

Wmm/023/0002/3

17/10/88

R.I.O.P.

Research Institute of
Oppressed Peoples

Valeriusplein 12-14
1075 BH Amsterdam
tel. 020-767682
The Netherlands

Amsterdam , October 17, 1986

Dear Sir/Madam,

Enclosed please find the programme and updated information on the conference " Religion and Education in post Apartheid South Africa ", to be held at the Free University , Head Building, De Boelelaan 1105, Amsterdam-Buitenveldert on November 4, 5 and 6th 1986.

We hereby invite you to all sessions of the conference ,the public ones on Tuesday morning, Wednesday-morning and the entire day on Thursday, and the closed ones during the aftrenoons.

To know if you are coming and in what workgroups you would like to take part fill in the enclosed forms and return these to us, preferably before Oct. 28th next. If necessary you can also phone us (see above).

The conference itself does not include an entrance fee.

You will find two papers which are meant to form a basis for discussions in the afternoon sessions. It would be advantegous for the discussions if you can find the time to read them.

We see the purpose of the conference as a forum where people and organisation from within and outside of South Africa, and others concerned with this country, can exchange views. We hope we will be able to formulate concrete recommendations for the post Apartheid period,

We hope to see you in the beginning of November,

for the preparatory committee,
H. W. Kraemer
Drs. H. W. Kraemer

Enclosures: O.1 M.2
O.2 M.3
M.1 M.4

Programme RIOP conference on "Religion and Education in a post-apartheid South Africa" (4, 5, 6 november 1986)

FIRST DAY

Theme: Religion in post-apartheid South Africa

<u>Time</u>	<u>Theme</u>	<u>Contribution by</u>
09.30-10.05	arrival	
10.05-10.20	welcome	RIOP
	thematic introduction	chairman workgroup religion and churches (J.M. Schoffeleers)
10.20-11.00	lecture: vision from South African Churches on day's theme	SACC
11.00-11.15	Discussant	SACBC
11.15-11.45	coffee break	
11.45-12.30	lecture: Religion in a post-apartheid South Africa	T.Ranger (University of Manchester)
12.30-12.45	Discussant	A. Hastings (University of Leeds)

SECOND DAY

Theme: Education in post-apartheid South Africa

09.30-10.00	arrival	
10.00-10.15	thematic introduction	J.Kaayk (education-coördinator)
10.15-11.00	lecture: vision of ANC on day's theme	ANC cultural Secretary (B. Masekela)
11.00-11.15	Discussant	NECC
11.15-11.45	coffee break	
11.45-12.30	lecture: education in a post-apartheid South Africa	SOMAFCO (M. Schoon)
12.30-12.45	Discussant	SACHED

THIRD DAY

Theme: Visions of a post-apartheid South Africa

09.30-10.00	arrival	
10.00-10.15	thematic introduction	RIOP
10.15-11.00	lecture: vision from a political perspective	ANC (B. Masekela)
11.00-11.30	coffee break	
11.30-13.00	general conclusions and recommendations	
13.00-14.00	lunch	
14.00-14.30	lecture: vision from a church perspective	SACC
14.30-15.00	tea break	
15.00-16.30	closing forum	
16.30-	reception	

Some background information concerning the public sessions of the conference
" Religion and Education in post - apartheid South Africa " (4,5,6 november 1986)

First day: religion

We have chosen the subject religion because churches and religion form a prominent opponent of the present apartheid regime.

A considerable part of the population is christian or adheres to another religion. That is the reason why we expect the churches to play an important role in the construction of the new society.

The three major religious traditions in South Africa are: *

- traditional religion (17% of the population) . Lately it is being considered as a religious system which contains ideas and values that are fruitful for christianity.
- missionary christianity (75% of the population)
- independent african churches (healing churches (21% of the population).
They are usually labelled " Zion churches " or "spirit churches". Most of these emphasise healing and see themselves as opposing and replacing traditional religion.

Together they offer an impressive range of services in the religious, economic and social field. In view of this it will be necessary for the churches to redefine their role in a post - apartheid South Africa (pasa) and, for the benefit of pasa join forces or start an inter-religious dialogue.

There will be two lectures more or less based on the above assumptions. One will be held by a representative of the SACC whereby a reaction will follow from an SACBC (South African Catholic Bishop's Conference) representative. The second lecture will be held by Prof. T. Ranger (modern history of Africa)/University of Manchester) to which a reaction will follow from Prof. A. Hastings (department of theology and religious studies, Leeds University). The discussions are based on a paper written by Prof. J. M. Schoffeleers, " The role of religion in pasa ".

Second day: education

This subject has been chosen because the present and future South African infrastructure needs large numbers of well-educated people. At this moment the educational system is geared to preventing the participation of the majority of the population ..

After the Soweto uprisings in 1976 (the direct cause of which was the student protest against the use of Afrikaans as the medium of instruction) the African National Congress set up the Solomon Mahlangu College in Tanzania (SOMAFCO).

Many young people who had to leave South Africa could finish their education under better circumstances, external as well as internal.

By external we mean the environment, Tanzania. By internal, we mean the contents of education: instead of Afrikaans, English is the medium of instruction; science and mathematics are compulsory subjects. The students have to regain their self-respect.

The lectures and corresponding reactions are meant as a meeting -place between people working in education in South Africa and those working in education in exile (ANC Cultural Secretary and representative SOMAFCO). Among these the National Education Crisis Committee, the organisation in which parents, teachers and students are united to find a solution for the school-boycott. A participant from the South African Council for Higher Education (SACHED) will also be participating.

Due to the repressive situation in South Africa the participation of these last two

Third day:

This third and last day is meant for drawing conclusions and/or recommendations. These will follow from , especially, the working groups on the previous two days. Furthermore, representatives from ANC and SACC will give their vision from political and church perspectives. The conference concludes with a forum.

Programme RIOP conference on " Religion and Education in a post-apartheid South Africa" (4,5,6 november 1986)

FIRST DAY

Theme: Religion in post-apartheid South Africa

<u>Time</u>	<u>Theme</u>	<u>Contribution by</u>
09.30-10.05	arrival	
10.05-10.20	welcome thematic introduction	RIOP chairman workgroup religion and churches (J.M. Schoffeleers)
10.20-11.00	lecture: vision from South African Churches on day's theme	SACC
11.00-11.15	Discussant	SACBC
11.15-11.45	coffee break	
11.45-12.30	lecture: Religion in a post-apartheid South Africa	T.Ranger (University of Manchester)
12.30-12.45	Discussant	A.Hastings (University of Leeds)
12.45-14.00	lunch	
14.00-16.00	workgroups I role of the official churches in a post-apartheid South Africa II role of the independant churches in a post-apartheid South Africa III role of African religion IV role of religion in the Frontline States	SACC/A.Gamiet A.Hastings (University of Leeds) / N.Botha G.Huizer (Third World Center, University of Nijmegen)/ L.Ntoane T. Ranger (University of Manchester)
16.00-16.15	tea break	
16.15-17.30	plenary session: conclusions and recommendations from morning and afternoon sessions	reporters

SECOND DAY

Theme: Education in post-apartheid South Africa

09.30-10.00	arrival	
10.00-10.15	thematic introduction	J.Kaayk (education-coördinator)
10.15-11.00	lecture: vision of ANC on day's theme	ANC cultural Secretary (B.Masakela)
11.00-11.15	Discussant	NECC
11.15-11.45	coffee break	
11.45-12.30	lecture: education in a post-apartheid South Africa	SOMAFCO (M.Schoon)
12.30-12.45	Discussant	SACHED
12.45-14.00	lunch	

SECOND DAY

Theme: Education in post-apartheid South Africa

<u>Time</u>	<u>Theme</u>	<u>Contribution by</u>
14.00-16.00	workgroups I educational principles II educational organization III churches' education IV educational support	ANC (B.Masakela)/NECC SOMAFCO (M.Schoon) SACBC (J.Pieterse) SACHED (J. Samuel)
16.00-16.15	tea break	
16.15-17.30	plenary session (as on first day)	

THIRD DAY

Theme: Visions of a post-apartheid South Africa

09.30-10.00	arrival	
10.00-10.15	thematic introduction	RIOP
10.15-11.00	lecture: vision from a political perspective	ANC (B.Masekela)
11.00-11.30	coffee break	
11.30-13.00	general conclusions and recommendations	
13.00-14.00	lunch	
14.00-14.30	lecture: vision from a church perspective	SACC
15.00-16.30	closing forum	
16.30-	reception	

Working groups (w.g.)
Day on religion, nov. 4th 1986
14.00-16.00

chairman

contributor(s)

reporter

w.g. 1: official religion

Mr. J. van Butselaar
(Dutch Missionary Council)

- South African Council of Churches (SACC)
- Mr. A. Gamiet

Miss. H. Blokland

w.g. 2: healing churches

Mr. A. Droogers
(Missiology, Free University)

- Mr. A. Hastings (University of Leeds)
- Mr. N. Botha

Miss. I. Vegter

w.g. 3: traditional religion

Mr. J.M. Schoffeleers
(Anthropology of religion,
Free University)

- Mr. G. Huizer (Third World Center, University
of Nijmegen)
- Mr. L. Ntoane

Mr. S. Simonse

w.g. 4: frontline states

Mr. W. van Binsbergen
(Africa Studies Centre)

- Mr. T. Ranger (University of Manchester)

Mr. G. van Viegen

Note: due to unforeseen circumstances, alterations in the programme are possible

Working groups (w.g.)
Day on education, nov. 5th 1986
14.00-16.00

chairman

contributor(s)

reporter

w.g. 1: educational principles

Mr. G. Junne
(International Relations,
University of Amsterdam)

- Mrs. B. Masekela (African National Congress)
- National Education and Crisis Committee

in preparation

w.g. 2: educational organization

Mr. J. Kaayk
(Leiden Institute for Development
Studies and Consultancy services)

- Mr. M. Schoon
(Educational coordinator Solomon Mahlangu
Freedom College)

Mr. T. Draaisma
(Institute for International
Studies, Leiden University)

w.g. 3: churches' education

Mr. Th. Derks
(Catholic organization for joint
financing of development programmes)

- Mr. J. Pieterse
(South African Catholic Bishop's Conference)

Mr. W. Minnaard
(Inter Church Coordination
Committee)

w.g. 4: educational support

Mr. G. Boer (Secretary of the
Commission of interchurch aid of the
Netherlands Reformed Church)

- Mr. J. Samuel (South African Council for
Higher Education)

Mr. G. Thijs
(Coordinator Free University
projects with frontline States)

Note: due to unforeseen circumstances, alterations in the programme are possible

P.A.S.A. (POST-APARTHEID SOUTH AFRICA) CONFERENCE, FREE UNIVERSITY,
AMSTERDAM, 4 - 6 NOVEMBER 1986.

FIRST DAY: THE ROLE OF RELIGION IN P.A.S.A.

SUGGESTED THEMES AND TOPICS:

(1) Religion has traditionally been an important factor in South African society and there is no reason to assume that it will become less so when apartheid will have come to an end. Each of the three major religious traditions in the Republic - traditional religion, mainstream christianity and healing churches - has a membership of several million. Together, these churches and religious bodies offer a wide range of concepts, values and services in the spiritual, social, medical and educational field. It seems therefore worthwhile to pose the question how this considerable potential can be of service to the emerging new society. The same question may be posed in relation to other religious traditions such as islam and hinduism. Due to inevitable limitations of time, we are only able to pay attention to the former.

(2) Although it should be stressed from the beginning that religion has its own spiritual goals and is not ultimately reducible to something else, it is nevertheless true also that it constitutes a force, which in several ways can contribute to the moral and material well-being of the population. Even the religious pluralism which exists in the Republic need not be socially divisive. Religion, though diverse in its traditions, can still be an instrument of national unity, if the various religious bodies respect each other and join forces for the sake of the country. There is thus need of a nation-wide discussion about the possibilities for interreligious dialogue and co-operation in P.A.S.A..

(3) One of the intrinsic goals of religion no doubt is the development of the spiritual dimension of human life. In view of the fact that it is precisely this which is increasingly challenged by a materialistic

world view, a joint effort is needed also to foster reflection on the value of the spiritual.

(4) To keep the religious section of the conference viable and practical it is proposed that it focus particularly on the following questions:

(I) How to preserve, deepen and promote spiritual life in P.A.S.A. for the benefit of society as a whole.

(II) How to contribute to the realisation of the general goals of the new nation, among which the fostering of social justice and national unity.

(III) How to help meet the more immediate material, psychic and moral needs of the population.

(5) It is envisaged to have four discussion groups. Three of these will study the central topics mentioned under (4) from the viewpoint of traditional religion, mainstream christianity and the healing churches respectively. The fourth group will concern itself with the religious situation in some of the frontline states so as to provide a comparative perspective.

(6) It goes without saying that one cannot in the course of one short day deal exhaustively with the three central topics. One solution might be to pay special attention to the first and second topic in the opening and closing session of the day, and to devote the discussion groups largely to the third topic, provided time will be found also for a plenary session on that topic.

(7) With regard to the specific competences of the various religious traditions, we may do well to concentrate on one or two that seem particularly relevant in each case.

Thus as far as traditional religion is concerned one may think of its role in the treatment of psychiatric ailments. Is it true for instance

that traditional therapists are more successful than western-trained psychiatrists in the treatment of certain psychiatric disorders? Is it true also that because of these therapists the community needs fewer psychiatric hospitals, and that consequently these therapists fulfill an important but largely ignored role in society? It is also claimed that the majority of the population holds on to a traditional aetiology to explain illness and misfortune. To what extent is this the case and how should this be interpreted?

Similar questions could be posed with regard to the healing churches, but in addition attention may be drawn to the role of these churches in the fight against alcoholism and marihuana. One regularly hears about former addicts having found help in the healing churches. Can we possibly get more information about this?

The mainstream churches are important among other things because of their educational and medical services. Since the second day of the conference will be dedicated in its entirety to education, we may limit ourselves on the first day to the medical aspect and ask ourselves how this relates to the work done by the bongakas (medicine persons) and healing prophets. We should also note the role played by some mainstream churches in the fight against large scale social injustice.

Finally, all three groups should ask themselves questions about the way bongakas, healing prophets and pastors of mainstream churches perceive themselves and each other, and whether it is possible for the parties concerned to achieve a more adequate mutual understanding.

(8) The fourth discussion group is to occupy itself with the question how to define the relationships between church and state in some of the frontline states, notably Zimbabwe and Mozambique, and what relevance this may have for P.A.S.A.

These few ideas are hopefully sufficient to indicate in what direction the first day of the conference is going to move. However, since its principal purpose is to learn from each other's knowledge and experience, comments and further suggestions will be welcome.

r.i.o.p.

Working Group I: Educational Principles

PASA education will provide for the preparation of the people who will be living and working in all segments, and at all levels, of Post-Apartheid South Africa.

The educational principles will reflect the basic values of ANC/UDF and SACC, and will pertain to the contents of learning, the access to learning programmes, and to the dynamics within the education system.

The contents of learning will require curriculum development for the major subjects, as follows:

1. National History, National Geography, and the National Languages (including media of instruction) may be restructured in drawing on the cultural assets of the national groupings, and blending these with progressive PASA political and social concepts.
2. Science subjects may be restructured in drawing on the African natural knowledge, and in synthesizing this with the accumulated modern scientific knowledge as needed for PASA economic development.

The access to learning programmes will be accomplished through e.g.:

3. Equal access of youths to programmes in the newly to be established educational systems, in all fields and at all levels.
4. Mass access of adults to nonformal education schemes as an instrument to involve men and women generally, and specific target groups, in personal and national development.
5. Integration of mental and manual training together with bridging the artificial separation of Arts and Science subjects, in order to promote equal access to the PASA labour market.

The dynamics of the education system may reinforce genuine PASA education through e.g.:

6. Civics education as a subject for imparting attitudes and knowledge relating to the further development of PASA, ideologically, economically and socially.
7. Consultation of the educational clientele on learning needs, both relating to youth and adult education, through political, religious and professional education channels.
8. Participation of students, teachers and the community at large, in integrating theoretical, practical and civics education, through a creative and democratic functioning of formal and nonformal programmes.
9. Adaptation of educational programmes to the changing demands of PASA society and local situations as these will evolve, through a flexible learning needs approach.

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Working Group II: Educational Organization

PASA educational development will consist of an ongoing process, with initial and ever shifting priorities dictated by the needs of Pre- and Post-Apartheid South Africa.

The priorities may relate to designing a PASA education system, with different modes of basic learning and manpower training, and to developing educational planning.

The system will emerge from PASA model development which might take into account a comparative analysis of models having been developed by front-line states and the unique PASA characteristics of large national groupings and the complex agro-industrial economic structure.

1. The transition from ASA to PASA education may require a policy and priorities for a gradual, or abrupt conversion of segregated education to national integrated education.
2. PASA education policies may pertain to applying, and adjusting, the front-line states' educational models to PASA conditions, or to embarking on the development of a specific PASA model through experimentation.
3. PASA education system development may include a differentiation of rural and urban education, with a centralized national education system or with a decentralized regional educational system.

The modes of learning and training may relate to learning needs and their fulfilment through:

4. Primary and basic education for youths and adults via formal and nonformal educational programmes, including the usage of multi-media distance teaching.
5. Skill training at post-primary level, with a view to the peoples' improved participation in rural economies and in urban informal economic sectors, through innovative income-oriented and cooperative forms of learning and producing.
6. Manpower training (managerial, technical, administrative) relating to the PASA agricultural and industrial national economic structure, through academic, vocational and technical training at secondary and tertiary levels.
7. Cadre training for PASA development at all political, economic, socio-cultural, educational and scientific levels. Massive teacher and instructor training (including remedial teachers and adult education instructors) may constitute a core in PASA policies and priorities.

The planning of PASA education will be a huge undertaking and may well require:

8. Educational institution building of ANC, UDF and SACC departments, committees and institutes.
9. Educational research and development (R&D), supporting ANC, UDF and SACC in planning and implementing PASA education.

Working Group III: Churches' Education

Acknowledging that formal school education is not under direct control of the Churches, these nevertheless play an important role in supporting formal education and in providing informal education and nonformal educational programmes.

Under PASA conditions, and with respect to the potential constructive role in education, much will depend on the relative position of the Churches in the process of PASA educational innovation. Given the huge numbers of church members, it may be assumed that their voice will be heard in PASA educational matters.

PASA education planning may profit from the Churches' contributions in e.g. two major respects:

1. Their long established experience and professional insights in education, strengthened by their relationships with Teachers' Associations, may be brought in to PASA educational policy formation.
2. The Parents' Associations among their members, together with church related Teachers' Associations, may be vastly used for consultations on learning needs and the provision of educational facilities.

On the other hand, Churches do have their own core values with respect to religiously determined political, social and economic affairs. These values may, or may not, partially coincide with secular PASA values relating to the organization of society and of education.

Thus, some Churches may be inclined to cooperate with PASA educationists whereas other Churches may prefer to operate in educational seclusion.

In terms of a potential constructive role of Churches in PASA education, the following aspects may be discussed:

3. Churches assisting their members in integrating the cultural and religious values with PASA secular values into a workable synthesis, through the Churches' support of the newly designed PASA formal education.
4. Churches adjusting the culturally and religiously determined informal (out of school) education to realities of the PASA situation, through youth and adult learning at home, in the community, and in a variety of Church institutions and meetings.
5. Churches reconsidering their nonformal education programmes (for specific youth and adult target groups), with a view to members' integration in PASA society.
6. Churches integrating their educational endeavours in the national PASA education system, in order to synchronize Church education with PASA education - thus preparing their members to fully participate in PASA as it will evolve.

It is evident that the aspects 3. through 6. would also be open for discussion in a less constructive way, hence the themes of this working group are to be carefully prepared with the Churches participating in the Congress.

Working Group IV: Educational Support

The aim of the Congress is to contribute to educational policy formation, on the basis of which external agencies may decide on financial and technical support of educational research and educational institutions.

This support may be invoked by the Free University both in The Netherlands (Departments of the Free University, departments of other academic and religious institutions, Ministry of Education, Directorate General International Development Cooperation, Ministry of Foreign Affairs) and internationally through e.g. the World Council of Churches (Programme to Combat Racism, Commission on the Churches' Participation in Development).

It is suggested that both PASA educational research and PASA educational institution building may be undertaken under the present ASA conditions, and may be continued under the envisioned PASA conditions.

The following forms of support may be discussed during the Congress:

Research on PASA education will be primarily performed by the Education Departments, Committees, Institutes of e.g. SACC, ANC and UDF.

1. Support in terms of research might then first of all pertain to reinforcing the research capacity of these organizations and institutions. The Netherlands and international institutions might consider to second external researchers to ASA and PASA organizations.

Secondly, research on PASA education might be undertaken by Netherlands and international institutions, but in due consultation of ASA and PASA organizations.

2. Research might be directed to some of the issues as discussed in the Working Groups on Educational Principles, Educational Organization and Churches' Education.
More specifically, the research will concentrate on the issues as coming forward from the recommendations of the Congress.

Institutions may be reinforced if ASA and PASA organizations would feel a need for support of their Education Departments, Committees, Institutes, in terms of expert manpower.

This may be achieved in two ways:

3. The organizations may apply with Netherlands and international institutions for scholarships in order to become self-reliant in the planning and implementation of PASA education.
4. The organizations may apply with Netherlands and international institutions for seconding external educational experts, in order to assist in working out the envisaged PASA education and in training educationists - in all fields and at all levels - on the job.

Again, institutional support may follow from specific recommendations to be formulated during the Congress.

PARTICIPATION-FORM PUBLIC SESSIONS CONFERENCE "RELIGION AND EDUCATION IN POST APARTHEID SOUTH AFRICA"

Date: 4, 5 and 6 november 1986

Place: Free University - Headbuilding - de Boelelaan 1105 - Amsterdam(Buitenvelder)

Please note that I (we)will be present at the following hours and days of the conference:

NAMES	TUESDAY Nov. 4th 9.30-13.00	WEDNESDAY Nov.5th 9.30-13.00	THURSDAY Nov. 6th	
			9.30-13.00	14.00-16.30
1.				
2.				
3.				
4.				
5.				

NOTE ! PLEASE RETURN THIS FORM BEFORE OCTOBER 28th 1986 to:
R.I.O.P. - Valeriusplein 12-14 - 1075 bh AMSTERDAM

PARTICIPATION-FORM WORKING GROUPS CONFERENCE "RELIGION AND EDUCATION IN POST APARTHEID SOUTH AFRICA"

Date: 4 and 5 November 1986

Place: Free University - Headbuilding, de Boelelaan 1105 - Amsterdam(Buitenveldert)

FIRST DAY: November 4th ; theme : RELIGION in POST APARTHEID SOUTH AFRICA
14 - 16.00 hours

NAMES

WORKING GROUPS

	<u>w.g. 1</u>	<u>w.g. 2</u>	<u>w.g. 3</u>	<u>w.g. 4</u>
1.				
2.				
3.				
4.				
5.				

w.g.1= official religion; w.g.2= healing churches; w.g.3=traditional religion
w.g.4= religion in frontline states

NOTE: PLEASE RETURN THIS FORM BEFORE OCTOBER 28th 1986 to:
R.I.O.P. - Valeriusplein 12 - 14, 1075 bh Amsterdam

PARTICIPATION-FORM WORKING GROUPS CONFERENCE "RELIGION AND EDUCATION IN POST- APARTHEID SOUTH AFRICA"

Date: 4 and 5 November 1986

Place: Free University - Headbuilding, de Boelelaan 1105, Amsterdam(Buitenveldert)

SECOND DAY: November 5th .Theme: EDUCATION IN POST APARTHEID SOUTH-AFRICA
14.00 - 16.00 hours

NAMES

WORKING GROUPS

	<u>w.g. 1</u>	<u>w.g. 2</u>	<u>w.g. 3</u>	<u>w.g. 4</u>
1.				
2.				
3.				
4.				
5.				

w.g.1= educational principles ; w.g. 2= educational organization
w.g.3= "churches" education ; w.g. 4= educational support

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