



General Secretary's Report on a Visit to

Catholic Student Groups in Africa

mid-February mid-April '57

Fundação Cuidar o Futuro

Pax Romana International Movement of Catholic Students
General Secretariat, 14 rue St.Michel, Fribourg, Switzerland

REPORT ON AFRICA

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PREFACE

This report is based on two months' travel in Africa undertaken on behalf of Pax Romana from mid-February to mid-April 1957.

The main aims of the trip were

- 1) To secure firsthand information on the position of the Catholic University student in the African University
- 2) Through personal contact express the desire of Pax Romana to establish closer relations with the African Catholic student community
- 3) To awaken interest in and start off discussion on the preparation for the African Seminar which Pax Romana has planned for December 1957 in the University of Ghana.

Within the two months' period, the following countries and institutions were visited in the order mentioned -

A. French West Africa	University of Dakar
B. Sierra Leone	Fourah Bay College
C. Nigeria	University College of Ibadan
	Nigerian College of Technology
	Nurses' Training School
D. Ghana	University of Ghana (in Achimota)
	Kumasi College of Technology
E. Belgian Congo	University of Lovanium
F. South Africa	University of Witwatersrand (Johannesburg)
	University of Pretoria
	University of Cape Town
	Rhodes University (Grahamstown)
	Fort Hare
	University of Natal
	Pius XII College (Basutoland)
G. Kenya	Royal Technical College (Nairobi)
H. Uganda	University College of East Africa (Kampala)
	School of Building and Civil Engineering (Kampala)
I. Sudan	University of Khartoum
J. Egypt	No universities visited
K. Lebanon	American University
	St. Joseph's University.

Apart from these institutions of higher learning, in each country I visited a good number of Catholic secondary schools and teachers' training colleges as well as seminaries and mission stations.

In each country I also had the privilege of being received by the Hierarchy.

In the universities visited, apart from the Catholic group, I tried as far as possible to contact the University authorities and different student leaders. I gave a talk to the Catholic group on every occasion and in some places I had the honour of addressing the University community.



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It will be obvious that given the total duration of my tour and the considerable distances involved the visit was a flying one in the literal and figurative sense of the term. I spent from 3 to 7 days in most universities, with the exception of those in South Africa where I could only spend one day in some places.

Although the rather short time at my disposal did not permit me to collect sufficient material for a comprehensive account of each country, yet the extent of the visit offered a unique opportunity to obtain an overall picture of the situation in Africa.

The fact that everywhere the Catholic student group had arranged an exhaustive programme beforehand meant that not a minute was lost in contacting people and that in a short time I gained a fairly good insight into the situation - not only of the University, but also of the mission and the country.

This report is intended in the first place for the Directing Committee and federation leaders of Pax Romana. I have not restricted myself to a mere treatment of the Catholic university groups in Africa (Part II - page 11) but have tried to place them against the background of the general development now taking place in their countries (Part I). Given the totally different situation in South Africa, I felt it necessary to deal with that area separately under Part III, page 15.

I hope that this report will help the leaders of Pax Romana all over the world to acquire a better insight into the situation in Africa and to understand the responsibility of Pax Romana vis-à-vis this continent. It is written not so much to give food for thought as to provide material for action.

I realise that there is³ danger in attempting to write an accurate report on a continent which is passing through a phase of rapid social, economic and political evolution loaded with consequence for its future after such a relatively short visit. My only defense is that if there are fallacies into which the passing visitor falls, there are other fallacies which come from too close acquaintance.

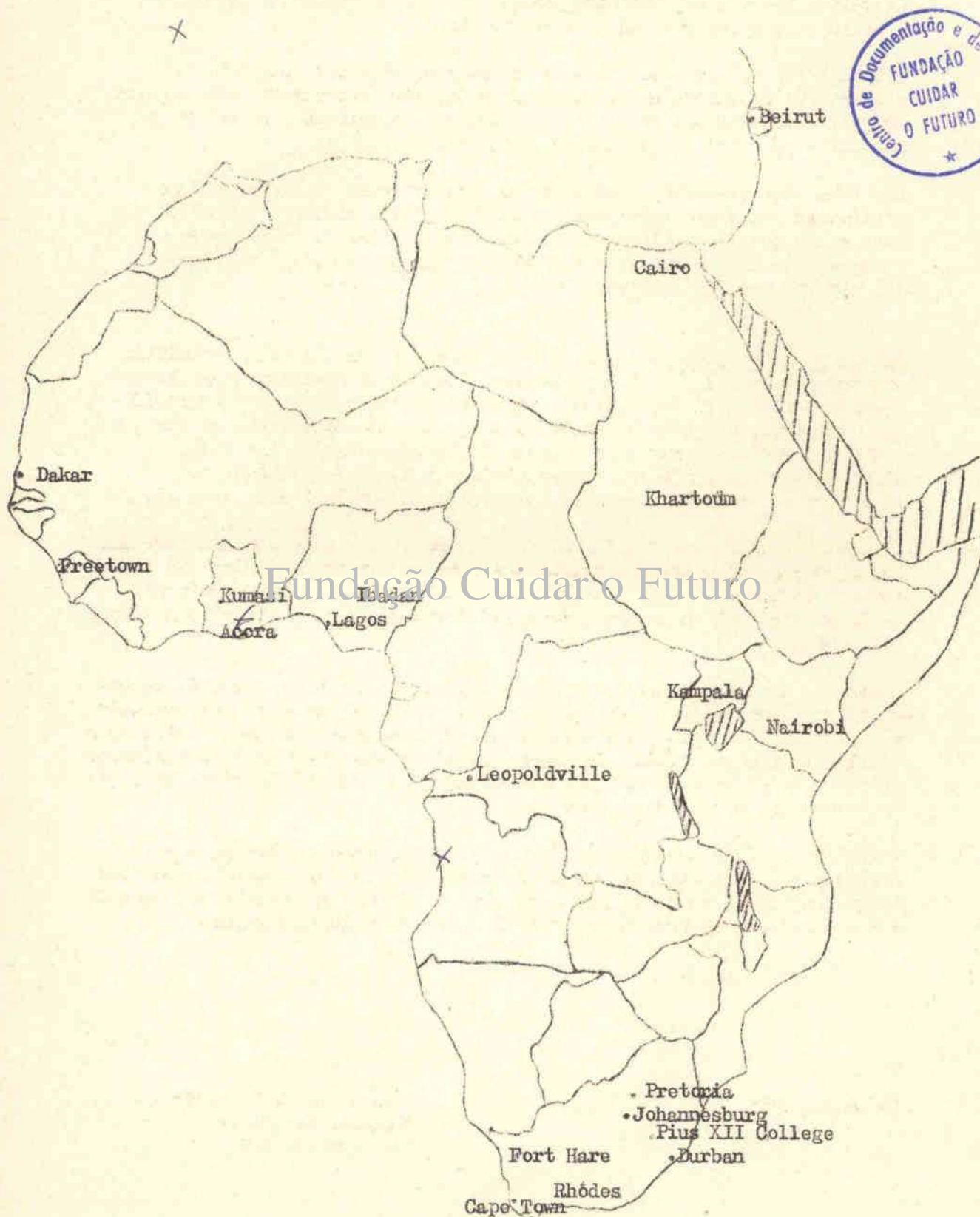
I felt it my duty towards the members of Pax Romana in Europe, the Americas and Asia who sent me as their representative as much as towards those chaplains, students and lecturers in Africa who overwhelmed me with their kindness and hospitality to put my observations on paper.

Fribourg, June 1957.

Th. G. J. W. Kerstiöns
Th. G. J. W. Kerstiöns,
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AFRICAN REPORT

PLACES VISITED



PART I

1.

The general situation in Africa.

The key words to depict the present situation in Africa are development and adaptation. The visitor cannot help being impressed by the tremendous speed with which development is taking place on the political, economic and sociological levels.

Politically. With the growth of education, the return of thousands of students from universities in Europe and North America and through modern communications, the African population is becoming vastly conscious of political issues. The result is a legitimate desire to have a greater say in the government of their territories, with, as ultimate aim, political independence. However, this might lead in some regions to the development of a blind nationalism whose service to the mass of the African people in the future is more than doubtful.

Economically. The importance of Africa in world economy has clearly been demonstrated since the second world war. In many regions more capital has been invested during the past 6 years, than in the whole previous period of colonisation. Economic development in many areas is quickly changing the face of Africa, and has brought in its path far-reaching changes in the sociological structure of African society. Thus the African is often drawn out of his family and tribal life to which he is adapted, into a semi-western environment in which he has to find his feet. It opens up for him great possibilities for a higher standard of living, better medical care, more opportunities for education, but at the same time, this new environment demands from the African an adaptation which if forced too quickly may never be made. At one and the same time, it opens up for him the road to prosperity and the path to suicide.

Psychological
milieu

This quick change over in the pattern of life is particularly noticeable in those areas where mining and other industries have developed extensively, as in South Africa, Rhodesia and the Belgian Congo. The heart of the problem here is extensive urbanisation, by which thousands of Africans often live under the most dire circumstances in and around the cities.

RACIALISM. A factor which tends to complicate the peaceful development of the African people is the racial attitude of the white peoples in some areas. This problem is particularly apparent where the whites form a powerful minority like in South Africa, Rhodesia and Kenya. While the official government policy in Rhodesia and Kenya is directed to the gradual breaking down of the colour bar, the apartheid policy of the South African government is creating an atmosphere of mutual distrust and hatred which may have the gravest consequences and which has already had repercussions in the whole of Black Africa.

COMMUNISM. The question might be asked - what is the influence of Communism in this quickly changing Africa? Here it is useful to remark that the threat of Communism does not lie in its enormous military strength which might be more than offset by the power of the USA. Nor does it lie in the attractions of an economic, sociological system which Russia is now busily showing overboard. The danger lies in the extraordinary capacity of

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Communism to present itself as a system which answers the deep felt need of a young generation which wants to do away with the injustices in their countries. It therefore poses in most African territories as the champion of liberty, anti-racialism and social improvement. In this, it is sad to note that Communism is often greatly helped by anti-Communist governments. Too often the student who claims he wants to work for the political independence of his country is cried down as a Communist. Too often the labour leader who claims a just wage increase is accused of having Marxist ideas. Too often those who want to work for an improvement in race relations are denounced as Communist trouble makers. Is it therefore surprising that the student or labour leader in question begins to wonder if there is not something good in Communism? Beyond doubt a climate of curiosity is created which serves as an excellent breeding ground for Communist ideas.

Communism bases its tactics on two factors -

A. The extremely low standards of living of the majority of the African people. The political, economic and sociological development we mentioned means that more and more Africans become aware of these standards and one sees developing a psychological attitude which has much in common with the mentality of the working classes a century ago, the sense of belonging to a class or a group of people which has been disowned and exploited. Just as the trade unions in the early days could count on the wholehearted support of every working man and woman against Capitalism which aimed at the suppression of the "working class", so the African political leader can count on the support of every African against "Colonialism" and its twin brother "Racialism".

B. Universality. Every ideology which can awaken a feeling of belonging to a world community will win the ready sympathy of the African people.

But if these factors tend to favour Communism how much more should they not favour Christianity, that Christianity which does not take a purely negative stand, that does not only teach but through its disciples bears witness to Christ. As Mahatma Gandhi said: "The rose does not go lecturing to convince men of its fragrance; it simply spreads it."

POSITION OF THE CATHOLIC CHURCH

The traveller in Africa cannot avoid noticing the work of the missions. The deepest impression it leaves on a Catholic is not perhaps the enormous amount of work still to be done but the tremendous work already done by so few. I did not visit a single mission station where construction was not going ahead; not one Catholic school where there were no plans existing or already being executed for enlarged premises. A few figures say more than a lengthy article. In Sierra Leone, the Catholic Church ran -

in 1939	19	primary schools
in 1949	29	" "
in 1956	150	" " plus 2 secondary schools.

In Ghana of the 3,997 primary and secondary schools, 1,117 are Catholic. In the Eastern Sudan all education so far has been in the hands of Catholic missionaries. (At the moment, more than 300 Catholic primary schools are in danger of being taken over by the government). In Uganda, of the 12 secondary schools in existence, 8 are Catholic.

wonderful figures!

It was the Church - not the government - which built up the educational system in many territories, such as Nigeria, Uganda, Sudan, Belgian Congo, often without or with only a small subsidy.

Long before the United Nations existed, before the Africans had heard about technical assistance and Point 4 programmes, they could see the missionary at work fighting misery and poverty, building hospitals and schools, delivering the African from the fear of Juju to bring him to the grace of a merciful God.



The missionaries have been and still are being criticised and a good deal of nonsense is talked about their work. For one, they are the servants of "imperialist or commercial exploiters"; for another, they are dangerous fools who are trying to convert a simple happy pagan people to a European religion. In this, they are not even given credit for being logical, for if one believes in Catholicism at all, one must believe in its universal validity which does not recognise one God for Europe and another for Africa or Asia.

However, though the missions may well be proud of the record they have established, there is no room for complacency among us Catholics for there is still an enormous amount of work to be done now that Africa "is opening up to the life of the modern world and passing through what may prove to be the most important years of its millenary destiny." (Fidei Donum). If Catholics have any doubt of the urgency of this duty which falls to each one of us, they would do well to recall the encyclical letter "Fidei Donum" (Easter Sunday 1957) "on the situation of Catholic missions particularly in Africa" in which His Holiness launches an urgent appeal to all Catholics to help the Church to be present in a more efficacious way by offering to all "the substantial richness of Her teaching and Her life to animate a Christian social order." The first need is to give apostolic workers the means of action commensurate with their immense task. "Every delay will have the gravest consequences". In this connection, the facts speak for themselves.

There is an extreme and saddening shortage of priests. Thus for instance in one region, fifty priests take care of two million souls, sixty thousand of whom are Christians. On all sides, there is need to provide Christian education and organisations for social action. There is need for Catholic newspapers and more use must be made of other means of modern communication to form public opinion. There is appalling need for more Catholic Action organisations. In the present social and political set-up, it is not sufficient to preach the Gospel; one must immediately try to form and train an élite. Who then must act in this urgent situation?

His Holiness gives several directives in His encyclical, among others -

- a) that particular attention be paid to provide spiritual assistance for those young students who go to live in places far from home and
- b) that lay apostles, through the established organisations of national and international Catholic movements, place their experience at the service of these missionary countries.

Who can deny that this is a direct appeal to Pax Romana and that the decision taken at our Assembly in Vienna to mobilise the resources of the Movement in 1957 for the development of our work in Africa was a wise one?

EDUCATION IN AFRICA

For the past 5 years the battle to satisfy the hunger for education has been waged. The African people themselves are becoming increasingly aware of the fact that the path to greater well-being starts with education. Whereas education in most countries was originally a purely missionary affair (Catholic or Protestant) the governments are now more conscious of their responsibilities in this respect. Therefore in nearly all regions one can notice a great extension of primary and secondary schools.

The position of the mission schools in the whole of the educational system is still preponderant - this might however be diminished by the development of state schools by the new independent governments. In most areas, the government appreciates the enormous work done by the missions in education and gives financial aid. The Catholic missions are greatly helped by the fact that

1. in general they are able to build much more cheaply than the governments which work through contractors
2. they have, through their teachers' training colleges and the teaching orders, a good supply of teachers to hand.

The lack of qualified teachers remains the bottle neck for the expansion especially of secondary school education. Here the problem is - Must we only open schools with a high standard of education and a fully qualified staff, thereby denying a great many Africans the possibility of secondary education; or must we, for the moment at least, prefer quantity to quality. It is not easy to give an answer. Education authorities in government circles with whom I spoke usually favoured the first solution, while some missionary tended to the second, on the grounds that given the very great desire for education in Africa, it would be unrealistic to keep too rigidly to European standards.

While great efforts are being made in the field of education, one must emphasise that very little is being done for the education of girls. Given the position of women in most African societies, it is understandable that the desire for education is not as ardent among young women as among men. However, we must surely ask whether it will ever be possible to build a better society so long as the education of women - the guardians of customs and traditions - remains neglected. So far, the missions and more specifically the Catholic missions (schools run by nuns) are practically the only bodies which work in this field; however in many areas, Catholic students complained about academic standards in girls' secondary schools. This again is mostly due to the lack of qualified teachers while an added handicap in Catholic schools is the too frequent replacement of teachers and principals.

Technical schools. Much of what has been said about the education of girls is valid for technical schools, although in this respect it seems that governments are beginning to realise the need for such education. Also private companies are becoming more aware of the need to give the African a chance to acquire at least an elementary technical know-how.

THE AFRICAN UNIVERSITY⁽¹⁾

With political and educational development, it is only natural that the need for University education is growing daily. The different governments have been making a great effort in this direction for the past four or five years. Whatever one's hesitations about endorsing a policy of a limited number of secondary schools with high academic standards, such hesitations should not exist where the universities are concerned.

There is no room for second-rate universities in Africa. We must be grateful that education authorities everywhere realised that only the best in University education would serve the needs of the African people, and they have always insisted on the highest standards. This is the only way to prevent the student who has studied in Africa from feeling handicapped vis-à-vis the student who has been abroad. Present high standards will strongly influence the future development of University education.

The system followed is that a University or a University College has a special relationship with a European University. For British territories - e.g. the Sudan and Ghana - this is the University of London, and students in all the colleges in these areas receive normal degrees from the University of London. Fourrah Bay College in Freetown, Sierra Leone, is affiliated to the University of Durham. Dakar is closely linked with Paris and Bordeaux. Lovanium (Belgian Congo) with Louvain in Belgium. I do not know on what lines the new government university in Elizabethville is being run. Finally the Pius XII in Roma (Basutoland) has recently entered into relationship with the South African University.

What has been said about academic standards holds true and even more so for the material situation of the universities.⁽²⁾ As far as housing and equipment are concerned most universities compare more than favourably with their European counterparts. In the African context the University must necessarily be residential - which increases the capital investment involved and automatically limits the number of students who can attend.

Given the great desire among Africans to obtain a University education, they seize every chance of pursuing higher studies. This accounts for the wide range of age groups in the University - from 17 years to 40 or even later - and for the fact that many of the students are married, in some cases nearly half the student community. Here it is regrettable that no provision is made for married couples to live on campus. Even more disappointing is that generally speaking the University authorities do not seem to realise - or care about - the moral consequences of a situation in which a married man is separated from his wife and children for three or four years and can only see them during the long vacation once a year. The only

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(1) When we speak of University, it is in the wider sense of University College or University centre. In general therefore institutions of higher education preparing students for University degrees or taking correspondence courses fall under this heading.

(2) For those who want more information on the educational and material situation of the African universities, I recommend the report of Mr. Douglas J. Aitken (then Secretary General of the World University Service "Universities in Africa" 1954 and the report of the International Student Conference delegation to Africa, 1954.



University where the problem is appreciated is the Catholic University of Lovanium. Here married quarters are provided on campus. While the husband is studying at the University, his wife also gets a chance to be educated by an organisation set up for the purpose. There is also extensive contact between the wives of staff members and the wives of students - special teas etc. It is clear that in this way an élite is created which will be fully equipped to carry out the heavy responsibilities awaiting them, while at the same time the stability of the family is safeguarded.

The residential character of the universities naturally restricts the number of students very much. The African universities are still small. Practically none exceeds 1,000 students, a good number have less than 500. For a country of 30 million people like Nigeria, the University College of Ibadan has 562 students (32 girls) and at the College of Technology in the same city the number is even less. In contrast to this, we find about 2,000 Nigerian students in Europe alone. In Ghana 350 students study in Achimota, while about 500 are in the USA. The same goes for most other areas in Central Africa and it is therefore true to say that University education for the African still takes place for the most part in Europe and North America. An enormous effort will have to be made to reach the normal - and in my opinion highly desirable situation - in which the African student can receive at least the first part of his University education at home. The situation can also teach us a lesson. The Catholic student (outside Africa) who wants to help his African colleague, can often start on his own campus by helping his African brother in the lecture-room or common room, in the laboratory and on the sports-field. We are still gravely lacking in this respect.

While the vast majority of students in Central Africa is African, staff is still predominantly white. It is a compliment to both groups that relations between them are both cordial and more extensive than in most European universities. Here the size and residential character of the universities - whereby the staff lives on or near the campus - is a great help. Only in Dakar could one feel definite tension - to a lesser degree in Khartoum - between the two groups. This was mainly due to political reasons.

The Catholic University. At the moment there are two Catholic Universities in Africa. Lovanium in the Belgian Congo (French speaking) and Pius XII College in Basutoland (English speaking). The material situation of the first is considerably better than the second. There is no doubt that under the wise leadership of the present principal, Lovanium will soon exert the same benevolent influence on Catholic thought and learning in Africa as its elder sister in Belgium has done for so many centuries in Europe.

The Pius XII College is still very much in the pioneer stage but its strategical position in Basutoland means that it may become the only university in the whole of South Africa where the Bantu can receive higher education.

In Catholic circles one often hears of plans to open new Catholic universities in Central Africa. Although there is no doubt of the great need for more universities, in all humility, I would counsel prudence. In Africa, there is no place for second-best universities. To build a residential university is an extremely costly business both in financial outlay and in manpower. Moreover in none of the Central African universities which I visited is there anything approaching an unfavourable anti-Catholic atmosphere.

Bearing this in mind, would it not be more profitable to concentrate our efforts on -

- 1) helping the two Catholic universities in existence
- 2) providing fully qualified Catholic teaching staff for the State universities - both lay and religious staff
- 3) building Catholic hostels on or near the campus to increase the number of students who, while following their university studies, can acquire a solid Catholic formation
- 4) providing more full-time student chaplains
- 5) giving more aid to African Catholic students studying abroad, Catholic hostels for foreign students, more well-trained chaplains.

If such steps were taken, I believe that with more limited means, in money and manpower, better results would be obtained in the formation of a Catholic élite so urgently needed.

Close collaboration between the different missionary orders working in Africa and the international and national Catholic organisations will however be a prerequisite for the systematic training of such an élite.

how to do it?

The Student Situation

Although a student anywhere in the world might rightly consider himself privileged by the fact that he is receiving University education, the African might well feel himself even more than privileged considering the very small number who manage to enter the universities. The vast majority of the students are studying on government grants (with the exception of many students of Asiatic origin in East Africa and Nigerian students in Ghana and Sierra Leone). The amount of the grant can vary but generally it leaves the student with very little pocket money, one of the reasons why many take jobs in the long vacation. Only at the University in Dakar does the student seem to be financially better off.

One of the great difficulties the young African states have to overcome before they grow to nationhood lies in her tribal rivalries and here the universities are an excellent school of learning. The universities in Central Africa can be called experimental schools in inter-tribal living. In one university it is possible to find students from more than 30 different tribes, which more likely than not means 30 different mother tongues, different social customs and cultural concepts. It may well be that this is one of the reasons why the universities have at first glance such a typically European outlook, as the European behaviour pattern is the only one which these students, apart from their tribal ones, have learned to accept, just as English or French is often the only language (apart from their mother tongue) in which they can converse. There are no serious tribal difficulties in the universities, though in the dining halls and common rooms, members of the same tribe naturally tend to cling together.

Of even greater importance is the fact that the University in Africa is one of the few places where peaceful cohabitation of African, European and Asian is being tried out - apart from the French territories in Africa, the secondary schools in Central Africa are still very much a segregated affair. The foolish segregation policy of the South African government must be doubly regretted as the good results of such cohabitation is slowly making itself felt in other areas - Belgian Congo, East Africa.



The African student takes his studies very seriously. The complaints one hears from University staff is not that the students study too little, but rather too much to the detriment of extra-curriculum activities. A variety of reasons are responsible for this fact -

1. The student nearly always belongs to the first generation of university students
2. He has to work in a foreign language - either English or French
3. Social conditions do not allow him, as in Europe, to study at home during the vacations
4. Coming from a people to whom the use of the written word is comparatively new, he has in general an extraordinary (for a European) capacity for learning by heart. However this capacity often causes him difficulties in finding the right methods of study required for taking European degrees
5. He has a strong sense of responsibility towards his family for whom his not passing means loss of face.

This accent on studies means that extra-curriculum activities - except perhaps sport and dancing - are kept very much in the background. Even more than in other continents, student government is the exclusive interest of the very few. This is also caused by the lack of trained leaders. The present leaders are nearly always those who have been to Europe on a scholarship from Pax Romana, WUS, COSEC or the IUS. The same reason seems to be responsible for the fact that the African student still reads very little outside his own field. In this regard, Catholic groups who want to help their African partners to build up a library should concentrate on good magazines and periodicals which rouse interest more readily and are more easily read.

For reasons explained above, women students in practically all the universities are a negligible quantity and their number a cause for interminable complaint among their male colleagues.

The Catholic Student Group

I have spoken of the tremendous diversity to be found on the African campus. Racial, linguistic, cultural and tribal differences. So it is especially welcome to the visitor to find marked religious unity in the universities of Central and East Africa. The students in all the universities of Central Africa are overwhelmingly Christian. Only in Khartoum the student body is predominantly Moslem from the north, while in Dakar about half the students can be considered Moslems. (In Nairobi and Kampala there is also a number of Asian students mostly Moslems and Hindus).

In the English speaking territories, the Protestant student of various denominations is in the majority, while in the French speaking areas - in French West Africa and the Belgian Congo - the situation is reversed in favour of the Catholics. This situation arises from the fact already explained that up till now education was very much a missionary affair and for that reason, it can be expected that the Christian students will predominate on the campus for some time to come.

very interesting for the methods of apostolic action

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The number of Catholic students compared to the Protestants in different English territories is not as high as one might expect considering the percentage of both groups in the total population. This is due to the fact that some missionary orders have only recently grasped the tremendous importance of good Catholic secondary schools. Another factor - and in my opinion a regrettable one - is the reluctance of some missionaries to send Catholics to the universities. It was astonishing after having visited one university where the good influence of the Catholic group and the great devotion of these students were obvious to hear that some missionaries considered these students second-rate Catholics. The loss of one's faith is unfortunately not an exclusively campus affair. However, I must add that the Hierarchy in all areas is fully alive to the importance of University education for Catholics.



The Catholic student in the African university is very pious. His attendance at daily mass, rosary and benediction compares favourably with that of the Catholic student in Europe. At the same time however, he has very little knowledge of Christian social doctrine and is not fully aware of the need for Christian professional formation. He is not always aware of the fact that he must prepare himself so that already now, but even more so later on, he can help to build the infrastructure in his own region and country, in which the Church will be able to continue to carry the message of the Gospel. This is why the formation of Pax Romana groups is so urgently needed.

The African student must be awakened to his responsibilities as a lay man. Too often he still considers that to take a stand as a Catholic is the exclusive prerogative of the Hierarchy. A typical example for instance is the question of the independence of his country. The attitude of the Church is clear. "The Church which has seen so many nations born and grow up during the past centuries cannot but give particular heed today to the accession of new peoples to the responsibilities of political freedom. Several times already we have invited the nations interested to proceed in this direction in a spirit of peace and mutual understanding." (Fidei Donum).

"We recognise the legitimate aspiration for independence as of the efforts to obtain it. The Church wishes ardently that all men, like all peoples, assume ever more their responsibilities. The greatness of men stems from his being free and responsible - and political liberty is one of these fundamental liberties and responsibilities. Not to enjoy this shows a development which is not yet finished and can only be temporary" (Bishops of Madagascar, December 1953).

"It is not possible but that our people when they study in history the advance of older peoples towards autonomy and appreciating the growth amongst them of a well-fitted, educated class and knowing the increasing frequency with which they are called upon to give their opinion in the government of their countries; it is not possible I tell you that our elite will not seek to use every means possible to bring nearer the day when they will take over the reins of self-government. This is natural. The Church does not condemn it, but rather the reverse."

(Bishop Lanctot at Kisubi Conference 1955).

Still one meets many a Catholic student - not to speak of non-Catholics - who sometimes complains that the Hierarchy in his particular region does not give a more positive lead. He then misjudges totally the original mission of the Church in regard to temporal questions. The directives

of the Church contain the guiding principles along which a solution can be found but never the exact formulae for territorial statutes which would solve the colonial question in a particular region. "The Church is not a political power destined to promote one form of government" (Bishops of Madagascar, December 1953).

"On all questions which vitally and rightly interest the peoples of Black Africa, the Church is competent but not directly a technical competence but a competence based on right principles" (Bishops of French West Africa, 27 August 1955).

But what the Catholic student also forgets is that he himself and not the Hierarchy as such has to say his word in these temporal questions, that there is a field where he has to shoulder his own responsibilities. The African Hierarchy has repeatedly warned Catholics that the evolution towards independence will be negative and doomed to failure if the Catholic African does not assume ever growing responsibilities in all fields of the temporal order (political, social, trade unions, administrative positions etc.)

This appeal must find an immediate echo among the students. As soon as they leave the university, they are called to very high and very responsible positions. They need all the training they can get in the university if they do not want to fail in their responsibilities towards their families and country. To awaken this sense of responsibility is the task the Pax Romana groups in Africa must try to fulfil.

The hard core of the Catholic groups in most universities are often formed by the Legion of Mary. During the early development of the group, the key position is held by the chaplain. Here it must be said that all groups in Central Africa have been exceptionally favoured. The chaplains are the driving force of most groups and are all men of outstanding spiritual and intellectual capacities. The fact that most of them are at the same time full-time professors will cause difficulties if the Catholic groups grow bigger.

Finally I should like to mention two specifically African problems. The African student, like his counterpart in other continents, is anxious that his future wife should have a good education. However as explained earlier on, the education of girls is still in the embryonic stage. An added difficulty is that the bridesprice for girls of good education is preposterously high. The only solution lies in expanded education for girls and a still greater effort by government and missionary authorities to prevent such extravagancies in the bridesprice.

More serious is the problem of family responsibilities. The family group is a much larger unit than in the Western World, particularly in those areas where polygamy persists. The student is nearly always the only member of his family who has the chance of an advanced education - which gives him enormous prestige in his family but also means that in many ^{cases} after his studies, the whole family group turns to him for counsel and aid - especially financial aid. It is not uncommon to hear a student complain that after his studies he will have to support at least 10 to 15 people, this not counting his wife's family if he decides to get married. Given the strong attachment to his family and the still weak sense of his civic duties, one can easily picture the difficulties of a young government official, the young doctor or engineer who is constantly called upon to help his family with money, lodging etc.

It is for this reason that he is so often driven to corruption. This problem is one of the most serious which the young African countries have to encounter. I feel that our Catholic students should study and discuss the problem so that they may be better able to face the situation after their studies. Again to educate the Catholic student to his responsibilities as a Catholic and a citizen is one of the foremost tasks of Pax Romana in Africa today.

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PART II

Catholic groups visited

In this second part of my report I shall try to describe very briefly the state of the Catholic groups I visited during my trip. I would like to stress that in all groups I found great enthusiasm for the African Seminar and that the idea launched in Vienna has already proved a powerful stimulus for the activities of the groups. Most groups are young and still depend too much for their activities on the initiatives taken by the chaplain or by one or two leaders although a great arsenal of potentially good leaders exists.

Their character in the English speaking territories is that of a Newman Club. Activities fall into three categories -

A. Spiritual. Masses - often daily, Rosary, Benediction, retreats at the beginning of the year, Bible discussion. This category is in general well-developed - to which the residential character of the University and the presence of chaplains on campus contribute.

B. Social. Monthly or term dances.

C. Intellectual. Study circles, debating evenings, lectures.

This sort of activity has to be greatly developed.

In general the Catholic groups take an active part in student government and other campus affairs. In some universities, they are even to the fore.

1. FRENCH WEST AFRICA

The student population at the University of Dakar (approx. 600 students) consists of Moslems and Catholics. The vast majority is African from all the territories of French West Africa but there is also a group of European students. Relations between the Moslem and Catholic students are most cordial. Relations between the African and European students are greatly affected by the present political tension. The same goes for relations between students and staff. The student group as a whole seemed to be occupied with one subject only - anticolonialism. The Moslem leaders take a more extreme stand on the anticolonial question - we must follow our fellagah friends in Algeria, sums up their attitude. The Catholics are for independence but through peaceful means.

The Catholic group has some very good leaders who are generally respected. The fact that near the Cité Universitaire, the Dominican fathers have built a house with a chapel can be considered a big step in the right direction. Attempts are being made to start Catholic faculty groups. A very good initiative taken by the chaplain is a course on Marxism/Leninism.

International contacts of the group are still very restricted. It is in touch with the JEC group in France and has started a publication "Jeunesse de l'Afrique". A very healthy sign is the development of contacts with different Catholic organisations. Such contacts particularly with the Young Christian Workers should be intensified. More contact between African students and seminarians would be beneficial to both groups. A combined study weekend would be highly profitable. Catholic graduate groups - notably of doctors and teachers - are being built up.

2. SIERRA LEONE

In Fourrah Bay (410 students at the University and the Teachers' Training College), there is a very active student group (Newman) with about 60 members. The dynamic element is mostly formed by Nigerian students. Recently a new chaplain (who teaches at the Teachers' Training College) has been appointed. This is a great advantage as he lives on campus. Although Fourrah Bay has a Protestant character, relations between Catholics and Protestants are satisfactory. The group is strongly supported by the small Catholic community in Freetown. Bible study, social study circles might be necessary. A "Catholic Bulletin" is published once a term. International contacts are practically non-existent.

The Newman Club is ripe for affiliation to the Movement from every point of view. The words Pax Romana might be incorporated into the name of the Society to underline from the beginning its affiliation to an international movement.

3. NIGERIA

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At the University College of Ibadan (562 students) there is a Catholic group with 112 members. The chaplain is a professor at the College. His house serves as a continual meeting point for Catholic students who flock in for counsel and tea at all times of the day and night. A new big chapel has recently been built on campus.

The dynamic element is formed by the Legion of Mary. Efforts by the group to get study circles going have not been too successful. Catholic groups have been started recently at the Nigerian College of Arts, Science and Technology (Ibadan) and the Nurses' Training School. A first executive meeting of the officers of the different groups was held to review the establishment of a federation. Efforts should also be made to contact students at teacher's training colleges in other parts of Africa. A good paper "The Catholic Undergraduate" is published monthly. Catholic students also take a big part in campus activities and government.

Both in Nigeria and in Sierra Leone it was evident that the students were not quite aware of the role and function the chaplain has to fulfil in the student group - a fact to which attention should be drawn at the African Seminar where we hope to bring most of the chaplains together. The fact that a Seminary ^{for} African priests is being built near the University campus and that the Hierarchy is set on developing contacts between students and seminarians is, in my opinion, a very wise initiative from which both groups will profit.

In Lagos an attempt is being made to form a graduate group.

4. GHANA

The Pax Romana federation of Ghana Catholic Students was officially affiliated to the Movement a year ago. The federation consists of a group at the University College of Achimota*and one at the Technical College of Kumasi. Efforts should be made to develop contacts with teachers' training colleges where there is great interest for Pax Romana. Through the efforts of the chaplain in Achimota, it is hoped that a big chapel will soon be built. The chaplain at the University College*is a full-time professor and lives on campus. The chaplain in Kumasi teaches in a secondary school in the town, which impedes more regular contact with the students.

In the Federation there are some excellent leaders but an effort should be made to train young students to take over responsibilities in the Federation. A first national meeting was held last January and met with considerable success. The Federation is quite capable of helping to organise the Seminar. A member of the Federation will come to Fribourg in September to help with the preparation of the meeting.

* Now the University of Ghana.

5. BELGIAN CONGO

The Catholic University of Lovanium has 169 students of whom one is a non-Catholic. Lovanium has introduced a pre-university year where students coming from secondary schools have to pass an examination before they are allowed to begin their university studies. The government's aim is that every student - no matter what faculty - must be able to complete his studies in the Belgian Congo. This year for the first time a group of Europeans (42 of whom 9 girls) are studying at the University. This cohabitation is unique for the Belgian Congo and the best results may be expected. Another healthy feature is the presence of African priests studying pedagogy. Their number will certainly increase when the Faculties of Theology and Philosophy are started in the near future.

The students have organised a student council and there are cultural, musical theatre and sports clubs. During my visit, preparatory meetings were held to consider the establishment of a Pax Romana group, the organisation of which has the full backing of the University authorities. It is hoped that a good delegation will attend the Seminar.

A State University is being built in Elisabethville. So far, there are about 62 students all in their pre-university year. The appointment of a permanent chaplain there is highly desirable - most students are Catholic.

In the Belgian Congo education is for a great deal in the hands of the missionary orders and secondary and higher education is fairly recent compared with other African regions. Very few Congolese students have been able to study abroad and in general one can say that the first generation of intellectuals is now being formed.

M *marvellous opportunity for the Church!*

6. KENYA

The Royal Technical College comprises -

1. The Technical College
2. The Mahatma Gandhi Memorial Academy (a commercial school).



It looks as if the students in the Academy will have to continue their studies in Makerere College (Kampala) as London degrees cannot yet be taken in Nairobi.

The College has about 245 students of which about 140 Africans and about 90 Asians. A Newman group has been formed and shows an inspiring activity on campus level. (About 65 members - 40 Africans, 24 Asians nearly all Goans). Relations between Africans and Goans are most cordial. More contact with the Catholic group in Makerere College is desirable. The group is favoured by the inspiring leadership given by its chaplain and by Mr. Roche a lecturer in Economics who was responsible for starting the Newman Society in Sierra Leone a few years ago.

7. UGANDA

In Makerere College, the University College of East Africa which is in Kampala (approx. 650 students) a good Catholic group has flourished for the past two years (St. Augustine's Society - 150 members). There is a full-time Catholic chaplain paid by the University - an excellent arrangement. The society plays a very active part in all campus affairs. It has a good publication - Augustine Newsletter, and the African Newsletter is also published from here.

There were complaints about the educational policy of some missionary orders - educational standards of some Catholic schools not high enough, reluctance of some missionaries to send Catholics to the University.

At the School of Building and Civil Engineering in Kampala there is a smaller Catholic group (St. Ferdinand's Society). A big problem here is the lack of a chaplain. More contact between the two groups would be desirable and it is hoped that both groups will form a federation which could then be affiliated to Pax Romana. In Kenya and Uganda efforts are also being made to establish graduate groups - Catholic lunching clubs.

8. SUDAN

In the University of Khartoum (approx. 900 students) there is a Pax Romana Federation - the St. Augustine's Society - which groups both students and graduates (approx. 25 members).

In the Sudan there is a clear division between the North (Moslem, more advanced) and the South (pagan with growing Catholic influence but greatly underdeveloped). At the University the overwhelming part of the students come from the North and are Moslem. There are only a few Catholic students (from the South). The position of the Catholic group is difficult but it can grow in importance if education in the South is developed. (Education there is entirely in Catholic hands but the government now wants to take over most the Catholic schools). There is a great lack of good leaders among the Catholic community in the Sudan.

One difficulty is the mentality which is developing among the students - to consider themselves the born enemies of the staff. There is noticeable Communist influence in the University. From an educational point of view the University is plagued by strikes.

The Society has been able to organise a series of lectures which drew the attention of a great part of the University.

9. LEBANON

There is an active JEC group in the Catholic University of St. Joseph. There is also a Newman Club in the American University of the Lebanon. This latter group is affiliated to the National Newman Club Federation (NNCF) in the USA but more direct contact with Pax Romana is desirable. Also more contact between the two groups would be fruitful. It would be a good thing if some students from these two groups attended the African Seminar.

The Lebanon might be an ideal place to hold a Pax Romana Conference in the future to discuss relations between Christian, Moslem and Jewish students.

*Fundação
Gulbenkian*

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PART III

SOUTH AFRICA



The general picture is a grim one although it is difficult in a short report to explain the extremely complicated situation which exists there. The present government's policy is the most expensive way of committing political suicide seen from the long term point of view. It can be summed up in the ballad -

"If you are white, you're alright
If you brown you might get around
But if you are black, get back, get back."

There are about 2 1/2 million Europeans⁽¹⁾ who enjoy a very high standard of living. About 1 million Asians, whose position is becoming more and more difficult, and about 8 million Africans - Bantu - of which some live in the reserves and have managed to hang onto their traditions and the rest (3 million) in and around the cities; the latter are completely uprooted from their tribal traditions. As the Most Reverend Hurley, Archbishop of Durban recently wrote⁽²⁾:

"The European in South Africa is a great democrat. He believes in the four freedoms, but he sees in South Africa only 2,600,000 people to whom these democratic principles apply and over 9,000,000 to whom they do not. He is perhaps prepared to admit that the non-European races do not exactly get a 'square-deal'; he is prepared to deplore so much poverty and hardship, but on the other hand, he is inclined to accept the situation bad as it is in many ways because he cannot see how the non-European can be given better facilities for development without threatening the white man's position and in any clash of interests, the supremacy of the white man must be accepted as axiomatic."

(1) In South Africa the term European is always applied to the white element in the population

(2) Outline of a Catholic Social Programme for South Africa - in Kolbe Winter School selected papers.

The situation is complicated by the fact that there is no unity of thought among the Europeans. There is the Afrikaner⁽¹⁾ who differs from the English speaking white not only in language but also in religion, traditions and political ambitions. He wants to create a nation in which the European retains the leading position, which is based on a Calvinistic tradition and which has as political form a republic. He clashes with the English speaking Europeans whom he rightly blames for not wanting to learn another language, for hanging on to two ideals, South Africa and good old England. This prevents the more liberal elements among the two groups - liberal vis-à-vis non-Europeans - from joining forces to form a solid block against the government's policy of apartheid.

It must be admitted that the government is spending more money on the development of the Bantu than any previous one, but it is being spent on fallacious principles. Complete segregation is impossible where the economy of a country is based on the cheap labour provided by the Bantu and where the whole educational policy is directed to keeping him there. In the meantime a lot of hatred is being built up, which will make any lasting solution more and more difficult.

In the territories under the Apostolic Delegation in South Africa there are nearly 1 1/4 million Catholics of whom almost a million are Africans. The European Catholics form a small minority practically restricted to the English speaking regions. It is in the same position as the Jewish community and is very much frowned upon by the government. Both communities can however play a vital role in the development of better race relations. The strength of the Catholic Church was shown in the strong stand it took against the government on the Bantu mission schools. Although an enormous financial burden is placed on the Catholic population - all state subsidies are withdrawn - the good will it has created towards Catholicism in South Africa must not be under-rated. One can already hear Bantu people voice the opinion that the only valid education is in the Catholic schools, as they firmly believe - rightly or wrongly - that government schools give an education which tends to hold them in inferior positions.

The University situation faithfully reflects the general situation of the Union. Higher education is well developed, but still almost an exclusively European affair. Also there is a real division between the Afrikaans speaking universities (Pretoria, Stellenbosch, Bloemfontein, Potchefstroom) and the English speaking ones (Natal, Grahamstown, Cape Town and Johannesburg). So far there is one University for non-Europeans at Fort Hare (approx. 400 students), educationally linked with Rhodes University. Also there is a medical school for non-Europeans in Durban (293 students mostly Asians). Both institutes, from an educational point of view, are up till now as good as any in South Africa. Apart from this, non-European students can attend the two English speaking Universities in Witwatersrand (195 non-whites) and Cape Town (233 non-whites mostly coloured⁽²⁾). The new Education Bill tends not only to establish academic segregation of white and non-whites but will subject students and staff at the non-European

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(1) The Afrikaner is descended from the Dutch settlers.

(2) Coloured is applied to those of mixed native African and European blood.

universities to a rigorous control that has never been experienced by the existing mixed and all white Universities in South Africa. But enough has been written on this subject already.⁽¹⁾



The Catholic viewpoint was rightly summed up by Archbishop McCann of Cape Town who spoke for Catholic students and graduates "as a graduate of the University, as a citizen, as a South African" and said: "Because it (the government's proposal) is a denial of Christian principles which rise above distinctions of race and group I must condemn it. I ask you to live by the values that you have learnt in your Christian faith, so that the University may always recognise the great truths which are the foundation of our civilisation and culture."

What is most astonishing in the University Apartheid Bill is not so much the openness with which it treats the non-European as inferior human beings (in this the Bill is a logical consequence of the whole policy of the South African government) as much as the psychological short-sightedness it reveals. With each new University for non-Europeans the government creates a training school for embittered revolutionary leaders. The example of Fort Hare has apparently taught nothing to the introducers of the Bill. Opposition towards the Bill has mostly come from English speaking universities, the Afrikaners speaking ones were in favour or kept silent once more clearly showing the split existing between them even on vital issues like Academic Freedom. The fault for this tragic situation must however be shared by both groups.

In the light of this development, the importance of the Pius XII University College is clearly revealed. Strategically situated in Basutoland (a British Protectorate) staffed by people (both clergy and lay) who are utterly devoted to the education of the African people, it may become the only University where the African can pursue a University vocation. An enormous effort - in finances and fully qualified staff - will however be necessary if it wants to live up to this challenge. In this it deserves the unlimited support of Catholics. The presence of European students on campus would be highly desirable to give it - also in practice - the position of the only "open University" in that region.

The Catholic student group, small as it is, is well organised in the National Catholic Federation of Students of South Africa (NCFS) which for some years has been affiliated to Pax Romana. Mostly concentrated in the English speaking universities it has managed to wield a strong influence in the student governments there. The presence in their ranks of students from Pius XII and Fort Hare tends to make it the only student body comprising different races. Their great challenge is, notwithstanding all government efforts, to keep it that way and to develop by peaceful means the contact between black, brown and white. A great and good influence in the NCFS is provided by the Catholic women students.

(1) Those who want more precise information should read "The Open University in South Africa" published on behalf of the Conference of representatives of the Universities of Cape Town and Witwatersrand, by the Witwatersrand University Press, '57.

Despite difficulties encountered, the leadership training course developed some years ago could yield good results. One of the gravest problems is the lack of full-time chaplains and it is to be hoped that the Hierarchy will realise more and more the extreme importance of providing chaplains. The fact that the South African student is often less favoured in this respect than his colleague in Central Africa - where the shortage of priests is much more acute - was a surprise to me.

The cordial and frequent contact existing in different cities between the NCPS and its elder brother the Kolbe Association sets an example for other countries. Special attention should also be paid to Catholic students or graduates in the Afrikaans speaking universities. More intense confrontation of the Catholic and the Protestant specially Calvinist students and graduates on such vital issues for the country as tolerance and racialism might not be an easy or a grateful task but it remains a vital one.

PART IV

THE AFRICAN SEMINAR

My visit to Africa has convinced me more than ever of the need for the Seminar. There are Catholic students in every African university. In most cases, the nucleus of a group already exists but its activities are very restricted. What is needed is good leadership. Our first interest should therefore be the training of leaders. The African university student is faced with much the same problems whether he is studying in Dakar, Nigeria, Rhodesia or Uganda. Contact is sought but geographic and financial difficulties prevent their realisation. There is great interest in Pax Romana but its aims and methods are only faintly known. The Seminar can do a lot to remedy this state of affairs -

1. It will for the first time bring together Catholic student leaders from all the African universities and help build up inter-African solidarity
2. It will provide a training course for these leaders which will greatly help the development of good and active Catholic student groups in the university
3. It will give them the chance to live - not just to read about - Pax Romana, and through the presence of some students from other continents, show the international bonds we try to forge
4. It will give them a chance to discuss the great problems the Church and the young nations of Africa are facing and in this way, help to form that élite upon whom the future of the Church and the well-being of the African people depend
5. Finally it will give the African student a better insight into the mission of the University in the development of the African people.

The preliminary programme as drawn up does not have to be drastically changed (see Appendix 1). Under B. 2: "The African University and the State" the question of nationalism should receive particular emphasis. Under B.3: "The African and Society", problems of Racialism, Civic Responsibility towards the Family and the State should be treated, while we feel a new point dealing with the Education of the African girl should be added. Also under C, "The role of the group in professional formation" must be outlined. Point A.2: "Christian Civilisation and Culture" will be replaced by "The civic responsibility of the African student".

What can we do to help in the formation of such a Catholic élite?

1. Develop contact with our African groups through our entraide programme - see the special brochure on the African Seminar
2. Help the African student on our campus in every possible way
3. Set up special groups on our campus whose main aim will be the special training of Catholic students to enable them to go and work as competent laymen in African countries, for if a Christian civilisation is to be built up, it cannot be done without the help of your Mr., Mrs. or Miss layman and woman.

Finally the tour has convinced me of the necessity of more and better contacts between the Catholic and Moslem student in North Africa and the Middle East. In this regard Pax Romana should strive for closer cooperation with the organisers of the Toumliline meetings (Morocco). At the same time thought should be given to organising a meeting between Christian and Moslem students in the Lebanon.

Fundaf Gulbenkian

Fundação Cuidar o Futuro

