

Inaugural address Grand Chancellor 25 March 2011

Father President of St Josephs Theological Institute, Cardinal Napier, Bishop Wood, Staff and Students at the Institute, esteemed colleagues from the Pietermaritzburg Theological cluster. Ladies and Gentlemen

1. SA AND BRICS

On 24th December 2010 South Africa was invited to join the BRIC group of developing countries. This group brings together Brazil, Russia, India and China. They are four of the world's largest emerging economies, representing 40 per cent of the world's population, 25% of the global land mass and 15 per cent of global GDP.¹

The BRIC countries have shown outstanding economic growth of more than 50% since 2000.² It is anticipated that between 2008 and 2014 they will grow by more than 60%. First world countries will only grow by 12% during the same period.³ The participation of South Africa in this grouping will clearly empower its economy.

Why is South Africa being asked to join the BRIC group? It is tiny in comparison to each of them. China has 1.3 billion people, India, 1 billion, Brazil 200 million and Russia 150 million. South Africa has 45 million people, one third of the smallest BRIC country and only 3% of the largest. Its Gross Domestic product is one quarter the size of Russia the smallest BRIC country.

The reason is that South Africa is seen as a portal into the rest of the continent.⁴ Already in 2007 the world bank noted that “ – After years of stop-and-start results, many African economies appear to be

¹ Previously President Jacob Zuma had lobbied for more than one year to join the group. President Jacob Zuma told reporters during a state visit to China that South Africa has discussed its interest in joining the informal grouping of the four major developing nations, known as BRIC, with each member government.

The four nations work to boost trade with each other and have called for developing countries to have bigger role in major global financial decisions, primarily within institutions such as the International Monetary Fund.

Some analysts expect the combined economies of Brazil, Russia, India and China to be larger than the Group of Seven developed economies that includes the U.S. within 25 years if not sooner, making them the dominant global force in everything from trade to finance.

Zuma has already visited Brazil, Russia and India to lobby for a role in the group, which could help raise South Africa's political and economic clout. "We believe they will take a favorable decision," Zuma said. "We think that the BRIC expresses a very important grouping in a changing world today." Zuma said there is currently no African member in the informal group. South Africa's "participation in BRIC would mean that an entire continent that has a population of over 1 billion people is represented," he said. (Times live 25 August 2010)

² It is reported that the combined economical wealth of these four nations would be more than the wealth of all today's richest nations by year 2050. FT 17 January 2010 check

³ FT 17 January 2010

⁴ Wikipedia's Article "BRICS Term: South Africa's Inclusion" notes imter alia : "South Africa stands at a unique position to influence African economic growth and investment. According to [Jim O'neill](#) of Goldman Sachs who originally coined the term, Africa's combined current gross domestic product is reasonably similar to that of Brazil and Russia, and slightly above that of India.^[40] South Africa is a "gateway" to Southern Africa and Africa in general as the most developed African country.^[40] China is South Africa's largest trading partner, and India wants to increase

growing at the fast and steady rates needed to put a dent in the region's high poverty rate and attract global investment.⁵

There were five African countries in the world's top ten fastest growing economies in 2010. Botswana is second with 14.4% growth, Congo-Brazzaville is fourth with 11.9%, Angola is fifth with 9.3% and Liberia is seventh with 7.53% growth.⁶ This, combined with South Africa's successful hosting of the Football World Cup, has focussed worldwide interest on the possibilities for this continent.

Membership of BRIC will further empower growth and development in this continent and we need to prepare for that.

The BRIC countries see themselves as a model for poor countries who wish to pursue a vision and strategy of human development. They collaborate in economic development and also lobby for fairer international trade relations which are currently biased in favour of first world countries. They recognise "the importance of the UN Millennium Declaration and the need to achieve the Millennium Development Goals (MDGs)."⁷

2. DEVELOPMENT AND THE CHURCH: THE PROPHETIC STATEMENT OF POPULORUM PROGRESSIO

It should be clear that the model of a first world elite and a third world underclass no longer describes the world today. Successful developing nations, including some African countries, are playing a significant role on the international stage both economically and politically. Clearly this is a new opportunity and challenge for Catholic Tertiary Institutions particularly here in Africa.

The focus of the BRIC countries on development, particularly as expressed in the eight Millennium Development Goals calls us to examine these goals in the light of Catholic Teaching to help us develop theologies that can inform our response as Church.

commercial ties to Africa.^[38] South Africa is also Africa's largest economy, but as number 31 in global GDP economies it is far behind its new partners".^[38]

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<http://web.worldbank.org/WBSITE/EXTERNAL/COUNTRIES/AFRICAEXT/0,,contentMDK:21548806~menuPK:258649~pagePK:2865106~piPK:2865128~theSitePK:258644,00.html>

⁶ *Development Afrique* recently reported this see <http://developementafrique.com/?p=61>

⁷ They cooperate in providing "technical cooperation and financial support to poor countries in implementation of development policies and social protection for their populations.... They "stress that sustainable development models and paths of developing countries should be fully respected""
2nd BRIC Summit of Heads of State and Government - Joint Statement - Brasilia, April 15, 2010

The first thing our examination reveals is that much of what is found in those goals adopted by world leaders in 2000 was prophetically articulated by Pope Paul VI in his 1967 encyclical *Populorum Progressio*. Here are examples of the 1967 text prefiguring the Millennium Development Goals (MDGs) adopted in 2000.

Paul VI prefigured the Millennium Development Goal to **‘Eradicate extreme poverty and hunger’** in these words:

6. Today we see men trying to secure a sure food supply, ... and steady employment...And yet, at the same time, a large number of them live amid conditions which frustrate these legitimate desires.

21. What are less than human conditions? The material poverty of those who lack the bare necessities of life...What are truly human conditions? The rise from poverty to the acquisition of life's necessities;

The MDG to **‘Achieve universal primary education’** is anticipated in these word:

35 Lack of education is as serious as lack of food; the illiterate is a starved spirit.

35. We can even say that economic growth is dependent on social progress, the goal to which it aspires; and that basic education is the first objective for any nation seeking to develop itself.

Predicting the Millennium Development Goal to **‘Reduce child mortality’** rates *Populorum Progressio* says:

45. Today no one can be unaware of the fact that on some continents countless men and women are ravished by hunger and countless children are undernourished. Many children die at an early age; many more of them find their physical and mental growth retarded. Thus whole populations are immersed in pitiable circumstances and lose heart.

Pope Paul VI prefigured the MDG to **‘Improve maternal health and Combat HIV/AIDS, malaria, and other diseases’** in these words:

1. The progressive development of peoples is an object of deep interest and concern to the Church. This is particularly true in the case of those peoples who are trying to escape the ravages of ...endemic disease and ignorance.

On the Millennium Development Goal to **‘Develop a global partnership for development’** he insisted almost 40 years earlier that:

8 Unless the existing machinery is modified, the disparity between rich and poor nations will increase rather than diminish; the rich nations are progressing with rapid strides while the poor nations move forward at a slow pace.

43. Development of the individual necessarily entails a joint effort for the development of the human race as a whole.

13. The world situation requires the concerted effort of everyone, a thorough examination of every facet of the problem—social, economic, cultural and spiritual.

These few examples illustrate how Catholic teaching has long supported a vision of human development that prefigures the Millennium Development Goals. In fact they are an expression of a “preferential option for the poor” and therefore a “permanent task and commitment”⁸ of the Church.

Populorum Progressio also provided a simple measure for human development in these words: ‘for each and all the transition from less human conditions to those which are more human’ (#20).⁹ This “pre-dated the ‘human development index’ of the United Nations Development Programme (UNDP).3,...[which] is today the standard measurement of what is really happening to people, in contrast to what is happening to the economy....”¹⁰.

3. THE CHALLENGE FOR TERTIARY EDUCATION INSTITUTIONS IN AFRICA IN THIS NEW CONTEXT?

It is clear that this is a kairos moment for Development in Africa and in that regard, the African Union has stated that “Stronger and better education is a key objective for human resource development”.¹¹

⁸ Archbishop Celestino Migliore, Follow-up to the Outcome of the Millennium Summit, October 9, 2003, <http://www.holysemission.org/9oct2003.html>.)

⁹ In addition it is the first Church document to present the teaching of human solidarity which requires a global collaboration of rich and poor to development. Paul VI wrote: “There is no progress toward the complete development of women and men without the simultaneous development of all humanity in the spirit of solidarity” (#43). Peter Henriot has commented that Solidarity thus defined “moves us beyond the empirical reality of economic interdependence to the ethical reality of human interconnectedness. Put simply, it means that those in rich countries are woefully underdeveloped as human beings as long as they live in a world where so many of their sisters and brothers struggle to survive in poor countries with unacceptable human conditions” Henriot, op cit

¹⁰ Peter Henriot has pointed out that this definition “pre-dated the ‘human development index’ of the United Nations Development Programme (UNDP).3,...[which] is today the standard measurement of what is really happening to people, in contrast to what is happening to the economy” Henriot, Peter J 2006 “*Populorum Progressio: Challenge And Guidance For The Church Today*”. Paper Presented at CIDSE Forum, “THE CHURCH SPEAKING OUT ON SOCIAL JUSTICE TODAY” 11-12 January 2006 Soesterberg, The Netherlands

¹¹ NEPAD (the new programme for African development is working towards Education for All (EFA) in Africa, a programme designed to fit within the framework of the AU Second Decade of Education for Africa (2006–2015) and the Millennium Development Goals (MDGs) <http://www.nepad.org/humancapitaldevelopment>

This opportunity is a challenge for all institutions of Higher learning affecting all areas of tertiary education: the humanities, Law, Economics and Management, Environmental science, the Natural Sciences and Engineering. What is needed is a clear vision of human development reflecting the dignity of human persons: the basis of Millennium Development Goals. This must lead to education programmes which articulate this vision and provide leaders qualified to enact it.

This is why I am particularly happy that St Josephs Theological Institute is moving towards its own programme in development studies in order to play its role in this new kairós. I am reminded that St Josephs was one of the first to develop contextual theological approaches to learning: empowering students through formation and social justice programmes in the 1960s and 1970s. Now it finds itself entering into a specific focus on human development at this important time for the whole of the African continent. I trust that its new programmes will train leaders in human development on the individual, family, community and societal levels.

However, Faith based Higher Education Institutes like this one face a particular challenge. This is because traditionally it is Religion that has provided the transcendent moral norms which help societies articulate their foundational values. Groups in society have contending views in almost every situation about what is good for them. Conflict is usually based on disputes between these groups about what is good. Such conflicts often need to be arbitrated by shared transcendent norms of right and truth. What religions have traditionally done is to provide a system of ethics which offers such transcendent norms.

In a globalised and secularised world the dismissal of religious models by some in favour of secular approaches has created a new problem. This is because the search for shared transcendent norms which can underpin global societal values has become a highly contested area of ethics. Faced with this situation even unlikely advocates for religion like Jurgen Habermas have conceded that (quote)

“the ideals of freedom and a collective life in solidarity, the autonomous conduct of life and emancipation, the individual morality of conscience, human rights and democracy, is the direct legacy of the Judaic ethic of justice and the Christian ethic of love. This legacy, substantially unchanged, has been the object of a continual critical re-appropriation and reinterpretation. Up to this very day there is no alternative to it. And in light of the current

challenges of a post-national constellation, we must draw sustenance now, as in the past, from this substance. Everything else is idle postmodern talk.”¹²

These words, which are echoed by many secular philosophers today, reinforce the urgent need for faith based tertiary academic institutions to participate in the debate about transcendent moral norms in all societies. This is particularly true in developing societies which undergo rapid social transformation leading to social, moral and environmental turmoil. We are seeing many signs of this in South Africa today.

In addition, there is a great danger that theological studies and research can be so dominated by cultural and philosophical systems of text criticism that the theology gets reduced to the anthropological analysis of religious discourse about God. This runs the risk that the essential component of theology, faith in God, is lost. Theology is essentially about the articulation of the faith of the Christian community. I was pleased to note that the theology department of St Joseph’s Theological Institute has taken as its motto the famous definition of St Anselm: Theology is Faith seeking understanding. *Fides quaerens intellectum*. It reminds us that Anselm’s goal was to convince “the fool”. That is, the person who “has said in his heart, ‘There is no God’ ” (Psalm 14:1; 53:1). There are many such people in today’s secular world.

Many Secular humanists after initially dismissing religion as irrelevant in the modern age have come to a more nuanced position that recognises that religion is not going away and that modern societies need the “the essential contents of their religious traditions which point beyond the merely human realm”¹³ Clearly faith based Higher Institutes must play a greater role in these debates.

4 WHAT CATHOLIC INSTITUTES OF HIGHER LEARNING BRING TO EDUCATION FOR DEVELOPMENT IN AFRICA.

Pope John Paul II asked Catholic Universities and Higher Institutes to provide trained personnel and study the important theological and social questions in developing African Theologies.¹⁴

¹² Ref: Habermas, Jurgen, Religion and Rationality: Essays on Reason, God, and Modernity, edited by Eduardo Mendieta, MIT Press, 2002, page. 149. And Habermas, Jurgen, Time of Transitions, Polity Press, 2006, page. 150-151.

¹³ Michael Reder and Josef Schmidt “Habermas and Religion” in Habermas J et al *An Awareness of What Is Missing: Faith and Reason in a Post-Secular Age*. polity press Cambridge 2010, p5.

¹⁴ “The Catholic Universities and Higher Institutes in Africa ... serve the Church by providing trained personnel, by studying important theological and social questions for the benefit of the Church, by developing an African theology, by promoting the work of inculturation especially in liturgical celebration, by publishing books and publicizing Catholic truth, by undertaking assignments given by the Bishops and by contributing to a scientific study of cultures”. *Ecclesia in Africa* 103

What resources can we bring to such a study and to the programmes Catholic Higher Institutes will offer? I believe there are many but today I would like to emphasise four of these. They are our formation programmes for leadership; The Anthropology, Philosophy and Theologies of development found within the body of thought known as Catholic Social teaching; The development history and experience of the Church in Africa and finally the networks of Catholic Higher Institutes which exist both in Africa and internationally.

4.1 Leadership: Our experience in formation

Those called to ministry and leadership in the Catholic Church as priests and religious undergo a programme of religious formation. Formation programmes often exist independently from Academic studies provided at Tertiary Academic institutions such as St Josephs Theological Institute. Yet there is usually some level of collaboration. At St Josephs for example, leaders and superiors of the various communities who send their students to St Josephs have been organised by the Institute into a *Forum of Formation Directors* which meets on a regular basis with the leaders of the Institute to share on common concerns about the educational and formation journey of their students at Cedara.

Louise Kretchmeyer has insisted on the “importance of spiritual formation for the development of leaders who are able to make an insightful, prophetic and constructive contribution to both Church and society”¹⁵. Catholic Religious formation programmes are values based; often incorporating African traditional values that are compatible with the Gospel¹⁶ They make use of psychology¹⁷ and spiritual direction and they are always community based which is an essential part of African and Catholic culture¹⁸.

Religious leaders are the most respected leaders in Africa. In 2007 “Gallup International interviewed 61,600 people in 60 countries for the “Voice of the People™” survey. When asked which groups of people they trust they found that politicians were least trusted on the global level, with only 8% of people trusting them.

¹⁵ Missionalia 34 2/3:338; See also other article Missionalia on formation programmes in Catholic church and need for such programmes in other churches.

¹⁶ Musa Mchunu recognises the importance of a values based programme where “a continuity of values with my traditional upbringing... has been constantly re-emphasised and instilled in formation” (Grace and Truth 18,1: 43-44).

¹⁷ Graham Lindegger recognises the value of psychological factors in the assessment of the suitability of future leaders. Such psychological assessment allows pathology to be identified. But more importantly it provides a basis to a developmental approach to formation which should “ask how the person is progressing in the course of development, how they are dealing with developmental tasks, what might be impeding future development and what is needed to foster development in the person” (Grace and Truth 18,1: 33)

¹⁸ Religious formation is lived in community where people have to learn to interact together based on a shared value system coming from the Christian tradition. Linus Ngenomesho notes that this community dimension is also an essential aspect of African culture. He suggests that “violence is increasing so much in the world today because people seem to have lost a sense of belonging together as human beings” (Grace and Truth 18,1: 49).

Teachers were most trusted globally except in Africa, where “the vast majority, 70%, declared they trust religious leaders most”¹⁹ Clearly there are many values and much experience in religious formation programmes which could be incorporated into leadership training for human development.

4.2 Catholic Social Teaching

A second strength we have to offer for Human development is what is called Catholic Social Teaching. This has often been called the Church’s best kept secret. It has also been criticised as “Clergymen exceeding their competence”²⁰. Whatever the debate about the practicality of some of the suggestions made, there can be no doubt that Catholic Social Teaching provides a coherent Anthropological, Philosophical and Theological system which provides a vision, an ethic and a set of strategies for Human Development in society today.²¹

It is founded on a number of basic values and principles including: the values of life and human dignity in family, community and society where all have a right to full participation; the principles of human solidarity, the common good, the dignity of work and the rights of workers; and the fundamental duty to care for God’s creation and promote sustainability.²²

This body of teaching should be used extensively to integrate our development programmes.

4.3 Catholic Development History in Africa.

A third strength comes from the experience and knowledge of Human Development found in the Church’s development history. In the last century African Catholic Mission for Human Development was focussed on schools, the medical mission in hospitals and clinics and development programmes in agriculture. These programmes were mainly initiated by religious congregations of men and women often inspired by the way their own ancestors had been evangelised in medieval Europe.

¹⁹ <http://ipsos-markinor.co.za/news/the-world-in-2008-a-fear-of-the-future-and-a-lack-of-faith-in-leaders>.

²⁰ Thomas Woods charged that papal social teaching sometimes ignores economic reality, with "calamitous" impact on the very people it's trying to help. Thomas Woods charged that papal social teaching sometimes ignores economic reality, with "calamitous" impact on the very people it's trying to help.

²¹ It promotes a just society grounded in biblical revelation, the teachings of the leaders of the early church, and in the wisdom gathered from experience by the Christian community as it has tried to respond to social justice issues through history. See http://catholicsocialservices.org.au/Catholic_Social_Teaching

²² *The value of Life and the Dignity of the Human Person; The value of Family, Community, and the Right of all to full participation in the life of human society; The Rights and Responsibilities of Human Beings in Society; Option for the Poor and Vulnerable; The Dignity of Work and the Rights of Workers; The Principle of Solidarity affirming the interconnectedness of humanity such that the suffering of the poor and marginalised dehumanises not only them but also the wellbeing of the wealthy and dominant. The Principle of the Common Good in the activities of human social life. The principle of subsidiarity which states that matters ought to be handled by the smallest, lowest or least centralized competent authority. The fundamental human duty to care for God’s Creation and promote sustainability in human activity.*

More recently Catholic development projects in Africa have been organised together in various ways. Many are programmes of Bishops' Conferences such as, The Justice and Peace Commission²³, The SACBC AIDS Office, The SACBC Human Trafficking desk and others. These coordinate development activities throughout the territory of the Episcopal Conference and employ staff to provide resources for these programmes. In addition there are a number of other Catholic development agencies and NGOs such as the Catholic Institute for Education²⁴, Catholic Welfare Services, the Right to Live Campaign, Jesuit Refugee Services, Oblate Development Programmes and many others. A similar situation applies throughout the continent.²⁵

Clearly these Church institutions and development organisations provide a source of expertise for Catholic Universities and Higher Institutes in Africa. Collaboration with them could promote better research and programmes for development.²⁶

4.4 Networking Catholic Institutions of Higher Education

The fourth strength I wish to emphasise is the large number of networks of Catholic Tertiary Institutions promoting collaboration and research which exist throughout the world. In Africa ACUHIAM the Association of Catholic Universities and Higher Institutes of Africa and Madagascar brings together 20 Catholic Universities and Higher Institutes in Africa. Its goals are²⁷ amongst others: to meet regularly and promote academic collaboration in research and the exchange of publications, programmes and lecturers. The ACUHIAM scientific committee has identified research areas in Leadership, African and Catholic identity, Poverty and Justice, Good governance and environment²⁸

St Joseph's is a member of the *Association of Oblate Institutes of Higher Learning* which comprises Universities and Institutes of Higher learning in Canada, the USA, Philippines, Congo, Poland and South Africa. This year the association will hold its meeting at Cedara. Its goal is to promote

²³ "The Justice and Peace Commission functions as the official social, economic, and environmental justice advocacy and peace-building agency of the SACBC with dedicated programmes across a wide range of key thematic areas such as gender, economic justice, environmental justice, participatory democracy, race relations, land reform, social renewal, international solidarity, trade justice, peace-building, and training for organizational and skills development of the justice and peace network throughout the SACBC region" (from SACBC website)

²⁴ "The Catholic Institute of Education is an NGO that delivers programmes to Catholic schools.

The CIE is an associate body of the Southern African Catholic Bishops' Conference (SACBC) and has provided services to the network of Catholic schools since 1985 serving 352 schools, located throughout South Africa" (from CIE website) .

²⁵ Development Schools hospitals (give cardinal's example about St Marys being closed and biggest hospital between Durban and PMB, clinics, boreholes check my study on missio for projects. There is no doubt that "Today, more than in the past, missionaries are being recognized as *promoters of development* by governments and international experts who are impressed at the remarkable results achieved with scanty means" Redemptoris Missio 58.

²⁶ A good example of this was the collaboration between St Augustine College of South Africa and the Catholic Institute of Education in the development of Degrees and certificates in religious education for teachers at Catholic schools.

²⁷ <http://www.acuhiam.org/english/about2.html>

²⁸ St Josephs Theological Institute is not yet a member of ACUHIAM but I would to encourage you to investigate possible membership of this organisation

communication and collaboration in personnel, programs, technological interfacing and sharing of resources including libraries.

St. Joseph's Theological Institute has also formed strategic alliances with other public and private institutions of higher education: The most important of these is obviously the Pietermaritzburg Cluster of Theological Institutions which comprise the UKZN School of Religion and Theology, the Evangelical Seminary of Southern Africa and the Seth Mokitimi Methodist Seminary. St Joseph's other alliance partners include: The University of Tilburg, Netherlands, St. Augustine College of South Africa and St. John Vianney Seminary Pretoria.

This kind of Networking is essential in a globalised world. The shortage of resources to fulfil our mission requires a search for ways to collaborate and share resources for greater service delivery on the level of higher education. This is a major challenge for us.

CONCLUSION

Dear Brothers and Sisters, I would like to congratulate you for reaching this graduation day. It is a ritual of passage for those who have demonstrated academic competence as they prepare themselves to serve in the future for the development of peoples.

The world needs you and we need you. I trust you will live by the values and knowledge you discovered here.

May the enthusiasm, energy and joy of this day stimulate you to greater commitment for human development wherever you may go. Thank you