges, 7

BELGIAN CONGO

Total 4

Université de Lovanium, Léopoldville
(2 Pax Romana grantees)

EAST AFRICA

Uganda

Total 2Makerere College, Kampala
(Both Pax Romana grantees)

Kenya

Total 1Royal Technical College, Nairobi
(Pax Romana grantee)

FRENCH WEST AFRICA

Total 7 (including chaplain)Université de Dakar
(2 Pax Romana grantees)

NIGERIA

Total 8 (including chaplain)

University College of Ibadan,	3
Nigerian College of Technology, Ibadan	3
University College Hospital, (3 Pax Romana grantees)	2

SIERRA LEONE

Total 7 (including chaplain)Fourah Bay College, Freetown
(2 Pax Romana grantees)

SOUTH AFRICA

Total 22 (including chaplain and 6 Africans)

University of Witwatersrand	4
University of Natal	7
Rhodes University	1
University of Cape Town	2
University of Stellenbosch	1
Fort Hare University College	1
University of Pretoria	1
Pius XII University College, Roma, Basutoland	3
The chaplain not attached to any university	1
1 student from U. of Witwaters- rand at present studying in Oxford	1
(3 Pax Romana grantees)	

Other participants

The ten European participants came from Poland, Belgium, Portugal, the Netherlands, England, Germany. The Directing Committee of Pax Romana was represented by the President, Miss Maria de Lourdes Pintasilgo, The General Secretary, Mr. Thom Kerstiëns, Messrs. Gardner, Wood and Dupriez.

Dr. Maria Lucker represented the Central Committee of German Catholics, as director of the office for foreign affairs.

Miss Gertrude Kearns was delegate on behalf of the Canadian Federation of Newman Clubs and the Canadian Federation of Catholic College Students. She also represented the General Secretariat of Pax Romana.

Observers included Fr. de Meulder, S.J., St. Xavier's College, Rancho-Bihar, India; Mr. E. Read, UNESCO representative, Ghana; Mr. Philip Lee-Woolf, World's Student Christian Federation.

The 3 delegates from the University of Khartoum, Sudan, unfortunately received their visas too late to attend the Seminar.



3. Programme of the Seminar (cf. Appendix I)

A. Given the diversity of background and situation in a continent bigger than the United States, China, India and Pakistan together, the lectures aimed at a panoramic view of the place of the University in modern Africa, and the role of the Catholic and the Catholic Society in the University based on our membership of the Mystical Body of Christ. They stressed the theoretical, the ideal to be achieved rather than the evolving situation in any given country. There was ample time in the commissions to confront theory ^{with} practice, to solve individual problems and find solutions to local, national and international questions.

B. The Commissions. The commissions were the hub of the intellectual life of the Seminar, the forum for the gamut of view-points which the delegates represented, the melting-pot for ideas and experiences. The commissions aimed

1. to give training in leading discussions to inexperienced delegates
2. to determine the practical application of the theory given in the lectures.

How were these aims 1. and 2. achieved?

1. training in leading discussions

The steering committee for the Seminar, composed of the heads of delegations and members of the Directing Committee, divided the delegates into 10 commissions, 8 English-speaking, 2 French-speaking. The committee took care to split up the delegations and the language groups as much as possible, and to name a person of proven competence to chair the first meeting of the commissions. At the end of each day, the commissions named a new chairman for the following day's work; thus each delegate chaired his commission at least once during the Seminar. The new chairmen then got together in the evening and went over discussion points for the following day. Each commission chose two secretaries who took it in turn to report on the findings of ^{their} commission to the general assembly which took place every evening to hear the result of the day's discussions.

2. practical application of theory; confrontation of the ideal with the actual situation. After each lecture, every delegate received a question-sheet with three or four points for discussion bearing on the lecture he had just heard. These questions were intended to keep discussion in the commissions to the point and to serve as a basis for the commission report at the end of the day. Additional points were also distributed to the chairmen of the commissions for that particular day. The commissions were not obliged to stick to these points rigidly nor to deal with all the points during the discussion time allotted. Commissions often preferred to exhaust one or two aspects of the situation rather than skim over several topics. However, the points for discussion were appreciated and proved very useful. Samples of these discussion points taken at random show the questions which delegates studied, many for the first time:

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The African University and the State

Should the State support universities? Why? How?
 Dangers of being state-supported?
 Specific role of the Catholic Society and Catholic students in the relations which should exist between the University and the State?

The University and Society

What does the society need from the University for its material development? for its social and cultural development? role of students?
 Attitude of students to their studies egoistic or altruistic (i.e. to be of greater service to society?)
 What use can a student make of his vacation?

The African University and Religion

What part should religion play in university life?
 What should be the attitude of a state university towards the different religions?
 The place of the Catholic University
 The role of Catholic Societies and Catholic students?

The Education of the African Girl

Does the African woman need the same opportunities for education as the man? in the future? today? If so, why?
 Is there a distinctive role for women to play in society in addition to the role of motherhood? If so, what is it?
 How are they suited to it? Is there a distinctive role for the University women?

Fundação Cuidar o Futuro

C. General debates. A general debate took place each evening to assess the work done in the commissions that day. A different commission was named each day to present its findings, which were then discussed and added to by the secretaries of the other commissions. Everyone benefitted from this pooling of ideas which had been marshalled and worked out in detail in the commissions. The Conclusions of which extracts are given in Appendix II of this report : give a resumé of the more important ideas which emerged from the commissions' reports. However, these reports will be analysed in detail and a synthesis published with the final report on the Seminar.

4. Cultural evenings. Each delegation brought the cultural wealth of his country to Ghana in the form of dances, songs, poems and mimes of tribal customs. From South Africa, Zulu war dances, Afrikaans folk-songs, English poetry; East African drums; songs and dances from Dahomey, home of the Dakar delegation; Nigerian dances and poems; songs and mimes from Sierra Leone; finally Ghana with tribal dances and a scene portraying an African chief receiving homage in his tent from the delegates to the Seminar. The brilliant hand-woven cloths of the male delegates and the girls' native dresses which were always in evidence among both audience and performers during these evenings stressed the message of the entertainments - to preserve the best in African culture against the inroads of imported technical civilisations.



5. Spirit of the Seminar. The idea of the Seminar, its preparation and organisation, the fact that it had taken place at all, were born of the world-wide unity of Catholic students in Pax Romana. Students and friends of Pax Romana everywhere had made the Seminar possible through their prayers and generous donations or pledges for scholarships. Delegates to the Seminar were deeply grateful to their fellow students on other continents, and appreciated the telegrams and messages of goodwill which were received from Pax Romana-ICMICA, Indonesia, South Africa (Kolbe Association), Cuba, Canada, USA, Great Britain and Ireland. The 95 participants quickly formed a community based on the Pax Romana spirit of friendship, tolerance and understanding. The delegations mixed freely even those with language difficulties (e.g. Dakar and the Belgian Congo). The South African delegation made a lasting impression. It consisted of 22 members - 1 chaplain, 6 African and 15 European students. Their friendliness, their willingness to discuss their own country frankly, their eagerness to prove that as Catholics they believed in the equality of all men before God, these qualities won for them the admiration and affection of the other delegates.

Everyone commented on the spirit of service, the give-and-take which smoothed the organisation of the Seminar - the helpers in the Secretariat, electricians, typists and translators, all indefatigable despite the trying climate and unusual food.

6. Spiritual unity. Dialogue Mass at 7 a.m. each day was the key-stone of our community and inspiration for the day's work. There was Compline in the evening, followed by a sermon either in English or French, a resumé being translated afterwards. We were privileged to attend Midnight Mass in the new Cathedral of the Holy Spirit in Accra. The joy of the Ghananians at the birth of Christ, their excitement expressed in the fire-crackers which went off at intervals during the Mass outside the main entrance to the Cathedral, the attention with which they followed the two-hour ceremony, these were enough to convince the delegates that Africa is eager for the coming of Christ. The Seminar ended with Missa Cantata after the closing session on Tuesday 31st December.

Support from the Hierarchy. The African Hierarchy actively supported the Seminar, encouraging and blessing its work. On 4th November, 1957, His Grace, the Most Reverend Dr. William Porter, Archbishop of Cape Coast wrote a letter welcoming the participants to the Seminar (letter published in Pax Romana Journal 6, Dec.'57). His Lordship, Bishop Bowers, Bishop of Accra, received a personal letter from Mgr. Dell'Acqua, Substitute, Secretariat of State, dated December 18, 1957. Mgr. Dell'Acqua assured His Lordship of the paternal interest taken by the Sovereign Pontiff in the Seminar. The Holy Father bestowed His Apostolic Blessing on the participants. His Lordship, Bishop van de Bronk, Bishop of Kumasi, addressed the opening session of the Seminar. His Lordship, Bishop Bowers, spoke to the delegates on "The Layman and the Mystical Body of Christ." Finally, His Lordship, Bishop Amissah, Auxiliary Bishop of Cape Coast,

lectured on "The University and Religion". We are most grateful to Their Lordships for having found time to address the Seminar and to guide the delegates with their counsels.

7. Interest shown by the state in Ghana.

Dr. Kwame Nkrumah, Prime Minister of Ghana, addressed the Seminar on Saturday 28th December. His interest encouraged the Ghananian delegation in particular. All the delegates were heartened by his insistence on the need for Ghana to develop as a Christian country.

Professor Busia, Professor of Sociology in the University College of Ghana and leader of the Opposition, spoke on "The University and Society". His lecture was the most stimulating of the Seminar. He said it was up to the African University to guide society "guide it in the values it should pursue and the kind of character it should value." Since in the present circumstances, African students immediately become leaders of society, "no university in Africa should escape the grave responsibility of setting before its students an ideal and pattern of the good life." It is the process of self-giving through dedicated service to one's fellow men which establishes the highest relationship between the University and Society.

8. Conclusions (Extracts). Appendix II.

Fundação Cuidar o Futuro

January 1 - 8, 1958, Community Development Project, Kwaso.

33 delegates took part in the Community Development Project in Kwaso. The week was arranged to give participants an insight into village life and the sort of community projects which the government in Ghana is running successfully. Participants had a chance to study village and rural problems at first-hand.

The work-camp proved that University students in Africa need not be cut off from their village communities by higher studies; that University education should imbue them with a spirit of service towards their people. It showed that Catholic students in particular believe in the dignity of manual labour and are prepared to work for improved social and economic conditions for their less-educated country men.

cf. Part II of this report for an article on the project.

Part II

Community Development Project, Kwaso, January 1 - 8, 1958



RED SAND AND GREY MATTER

Gertrude Kearns, Canada and General
Secretariat of Pax Romana, Fribourg.

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On January 1, 1958, thirty-three University students, delegates from the Pax Romana All-African Seminar, started on the second part of the Seminar as they set out for Kwaso, 169 miles from the capital, Accra. On January 2, the delegates were received in the morning by the chief of the village of Kwaso and in the afternoon by the chief of the village of Achinakrom - the two sites for the following week's work.

The receptions of the chiefs were outstanding examples of the hospitality of societies which many Western civilizations wrongly consider uncultured. When the delegates first met him and the elders of his village, the chief of Kwaso treated them to refreshments and music. At that time as on all later occasions, the chief spoke to the delegation through his "linguist" who, in the tradition of the country, is not only a translator but also a diplomat who alters the speeches of either the chief or his guests if he thinks it necessary for diplomatic reasons.

In the afternoon of January 2, after asking the delegation why it had come and outlining the work done by the village with the encouragement of the Community Development Project, which is supported by the Mass Education Governmental Movement, the chief of Achinakrom presented the delegates with food. What food! The first thing brought into the assembly court was a prancing white goat fattened for the kill. Then came four young girls carrying large wooden trays piled with bananas, oranges and plantain. A small boy of ten followed this impressive train bearing a huge bundle of welcome spinach. While this was placed on the ground before us, as on the banquet tables of the Round Table Knights of old, small children added little baskets of peppers and other foods. Two days later, the chief of Kwaso followed up this first reception by visiting the students at their camp and bringing the same type of gift in the form of traditional foods. This was by no means a planned affair to impress the delegates but rather a sample of the hospitality which is such an important part of African culture.

As a mark of their appreciation of such overwhelming hospitality, part of the Pax Romana group contributed to the entertainment during the receptions. The South African delegates sang an Afrikaans song, a Zulu war song and a University song for the chiefs' pleasure. The Zulu war song was accompanied by a demonstration by three of the young men in the group. This was all that was needed to assure the chiefs that the students were human, friendly, and not inhibited by prejudices of any kind.

On January 3, after two nights on hard board beds, under borrowed mosquito nets, the thirty-three delegates, eight brave women and twenty-five courageous men climbed into trucks to be taken to the work site. The work was divided into filling trucks with sand and levelling a road with this sand. In the beginning, the villagers were frankly incredulous. Why should thirty-three University students, who must be rich if they come here from all over Africa, break their backs and blister their hands here in our village, especially when they are not being paid for it? Yet full of spirits, in spite of sand flies, mosquitos, and unaccustomed food, and singing lustily, the thirty-three Pax Romana representatives soon gathered not only a curious audience but, what was more encouraging for them, many a willing assistant too. In no time at all, the sand was flying higher and faster with the flexing of both villagers' and students' muscles. White and black, African and European, to mention nothing of our North American, worked, talked between gasps for breath, and learned together. When the delegates left the work camp on January 8, 1958, it was with mixed feelings. Indeed it would be wonderful to have running water and a mattress, to say nothing of a change in diet. However, each student realised that there is so much to be done here in Kwaso, in Ghana, in Africa...

The influence and work of the Pax Romana delegates were not limited to digging and levelling sand. During the brief breaks, the boys discussed the farming and economic problems of the men of the village and the girls even managed to teach the children some English. The delegates learned an African song, and in exchange, taught some of the villagers, a Christmas carol and of course one rowdy University students' song. This influence was not limited to the material side of the villagers' lives. In the evening, after the day's work was done, before eating supper and relaxing, writing letters home or discussing some of the conversations of the day, the delegates offered Holy Mass with the inspiring chaplain of the South African delegation. Together they prayed for each other, for the people about them, as well as all those students united in the world-community of Pax Romana, and all those who had helped to make such a seminar possible.

One day of the eight was given to an excursion to Kumasi, the capital of the Ashanti. The delegates were escorted about the city to the Cultural Centre, the palace of the Ashanti King, the largest and most modern hospital in West Africa, and the traditional African market. It was indeed encouraging to see the Cultural Centre with its model of a chief's abode, its baked clay water pots, earth ovens, carved mahogany stools for the Chief and the Queen Mother, beautiful rich and colourful woven cloths of every tribe of the Ashanti region, fascinating headresses of the chieftains, leather sandals with gold-leaf trimmings, knives with artistic African designs carved in ivory or ebony, drums of varying sizes and descriptions for the many occasions, and even the staffs of the linguists with their symbolic head carvings. A typical example of these symbolic carvings was a child holding an egg in his hands. Just as the child must not hold ^{the} egg so tight as to break it, nor so loose as to let it fall, so the chief must hold his position in the tribe.



The University students were also much impressed by the growing modern library in the Cultural Centre. The delegation saw books on Sociology, Political Science, and Scientific Technology, as well as a good number of the masterpieces of French and English literature. It was evident that the library had more books for children than adults. However the director explained that this was for two reasons - the largest reading public was in the age group, 9 - 15 years, and secondly, many of the people are learning English as a second language. The library has an extensive set-up for supplying villagers, living as far away as sixty miles, with good reading material.

The largest and most modern hospital of West Africa is indeed an architect's dream. Looking at it, one could easily overestimate its size for it spreads over a vast territory and reaches to the sky. It is a five-hundred bed hospital with latest technical facilities, from a shining kitchen to a much appreciated apparatus for washing and sterilising bed pans. The delegation agreed unanimously on the beauty of the building, but a few of the more practical members noted such things as waste space in attractive niches and corridors.

One afternoon of that famous week was devoted to an excursion of another type. The delegates were driven to within three miles of the one and only lake in Ghana, Lake Busumtwi, which translated into English means Lake of the Sacred Elk. From the rest house on the top of a small mountain, the students could see a small but beautiful lake set in the base of a valley of rich green jungle. The adventurous types, who numbered twenty-five, set out to trek along a narrow, winding, and truly tortuous path to reach the shores of the lake. They passed by banana trees, plantain plants, cocoa trees, to say nothing of palm and coconut trees. The heat of the afternoon did not succeed in dampening their boisterous spirits. For indeed marching along in single file through this majestic verdure gave the students the feeling that they were explorers, which they were - explorers of a different life. After losing ten people on the wrong turn, the larger group arrived at a village which had never seen so many white people at one time. Here the delegates found, much to their surprise, more inroads of "western" civilization. On the clay huts, they saw tin roofs rather than thatch roofs, and covering the entrances to the huts, wooden doors, and covering the windows, wooden shutters of all things. Even in this obscure and "untouched" native village, foreign influence had made itself felt.

About forty-five villagers sat in the market place of the village, showing their wares of fish, woven baskets, and baked pottery, and crying out to passers-by - at this moment the Pax Romana delegation. Under the impression that all outsiders are rich, they did their best to sell their goods to the students, who unfortunately, like most students the world over, had no money. It was startling to hear the group of villagers intoning the Alleluia and other Catholic songs. The explanation was intriguing. It was harvest time for these people and "The Harvest" is the religious ceremony which they were performing. During "The Harvest", the people display their wares, try to sell them, and pray and sing together at the same time. The proceeds of their sales go to the Church.

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In this village, the Catechist assists the Catholics, sees that the money is handed over safely to the missionary priest in charge of the twenty-four villages around the lake as well as several others in the region.

The only complaint that the students made was that, after descending such a tiring path, and faced with the prospect of struggling back up, they could not swim in the lake due to the danger of contracting such tropical diseases as bohasia. However, both from an aesthetic and sociological point of view the excursion was a great success.

There is no doubt but that the Seminar in the University College of Ghana, and in the villages of Kwaso and Achinakrom, was a profitable experience both for the participants from all over Africa, as well as Europe and North America, and for the people of Ghana with whom they had contact. It was profitable from the point of view of the growth of mutual understanding between people of different tribes, different nationalities and different colours, and most especially in the growth of a greater understanding of what it means to be part of a "world-community" such as Pax Romana which in turn is part of the "whole community" of mankind, of the children of God.

* * * *

The 33 delegates to the work camp represented the following countries and universities or university colleges:-

General Secretariat of Pax Romana - Mr. Thom Kerstiëns, General Secretary Pax Romana; East Africa - 3 delegates from Makerere College, Kampala, Uganda, and the Royal Technical College, Nairobi, Kenya; Portugal - two delegates from the University of Lisbon; Holland - one delegate from the University of Utrecht; Poland - one delegate from the University of Lublin; Canada - one delegate from the Ursuline College of Arts, University of Western Ontario; Ghana - two delegates from the University College of Ghana and Kumasi College of Technology; Nigeria - one delegate from the University College of Ghana; South Africa - twenty-two delegates (one chaplain, 15 Europeans and 6 Africans) from Witwatersrand University, Natal University, Fort Hare University College, Rhodes University, Pius XII University College, Basutoland, University of Capetown, Stellenbosch University, University of Pretoria, and Durban Medical School.

APPENDIX I

PROGRAMME FOR THE PAX ROMANA ALL-AFRICAN SEMINAR

CATHOLIC STUDENTS' RESPONSIBILITIES IN MODERN AFRICA

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DAILY

Mass at 7 a.m.
Compline and sermon at 8.30 p.m.

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Sunday 22nd December

6.00 p.m. Solemn High Mass
9.00 p.m. Opening Session, chairman - Mr. Patrick Hulede, lecturer, College of Technology, Kumasi.
Address by His Lordship, Bishop van de Bronk, Kumasi.

Monday 23rd

8.30 a.m. Lecture: "The Layman and the Mystical Body of Christ" by the Most Rev. Joseph Bowers, D.D., Bishop of Accra.
Chairman: Hon. Kofi Baako, M.P., Minister of Broadcasting and Information, Ghana.
10 - 12 Commissions.
5.00 p.m. Lecture: "The Christian Citizen" by Lady Jackson (née Barbara Ward).
Chairman: Mr. Sebastian Oppon, B.A., M.A., Tutor, Mount Mary College, Somanya, Ghana.
9.00 p.m. Cultural evening by the South African delegation.

Tuesday 24th

8.30 a.m. Lecture: "The Mission of the University" by Mgr. Gillon, Rector of the University of Lovanium, Belgian Congo.
Chairman: Father Koster, M.Sc., Ph.D., Catholic Chaplain in the University College of Ghana.
9.30 a.m. Lecture: "The African University and the State" by Rev. F. Buah, B.Sc., Headmaster of St. John's School, Sekondi, Ghana.
Chairman: Miss Pintasilgo, President Pax Romana-IMCS.
10.30 - 12 Commissions.
4.00 p.m. Commissions
6.00 p.m. General debate
9.00 p.m. Carol singing
Midnight Midnight Mass in the Holy Spirit Cathedral, Accra.

Wednesday 25th

Christmas Day. Free morning.
2.00 p.m. Lecture: "The Education of the African Girl" by Miss Jean Gartlan.
Chairman: Miss Florence Dillsworth, member of the Sierra Leone delegation.

Thursday 26th

8.30 a.m. Lecture: "The African University and Religion" by the Most Rev. J. Amissah, D.D., D.C.L., Auxiliary Bishop of Cape Coast.
Chairman: Rev. P. Akoi, D.C.L., Ashanti.

10 - 12 Commissions

4.00 p.m. Commissions

5.30 p.m. General debate

9.00 p.m. Cultural evening by delegations from Dakar and Europe.

Friday 27th

8.30 a.m. Lecture: "The Apostolic Group in the University including the art of group work and leadership" by Messrs. Dupriez and Gardner, Pax Romana, Belgium and South Africa respectively. Lecture - Part I
Chairman: Mr. F. Y. Jaisey, B.A.

10.00 - 12 Commissions

4.00 p.m. Morning's lecture, Part II

5 - 6 Commissions

6.00 p.m. General debate

9.00 p.m. Cultural evening by delegations from Sierra Leone, Nigeria and East Africa.

Saturday 28th

a.m. Excursion to Accra

5.30 p.m. Address by Dr. Kwame Nkrumah, Prime Minister of Ghana.
Chairman: Miss Pintasilgo, President Pax Romana-IMCS

9.00 p.m. Dance in Accra.

Sunday 29th

8.30 a.m. Lecture: "The Role of the Group in Professional Formation" by Mr. Hulede, lecturer, College of Technology, Kumasi.
Chairman: Rev. Peter Klaver, B.Sc., S.M.A., Catholic Chaplain in the College of Technology, Kumasi.

10 - 12 Commissions

4 - 5.30 p.m. Commissions

5.30 - 7.00 General debate

7.00 p.m. Evening Mass

9.00 p.m. Lecture: "Education in a Communist State" by Mr. Ludwik Dembinski, Warsaw, Poland.
Chairman: Mr. Thom Kerstiöns, General Secretary, Pax Romana-IMCS.

Monday 30th

8.30 a.m. Lecture: "The African University and Society" by Professor Busia, Professor of Sociology, University College of Ghana, and leader of the Opposition.
Chairman: Rev. E. J. Datig, M.A., Principal of Aquinas College, Accra.



3.

Monday 30th (continued)

- 10 - 12 noon. Commissions
- 4.30 p.m. Lecture: I. "Africa's place in the world today" by Mr. Thom Kerstiöns, General Secretary of Pax Romana-IMCS;
II. "Pax Romana" by Miss Pintasilgo, President, Pax Romana-IMCS.
Chairman: Mr. John Quansah, President, Pax Romana Federation of Ghana Catholic Students.
- 5.30 p.m. Commissions - Plan of Action for Africa.
- 9.00 p.m. Cultural evening by the Ghananian delegation.

Tuesday 31st

- 8.30 a.m. Closing Session, chaired by Miss Pintasilgo, President Pax Romana-IMCS.
- 10.30 a.m. Closing Mass.

January 1 - 8, 1958

Community development project at Kwaso, north of Kumasi.

Fundação Cuidar o Futuro

PREAMBLE TO THE GENERAL CONCLUSIONS

We the eighty-one 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 thus contributing in large measure 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; we also give our 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 the great hospitality they have 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 and every man of goodwill, of whatever race he may 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 its 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 cooperation, which is the only one dictated by Christian charity, wisdom and justice.
4. In the context of the rapid political, economic and social evolution now taking place, it is inevitable that the leaders of Africa will, to a very large extent, be the products of its universities. We are fully aware of our heavy responsibility 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 among us of an international sense. Through personal contact, we have learned that the African regions have many problems in common, and we feel the need to continue to help each other when we have returned home.

We are determined to work in close collaboration by the exchange of ideas, experiences and techniques, by personal contact and the exchange of publications.

6. By organising this Seminar, we feel that Pax Romana has initiated a new era in the African University Apostolate. We are aware of the need for increased cooperation with the General Secretariat to further the work of the apostolate in the different African federations and societies, thereby affirming our student unity in Christ. To this end we would strongly recommend the appointment of an African Assistant Secretary in the General Secretariat in Fribourg, the organisation on a regular basis of seminars like the one just held, and the publication of a Newsletter for Africa.

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 these discussions are not exhaustive; they serve rather as an eye-opener which should incite us to study the different topics more fully in our own groups.

Fundação Cuidar o Futuro

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GENERAL CONCLUSIONS - EXTRACTS ONLY



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 keep pace with their intellectual formation. Action is needed:

- from the student himself. He must deepen his understanding of the Mystical Body of Christ, the apostolate and the liturgy, and live this understanding;
- from the Catholic Society. It must provide talks and encourage study groups on 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 their abilities.

The profession must not be seen apart from society. Study groups provide a good method of seeing particular needs and current problems. This formation must be developed and fostered in order to make students aware of their fundamental task of acquiring a good training in their own profession.

3. Civic Formation

Students must learn to judge for themselves the political tendencies and the direction of development their countries are taking, and decide whether these are correct. Catholic Societies can provide talks or organise study groups on these questions. Taking part in student bodies in the University also gives the student valuable training in civic life.

4. Formation of University Women

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

Catholic Societies have the important task of promoting exchange of ideas, of giving clear guidance on the problems involved: choice of profession for women, marriage and one's profession, service to society etc.

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Responsibilities of Catholic Societies

On the local level

To put all our efforts into the organisation of the activities of our societies and groups in order that they spread Christian influence as widely as possible.

On the national level

- To ensure collaboration between the different Catholic Societies
- To collaborate with other student organisations and to fulfil in them the role which the Church and our fellows expect of us
- To be ready to create graduate groups so that the work begun in the university may continue in the professional world
- To ensure, by means of meetings and articles in student journals, that the work done at this Seminar becomes widely known
- To promote the study of African customs and their adaptation to Christianity.

On the regional level

- To guarantee regional cooperation by organising regional meetings, by making one federation responsible for organising regional activities, by arranging exchange visits between the leaders of the federations.

On the African level

- To make sure that the African Newsletter is published regularly and circulated widely
- To envisage a second African Seminar which will take place as soon as possible
- To make one day a week a day of special prayer for Pax Romana

On the world level

- To collaborate with international student organisations (WUS, WAY, UNSA)
- To ensure that Africa is well represented at the meetings of Pax Romana
- Foreign students. To keep in contact with them and understand their problems. To prepare students who are leaving to study abroad
- To keep up relations with other continents in order to profit from their experience.

We wish to see 1. the appointment of an African Secretary in the General Secretariat of Pax Romana 2. the establishment of a monthly day of prayer for the intentions of all students throughout the world.
