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**CHRISTIAN EDUCATION IN SCHOOLS: THE CHALLENGE OF
SECULARIZATION IN KENYA**

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Masters Thesis in Religious Sciences

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DEDICATION

I dedicate this work to my late Father Gregory Munuve and my mother Petronilla Mueke, my extended family and the Catholic Church in Kenya in her endeavor in Christian education in school.

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LIST OF ABBREVIATIONS

Cf.	Confer
cit.	<i>citatum</i>
DGC	Direttorio Generale per la Catechesi
DIM	<i>Divini Illius Magistri</i>
Ed.	Editor
Eph	Ephesians
GE	<i>Gravissimum Educationis</i>
Jn	John
Mk	Mark
Mt	Matthew
n./ No.	Number
nn.	Numbers
§	Paragraph
Ph	Phillipians
Vol.	Volume

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GENERAL INTRODUCTION

Context

Education is one of those fundamental and indispensable human activities that distinguish them as persons. As such it enables a good life possible both for the individual and society by promoting the fundamental innate personal capacities and social virtues. So, to be considered adequate and efficient, education must attend to the person in a holistic and organic manner,¹ meeting the requisites of his/her development in totality, putting into consideration both his/her integrity as an individual and needs of society but also his/her spiritual and physical needs. Thus education is a long process and requires an adequate environment both interpersonal and institutional. In this regard, three important institutions have an important role to accomplish this: the family, the Church and the State.

By its nature, the family is the primary education community whose role is not only connected to the role of procreation of the parents but also to the community of persons it constitutes.² However, in its role the family is not self-sufficient and thus needs a collaboration of society, since parents alone may not meet all the educational needs of their children.³ Here the Church and State have a fundamental role which is not only complementary with that of the family but also collaborative with one another. Among the different instruments, the school occupies a privileged position both for the Church and the State.⁴

In order to achieve an integral education, Christian education in school plays a special role. To use the words of the Second Vatican Council “it enables young people while developing their own personality, to grow at the same time in that new life which has been given them in baptism, [...] and orients the whole of the human culture to the

¹ Cf. P. BRAIDO, *Filosofia dell'Educazione*, Pas-Verlag, Zürich 1967, 114.

² Cf. JOHN PAUL II, Apostolic Exhortation *Familiaris Consortio*, (22 Novembre 1981), n. 36.

³ Cf. VATICAN COUNCIL II, Declaration in Christian Education *Gravissimum Educationis*, (28th November, 1965), n. 3.

⁴ Cf. Carlo Nanni, *L'educazione tra crisi e ricerca di senso*, Libreria Ateneo Salesiano, Roma 1997².

message of salvation that the knowledge which the pupils acquire of the world, of life and of men is illumed by faith.”⁵

The Catholic Church in Kenya had long understood the importance of Christian education and has always carried it out both in public and mission schools in many different forms. The policy document for Catholic education in Kenya in this regard outlines pastoral care, programmes of pastoral instruction, Christian religious education, and young Christian movement.⁶ However, the efforts of the Church to ensure Christian education for the young people in school is not that smooth, but faces enormous challenges particularly from secularization which is felt in a rapidly changing Kenyan society. Influenced by globalization, science and technology and pluralism, secularization not only rejects the metaphysical and religious explanation of reality, but also separates religion from culture (and from other aspects of life including education), the sacred from the secular, the spiritual from the material. There has been an increasing questioning of the absolute religious worldview and an acute critical attitude towards Christianity and pressing the Church to engage itself only in matters that concern religion and not to interfere with matters in other spheres of life. As a consequence, Christian education is felt to be a subject of treatment in the parish and not in school, moreover, in schools there has been an attempt for moral education which is neutral from any religious creed. In education, secularization has led to the phenomenon of fragmentation of knowledge by putting over emphasis on specialization and ignoring the need of an integral education thus focussing only on future professions which act as guarantees for material well-being without personal growth. On the other hand, however, it has led to tolerance and to a certain degree to a peaceful co-existence with people of different creeds from ours and guards society against absolutizing certain religious outlooks. It fosters a wider perspective of thought and elevates local cultural values and personal autonomy.

⁵ VATICAN COUNCIL II, Declaration in Christian Education *Gravissimum Educationis*, n. 8; See also CONGREGAZIONE PER IL CLERO, *Direttorio Generale per la Catechesi*, (15 agosto 1997), n.73.

⁶ Cf. KENYA EPISCOPAL CONFERENCE CATHOLIC SECRETARIAT, *Policy document for Catholic education in Kenya*, Paulines Publications Africa, Nairobi 2000, 9.

Scope of this research

When it comes to the question of education in schools today, there are commonly two extremes opposed among them. On one hand, that of those who consider Christian education as unnecessary in the school system and thus to be eliminated. On the other hand, that of those who think that secularization is a menace to Christian education in schools and thus to be decampaigned. However, the error committed here is to think that Christian education and secularization are incompatible. This may be due to confusion usually made by mistaking secularization with secularism. While this last one is an extreme ideology which is opposed to anything religious, secularization is much more tolerant and all inclusive. In this work, we would like to show how the two far from being incompatible with each other, they can enrich each other reciprocally and co-exist in a school system for an authentic education. While Christian education helps to overcome a material oriented education by making it integral, secularization helps to overcome the static presentation of Christian education and may serve as a means to understanding it better. Just like Christian education is enrichment for education in school, so is secularization an opportunity for Christian education in school. Thus this work not only reaffirms the importance of Christian education in schools but also reflects on the need for rethinking of the principles which guide Christian education in the secularized society like that of Kenya. We shall thus try to answer the following questions: Is secularization to be considered merely as a threat to Christian education in school in Kenya? Which opportunities does secularization provide for Christian education in schools? And how does it inspire Christian education to contribute in achieving the authentic ends of education? And the other way round. If Christian education is important for an integral development of the person, will it not be depriving if not done in school. And further, how can Christian education in schools help to overcome the education in school based on a partial vision of the person in the secularized Kenyan society?

Methodology, division of the Research and limits

Due to the nature and scope of our research, we shall divide this work in three chapters each of which follows a specific methodology adequate to it. In the first place, the fact that we are dealing with Christian education in schools makes it necessary to use a pastoral approach on the question. It is for this reason that the first chapter analyzes the teaching of the Church magisterial on question. We have thus selected three important documents of the Church magisterial on the theme distributed in different historical periods. We shall begin with the Encyclical Letter of 31st December 1929 *Divini Illius Magistri* of Pius XI to pass to the ideal teaching of the Second Vatican Council in the declaration *Gravissimum Educationis* of the 28th November 1965 and then reach the more recent the General Directory of Catechesis of the 15th August, 1997. Here we shall highlight their continuity and discontinuity. In the second chapter, since we are dealing with a particular situation, that of Kenya, we shall use a historical approach to examine the phenomenon of secularization and its impact on school in Kenya. This inevitably will presuppose a general examination of secularization in various experts which will precede that in the Kenyan situation. The third chapter instead comes in as a critical comparative evaluation of Christian education in schools and the phenomenon of secularization in Kenya. Here we shall indicate the compatible and incompatible elements and how they can be exploited for a better and integral education in schools. But at the same time we add our own suggestions. And the fact that we are dealing with education and with schools makes it inevitable to make reference to those sciences that directly deal with education as their object in an interdisciplinary approach.

The theme of our research is obviously vast and challenging at the same time. It thus asks for much space and time than a Master's thesis can provide, if at all it is to be exhausted. And researching on the Kenyan situation from Europe has rendered our work limited. In addition, although the documents especially those of the Kenyan Episcopal conference and books of the Kenyan authors reflect awareness of the problem, we discovered that there are few materials concerning the argument.

CHAPTER ONE

1. THE TEACHING OF THE CHURCH MAGISTERIAL ON CHRISTIAN EDUCATION IN SCHOOL

1.1 INTRODUCTION

This chapter studies the teachings of the church on Christian education in school. It constitutes a chronological study of three twentieth century church documents, the Encyclical letter on Christian education of the youth *Divini Illius Magistri* by Pope Pius XI, the declaration on Christian education *Gravissimum Educationis* by the Vatican council II and the General directory for catechesis by the Congregation of the clergy. The study will include clarification of terms considered to be important in the work, a study of each document, a consideration of points of continuity and discontinuity of the documents and their underlying implications on Christian education in school.

1.2 CLARIFICATION OF TERMS

1.2.1 Education

In the daily experience, the word education is commonly associated with intellectual knowledge or scholastic disciplines, with certain people like teachers, parents, children and young people and with institutions like school, colleges and universities among others. Also, it is associated with people's behaviour especially when qualified by the adjectives good or bad for good education or bad education usually to mean respectful or disrespectful person respectively. But is this all about education? Could the nature of education go beyond this common conceptions or what underlies in these common conceptions?

The two Greek words *educare* and *educere*⁷ that constitute its etymology cause uncertainty to the meaning of the word. However, they make reference to a promoting event. *Educare* means to organically bring up or to cultivate whereas *educere* means to

⁷ Cf. C. NANNI, «Educazione», in *Dizionario di Scienze dell'educazione*, 340. Also Cf. P. BRAIDO, *Filosofia dell'Educazione*, cit., 113, who for him according to the Glossarium of Du Cange, is found that *ducare* means to nutrate in the use of *educare* that is *enutrire* or even *ducare* for *ducere* and *ducatus* meaning through which or mediation, many other times *educare* means to choose, to proferre, to liberate and *educatus* derived from *educio* mean educated, brought up, nutrited, instructed.

bring out or develop interior aspects.⁸ Education therefore can be referred as the means of promoting the fundamental innate personal capacities that help the individuals to live in a liberal and responsible way in the world, in the passing of time and in advance of age, and with others in the interactions of the interpersonal relationships in the realm of social life as history organizes it.⁹

For education to be adequate and efficient, it needs to maintain and attend to the requisites of human development that is totality, unity, and organic. So it attends to the person in a holistic manner¹⁰ catering for all of his/her dimensions in view of safeguarding the individual's integrity and assuring creation of persons' capability of acting according to their given nature.

Through education man is constrained to overcome the primitiveness incapable of producing the human person without educative intervention, to overcome the proper instinct without rejecting it but controlling and regulating it in accordance with the human spirituality, so as to produce or construct the person of man.¹¹ Education as such necessarily requires sense, memory, reason and freedom,¹² which qualify it to be solely a human activity and differentiates it from any other form of training, schooling or instructing.

⁸ Cf. IDEM, According to Andrea Mercatali too on the ends of education, educere means also to bring out, hence education should help the subject to bring out the innate potentiality in his/her nature through his/her good will, Cf. A. MERCATALI, *Pedagogia: Educare Oggi*, La Scuola, Brescia 1991, 143.

⁹ Cf. *Ibidem*.

¹⁰ Cf. P. BRAIDO, *Filosofia dell'Educazione*, cit., 114; Many others scholars see the importance of a unified education too, their contributions are outstanding and worthy of recognition; the aim of education should be to develop the individual's potentialities in respect of his/her physical, intellectual and social life, P. WELGEMA, *Studies in Christian Education*, Wesley Press, Colombo 1974, 1; Global education is so important that the personality of the individual should be harmoniously developed in every dimension of his/her being, in the integration of the human-spiritual constitutes, thus the person is prepared to face life in full maturity of his/her personality, A. MERCATALI, *Pedagogia: Educare Oggi*, 185-186; Education is a dialogue, relation that installs in the person the proper powers, limits, in a just equilibrium in a vision of not doing something in man but in making man; G. CORALLO, *L'Educazione Problemi di Pedagogia*, Società Editrice Interanzionale, Torino 1961, 131; the school fulfils it's educative duty if it offers a true culture and not conceived as a sum of knowledge fixed once and for all nor filling of empty bottles with inerudite notions but as a formative help for a general competence seen as a capacity in knowledge before the situations that one finds oneself living, to be responsible, C. NANNI, *L'Educazione tra Crisi e Ricerca del Senso*, cit., 211; good education must be holistic attending to all dimensions of the person, cognitive, affective and behavioural, Cf. T. GROOME, *Christian Religious Education*, Harper and Row Publishers, New York 1980, 21.

¹¹ Cf. P. VIOTTO, *Per una Filosofia dell'Educazione Secondo J.Maritain*, Vita e Pensiero, Milano 1985, 111.

¹² Cf. M. REBOLLO, *Moral Education in the School*, UST Publishing House, Manila 2000, 4

1.2.2 Christian education

Christian education is a process of leading the person in the religious dimension of life and the common human quest for transcendence, who's specificity comes from the Christian anthropology, "[...] that sees the person open to God's mystery and as an open system, capable of projecting himself, of entering into a relationship with others, with culture and of producing meaning."¹³ It reflects the mystery of man and history from the revelation of Christ in whom the mystery question finds answer.

The purpose of Christian education is the directing of the process of human development toward God's objective for man which is godliness of character and action. Thus it aims at forming a mature human person, with dynamic critical capacity to aspirations and projects of life, it arises in the person a great love and yearning for truth and the readiness to put it before all other interests, and helps in developing certainty and self-conviction that the true sense of life and the definite commitment in the service of truth and good is attainable.¹⁴ It helps in the process of constructing authentic project of life, acquire the psychological dispositions that make them possible to realize them, cultivate aspirations towards a more human world, free from oppressions, violence, marginalization of the poor, with respect to the persons and guide them towards a serious and realistic commitment in favour of a concrete process of humanization of the world.¹⁵

Christian education at times is identified with catechesis even when this task has proved to acquire different references. Among its various references include, the process through which the good news are proclaimed that is evangelization, also the process through which the church nurtures the baptized in Christian life¹⁶ or catechesis, and the entire system of education drawn and guided by Christian philosophy that conceives the universe as to have been reconciled by Christ between God, man, and nature as well as on a holistic and universal vision of man for his self-fulfillment and salvation,¹⁷ and academic

¹³ M. BORSI, "Role and objectives of the catholic school in mission" in PONTIFICAL MISSIONARY UNION (ed.), *The Catholic School in Mission*, Roma 2002, 5

¹⁴ Cf. G. GROppo, «Educazione Cristana», in *Dizionario di Scienze Dell'Educazione*, 349.....

¹⁵ Cf. IDEM, 350.

¹⁶ Cf. L. M. RUSSEL, *Christian Education in Mission*, Westminster Press, Philadelphia 1967, 19.

¹⁷ Cf. ATHANASE WASWANDI, "Elements of an Answer of Catholic Education to Globalization", in CONFERENCE OF THE INTERNATIONAL CATHOLIC ORGANIZATION, *Globalization and the Christian Vision of Education*, International Federation of Catholic Universities, Paris 2001, 49.

discipline whose objectives and contents have a religious worldview of the human person and the world drawn from the Christian worldview.

1.2.3 School

The term school is used in connection with the learning process. Various are the significances attributed with it, these include the place where pupils or students go to learn or be educated on something, the process of learning itself, the time spent to learn something, the pupils or students together with the teachers, in connection to acquiring a specific skill, and department in a university or college where a particular study is made or a group of people with the same thought.

In this study, the term will be used to refer to the place in which pupils and students learn in a systematic way, understanding the concept of school as an institution. That is the “most important instrument that the society has so far developed to respond to the right of each individual to an education and therefore to full personal development, [...] the decisive elements in the structuring of the life of society itself.”¹⁸ In the institution of school the spontaneous learning by imitation of adults in the family is substituted with a formal organized structure in which knowledge and culture are transmitted by teachers.¹⁹

The school is in itself an educational community in which pupils and students, through experience and interaction with the fellow colleagues learn to be a member of a wider community.²⁰ As such then we can understand the vital role the school does in moulding the youth and as far how much the human society owe to the school for its present and future well being. The role of all authority which is concerned or entrusted with any duty towards the school then is of prominent importance. It is in school more over that a major part of one’s personal development is attained and the tone set for later development. Through its specialized disciplines, it offers the students and pupils the key to interpret, read, think and point out what happens within self in different, diversified,

¹⁸ THE SACRED CONGREGATION FOR CATHOLIC EDUCATION, *Lay Catholics in Schools: Witness to Faith*, Mambo Press, Rome 1982, nn. 13.

¹⁹ Cf. G. PROVERBIO, «Scuola» a cura di Joseph Manuel Prellezo-Carlo Nanni-Guglielmo Malizia, *Dizionario di Scienze dell’Educazione*, Elle Di Ci, Torino 1997, 982.

²⁰ Cf. THE SACRED CONGREGATION FOR CATHOLIC EDUCATION, *Lay Catholics in Schools*, cit., n. 22.

articulated but systematic and comprehensible manner. This research is concerned with the primary and secondary schools which provide the basis of education.²¹

1.3 CHRISTIAN EDUCATION IN SCHOOL IN THE ENCYCLICAL LETTER *DIVINI ILLIUS MAGISTRI* OF PIUS XI (31ST DECEMBER 1929)

1.3.1 The General presentation of the encyclical

The encyclical letter *Divinissimi Illius Magistri* is drawn specifically and with the main concern of the Christian education of the youth. In writing the encyclical concerning the youth, the Pope follows the footsteps of the master, Jesus himself, who with an example gives space to children by welcoming them affectionately to him (Cf. Mk 10:14). The encyclical has a pastoral concern whereby with it the pontiff responds to the pastors and educators of the youth, about their expressed problems of educational rights and systems. It marks the sacerdotal jubilee of the pontiff to which it is dedicated,²² but above all it is a response to the great challenges of the social circumstances of the time that the Pope describes to be marked by an “absence of clear and sound principles even regarding the most fundamental problems,” whose consequence has created problems of “educational rights and systems in different countries.”²³

With this encyclical, the Pope contests the contemporary society of his time, that is of the 1920s and 1930s due to its rejection of the Christian vision of man and the world and the consequent Christian vision of education, development of educational pedagogical theories and methods based on naturalism and its arbitrary ideologies and practices of the fascism regime in education in school.²⁴ For these the Pope writes affirming matters concerning education and Christian education contesting the society and apologetically defends the Church’s mandate in education.

As already highlighted above, the main theme of the encyclical is Christian education of the youth. This theme is treated within the wider subject of education. Christian education in school, which is our topic, is therefore not the central theme but one

²¹ VATICAN COUNCIL II, Declaration in Christian Education *Gravissimum Educationis*, n. 9.

²² Cf. PIUS XI, Encyclical Letter *Divini Illius Magistri* (31st December 1929), 1.

²³ IDEM, 2.

²⁴ Cf. G. GROppo – G. A. UBERTALLI, «L’Educazione Cristiana:Natura e Fine» in N. Galli (a cura di), *L’Educazione Cristiana Negli Insegnamenti Degli Ultimi Pontifici, da Pio XI a Giovanni Paolo II, Vita e Pensiero*, Milano 1992, 58.

of the various points dealt with while discussing about Christian education of the youth. It is thus discussed in the third point of the third chapter which is about the environments of education. The school is thus discussed as one of the environments for Christian education of the youth. We observe that outside this point, throughout the encyclical there are points that concern Christian education in school as well.

Salient features characterize this encyclical, education as a whole is treated with Christian perspective, this leads to affirmations that over all other forms of education, Christian education is the most sufficient education because while other forms of education serve man to meet sufficiently some human needs, Christian education serves man to meet his last end, that is that which fulfils the human quest to full satisfaction. He says,

It is therefore as important to make no mistake in education, as it is to make in the pursuit of the last end, with which the whole work of education is intimately connected. In fact, since education consists essentially in preparing man for what he must be and for what he must do here in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end and that in the present order of providence, since God has revealed himself to us in the person of his only begotten son, who alone is the way, the truth and life there can be no ideally perfect education which is not Christian education.²⁵

And therefore Christian education is affirmed to be the perfect and excellent education. The modern pedagogical methods of education not drawn from Christian perspective are condemned and the Pontiff defends the educational work of the Church. The youths the Pontiff refers to in the encyclical *Divini Illius Magistri* are the Catholic youths, while the non-Catholic youths should only receive Christian education out of their free consent when they attain the age of deciding by themselves or with the consent of their parents.²⁶

The Encyclical letter is divided into four chapters. It begins with an introduction and ends with a conclusion. Thus is the structure of the letter:

Introduction

- A) Reasons for treating of Christian education
- B) Nature, Importance and excellence

Chapter One: To whom does Education belong

- To the Catholic Church
- A) Pre-eminently

²⁵ *Ibidem*, 3.

²⁶ POPE PIUS, *Divini Illius Magistri*, Christian education to non-catholic youths, 18.

- B) Supernatural Motherhood
 - C) Extent of the Right of the Church
 - D) Harmony between the Right of the Church, if the Family and of the State
 - To the Family
 - A) Right anterior to that of the State
 - B) Inviolable Right but not despotic
 - C) Recognized by Civil Law
 - D) Tutelage of the Church
 - To the State
 - A) For the Public good
 - B) Two-fold Functions
 - C) Certain forms of Education reserved to itself
 - D) Necessary and Advantages of mutual Agreement
- Chapter Two: Subject of education
- The whole man, Fallen and redeemed
 - Naturalism in education, false and damaging
- A) Sex instruction
 - B) Co-education
- Chapter Three: Environment of Education
- The Christian Family
 - The Church and her educational works
 - The school
 - A) Neutral, Lay, Mixed, Unique
 - B) Catholic
 1. Catholic Action through the school
 2. Good teacher
 - The world and its dangers
- Chapter Four: End and object of Christian education
- To form the true Christian
 - To form noble and useful citizens
 - Christ the master and model of education
- Conclusion

1.3.2 The Catholic school opportune for providing Christian education

The contemporary society of the Pope is characterized by different types of schools, Catholic, mixed, lay, neutral, and unique schools.²⁷ This is due to the social circumstances of the time in which the cultural system constitutes both religious and non-religious vision of the world, with the consequent presence of religious and non-religious institutions and thus religious schools (that is the catholic school) and non-religious schools (that is the lay, mixed, neutral and unique schools).²⁸

²⁷ Cf. IDEM, 37.

²⁸ The Pole uses the word religious to refer to the Christian religion and in the strict sense the Roman catholic religion. Therefore the Pope doesn't make reference to the many religions in the world but limits himself only to the catholic religion.

Despite that all these schools have a common aim of training the youth, there is a very big difference in the way of training which emanates from different worldviews which inspires their vision of man, concept of education and consequent ultimate aim of education, the methods employed in education, the materials of education, and the entire system and organization of education. The lay, mixed, unique and neutral schools being non-religious as already said, exclude religion in the education. For the fact of eliminating religion, the Pope affirms these schools to be “contrary to the fundamental principles of education.”²⁹ The Pope draws the fundamental principles of education in this encyclical from the religious point of view, thus he describes education to be the process that leads man in his pursuit for his last end, that is the supreme good, God himself, the image and likeness in which man is created and destined.³⁰ The elimination of religion from these schools means that they cannot meet the ultimate purpose of education, and therefore the Pontiff declares them impossible to exist for they are bound to be irreligious.³¹

Consequently, the Pontiff reaffirms and renews the positions of his predecessor Popes, Leo XIII and Pius IX, and the canons thereby he declares the frequenting of these schools by the catholic youths to be forbidden. He emphasizes that the catholic youths can frequent these schools only on the approval of the Bishops and only on special circumstances of place, time and with precaution.³²

In following, the Pope affirms the catholic school to be the only school opportune for Christian education. The catholic school founded, organized and run by the church is basically religious and hence fit for catholic students according to the rights of the Christian family and of the church.³³ All education here is inspired and regulated by the Christian spirit which assures the in keeping of all educational works in accordance with

²⁹ *Ibidem*.

³⁰ *Ibidem*, 2-4.

³¹ *Ibidem*, 37.

³² *Ibidem*, 38.

³³ *Ibidem*, The family has a natural right in the education of the offspring, this education is both religious, moral, physical and civic which the family should assure the children until the time they can cater for their wellbeing by themselves. Cf. PIUS XI *Divini Illius Magistri*, 14-15, The churches right to the education of the youth comes from God in the mandate given by the master to teach the nations and from the maternal motherhood by which the church generates, nurtures and educates souls in the divine life of grace. PIUS XI, *Divini Illius Magistri*, 6-7.

the demands of the principles of education as described in the letter and as already presented above. The Pontiff says,

in such a school, in harmony with the church and the Christian family, the various branches of secular learning will not enter into conflict with religious instruction to the manifest detriment of education. And if, when occasion arises, it be deemed necessary to have the students read authors propounding false doctrine, for the purpose of refuting it this will be done after due preparation and with such an antidote of sound doctrine, that it will not only do no harm, but will be an aid to the Christian formation of youth. [...] moreover, the study of the vernacular and of classical literature will do no damage to moral virtue.³⁴

Thus the catholic school serving in helping the family to train the young in arts and sciences, it remains faithful to the Christian family in the religious and moral education of their children which makes it the only school fit for Christian education.

The Pope out-rules neutral and mixed schools as the only criterion for providing public instructions in multi-religious countries and quotes the example of countries with different religious beliefs, where the school legislation respects the rights of the family. Thereby giving the necessary assistance according to the demands of justice in regarding to the financial aid which the state should provide for its citizens, he says that Catholics need to be let free to follow their own system of teaching in school which is entirely catholic according to the initiative of the church.³⁵

The Pope acknowledges the commitment of the Catholics, bishops, and priests who as their conscience obliges them, ensure by all means the maintenance of the catholic schools so as to guarantee Christian education of their children, and in keeping alive their motto, "Catholic education in catholic schools for all the catholic youth."³⁶ The Pope says, where legitimate liberty will not be respected and civil authority will not support the catholic school, Catholics will tirelessly support and defend their schools and seek to secure just laws and seek for catholic schools, all these are religious work affirms the pontiff.³⁷

³⁴ *Ibidem*, 41.

³⁵ Cf. *Ibidem*, 39.

³⁶ *Ibidem*, 40.

³⁷ Cf. *Ibidem*. The legitimate liberty here would refer to the religious liberty which is a right for everybody.

1.3.3 Religion is the foundation and crown of the youth's training in school

The training of the youth in school should be religiously based and religiously oriented, hence religion in school should not be subjected to certain periods of time but should be the point of inspiration for education, to so inspire education, says the Pope,

it is necessary that all the teaching and the whole organization of the school, and it's teachers, syllabus and text-books in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the church, ... and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well.

For only in this way can Christian education develop redeemed man in the image of God.³⁸ In school hence, Christian inspiration is the principle that determines the subject matter of all other materials taught how they are taught. God, the supreme good to whom man is destined is the centre of education, for this reason the learning of in order to acquire the knowledge of God is not confined to one segment of education but diffused to the other subjects.

This though does not imply omitting religious instruction in school, but quoting the words of Leo XIII, the Pontiff emphasizes that together with the religious instruction given to the young at certain fixed times, all other subjects taught in school should be permeated with Christian piety.³⁹ In accordance with the exigencies of the times, notes the Pope, arts and sciences should be taught in school, but then the doctrine imparted should be solid and deep especially in sound philosophy, and again quoting the words of Leo XIII, he emphasizes that the methods employed should be solid and apt, while great importance has to be given to the bringing of what is taught in literature, science, and philosophy which influences the orientation of all other branches of knowledge into conformity with the catholic faith.⁴⁰

³⁸*Ibidem*, 38.

³⁹*Ibidem*.

⁴⁰*Ibidem*, 42; Concerning the methods employed in education, we would like to point out the teachings of the Pope in the same letter on the methods of education, whereby he condemns the natural pedagogical methods innovated by the modern pedagogies. These methods include the naturalism which involves exhortation of the freedom and capacity of self-government of the youth, sex education, and co-education in which students of both sexes are mixed. The Pope says that these methods excludes and weakens supernatural Christian formation of the youth, saying that being founded on the denial or forgetfulness of original sin and of grace and relying on the sole power of human nature are unsound and false. The Pontiff condemns these methods and refutes their employment and usage in Christian education of the youth. See PIUS XI, *Divinin Illius Magistri*, 28-33.

To so ensure Christian education of the youth, teachers, masters and scholars should be pervaded by the Christian piety, if not says the Pope, “little good can be expected from any kind of learning and considerable harm will often be the consequence.”⁴¹ Teachers, recognizes the pope, play a vital role in the Christian education of the youth for theirs is the duty to impart education in school, for what the youth learns in school is determined by what the teacher communicates. The teacher therefore to contribute effectively in the Christian education of the youth, should not only be well prepared and grounded on the matter they have to teach, but they should also possess intellectual and moral qualifications demanded by their office, cherish a pure and holy love for the youths, be lovers of Jesus and the church, and bear at heart the true good of the family and country.⁴² And while the teacher can use the methods of the modern times, he/she should be selective to choose those methods that will help in the Christian education of the youth.⁴³

1.3.4 The Church possesses competence for Christian education in school

As already said earlier as per the words of the Holy Father, the church has the duty of directing and supervising Christian education in school.⁴⁴ This is in line with the fact that, only the church has the competence necessary to assure Christian education for the youth. This competence streams from the right of the church in education. His Holiness affirms that the educating mission of the church is of supernatural order and twofold. First it comes from the founder’s commission to go to teach all the nations to observe all what he has commanded and to baptize them (Cf. Mt 27: 18-20).⁴⁵ The second comes from her motherhood in generating, nurturing and educating souls in the divine life of grace with sacraments and doctrine.⁴⁶ She consequently has the necessary means for education which ensures Christian education of the youth.⁴⁷

The object of the church’s educating mission is faith and morals, and has as the ultimate end, the eternal salvation of mankind, this end is in agreement with the end the

⁴¹ Cf. *Ibidem*, 38.

⁴² Cf. *Ibidem*, 42.

⁴³ Cf. *Ibidem*, 41.

⁴⁴ Cf. *Ibidem*, 38.

⁴⁵ Cf. *Ibidem*, 6.

⁴⁶ Cf. *Ibidem*, 7-9.

⁴⁷ Cf. *Ibidem*, 6.

Pope describes to be the end of education which is one and the same with the end of Christian education, that is the leading of man into perfection which he/she is destined, the image and likeness into he/she was created.⁴⁸ For this reason thus it is up to the church to decide what may help or harm the Christian education and supervise the education of her children both in the public and private institutions.⁴⁹

This supervision and watching over the entire education of the youth both in private and public institutions does not only regard the religious instruction given but every branch of learning in so far as religion and morality is concerned. Thus, aiming at protecting the young from doctrinal and moral evil and ensuring right ordering and well being of the family and civil society since as the Pope points out, without respect of God, virtuous life and knowhow of self denial, intellectual culture is injurious and the young will easily be incited to disturb the public order.⁵⁰

In accordance with the obligation and the duty of the church to ensure Christian education for her children, the church, promotes letters, science and art, in so far as they are necessary and helpful to the Christian education, and founds schools and institutions adapted to every branch of learning and degree of culture under her supervision to assure the training of the youth in Christian piety, this work of the church says the Pope benefits greatly the family and the nations whom without Christ will be lost.⁵¹

1.3.5 Parents obligation to the Christian and moral education of their children in school

The family says the Pope is instituted by God with the purpose of generation and formation of the offspring.⁵² The parents thus have the mandate of educating their children till the time when they can provide for themselves, seeing to their religious, moral, physical and civic education and providing for their well-being.⁵³ Such a duty includes the role of parents in making sure that their children receive Christian education in school.

Together with the civic and physical training of their children, notes the Pope, parents have a grave obligation to ensure their religious and moral education, giving them an education in accord with the end it was begotten and according to their Christian duty.

⁴⁸ Cf. *Ibidem*, 2-3.

⁴⁹ *Ibidem*, 10.

⁵⁰ *Ibidem*.

⁵¹ *Ibidem*, 9.

⁵² Cf. *Ibidem*, 5;14.

⁵³ Cf. *Ibidem*, 14-16.

They should be in guard of their education, and refuse to send them to those schools in which there is danger of falling into the poison of impiety, not only in as far as religious and moral education are concerned but also with the physical and civil education in so long as it affects their religious and moral education.⁵⁴

1.4 CHRISTIAN EDUCATION IN SCHOOL IN THE DECLARATION ON CHRISTIAN EDUCATION *GRAVISSIMUM EDUCATIONIS* (28TH NOVEMBER 1965)

1.4.1 The General presentation of the declaration Gravissimum Educationis

The declaration of the Vatican council II *Gravissimum Educationis* comes two decades and a half after the encyclical letter *Divini Illius Magistri*. It is after the second world war and at the time school education dominates public authority, it is written at a time when pluralistic society has created awareness of human rights to men and the industrialization risks to mechanize man threatening to turn him to a mere tool.⁵⁵ The declaration is a fruit of the Vatican council II, it is characterized by an attitude of openness and dialogue with the modern and contemporary culture, an attitude that characterizes the entire event of the council. The spirit of dialogue that is visible in the declaration and the event of the Vatican council II results from the council's recognition of diversity of culture, ideological, socio-political and economical conflicts, the church revolution of Pope John XXIII and the profound renovation of the church brought by the same council.⁵⁶

The central theme of the declaration just as its title supposes is the great importance of education, *Gravissimum educationis*. Education, declares the council, is gravely important and a right to everybody irrespective of race, age or condition, this right is founded on the virtue of the dignity of the human person, hence nobody should be denied the access to education.⁵⁷ Christian education is discussed within the theme of education whereby it is viewed as gravely important for the baptized that is those born of water and spirit and as part of the evangelization mission of the church in regard to those not baptized. The subject of Christian education in school as our research concerns is more

⁵⁴ Cf. *Ibidem*.

⁵⁵ Cf. H. HELLEWEG, *Vatican Council II and Education Commentary on the Declaration on Christian Education*, Catholic Education Council in Japan, Tokyo 1966, 1.

⁵⁶ Cf. G. GROppo – G. A. UBERTALLI, «L'educazione Cristiana: Natura e Fine», 59 .

⁵⁷ Cf. VATICAN COUNCIL II, Declaration in Christian Education *Gravissimum Educationis*, n. 1.

precisely treated in numbers 7-9, though in other numbers we find points of its treatment as well.

Unlike the apologetic and condemning encyclical letter of Pope Pius XI, *Divini Illius Magistri*, the declaration is characterized by a spirit of dialogue with the pluralistic contemporary society, therefore it positively recognizes education and its grave importance for human formation distinct from Christian education which is necessary for Christian formation of the baptized while it also fulfills the mission of human formation that education deals with. Its tone is positive towards the modern pedagogical methods of education which it encourages to be employed in education and Christian education as well.⁵⁸ While it recognizes school as an organ of education, it recognizes also the existence of non-catholic schools, the fact that catholic youths frequents those schools while asking the parents to send their children to catholic schools only when it is possible and it acknowledges the admission of non-catholic youths in catholic schools. In these acknowledgements the council considers the territories of newly founded churches.⁵⁹

The declaration constitutes twelve numbers, an introduction and a conclusion, thus is its structure:

Introduction

The universal right to an education and the meaning of education No. 1

Christian education No. 2

Authors of education No. 3

Various means of education No. 4

The importance of schools No. 5

Duties and rights of parents regarding education in school No. 6

Moral and religious education in all schools No. 7

The Catholic school No. 8

Different types of Catholic schools No. 9

Catholic colleges and universities No. 10

Faculties of Sacred sciences No. 11

Cooperation in education No. 12

Conclusion

1.4.2 Intellectual formation go hand in hand with Christian formation

The school acknowledges the Vatican council is an educative organ of outstanding importance for its effect in education. The nurturing of the intellectual faculties is its main

⁵⁸ Cf. IDEM, nn. 1 and 8.

⁵⁹ Cf. *Ibidem*, nn. 7 and 8.

mission, it develops the capacity for sound judgment, introduces the pupils to the cultural inheritance won by the past generation, fosters sense of values and equips with skill for professional life. Also through the provision of opportunity for contact of different pupils from diverse backgrounds it encourages mutual understanding. In school not only the families and teachers meet but is a central set up that engages participation of the families, teachers together with associations that promote cultural, civil and religious life, the civil society and the entire community.⁶⁰

Christian education in school notes the council, is absolutely necessary for a balanced progress in Christian formation and preparation for life in the world. So in school, the introduction of the young people to diverse branches of knowledge goes hand in hand with the promotion of the Christian concept of the world so to raise the natural values to the status of a man redeemed by Christ with the aim of contributing to the common good of the whole of the human society.⁶¹ The simultaneous intellectual and Christian development contributes to the simultaneous growth in the personal personality and in the new life which as the council says, help the young to relate the whole of the human culture to the message of salvation, so that the light of faith may illumine the knowledge which they gradually acquire of the world, of life and of mankind.⁶² This education helps in the promotion of a well-balanced human personality for the good of the society and development of a world more worthy of man.⁶³

In addition, Christian education helps the baptized learn to give witness to the hope in them. It makes them aware of their obligation to the world and to draw the world to the transformation that baptism has effected in him/her⁶⁴ as it aims to cultivate in the baptized Christian maturity.

⁶⁰ Cf. *Ibidem*, n. 5.

⁶¹ Cf. *Ibidem*, n. 2.

⁶² Cf. *Ibidem*, n. 8; In such a soft way, the church proposes a new form of relating with the world specifically with the new forms of knowledge which don't depend on it. Providing the young with a criterion for understanding, evaluating and interpreting the knowledge received in the light of the Gospel in a spirit of harmonising the two.

⁶³ Cf. *Ibidem*, n. 3.

⁶⁴ Cf. J. POHLSSHNEIDER, "Declaration on Christian Education," in H. VORGRIMLER (ed.), *Commentary on the Documents of Vatican II*, Vol. IV, Burns and Oates, 23.

1.4.3 Imparts Christian morals and doctrine

All the baptized being children of God declares the council, have a right to Christian education, this right is founded in the sacrament of baptism which initiates them to a new life inspired by Christ, they therefore have the right to grow in this life which is guaranteed only by Christian education.⁶⁵ Apart from developing the maturity of the human person, Christian education ensures that the baptized learn and are gradually brought into the comprehension and growth in the mystery of salvation and in the gift of faith received in baptism.

Within the educational activity in school, Christian education is particularly concerned with the moral and religious education, to which the church has a grave obligation to provide for her children even for those in non-catholic school.⁶⁶ As the faith introduces the baptized in relationship with God, Christian education helps in learning to adore God in spirit and truth (Cf. Jn 4:23) and in the way set by the church's tradition, that is in the liturgical celebrations. Through Christian education, the baptized are trained in the building of character and to live in accord with the demands of the new life in their daily lives, come to the true manhood proportioned to the completed growth of Christ (Cf. Eph 4:13) and contribute towards the growth of the mystical body of Christ.

The council calls the teachers not only to provide Christian education by teaching but also with their life testimony especially in non-catholic schools. In which too, it asks the fellow students through their testimonial apostolic action play an important and necessary role in the Christian education of their fellow students. The church more especially depends on the priests and laymen who teach these pupils the Christian doctrine

⁶⁵ Cf. *Ibidem*, 3; Like the encyclical letter of the Pope Pius XI, the Vatican council too sees develops the theme of Christian education, directing itself to the baptised, whom it claims to be in need of being helped to grow in the life chosen and embraced in baptism, so that day by day they may conform themselves in Christ himself.

⁶⁶ Here we find a big difference in approach and treatment of Christian education in school between the encyclical letter *Divini illius Magistri* and the declaration *Gravissimum Educationis*. While the encyclical doesn't concede to the possibility of schools conducted from non-religious point of view and consequently rejects that catholic youths could attend such schools unless with authorization of the Ordinary in special circumstances, the tone of the declaration suggests conceding to this possibility and as a consequence, the church declares it's concern to provide for Christian education for those who attend such schools. A new principle on the part of the church is therefore seen here, her readiness and acceptance to live side by side with those who have a different worldview from her Christian catholic based worldview, a positive aspect for the church in the modern world particularly in the field of education which is characterized by a tendency of developing State's monopoly of education in many parts of the world and the general secularization of education in the world.

and give them the appropriate spiritual assistance depending on backgrounds, age, time and circumstances and through suitable activities to provide Christian education in school.⁶⁷

The council therefore urges the parents who have grave obligation in the Christian education of their children to arrange that they receive it and also to insist that their children avail themselves to these services so that they can have a balanced progress as just noted above.⁶⁸ The Christian family too by the sacrament of matrimony has the responsibility of giving Christian education to their children, they therefore are obliged to teach them to know and worship God and love their neighbours according to the faith received in baptism.⁶⁹

1.4.4 The role of the catholic school in Christian education

As an institution, the role of the church in Christian education is specific in the catholic school.⁷⁰ The catholic school though notes the council, is not less zealous than other schools in the promotion of culture and the human formation of the young as these constitute major functions of the school.⁷¹ Nevertheless, Christian education here is more evident in a special way. In the first place, the catholic school develops a conducive atmosphere for Christian education, an atmosphere of a community “animated by the spirit of liberty and charity based on the Gospel.”⁷² It also helps the young people to grow in the new life received at baptism while at the same time they develop their personality and orients the whole of the human culture to the message of salvation so as to illumine by faith the knowledge which the pupils acquire of the world, of life and of men.⁷³

These functions of a catholic school make it in a specific way outstanding in ensuring the Christian education of pupils and students. And as the council notes, the preparation of pupils and students in the human culture as well as Christian formation makes the catholic school contribute effectively to the welfare of men due to the service pupils and students offer in the society and at the same time extends the kingdom of God

⁶⁷ *Ibidem*, n. 7; We find here a council’s development of the salvific work outside a religious environment.

⁶⁸ Cf. *Ibidem*.

⁶⁹ Cf. *Ibidem*, n. 3.

⁷⁰ Cf. *Ibidem*, n. 8.

⁷¹ Cf. *Ibidem*.

⁷² *Ibidem*.

⁷³ Cf. *Ibidem*.

through the Christian witness of its pupils and students.⁷⁴ With this twofold function of the catholic school both to serve men and extend the kingdom of God, the council notes that it promotes dialogue between the church and the community at large thus making it important today, for this reason, it affirms the right of the church to establish catholic schools.

For effective results in this notable work, the council recognizes and emphasizes on the role of the teachers in ensuring Christian education through the catholic school arguing on the importance of adequate preparation, their appropriate religious and secular qualification, and their skill in the art of education in accordance with the modern times discoveries. The teachers are called upon by the council to bear witness to Christ towards their pupils and fellow teachers, to cooperate with the parents, awaken in the pupils the spirit of initiative, and after school continue helping their pupils with advices, friendship and organization of groups imbued by the spirit of the church.⁷⁵

Owing the catholic school such an important function in the Christian education of her children, the council points out the recognition of a school as catholic to lie on its dependency on the Church. It thus acknowledges the different forms of catholic schools in different places especially in the mission lands attaching great importance to those which admit non catholic students. In addition the establishment and running of catholic school should be done keeping in mind the modern development.⁷⁶

The care for Christian education is not only limited in the catholic schools. The church's hand extends too to the non-catholic schools. Here the church relies on the teachers, pupils and students. She counts on the living example of the teachers and those in charge of pupils and students as well as the apostolic action of the fellow pupils and students. In a special way it also acknowledges the work of priests and laymen who teach them the Christian doctrine according to their circumstances of age and background that

⁷⁴ Cf. *Ibidem*.

⁷⁵ Cf. *Ibidem*, n. 8.

⁷⁶ Cf. *Ibidem* n. 9; The council gives an impression of being aware of the diversity of circumstances that face the catholic school, therefore it consequently gives a very open understanding of the catholic school different to what the Pope had said earlier, giving any kind of dependency to the church as enough to make them catholic school. This openness is so important especially for the various forms the catholic school takes in the mission lands in which there are admissions of non catholic youths in the catholic schools.

ensures them the provision of spiritual help they need through various appropriate activities.⁷⁷

1.5 DIRECTIVES OF THE GENERAL DIRECTORY OF CATECHESIS ON THE TEACHING OF RELIGION IN SCHOOL (15TH AUGUST, 1997)

1.5.1 The general presentation of the Directory of catechesis

The general directory for catechesis is drawn by the congregation of the clergy, it reflects catechetical issue and at the same time adjourns the former directory written back in the 1971. The directory puts into consideration the proposals of catechetical renewal of the Vatican council II, the post conciliar documents such as the *Evangelii Nuntiandi* of Paul VI 1975 on evangelization, *Catechesi Tradendae* of John Paul II 1979 on catechesis and the Catechism of the Catholic Church 1992.⁷⁸ It is drawn to be a guide to the bishops, regional episcopacies, and Episcopal conferences in regard to drawing up proper directories or catechisms. Like the 1971 directory, it gives the fundamental pastoral-theological principles, deduced by the church magisterial, in particular the second Vatican council to direct and coordinate the pastoral action in the ministry of the word and especially the catechesis.⁷⁹

The directory is divided in five parts which are in turn discussed in chapters, with an introductory exposition at the beginning and a conclusion at the end.

The structure of the directory:

Introductory exposition

1st Part: Catechesis in the evangelization mission of the church

2nd Part: The evangelic message

3rd Part: The pedagogy of faith

4th Part: The recipients of catechesis

5th Part: Catechesis in the particular churches

Conclusion

As the title of the directory indicates, its central theme is on catechesis, it thus gives directives which are necessary for the mission of the church in as far as catechesis is concerned. In this theme, reflection on Christian education in relation to school is made in the reflection of religious instruction in school. This reflection is made in the second

⁷⁷ Cf. *Ibidem*, n. 7.

⁷⁸ Cf. CONGREGAZIONE PER IL CLERO, *Direttorio Generale per la Catechesi*, cit., n. 6.

⁷⁹ Cf. IDEM, nn. 9 and 11.

chapter of the first part which as indicated above is on catechesis in the evangelization mission of the church. In this evangelization mission of the church, the directory gives directives for distinctiveness of catechesis and religious instructions in school while holding their complementarity and their intimate connection together with Christian education in the family in the Christian education of children, adolescents and the youth.⁸⁰

The directory doesn't deal with the broad theme of Christian education in school. Its attention is rather on religious instruction. In a very specific way it shows how religious instructions make the evangelical message present in the scholastic institution and how this is oriented to influence the culture.

1.5.2 The teaching of religion in school

Religious instruction in school penetrates the cultural environment and relates with the other forms of knowledge thereby making the Gospel present in the personal process of the systematic and critical assimilation of culture.⁸¹ The presence of the Gospel in school which in a particular way consists the cultural universe interiorized by pupils and students which is defined by the knowledge received in school and the values offered by the disciplines deposits the dynamic Gospel leaven seeking to reach the other elements of knowledge and education in a way that the Gospel may penetrate the minds of pupils so that their formation and harmonization of their culture may be in the light of faith.⁸²

To so influence pupils and students, notes the directory, religious instruction requires to appear as an academic discipline with the same systematic and rigorous exigent of the other disciplines, present the Christian message and event with the same seriousness and profundity that the other disciplines present their knowledge, and relate with other disciplines in an interdisciplinary dialogue instituted in the level at which other disciplines mould the pupil's personality without being an isolated.⁸³ These requirements are so important so that the Christian message enlighten the way of conceiving the origin of the world and the sense of history, the foundation of the ethical values, the function of religion in the culture, the destiny of man, and the relationship with nature. Through this

⁸⁰ Cf. *Ibidem*, nn. 73 and 76

⁸¹ Cf. *Ibidem*, n. 73.

⁸² Cf. *Ibidem*.

⁸³ Cf. *Ibidem*.

interdisciplinary dialogue, religious instruction founds, makes potential, develops and completes the school's educative mission.⁸⁴

Due to the circumstances of the type of school and religious state of the pupils, religious instruction has different functions. Because pupils have the right to learn the truth and certainty of their religion, in catholic schools, it has a confessional function and it is completed with other forms of the ministry of the word, liturgy and catechesis to guarantee the families and pupils a deep knowledge of Christ and his salvific message.⁸⁵ In the State school whereby the civil authority or for other circumstances a common religious education for Catholics and non-Catholics is offered, the teaching of religion has an ecumenical character and a common interreligious knowledge. While in other occasions its character will be cultural.⁸⁶ In the same way, for believing pupils, it helps them to understand better the Christian message, while for those in a state of religious doubt, it helps them to discover what faith in Jesus Christ is and the responses offered by the church, and for the non-believers it announces the Gospel to them.⁸⁷

1.6 CONTINUITY AND DISCONTINUITY OF THE MAGISTERIUM'S TEACHING ON CHRISTIAN EDUCATION IN SCHOOL

The documents of the magisterium studied are characterized by continuity and discontinuity of their teachings on Christian education in school. Though the essence of Christian education remains thus accounting for the continuity, there are aspects that differ from one document to another and whose result is discontinuity. A salient feature of discontinuity is the change from apologetic spirit of *Divini Illius Magistri* to the spirit of readiness to dialogue by *Gravissimum educationis* and the General directory of catechesis. Even though GE doesn't refute the proposal of the DIM, it gives them a new impulse, direction and approach necessary for Christian education in school in a changing world.

We see a discontinuity in the classification of the entire education as Christian education which the pope calls the only excellent education in the encyclical, to the

⁸⁴ Cf. *Ibidem*.

⁸⁵ Cf. *Ibidem*, n. 74.

⁸⁶ Cf. *Ibidem*,; In such school, a prime attention need be put to the common human transcendental dimension. Different religions are presented to the pupils as a way man in history has responded to the transcendence. Christian education on the other hand will be presented as a transcendence answer that followed the revelation of Christ.

⁸⁷ Cf. *Ibidem*, n. 75.

spelling out of human and Christian education by the councils document and the acknowledgement of catechetical instructions, family catechesis and religious instruction as different forms of education that contribute distinctly to the Christian education of the young.⁸⁸

The dimension Christian education takes in school differs from being the foundation and crown of school's education in the DIM, as it is meant to contribute to the progressive Christian growth in pace with the intellectual growth in school in the GE, while it makes the seed of Gospel in the culture and made to influence the worldview of pupils as other academic disciplines do in the DGC.⁸⁹ While the DIM condemns the modern times methods of pedagogy, the GE appreciates them and recommends their use in and the DGC as well in asking the instruction of religion to be done at the same level with other academic disciplines.⁹⁰ Despite the DIM condemning all schools not run by the church and refuses the catholic youths to frequent them, the GE and DGC acknowledge them, the frequenting of Catholics in such schools and admission of non-Catholics in catholic schools.⁹¹

The Christian formation of the life received in baptism, the role of the catholic school in Christian education, the moral formation of the youth, the obligation of parents in Christian formation of their children, the need for keeping pace in the intellectual and spiritual growth, and the specific role of Christian education in school in a continual way constitute major aspects of concern in the Christian education in school for the magisterium. These will be discussed more in the following point.

⁸⁸ Cf. PIUS XI, Encyclical Letter *Divini Illius Magistri*, 2-3; VATICAN COUNCIL II, Declaration in Christian Education *Gravissimum Educationis*, nn. 1- 2; CONREGAZIONE PER IL CLERO, *Direttorio Generale per la Catechesi*, n. 76.

⁸⁹ Cf. *Divini Illius Magistri*, 38; VATICAN COUNCIL II, Declaration in Christian Education *Gravissimum Educationis*, n. 8; CONREGAZIONE PER IL CLERO, *Direttorio Generale per la Catechesi*, n. 73.

⁹⁰ Cf. PIUS XI, Encyclical Letter *Divini Illius Magistri*, 29-33; VATICAN COUNCIL II, Declaration in Christian Education *Gravissimum Educationis*, n.1; CONREGAZIONE PER IL CLERO, *Direttorio Generale per la Catechesi*, n.73.

⁹¹ Cf. PIUS XI, Encyclical Letter *Divini Illius Magistri*, 37; VATICAN COUNCIL II, Declaration in Christian Education *Gravissimum Educationis*, n. 7; CONREGAZIONE PER IL CLERO, *Direttorio Generale per la Catechesi*, n. 74.

1.7 OBSERVED KEY ELEMENTS OF CHRISTIAN EDUCATION IN SCHOOL IN THE MAGISTERIAL DOCUMENTS PRESENTED

1.7.1 Christian education in school ensures progressive Christian formation of the young

Christian youths have a right to Christian education which guarantees them a continuous formation in the life received in baptism observes the magisterium.⁹² For the youths in school, this education as Helleweg Hans says helps and leads them towards a “solid, adult knowledge of the faith and of the meaning of life ... received in baptism, the activation of this faith in every sphere of personal and social life and active and responsible involvement in the life and mission of the church.”⁹³ Also it assists the young person to develop the reality of his baptism in a spirit of imitation of Christ until he/she forms in oneself a truly human and Christian personality.⁹⁴

Apart from religious instructions, other forms of Christian education are employed to complement and complete it. While the employment of these means is easier in the catholic school for its nature, in the non-catholic schools the teachers of religious instructions and those who assist in Christian education, using their intellectual and heart gifts can also help their pupils in the process of their Christian formation. So with combined means, pupils and students are helped to develop the competence necessary for them to so accomplish their mission in this world as Christians. At the same time in the road to maturing in their Christian life, they are helped to see the realities and problems of the contemporary world, develop the Christian perspective of the world, and the capacity of dominating and being the master of the world so that they can be ready and competent to meet with success its challenges.

The growth in Christian maturity sees to it that students grow in the vertical and horizontal dimensions of Christian life. This is done through the proper means which

⁹² Cf. PIUS XI, Encyclical Letter *Divini Illius Magistri*, 38; VATICAN COUNCIL II, Declaration in Christian Education *Gravissimum Educationis*, n. 2; CONGREGAZIONE PER IL CLERO, *Direttorio Generale per la Catechesi*, n. 74.

⁹³ H. HELLEWEG, *Vatican Council II and Education Commentary on the Declaration on Christian Education*, 36.

⁹⁴ Cf. J. POHLSSHNEIDER, *Commentary of the Declaration on Christian Education*, 32.

favour them, such as prayer which “is the fullest and most complete expression of the religious dimension.”⁹⁵

1.7.2 Ensure Christian growth keep pace with intellectual growth

The Christian and secular knowledge are two distinct and autonomous entities and departments of instruction and formation in school destined for Christian and world formation respectively.⁹⁶ The education activity is not only a human activity, but also a genuine Christian journey towards Christian maturity.⁹⁷ In school, Christian education has a peculiar character of keeping in pace the cultural and personal education with the Christian education so that the youth advances in cultural and personal knowledge and growth hand in hand with the Christian dimension and that he/she may not end up growing into giant in the cultural worldview while remaining a dwarf in the Christian worldview. This formation in school contributes to step by step growth in godliness from regeneration towards full maturity.

The school is an educational institute of great importance that transmits educational treasures. The academic disciplines, with their systematic and critical transmission of their knowledge mould pupils and students to understand, conceive, think, and interpret the world, life and all their surrounding as per this knowledge. Christian education with its specific message penetrates this field, to influence the students’ and pupils’ as well in their understanding, conception, thinking and interpretation of the world, the human person, about life and nature. It promotes a Christian worldview critical to itself,⁹⁸ nurturing man’s human capacity for transcendence, perception of the ultimate in life, interpretation of lives, relating with others and engaging in the world in ways that fully reflect what people perceive as ultimate in life. It shapes the way of being in relation with God, others, self and the world.⁹⁹

⁹⁵ CONGREGATION FOR CATHOLIC EDUCATION, *The Religious Dimension in a Catholic School*, (7 April 1988), n. 111

⁹⁶ Cf. J. POHLSSHNEIDER, Commentary of the Declaration on Christian Education, 29; In earlier documents like the Pope’s encyclical, *Divini Illius Magistri*, all education is supposed to be religious, there is no independency in branches of knowledge and as a consequence those school in which religion was excluded such as the neutral or lay are referred to be contrary to the fundamental principles of education and thus for being irreligious the Pope declares that they cannot exist. Cf. PIUS XI, *Divini Illius Magistri*, 37.

⁹⁷ Cf. CONGREGATION FOR CATHOLIC EDUCATION, *The Religious Dimension in a Catholic School*, n. 48.

⁹⁸ Cf. K. WEGENAST, “Religious Instruction,” in *The Encyclopedia of Christianity*, 596.

⁹⁹ Cf. T. GROOM, *Christian Religious education*, 66.

Christian education transfers to all the entire scholastic cultural proposals the attention to the religious key that only can give sense and meaning to human history, to the contemporary technological-scientific research and the cultural production mediated in school.¹⁰⁰ It provides the capacity of assimilation, of critic that this particular education effects the culture as the individual persons who are citizens of the same society make their convictions felt, influencing the same cultural, political, economic social systems of the present world giving it a judgment founded on the ultimate reality and giving the basis for a critical outlook to the secular academic disciplines and their outlook of the world, creation and the human person.

1.7.3 The role of the Catholic school in Christian education

The catholic school mediates faith and culture. While it remains faithful to the newness and proclamation of the faith, it at the same time respects the autonomy and the methods proper to the human knowledge.¹⁰¹ The catholic school is one “...run according to the catholic faith”¹⁰² which the Vatican council II spells as “a spirit of liberty and charity based on the Gospel.”¹⁰³ In its education mission, it ought to actualize the principles of Christian education, and guarantee the real presence of the institutional church in the school.¹⁰⁴

Its purpose is not only to impart religious instruction, not only for preparing the young for eternal goal only but also for preparing them for constructive life and service in the world,¹⁰⁵ hence far from portraying an image of serving their interests and especially as an instrument of promulgating the faith, it should conceive itself as an instrument of serving the human society. Its community so characterized by fellowship in the freedom of God’s children which is in itself a principle of pedagogy of inward inspiration, is a place where the young is effectively guided to a truly religious and moral life.¹⁰⁶

¹⁰⁰ Cf. CENTRO STUDI PER LA SCUOLA CATTOLICA, *Educazione Religiosa*, Editrice la Scuola, Brescia 2005, 6.

¹⁰¹ Cf. CONGREGATION FOR CATHOLIC EDUCATION, *The Religious Dimension of Education in a Catholic School*, cit., n. 31.

¹⁰² J. POHLSSHNEIDER, *Commentary of the Declaration on Christian Education*, cit., 30.

¹⁰³ VATICAN COUNCIL II, *Declaration in Christian Education Gravissimum Educationis*, n. 8.

¹⁰⁴ Cf. H. HELLWEG, *Vatican Council II and Education*, cit., 30.

¹⁰⁵ Cf. VATICAN COUNCIL II, *Declaration in Christian Education Gravissimum Educationis*, n. 8; also in H. HELLWEG, *Vatican Council II and Education*, cit., 20.

¹⁰⁶ Cf. IDEM, 31.

It is a school in the world in which the young are helped to acquire a Christian mastery of the world.¹⁰⁷ It forms the young to be leaven in the world and church as well. Christian school participates in the educational role of school to “develop with special care the intellectual faculties but also to form the ability to judge rightly, to hand on the cultural legacy of previous generations, to foster a sense of values and to prepare for professional life.”¹⁰⁸ With the proper means that correspond to its nature, it contributes to the integral formation of the human person.¹⁰⁹ The catholic school should be committed to the development of a programme that overcomes the problem of a fragmented and insufficient curriculum.

1.7.4 Moral education constitutes a major aspect of Christian education in school

Morality is a human qualification which is not a fruit of subjective pure good will or right intention only, but of a conscious adhesion to the objective ethical values defined by the nature of man. From its etymology, that is the Latin word *mores* equivalent to the Greek word *ethos* which means ethics, it refers to human customs.¹¹⁰ Even though human customs are conventional and fundamental, here we refer to the fundamental customs, that is those that result from a principle fixed to the human nature and deals with what is ought, things like truth, respect, justice, thus not customary but right, and deviating from them is wrong.¹¹¹ Religion provides strong basis for ethics founded on the spiritual worldview from which ethics flows providing the reason for social behaviour.

Moral values are built on a well formed conscience that is sensitive to and seeks for what is of objective moral value in circumstances, characterized by autonomy and self-direction in analyzing behaviours and the world, looking to distinguish what is really good from what is not.¹¹² Young people need moral formation that instills in them values, and helps them develop criterion for judgment.

¹⁰⁷ Cf. *Ibidem*.

¹⁰⁸ VATICAN COUNCIL II, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 7th December, 1965, n. 11.

¹⁰⁹ Cf. THE SACRED CONGREGATION FOR CATHOLIC EDUCATION, *Lay Catholics in Schools*, cit., 20.

¹¹⁰ Cf. A. FAGOTHY, *Right and Reason Ethics in Theory and Practice*, Tan Books and Publishers, Illinois, 2000², 20.

¹¹¹ Cf. IDEM, 20.

¹¹² Cf. B. KIRISHWA, *Christian Counselling for Students*, cit., 20.

The declaration of the Vatican council II on Christian education, ask that children and the youth be encouraged to weigh moral values with an upright conscience, and appraises the civil authorities that in acknowledging the pluralistic society and taking into account the religious liberty help parents by assuring that in schools children receive education that is in accord with their moral and religious education¹¹³ which would as a consequence help to receive a moral education in accord with the Christian spirit and which would be through moral instructions.

1.7.5 Christian education contributes in improving man's life

In the catholic school, pupils should be prepared to contribute effectively to the world of men and to work for the extension of the kingdom of God so that by an exemplary and apostolic life they may be, as it were a saving leaven in the community.¹¹⁴ To take up responsibilities in the world with the spirit of Christ who came to serve and not to be served. So in this way the whole of the human society may experience the effect of Christian education in school as it is gradually put at the disposal of men, for in this way, students and pupil of the catholic school will be witnesses of the Gospel to the world in being leaven in their various roles later in life as adults.

Together with Christian education for growth in the new life received in baptism, the magisterium's urge for the need of human and cultural formation, such formation which is also for material order should be in harmony with the spiritual order.¹¹⁵ For this reason secular knowledge is promoted, meant to do researches aimed at improving man's life and prepare one to participate actively in the society. Therefore consciousness of the present situation of man is created and at the same time the awareness of the obligation to action for own sake and for the fellow men, for which individual's potentials are developed for individuals and common life.¹¹⁶

Pupils and students are helped to understand the effective needs of times and encourages them to participation and protagonism as the key to the formation of a caring

¹¹³ Cf. VATICAN COUNCIL II, Declaration in Christian Education *Gravissimum Educationis*, n. 7.

¹¹⁴ Cf. IDEM, n. 8; The council document here carries forward what Pope Pius XI had said earlier when he says that Christian education forms good Christians who are also good citizens well prepared to take up their civil obligations as members of the civil society, and this is more because the for the church a good citizen and an upright man are one and the same thing. PIUS XI, *Divini Illius Magistri*, 26.

¹¹⁵ Cf. P. WELGEMA, *Studies in Christian Education*, 29.

¹¹⁶ Cf. IDEM, 27,29; see also Cf. A. MERCATTI, *Pedagogia Educare Oggi*, 185.

and at the same time a competent autonomous people and formation of an active body of citizens whose aim is common good.¹¹⁷ The young are educated on the necessity to learn to build themselves in persons and the society.

They learn that development of the human person is consequently the key to the progress of the human race, and on this lies the reason to all the scientific research and innovation, all technologies and professions, harmonized with Gospel so that they can serve man. So the improvement of man's life is not for its own sake or just for pleasure, but rather for and guided by man, who is the end of all the achievements. Therefore the strive for material achievements is guided towards the benefit of humanity with the purpose that man may not become a slave of material things but their master.¹¹⁸

1.7.6 Parents' obligation to the Christian education of their children in school

Parents, having generated their off springs and having introduced them to the light of faith have a grave obligation to see to their growth in the new life received in baptism. This obligation doesn't only concern on the Christian education within the family environment but it extends also in the Christian education of the children in school too.

Following the development of the magisterium teachings, the fulfillment of this obligation requires parents to guide the education of their children in school, for one by choosing for their children whenever and wherever is possible those schools which provide Christian education in accordance to their faith, the catholic school is recommended for its function especially in imparting this education. This though doesn't oblige the parents to take their children where there is limited or incompetent cultural education which is one of the school's specific function to execute, but together with it, to seek for them schools competent in Christian education too.

Where there is possibility of the Christian education, parents are as well asked to help their children so to profit its provision. They are thus, to take the responsibility of encouraging them to freely frequent these means of Christian education during their school time so as to grow in the knowledge of Jesus Christ, deepen their faith and how to express it in their day to day lives. As Christians, it is necessary for them to be attentive to the practices of the State so that any monopoly in education may be responded to. They are

¹¹⁷ Cf. M. BOSI, *Role and objective of Catholic school in mission*, 16.

¹¹⁸ Cf. IDEM, 34.

required to stand for and give mutual support to schools which provide Christian education such as the catholic school.

1.7.7 The specificity of Religious instructions in Christian education

The student can be provided with necessary awarenesses of God and responses to His Word so that when the Holy Spirit brings conviction of sin he will readily and with full understanding accept Christ as his Saviour. Religious instructions in school play a unique role in school whereby it creates awareness to pupils and students as they proceed from one grade to another on the relationship between faith and human culture. And although human culture remains human and is taught with scientific objective, faith is not divorced the scientific culture nor does the human culture and religion remain as two parallel lines that never meet, but points of contact between the two are established within the human person because the one and same person is the protagonist of culture and the subject of religion.¹¹⁹

Special attention is given to the challenges that human culture poses to religion, and students are helped to attain the synthesis of faith and culture which is necessary for faith to be mature. And even though not all questions aroused by the human culture to religion can be solved here, the teaching of religion in school gives an important opportunity to find adequate ways of dealing with these problems.¹²⁰ Pupils and students are helped to see the human person as a living creature having both a physical and spiritual nature.

1.8 CONCLUSION

In the study done, we have seen the meaning of important terminologies of this research, education, Christian education and school. We have examined the teaching of the magisterium in Christian education in school in studying the encyclical letter of Pope Pius XI *Divini Illius Magistri*, the declaration of the Vatican Council II *Gravissimum Educationis* and the General directory of catechesis by the Congregation of the clergy. We have seen that there are different stands of the church with continuity and discontinuity in their teachings. The letter of the Pope is apologetic, he understands education from Christian perspective and thus affirms Christian education to be the only excellent

¹¹⁹ Cf. CONGREGATION FOR CATHOLIC EDUCATION, *The Religious Dimension in a Catholic School*, cit., n. 51.

¹²⁰ Cf. *Ibidem*, n. 52.

education and consequently that religious education to be the foundation and crown of education, condemns the modern methods of pedagogy in education, schools which are not run in religious spirit, affirms catholic schools as the only opportune for Christian education and for thus for Christian youths.

The declaration of the Vatican is characterized by an openness of dialogue with the contemporary society, thus acknowledges human and Christian education clarifying that Christian education contributes both in the human and Christian education, Christian education in school keeps pace the intellectual and Christian growth of the youth affirms the council. It appreciates the modern methods of education which it recommends to be used in education, acknowledges non-catholic schools, the presence of catholic youths in non-catholic schools especially in mission lands and admission of non-catholic youths in catholic schools. The directory of catechesis is specific, it concentrates on the contribution of religious instructions in school in Christian education. It affirms that religious instructions puts the seed of the gospel in school, and is necessary for moulding pupils' and students' in view of the world, life, just as the other disciplines do.

The magisterium acknowledge the importance of Christian education in school to help in the process of maturing in the life received in baptism, for helping to keep an hand in hand growth in the intellectual and Christian life, helps in the moral education which is part of Christian education, encourages researches in secular knowledge in accord with Christian education for the improvement of human life. The catholic school, parents, have important role in Christian education. In Christian education, the teaching of religion in school plays a specific role for its character of being treated at the level of the other academic disciplines.

CHAPTER TWO

2. SECULARIZATION IN KENYA AND THE IMPACT IN SCHOOL

2.1 Introduction

Can we talk of secularization in an African nation like Kenya? A people whose national anthem begins by invoking God as creator and asking him to bless their nation which thus denoting its being religious. “O God of all creation, bless this our land and nation”¹²¹ so are the first two lines of the anthem. Moreover, a people Mbiti acclaims to be notoriously religious?¹²² This chapter has the scope of studying secularization, its development in Kenya and its consequent impact in school.

To achieve this scope, a study will be made on the etymology, meaning and a brief general historical development of the concept of secularization, its phenomenon in Kenya, the aspects on which it is founded, and its impact in school. The reflection of secularization for us is important because it is not born in the country but comes from without. Therefore its reflection is aimed at making us understand it and its parameters so as to be able to see clearly how these in turn are taking root in the country and the impact it has.

2.2 The etymological meaning and a brief historical development of the concept of secularization

The word secular comes from the Latin word *saeculum* which means this present age. The Latin language though uses *saeculum* and *mundus* to mean world. *Saeculum* translates the Greek word *aeon* used for the time reference of the world meaning age or epoch while *mundus* translates the Greek word *kósmos* used to refer to the spatial reference of the world meaning the universe or the created order.¹²³ The time-space concept of world in Latin is traced back to the encounter of Christianity with the Hellenistic world whereby, while the Hebrew view of reality is in history, that of the Greek is spatial. The impact of the Gospel mediated by the early Christians temporalized the spatial world view of Greeks and as a result, *cosmos* became *aeon*, and *mundus* became *saeculum*.

¹²¹ B.D. ETAL, *Kenya Churches Handbook*, Evangel Press, Nairobi 1973, VIII.

¹²² Cf. J. S. MBITI, *African Religions and Philosophy*, Heinemann, London 1969, 1.

¹²³ Cf. H. COX, *The secular City*, Macmillan Company, New York 1966, 14, See also C. L. BARNHART (ed.), *The American college encyclopaedic dictionary*, Spencer Press, Chicago, 1960, 274; See also D.P. SIMPSON, *Cassell's New latin-English English-Latin Dictionary*, Cassell and Company Limited, London, 1959, 529.

From the onset of its usage, the word secular was being used to refer to something somewhat inferior, meaning this world of change as opposed to the eternal religious world, and with the implication that the religious world is timeless, changeless, and superior to the secular world which was termed as temporal and passing.¹²⁴ The sacred and secular though represent two different ways of conceiving reality. While sacred refers to the experience of reality as being under the guidance and governance of God to whom everything is related, the secular refers to the understanding of reality as being accessible to humanity and under his control.¹²⁵

Secularization is a descriptive term, it is distinct from secularism from which it deserves to be distinguished. While secularization refers to “an historical process, almost certainly irreversible, in which society and culture are delivered from tutelage to religious control and closed metaphysical worldview,” secularism, “is a name for an ideology, a new closed worldview which functions very much like a new religion. [...] is a closed ism.”¹²⁶ Secularization results to plurality and tolerance, that represents the society’s unwillingness to enforce any particular world view on its citizens.¹²⁷ “Authentic secularity demands that no worldview, no tradition, no ideology be allowed to become the officially enforced worldview beside which no others are tolerated. [...] It requires pluralistic social and political institutions.”¹²⁸

At the beginning, secularization was used within the church with a narrow and specialized meaning, designating the process through which a religious priest was assigned the parish responsibility, meaning he was secularized, as he was charged with the parish work and not the contemplation of the changeless eternal realities as in the cloister. When the separation of the pope and the emperor became a fact, the division of the religious and the secular assumed institutional embodiment and the usage of the word widened, to refer

¹²⁴ Cf. H. COX, *The secular City*, 17.

¹²⁵ Cf. A. SHORTER-E. ONYACHA, *Secularism in Africa A case study: Nairobi City*, Paulines Publication Africa, Nairobi 1997, 13.

¹²⁶ H. COX, *The secular City*, 18.

¹²⁷ Cf. IDEM, 3.

¹²⁸ *Ibidem*, 60.

to the process through which certain responsibilities were transferred from ecclesiastical to political authorities.¹²⁹

With the modern times developments, the word gained much broader meaning that describes a process on the cultural level, which has resulted to “a far-reaching change in the relation between religion and culture.”¹³⁰ Religion is separated from culture, marked by an effective disappearance of religious determination of the symbols of cultural integration. At this level, secularization refers to a mark of change in the people’s way of perceiving and understanding their life characterised by separation of religious sphere of life from the public dimensions of life with their respective recognition as secular or non-religious.

This change was hastened by “creation of independent spheres of rationality” that “set the stage for a way of thinking, characteristic of the enlightenment, that considers human reason as a final authority, capable of establishing its own rules and limits in dealing with the world and with human life”¹³¹ and the “creation of a social peace on the basis of tolerance and human rights”¹³² without requiring religion essentially but at the same time without excluding it, thus giving way to the acceptance of plurality of religions and rational maintenance of social systems with different interests.¹³³ As a consequence these movements led to the conviction that the cultural unity is not determined by its specific religion, gave rise to the natural religion which is common to all human beings and the neutral positions of public culture to individual religious preference, a situation social philosophers acknowledge as privatization of religion.¹³⁴

In the advanced stage of our contemporary world, secularization has been driven further by the modern rationality that now dominates social and cultural life functionally and instrumentally. Functionally in that rationality is used to guarantee “efficient and effective realization of goals and tends to suppress critical discussion about the choice of

¹²⁹ *Ibidem* 17; See also, B. HOEDMAKER, *Secularization and Mission A Theological Essay*, Trinity Press International, Harrisburg 1998,1. From the original legal meaning of the word, secularization referred to the process through which clerical goods were transferred to worldly possession. See also G. COLZANI, «Le Radici Religiose della Secolarizzazione», a cura di *Redemptoris Missio*, nuova serie 21 (2005)², 61.

¹³⁰ B. HOEDMAKER, *Secularization and Mission A Theological Essay*, 1.

¹³¹ IDEM, 2.

¹³² *Ibidem*.

¹³³ Cf. *Ibidem*, 2-3.

¹³⁴ Cf. *Ibidem*, 3.

those goals” hence resulting to be the “driving force of [...] political and economic systems, the immanent dynamic by which these systems keep themselves going.”¹³⁵

Instrumental in that, it is “the instrument of the technological management of human life.”¹³⁶ It leads to the rationalization, management and controlling of results in new forms of slavery as it narrows the potentials of human rationality and as such undermines the human capacity for constructive communication.”¹³⁷ As a matter of fact, the fundamental layers of human life being under these systems are under pressure, and threatened by these politicizing and economizing systems that turn them to be mere play thing in impersonal process.¹³⁸

2.3 The phenomenon of Secularization in Kenya

Secularization is “rapidly becoming a more generalized phenomenon in the African continent, spreading from a small circle of privileged individuals to a whole society.”¹³⁹ It is though, not an independent reality born in the continent but it is an effect of the contact of the African continent with the western world which dates back to the times of colonization that took place concurrently with the Christian missionary activity. Thus, it is an imported reality, which has and is taking root, through various means characteristic of the western world means of communicating the cultural life from one generation to the other, especially through the education system,¹⁴⁰ mass media and globalization.

Irrespective of their different tribes, the Kenyan nationals were religious. They conceived, interpreted and related reality religiously, in the light of the traditional religion which formed the cultural heritage of the people.¹⁴¹ For them there was no separation of religious and non-religious, sacred and secular, spiritual and material, the whole of life was seen in relation to religion in which the visible and the invisible worlds formed a

¹³⁵ *Ibidem*, 6.

¹³⁶ *Ibidem*.

¹³⁷ *Ibidem*, 7.

¹³⁸ Cf. *Ibidem*.

¹³⁹ A. SHORTER-E. ONYACHA, *Secularism in Africa*, cit., 13.

¹⁴⁰ Cf. THE THIRD MEETING OF SECAM, “Seminar on secularization,” in *Afer* Vol. 17 (1972), 352.

¹⁴¹ Cf. J. S. MBITI, *Introduction to African religion*, cit., 7. See also, P. KIPOY, *Chi è L’Uomo?* Benedettina Editrice, Parma 1999, 64.

continuous life force.¹⁴² The social systems and the whole life was organized around the traditional religion.¹⁴³

Secularization in Kenya doesn't take historical course as presented above (§ 1.2) which is proper to the western world. It rather arrives as a finished reality/"good" which is implanted in the nation. What is found here is the appreciation and appropriating to self of life fashions, lifestyle and values characteristic and proper to secularization as found in the western world and rethinking of the religious worldview and practices.

The divorce between the secular and the religious worldviews was clearly visible to the Kenyans ever since the arrival of the westerners in the country. According to the cultural inheritances of the Kenyan people, education of the young generation, the law that governed the people, the trade, and all of their lives had a religious inspiration. But from the Europeans, Kenyans received on one hand, a State system to be maintained with law and order, form of education, economic system, independent from the colonial administrators, independent from religious influence but rather secular, on which secularization was founded, cultivated and has continued to take more root and influence the lives of the Kenyans. On the other hand, they received the Gospel from the missionaries. And thus the two faces of westerners, secular and religious.

Having Christianity being preached concurrently with the introduction of a secular form of social and cultural system in the country has been a challenge to Christianity moreover as time went on. There has been an arousal of questioning the absolute religious worldview. This has been noticeable first of all from the intellectuals and elites of universities and other higher institutions, whose criticism demonstrate their "dissatisfaction with the presentation and organization of religion in a form which has not changed from what it was decades ago"¹⁴⁴ together with the traditional methods employed in Christian education such as preaching, lecturing without relating the Gospel with life.¹⁴⁵ The thirst for knowledge and the education already acquired lead them to have critical attitudes

¹⁴² Cf. J. S. MBITI, *Introduction to African religion*, cit., 40; IDEM, "The Heritage of Traditional Religions", in BARRET D. ETAL, *Kenya Churches Handbook*, cit., 291; P. KIPOY, *Chi è L'Uomo?*, cit., 66-67.

¹⁴³ Cf. A. SHORTER, "African Traditional Religion and Religious Education," in *Afer* Vol. 14 (1972), 308.

¹⁴⁴ THE THIRD MEETING OF SECAM, Seminar on secularization, cit., 352.

¹⁴⁵ Cf. P. A. OGULA, "Embracing the prophetic ministry for a better Kenya: The role of Catholic Education on the promotion of good governance in Kenya," in *African Christian Studies* Vol. 17 (2001), 20.

towards Christianity, as a consequence they become and continue to be less interested or concerned with relating their life, activities and work to religious rites and attitudes¹⁴⁶ with the result of falling off from the religious practices as they are no longer significant to them.

In other sectors of the society too, this dissatisfaction is also felt, among the semi-educated and the middle stratum of the community, who by the drift from the rural areas to the urban centres whose set up creates unsettling influences and situations which affect the religious, social and psychological imbalance,¹⁴⁷ end up falling into preoccupation with the material wealth at the expense of religious life and values.

As secularization advances in Kenya, it is experienced at the social-cultural level whereby, the church is demanded to live and be concerned with matters that concern the religion and not to interfere with matters in other spheres of life.¹⁴⁸ This attitude and view confines the church's activities to the church, and demands the church to refrain from the public life of the society whereby the socio-economic and political order are considered to be ruled by the secular society and by reason with the argument that Christianity and politics don't mix.¹⁴⁹ As a result the ruling elite, in using reason, is determined to use their positions of power to create social peace and unify the people of the nation pragmatically while stretching to catch up with the economic achievements of the industrialised world.¹⁵⁰ Without critical criticism, they determine the fate of the voiceless in the pursue of economic and self-political ambition with injustices, corruption, moral disorders, and so forth in which Kenya finds itself in.¹⁵¹

¹⁴⁶ Cf. R. TESSIER, *Pastoral care of Young in rural Africa*, Gaba Publications, Eldoret 1984, 17; see also P. K. SARPONG, "What does Africa's laity want?," in *Afer* Vol. 14 (1972), cit., 295 and 303.

¹⁴⁷ Cf. THE THIRD MEETING OF SECAM, Seminar on secularization, cit., 352.

¹⁴⁸ Cf. P. A. OGULA, *Embracing the prophetic ministry for a better Kenya: The role of Catholic Education on the promotion of good governance in Kenya*, cit., 22 and 14.

¹⁴⁹ Cf. IDEM, 22-24.

¹⁵⁰ Cf. J. ANDERSON, *The Struggle for the School*, Longman, Columbia 1970, 160.

¹⁵¹ Cf. CATHOLIC BISHOPS OF KENYA, Message of the Catholic Bishops Kenya *To Serve Peace reach out to the Poor*, Paulines Publications Africa, Nairobi 1993, nn. 3-6; IDEM, Pastoral Letter *A Call to a Change of Heart*, in Paulines Publications Africa, Nairobi 1995, n. 1.

2.4 The foundations of secularization in Kenya

2.4.1 Creation of the State system

The social life of the human beings has always been organized in certain ways that allows and ensures a pacific life together within a particular people. State system is one form of such organizations. The term State refers to “the complex of organizations, personnel, regulations and practices through which political power is exercised in a territory.”¹⁵² The basis of State is political power “rooted in the recognition of the rightful authority of the ruler” stemming “from the demands within a society for specialists with the ability to mediate and coordinate”¹⁵³ people within a geographical area. Such an organization has set institutions and authority that make the law that governs the people in that area and is recognized by other states as being a state. Its identity features include, national language, flag, anthem, systems of schooling, transport and communication and armed forces. This is the status Kenya rose in with the confederation of the tribes within its boundaries.

The State system in Kenya is not a result of a gradual process and change of the existing family-clan rule systems but an importation of the western system of rule introduced in the country through the process of the complex system of colonization and independence from the colonizers, the root cause of the present Kenya together with the general national development and modernity.¹⁵⁴ It involved creation of a new society whereby the old racial and tribal ties, values, and bonds gave way to those of class that could identify the African with the European in the community of the civilized world where race, tribe, and creed were and are irrelevant. Through this system, the African vision, values and worldview changed in imitation of that of the colonizer.¹⁵⁵

The State is characterised with the western administration, financial-economic government and education organized parallel to those of the Europeans replacing the family-clan based administration, to guarantee the Kenyan a rightful place of equality with

¹⁵² J. A. GOLDSTONE, “The State,” in *Encyclopedia of Sociology*, Vol. 5, 2996.

¹⁵³ IDEM, 2997.

¹⁵⁴ Cf. A. NÄRMAN, *Education and Nation Building in Kenya*, Göteborg University, Göteborg 1995, 262.

¹⁵⁵ Cf. C. B. OKOLO, “The African Church and the signs of Times: A Socio-Political Analysis,” in *Afer*, Vol. 20 (1978), 12.

the European and all people around the globe.¹⁵⁶ This system though in the model of economic growth and being western in all its dimensions could not and did not but advocates for western life in its already secularised nature.

Contrary to the proper family-clan systems whose rule was inspired by the people's religious culture with an organic view of the person and the universe, the western rule had nothing to do with religion, it was an independent rule, and treated the different levels and spheres of life independent from each other. The administration and structures were guided by principles that served and favoured the preservation and acquisition of the goals of the few top members and not the community which is contrary to the family clan structures and administration that sought for the good of the community. While the family-clan-tribal administration was organic without division and separation of religion from other administration duties, the western administration bore this separation. The leader of State and his allies were concerned only with the material wellbeing and common good. As John Paul II recognizes, by so doing the State system initiated and continues to be the root of family uprooting¹⁵⁷ and its value system.

The creation of State was steered by the introduction of trading currency that ensured breakthrough of trading borders and dependency to the developed and stabilized currencies which Kenya as a country should copy from the rest of the world far ahead in currency system of trade. Together with it was the introduction of the writing system in communication that opened up the tribes to other tribes, created a wide integration among the tribes within and with other nations, transforming the oral communication into the formal communication. These openings transcend the individual from the traditional prescribed relationships and expands enormously the possible occasions for human contact, this is so all the more because while tribal sanctions governs barter trade, the usage of the currency was not introduced in the realms of these sanctions but above them living trade free from any governance.

With the currency system was the economic rationale as the basic of the State whereby it is the economic status that dictated the smooth running of the State and its

¹⁵⁶ D. N. SIFUNA, *Short Essays on Education in Kenya*, Kenya Literature Bureau, Nairobi 1980, 130.

¹⁵⁷ Cf. JOHN PAUL II, Post-Synodal Apostolic Exhortation *Ecclesia in Africa*, (14 September 1995), n. 76.

development. Such base has made Kenya like all other developing countries to be dependent to the strong countries economic wise. But to its disadvantage the dependency is fulfilled with conditions that are in themselves the key to spread secularised western culture and create with more velocity the dependency situation that ensures the rein of such dependency and as a consequence the western secularised culture. The development system introduced by the State system is economic rather than human oriented. Economic development tends to be concerned with the visible material dimension of the person, while a human oriented development is orientated to the whole person in his both material/physical and spiritual dimensions. With emphasis on the economic development, the basic human questions are suppressed with attention being put on the profit and how much one owns therefore, consciously or unconsciously secularization becomes the people's way of life.

2.4.2 *The school education system*

Education plays a key role in moulding the individual, his/her attitudes and behavior. The school education system in Kenya being imported from the west is a key to the dissemination of secularization. Education in school forms part of the secular tradition of learning stemming from the enlightenment and the parent education system in Europe.¹⁵⁸ The western education system introduced in Africa was made for introducing the African to the western modernization which the African welcomed in view of gaining wealth and the authoritative position of the colonizers. This has created in the people a materialistic mentality as shall be discussed, the need for power and individualistic life that limit the traditional communal ownership of property. The demand of this system for succeeding in exams, pitches pupils and students against each other in stiff competition, to such an extend of viewing each other as adversaries rather than friends, and to perpetuate its values this competition extends after school in businesses, work places, in power¹⁵⁹ and many areas in the daily life which encourage the secular life. As Kirishwa notes, the State

¹⁵⁸ Cf. A. SHORTER-E. ONYACHA, *Secularism in Africa A case study*, cit., 19-20.

¹⁵⁹ Cf J. G. DONDEERS, *The problems of Youth in the Present Kenya*, University of Nairobi, Nairobi year, 1980, 42-43.

system was introduced together with the present education system and a form of civilization which is basically secularized.¹⁶⁰

The western education system was quite different from that known to the Africans in objective, content, method, educators and mode of evaluation but that which they found fascinating thereby taking great interest with hope of acquiring the secrets of the white man as it was thought to be the key for unlocking the door of the modern life. But it had its repercussions despite all the good it offers. As pertains the Kenyan-African, education was done in the family, clan, and in preparation to initiation in the adult life, such education was characterised by the religious creed of the people, that formed its base and which the young were entrusted and conferred the responsibility to preserve and transmit to the next generation. The imported education on the other hand was and is still characterised by certain disciplines and information to cram as a preparation for a forthcoming exam.

The presentation of these disciplines was and is done from a secular point of view. Apart from the religious disciplines all other disciplines are referred to as secular, with their respective concern and necessity for one's success in life. Religious disciplines are consequently conceived lesser and without direct connection with life. The disciplines were introduced in a sense of divorce between the secular and religious education.¹⁶¹ To the notoriously religious African as Mbiti notes,¹⁶² such presentation of religion contributed to the development of a mentality of incredibility of the same to many Kenyans attending and following such curriculum. Again, this education system presented a diversity of worldviews, from creation, to evolution, to biological production, that caused confusion among many, leading to the questioning of the traditional religion and a critical attitude towards Christianity. As a result, it caused relativism, left many disinterested with religion and even without relating their lives and activities to religious attitudes.

As noted above, it was the responsibility of the parents and clan to educate their children and transmit the cultural inheritance and values from generation to generation. The new education system with the system of writing and scientific fact finding created a

¹⁶⁰ Cf. B. KIRISHWA, *Christian Counseling for Students*, Amecea Gaba Publications, Eldoret 1988, 16.

¹⁶¹ CATHOLIC ORDINARIES IN KENYA, *Catholic Reply to the Education Report*, The East African Standard Ltd, Nairobi 1931, 9.

¹⁶² Cf. J. S. MBITI, *African Religions and Philosophy*, cit., 1.

generation gap between the educated youths and their parents. The youth felt and boasted of possessing more knowledge than their parents, and as a result they considered themselves having nothing to learn from their parents. This was worsened by the writing system as it counteracted the oral communication that required the elders' teaching to the young generation.

Consequently, elders and oracles are no more depended upon.¹⁶³ Writing depersonalizes man's access to information, as one can examine for oneself on the books and documents without being told by the elder. This attitude progressively undermined parental authority and guidance necessary in passing the cultural inheritance to the sons and daughters. The preparation of the young generation for the future continuation, well-being and function of the society passed over to the alien scholastic education system that is successfully advocating the above mentioned relativism (Cf. Present page, §1) through which secularization has taken and is still root in the country.

The education system is characterised by scientific worldview which has and is introducing in the country. Science is a point of view that evolves from man's observation of the natural world which is seen as a field of human exploration and endeavour. It neither occupies itself with mysteries nor on matters concerning ultimate reality but rather concentrates wholly to terrestrial horizon which is considered to be the only world reachable by man's strength and his intelligence, the world as such is viewed as a project and form of problems subject to be solved by man¹⁶⁴ but not as a unified metaphysical reality, the worldly reality doesn't form part of neither scientific inquiry nor its research.

In education in school, science teaches on the use of rational scientific inquiry, to be concerned with the practical and material affairs, and diversion of interest to the actual working of an idea in experience, thus rendering immunity to the metaphysical considerations which religion is concerned with. Life is presented as a set of problems to be solved and not as unfathomable mystery, things that can be dealt with are at the centre

¹⁶³ Cf. H. COX, *The Secular City*, cit., 9.

¹⁶⁴ Cf. E. L. MASCALL, *The Secularisation of Christianity*, Longman and Todd Ltd, London 1965, 190; See also Okolo, With scientific enquiry and technology, man conceives nature without God, that nature is simply out there to be controlled and exploited by his creative genius. C. B. OKOLO, *The African Church and the signs of Times: A Socio-Political Analysis*, 3.

of his interest but those that are found to be unable to deal with are bracketed off.¹⁶⁵ The religious questions don't form part of field of interest and enquiry because science is perceived to be adequate enough for handling this world. Through its research, it "underpins the belief in human progress and assumption that human beings control their own destiny ... and limit human personhood to what is scientifically accessible."¹⁶⁶

Furthermore, to effectively handle the world, the rational scientific world view concerns and teaches how power can be controlled and used responsibly, how the medical science can be applied to the full, how to deal with the question of famine and how to render each of these problems responses pragmatically. In responding to these themes, there is no reliance to any religious way to solving the problems, not because of being anti religious but because the issues in question are thought to have nothing to do with religion and as they have nothing to do with religion the religious interest remains at the best periphery,¹⁶⁷ religion simply doesn't form part of these enquiries.

The outlook of science and its achievements is increasingly dominating many of the people, developing in many the attitude of thinking of reality to rest on the experiential world only and thus putting all their concentration in it. The technological world especially impresses the common man who unable to see its limits and seeing gigantic achievements accept the world simply as material for human exploitation and enjoyment than the scientists themselves who remain perplexed in realizing the limitations of their expertise and discoveries.¹⁶⁸

¹⁶⁵ H. COX, *The Secular City*, cit., 55.

¹⁶⁶ A. SHORTER-E. ONYACHA, *Secularism in Africa*, cit., 23.

¹⁶⁷ Cf. H. COX, *The Secular City*, cit., 70; In this way of solving and looking at things, religion is placed alongside other areas of interests like economics, art, politics, or techniques that serve a limited purpose and are not put in question when it comes to fields that they don't concern them, C. B. OKOLO, *The African Church and the signs of Times: A Socio-Political Analysis*, 3. In this way people learn to rely on reason to deal with problems and in dealing with creation by which they create a scientific worldview, get destructed from their religious beliefs and without relating the their reason with their beliefs, religion is put at jeopardy.

¹⁶⁸ Cf. E. L. MASCALL, *The Secularisation of Christianity*, cit., 192. I pause to think of the simple Kenyan citizens who confronted with the western technology just imported to the country remain without any critical thought, think of the cell phone and the possibility they have offered to communicate instantly with those who are far, think of the contraceptives, think of the farming machines, think of the artificial insemination in animal reproduction, think of the feeds which in three weeks transform chicks to matures broilers, think of the transportation means kilometers have been transformed to centimeters. Examples are many, as for us we don't participate in inventing them but in using them as they arrive to us ready. All can we note exult education, its scientific research, and its technology, why will it not influence us to turn our backs to religion?

Credibility in God and religion is questioned when science responds positively to matters that people hoped God and religion would solve such as sickness, fertility and the like, Mascall points out that “as a result of scientific research, more and more of the events which Christians used to look upon as under the direction of God, ... to expect God to intervene to change their course would be tantamount demanding.”¹⁶⁹ Scientific inspiration looks on all things, human included as essentially quantifiable, it is on this regard that the person is viewed in the material aspect to which he is reduced. Consequently as such the religious dimension becomes something outside man and not of great importance. Science is viewed as the “great liberator from religious illusion, and humanity’s ability to overcome all or nearly all of its afflictions by taking rational control of its destiny.”¹⁷⁰

These “finished” scientific ideas through the western education have been imported to the country ever since Kenya came into contact with the Europeans, and progressively through the scholastic education of mastering through rational explanations, we have grown in knowledge that convinces us vaguely that man is a natural product whereby the same nature measures the human good.¹⁷¹ This continuously develops in us attitudes proper to secularization with the immanence predominating transcendence day after day. In the education system, science together with the western technology brought in the country have been at the root of secularization¹⁷² to which we note that the scientific inquiry leads to belief in human progress and technological advances.¹⁷³

2.4.3 *Mush-rooming urbanization and rural-urban: urban-rural continuum*

The process of Urbanization involves an expansion in the entire system of interrelationships that people maintain within themselves, its physical character include an increase in the number of people at points of population concentration and in the number

¹⁶⁹ IDEM, 199.

¹⁷⁰ A. A. R. CROLLIUS, *Inculturation and the Challenges of Modernity*, Pontifical Gregorian University, Rome 1982, 41.

¹⁷¹ Cf. G. CORALLO, *L'Educazione Problemi di Pedagogia Oggi*, Societa Editrice Internazionale, Torino 1961, 135.

¹⁷² Cf. A. SHORTER-E. ONYACHA, *Secularism in Africa: A case study of Nairobi City*, cit., 19; See also D. COURT-D.P. GHAI, *Education, Society and Development, New Perspectives from Kenya*, University of Nairobi, Nairobi 1974, 327, the education system like all other modern institutions and structures have been imported from the European industrialized countries.

¹⁷³ A. SHORTER-E. ONYACHA, *Secularism in Africa A case study of Nairobi City*, cit., 16.

of points at which population is concentrated or both.¹⁷⁴ Apart from the physical character it has also a social or a qualitative character,¹⁷⁵ which is a structure of common life in which people acquire material and non-material elements of culture, behaviour patterns, and ideas that originate in or are distinctive of the city with paramount diversity and disintegration of traditions and increasing impersonalized-functional relationships.¹⁷⁶

It “constitutes a massive change in the way men live together.”¹⁷⁷ This arises from the stage urban life sets to people, that exposes the relativity of myths men thought were unquestionable.¹⁷⁸ Urban refers to the social setting of tolerance and anonymity that replaces the traditional sanctions and long term acquaintanceships. The urban quantitative developments produce a qualitative change. Urban life depersonalizes urban people keeping them too busy to cultivate lasting values, leads to creation of functional rather than personal and organic relationships, and causes rootlessness, alienation, loss and shallowness of life among urban dwellers making them vulnerable to the relativism of secularization.

Africa’s urban growth rate is twice the population growth rate.¹⁷⁹ Its rapid growth is not only due to the natural increase of the town population but urban in-migration. The (urban in-migration) is caused by population mobility at a national level characterised by an unstable rural-to-rural and rural-to-urban migration accompanied by an out-migration, urban-to-rural and urban-to-urban migration¹⁸⁰ which accounts for and assures the network system of interaction at all levels. This movement implies “a staggering growth of existing

¹⁷⁴ Cf. J. D. KASARDA, “Urban Sociology,” in *Encyclopedia of sociology*, Vol 5, 3193; Cf. A. SHORTER, “Slums: A Social Analysis,” in F. PIERLI (ed.), *A Challenge to Evangelization*, Paulines Publications Africa, Nairobi 2002, 61; Rwiza describes it as the process whereby an increasing proportion of the population of a society becomes congregated in the towns and cities, R. N. RWIZA, *Formation of Christian Conscience in Modern Africa*, Paulines Publications Africa, Nairobi 2001, 25.

¹⁷⁵ Cf. R. N. RWIZA, *Formation of Christian Conscience in Modern Africa*, cit., 25.

¹⁷⁶ A. SHORTER, *Slums: A Social Analysis*, cit., 1; See also R. N. RWIZA, *Formation of Christian Conscience in Modern Africa*, cit., 25 and H. COX, *The Secular City*, cit., 4.

¹⁷⁷ H. COX, *The Secular City*, cit., 1.

¹⁷⁸ Cf. IDEM.

¹⁷⁹ Cf. A. SHORTER, *Slums: A Social Analysis*, cit., 5.

¹⁸⁰ Cf. IDEM 63; Such movement is also acknowledged by Rwiza pointing out that city or town dwellers move frequently between town and countryside, Cf. R. N. RWIZA, *Formation of Christian Conscience in Modern Africa*, cit., 30.

towns, towns doubling, trebling even quadrupling their size”¹⁸¹ resulting to “mushrooming of towns, the spread of an urban network through the countryside, villages and trading centres turning into towns”¹⁸²

Various reasons account for the movement to cities, towns, and countryside. Urban areas are perceived to be places of opportunities, people thus go to cities and towns searching for green pasture, hunting for job and income¹⁸³ for improving their living standards. If there is no fortune in one city then luck is sought in the next and the same apply in the movement from rural to rural areas. In the Urban areas also are found the best schools, universities and colleges, many young people thus have the opportunity to access the city during their years of education, thus can always move to and fro. Many people living in the city have their allies in the country side, therefore those in the villages have a chance to access the city as they go to visit their relatives while the relatives return home often to see their loved ones. The city migrants maintain a link with their rural origins, this sees them moving every end month or weekend to the rural homes and back to the city.¹⁸⁴

Cities and towns are in themselves sites that favour secularisation that the State and education system have begun. In the cities, people of diverse cultures and backgrounds meet and exchange their different ideas, being in the state of rootlessness, loss and shallowness, with ease they abandon their proper way of thinking and living and absorb other people’s ideas even without a critical evaluation of the sort of ideas one absorbs. The rural urban migrant in the city finds himself/herself not forming part of a coherent community, he/she abruptly becomes part of a changed community, a pluralistic environment, the situation in which one is and the environment they are immersed leads them gradually into unconscious secularist and unconscious believer.¹⁸⁵

The large concentration of people within a small area is a great favour for secularisation. With such short distances it is easier for the government administration to supply means that ease communication and transport in terms of electricity. Thus people

¹⁸¹ *Ibidem*, 61; The doubling, trebling and quadrupling of towns and cities follow their expansion into surrounding rural areas as administrative boundaries are marked and redefined. Cf. R. N. RWIZA, *Formation of Christian Conscience in Modern Africa*, cit., 25.

¹⁸² *Ibidem*, 61-62.

¹⁸³ Cf. *Ibidem*, 63.

¹⁸⁴ Cf. A. SHORTER-E. ONYACHA, *Secularism in Africa*, cit., 62.

¹⁸⁵ IDEM, 31.

here are advantaged to have access to the mass media such as TVs, films, magazines, newspapers, and now internet. These communication media spread without boundary secularised culture and it's values which the city dwellers absorb and transport to the countryside.

Cities and towns are associated with opportunities in life that are perceived as the only ways of satisfying the material thirst initiated by materialistic mentality as shall be discussed below. People therefore move to the city in hope and for the purpose of getting these opportunities. While some succeed others don't and so they may resolve to setting up personal businesses known in the country as *jua kali*¹⁸⁶ through which to earn living. The conditions in which such people find themselves in change their perspective in life. So unfortunate and preoccupied with the desire for material satisfaction which they crave for through thick and thin, they fall into secular style of life.

The life-style in the urban centres creates certain things for the inhabitants of the same. These includes new ways of spending hard earned leisure at weekends, overtime opportunities, the western values of leisure, comfort, relaxation, privileges, advantages, prerequisites, prerogatives,¹⁸⁷ which fill the minds of the city dwellers and form part of their values. With time an unconscious withdrawal and loss of the need for religious affairs takes charge. The religious faith and practices begin to receive a superfluous connotation as the desire for comfortable life increases.

In urban cities and towns, the poor people become more vulnerable to becoming secular an unconsciously, this is because they move to the city looking for ways of improving their lives through employment but the city may turn out to be very tough. Without job and without the family ties in the countryside that intervene in hard times, they have to struggle for their basic needs such as shelter, food, security, work and at such a situation religiousness and occupation with religious matters is no more perceived as part of life intrinsically, but something somewhat luxurious as the time spend in religious worship for instance is considered wasted since it could have been used for searching these

¹⁸⁶ Jua Kali is a Kiswahili expression that means hard work. The word Jua means sun while Kali means hot. Hence the hard work is done under hot sun which makes it tough. For this reason, to mean the earning of living through tough work and tough working conditions is referred to as jua Kali by the Kenyan citizens.

¹⁸⁷ Cf. *Ibidem*, 62.

basic needs that matter for them. Also it seems that the unbelievers and corrupt people tend to succeed more than the believers to which God is perceived as being unjust¹⁸⁸ hence there is a resolution to just withdraw from religious matters, kill one's conscience so as to make maximum profit no matter how and occupy the time in other ways that answer the immediate needs.

The terms of employment are very severe due to the little salary which hardly helps in meeting all one's needs in providing all basic needs, paying school fees, catering for hospital needs when need arises and sparing some amount for the old age. These leads the employees to look for other alternatives through which to supplement the little salary may be in the *jua kali* sector by opening small businesses or with other forms of earning always outside the official time for work including the weekends even Sunday. On the other hand the daily week's work extended to Saturday leaves the city dweller exhausted and therefore Sunday is used for relaxation, in bed, bar or disco. Other people travel home but with the pressure of working the following day it becomes difficult to partake in the religious worship on Sundays.¹⁸⁹ These daily worries occupies one's mind living one with little room to think of religion which at the end results in remaining without any religious values or religiousness is pushed to the periphery of one's life.

Urbanization offers the environment for the incubation and spread of the modern values, technology, science, and mass media, which while they seem to bring people together, they move people to abandon the desire for their cultural heritage which gives them their distinctiveness.¹⁹⁰ Such an urbanization model results from the dependent capitalistic mode of development that is based on economic emphasis which in turn undervalues the human person as to be considered simply as an economic being rather than being a being that stands in relation to the whole of reality which is multidimensional.¹⁹¹ What matters in the person such as religion never receives attention as is perceived not to answer the questions at hand with economic values becoming the measure of life.

¹⁸⁸ Cf. *Ibidem*.

¹⁸⁹ Cf. *Ibidem*, 65.

¹⁹⁰ Cf. R. N. RWIZA, *Formation of Christian Conscience in Modern Africa*, cit., 27.

¹⁹¹ Cf. IDEM, 27.

The Urban-rural commuters and returnees take to countryside new ideas, new fashions, new terms, new technologies which those who live in the rural areas copy and imitate as they are considered to be ideal and more superior even to the detriment of social and religious values.¹⁹² What the city dwellers carry with him/her to the rural areas is infiltrated by the religious bias and secularization experienced in the cities and towns, what the countryside men imitate from the city dweller is not separated from secularization hence just like in the city, secularization infiltrates even the deepest village in the country. This commuting subsequently “brings about a continuous interaction between town and country”¹⁹³ resulting to a social urbanization of the rural dwellers.

Rural life is not closed, it shares in the ever growing mobility of the contemporary world with its market economy, market centre and population increase. The mass media especially the radios and televisions bring the rural people into contact with other people all over the world together with their history, way of life, worldview, cultural and social heritages.¹⁹⁴ Rural areas cannot be left out of the secularization process as movements to and fro rural and urban are enormous, mass media has no boundary, it has crossed through even to the remotest parts. With addition of the globalisation, nobody is left untouched, and the effects are experienced all over.

2.4.4 The effect of mass media

Mass communications are integrated features in the contemporary modern society. They are renowned for their command and influence of the social cultural situation in the world. Intelligently, it imports the western culture through the flow of information using sophisticated mass media in the globalized world with super electronic ways that offer today the fastest means of communication particularly through the TV, e-mail, mobile phones, and internet, with dramatically reduced costs and time that has reduced the world into a Dord(village).¹⁹⁵ Together with these electronic devices are the printed media that

¹⁹² Cf. A. SHORTER-E. ONYACHA, *Secularism in Africa*, cit., 124.

¹⁹³ A. SHORTER, *Slums: A Social Analysis*, cit., 61.

¹⁹⁴ Cf. R. TESSIER(ed.), *Pastoral care of the Youth in Rural Africa*, cit., 13.

¹⁹⁵ Cf. G. A. MSAFIRI, “Globalisation: Some African Socio-Ethical and Economic Consideration,” in *African Christian Studies*, Vol. 20, 2004, 21; See also W. J. MACHARIA, “Communication and Gender Socialization in Africa: Christianity and Modern Reality in Conflict,” in *Afer* Vol. 49, 2007, 224-225; Also, KENYA EPISCOPAL CONFERENCE CATHOLIC SECRETARIAT, *Policy Document for Catholic Education in Kenya*, cit., 5-6, Schools are faced with many challenges from within and without due to the fast changing world especially the print and electronic media, together with dynamic cultures and religious pluralism which influence to a

include the newspapers, magazines, novels through which being sold beyond the boundaries and territories, news and happenings are spread all over the world.

Television especially is very powerful in influencing people due to its audio-visual nature which is capable of moulding one's view of reality in allowing people enter in a wider and wider circle of human experience. In the country, Television sets are no longer luxurious items, on the contrary they are relatively cheap and easy to obtain especially as second hands by the low income earners¹⁹⁶ for which reason it is influencing many viewers in the country. In Kenya just as in other developing countries, we have to note with John Paul II that the centres of television programmes are run by countries in the northern hemisphere that are concerned with spreading their culture, in his apostolic exhortation to the church in Africa he acknowledges, "the field of social communication being run by centres mostly in the northern hemisphere, do not respect cultural make-up. They frequently impose a distorted vision of life and of man."¹⁹⁷

Thus, the television spread the ethos of secularization to every corner of the globe, leading other medias in corrupting and degrading, dictating the way we see ourselves, creating an unreal world, creating rapid impressions, fostering shallowness of mind, cultivating sensation, teaching people to feel rather than to think hereby robbing the viewer a critical response to events that ought profound reflection, in propagating its own Euro-American culture reflected in the films, soap operas, comedies, newscasts, and documentaries which reflect the interests, and problems of Euro- America that directly or indirectly invites the viewers to withdraw from the religious world view in as far as their morality and meaning is concerned.¹⁹⁸

great degree the young generation; Also, PATRICK C. CHIBUKO, "Globalization: A Questionable Option for Africa," in *Afer*, Vol 49, 2007, cit., 6, With the advancement of technology and the means of communication that are global, people relate easily even to those who not physically present to them, hence the appellation of the global village.

¹⁹⁶ Cf. A. SHORTER-E. ONYACHA, *Secularism in Africa*, cit., 73-74.

¹⁹⁷ JOHN PAUL II, Post-Synodal Apostolic Exhortation *Ecclesia in Africa*, cit., n. 52.

¹⁹⁸ Cf. A. SHORTER-E. ONYACHA, *Secularism in Africa*, cit., 74; also P. MBITHI, *Towards Strategies for Intensified Social Development*, University of Nairobi, Nairobi 1977, 93; that all arms of Kenya's media, television, radio, newspapers and cinemas are adopting the commercial pattern so familiar in the western world is a cause for grave concern. For it is one thing to inform the listeners, viewers and readers about available services and existence of essential goods through the media, but quite another to unleash sophisticated methods of persuasion, erosion of values causing un thought, un reflected materialistic-

As in all other places, the media is the instrument and voice of economy. It has a long term consumer eroding effect as it is used to advertise and commercialise goods which become real through materialising human values and therefore creating a consumer mentality as will be more elaborated below. By so doing “the media has adopted the society-forming role that Christianity formerly enjoyed and that it now offers its own capitalist, materialistic culture as a substitute for religion.”¹⁹⁹ Despite some other meaningful contents from the media, in most cases the media is not concerned with what is true or socially constructive and morally edifying, commercializing conditions it to be determined by what sells fast and at highest price, therefore programmes with more audience without scrutiny of their content and effect are privileged to the prime times. Thus the commercial “leads to cultural devaluation”²⁰⁰ that we are experiencing in the country in the efforts of stretching out to the western culture.

It is not surprising to find the Kenyan social communication media, presenting programmes whose content has a strong bias against religion, the religious programmes and events are also under-presented or given low priority, the content of the minimal opportunity allotted are sometimes on topics that depict events of conflict between the authorities and dissidents, or conservatives and liberals, or those events that show failures of the members of the church like paedophilia so as to create incredibility of religion. Also religion is presented as a private matter whose importance is fading away, liberal attitudes on moral issues based on moral relativism is favoured by the least desire or effort to handle the subjects objectively, and interesting newsworthy stories that are saleable are far much preferred over religious truth.²⁰¹ To sum up, the media is “dependent upon the existence

relativised world view; See also W. J. MACHARIA, “Communication and Gender Socialization in Africa: Christianity and Modern Reality in Conflict,” in *Afer* Vol. 49, 2007, 225.

¹⁹⁹ *Idem*, 77; We note that although Christianity had not yet reached this command in the country as its arrival is concurrent with the secular, the traditional religion possessed this command, all values, system of ruling, and trade itself was governed by the traditional sanctions inspired by the traditional religion which formed the people’s worldview. Therefore, in as far as the means of communication and secularization erodes the traditional religion, it erodes grossly the Christian message and creates an incredibility attitude towards it.

²⁰⁰ *Ibidem*.

²⁰¹ Cf. *Ibidem*, 83; see also P. MBITHI, *Towards Strategies for Intensified Social Development*, 96; G. MSAFIRI, *Globalization: Some African Socio-Ethical and Economic Consideration*, 28, Morality is not a priority in the post-modern neo-liberal T.V culture. The screen is too filled with strong secularizing anti-

within the complex and changing social and cultural systems, of a set of salient norms and values that shape and influence it,”²⁰² to which Kenyans are exposed and disposed to in the secularization process.

2.4.5 Ever growing materialistic mentality

Materialistic mentality and consumerism are western preoccupations and needs to market their products which are strategically being implanted implicating worries on acquisition of material goods, creating new meanings and values in order to promote this market.²⁰³ People are told and persuaded to get interested with the commodities in order to buy them. To ensure constant purchase, the value of goods and consumerism rationale is created in people more especially through the use of the mass media arousing a worldview based on dissatisfaction and craving. Persuasive advertisements are found in all sorts of media, in the Television screens for instance programmes are sponsored by the advertisements of endless varieties of goods that introduce, interrupt and conclude them.²⁰⁴ The role of the mass media is paramount in creating materialistic values, in suggesting to people that the acquisition of different goods fill the gap of isolation people get into due to the individualism of a non-communal value culture.

The consumer type of life in the western first world is presented as a model for developing countries such as Kenya to emulate in the process of development despite the loss of human values that accompany it. The need for money is craving to the minds of the people even the young people in school are eagerly looking forward for it, since for them “the future depends on money, without money you will not succeed in life, even if you have talents. [...] Money gives rank. Money is necessary and desirable for everything. It is no longer a means, it becomes the supreme value. For want of Christian thinking on the point, materialism is taking the place of Christian values”²⁰⁵ and materialistic concept of

religious aura with commerce and entertainment permeating it; See also B. KIRISHWA, *Christian Counselling for Students*, cit., 16.

²⁰² P. MBITHI, *Towards Strategies for Intensified Social Development*, cit., 91.

²⁰³ A. SHORTER-E. ONYACHA, *Secularism in Africa A case study of Nairobi City*, cit., 22-23.

²⁰⁴ Cf. IDEM, 75; P. MBITHI, *Towards Strategies for Intensified Social Development*, cit., 79, The television advertisements emphasis on luxurious goods with the principle of creating a consumer mind; See also, C. B. OKOLO, *The African Church and the signs of Times: A Socio-Political Analysis*, cit., 11, materialistic mentality accompanied by the system of the contemporary world create for man an infinite wants and desires.

²⁰⁵ R. TESSIER(ed), *Pastoral care of the Youth in Rural Africa*, cit., 15.

life is taking root. Markets and consumerism are assuming the properties and dimension of God in life.

Material values take a great attention at the detriment of the spiritual values. Material prosperity and aspiration to their extreme bring about secular attitude towards life and a spirit of worldliness.²⁰⁶ Materialism is perceived to have pervaded the church and government and making the church especially to lose its credibility as concerning its peculiar mission. The religious sphere is not spared in anyway by the culture of economism, Christians compete with their fellows in popular stereo types of political power seeking, corruption, land grabbing, fraud, ostentation and violence,²⁰⁷ thus being no better than their counterparts, the tendency results in the growth of those secular values that tolerate such life style. To renounce wealth and other forms of materialism is a retrograde step.²⁰⁸

2.4.6 Effect of Globalization

The term globalization comes from the latin word *globus* that means a ball or sphere or a perfectly round body.²⁰⁹ It points to an attempt to bring the various parts of the world closer to each other for integral development and the spherical reality that recognizes the network of inter-connectivity, inter-dependency and mutual relationship that exist among people of various classes, races, languages, creed and colour.²¹⁰ In the contemporary world, it is used to refer to the process of world phenomenon that signifies the spread or flow of commonness in the humanity throughout the globe without boundary. It entails a profoundly polycentric character of wide spectrum of “socio-economic, cyber electronic-communication, cultural, historical, financial, neo-religious, technological-industrial, environmental, ethical, ideological-cognitive phenomenon.”²¹¹ It transcends states, territories, and frontiers. From the economic perspective that has characterized it enormously hindering its other elements of penetration, it is understood as the “passage from national markets to international markets,” a “Pervasive phenomenon, a process of planetary interchange that puts in rapport economics, finances, countries, cultures,

²⁰⁶ P. WELGEMA, *Studies in Christian Education*, Wesley Press, Colombo 1974, 34.

²⁰⁷ Cf. A. SHORTER-E. ONYACHA, *Secularism in Africa*, cit., 40.

²⁰⁸ Cf. IDEM, 53-54.

²⁰⁹ Cf. P. C. CHIBUKO, “Globalization: A Questionable Option for Africa,” in *Afer*, Vol 49, 2007, cit., 6.

²¹⁰ Cf. IDEM.

²¹¹ A. G. MSAFIRI, *Globalization: Some African Socio-Ethical and Economic Consideration*, cit., 19.

religions and values.”²¹² This phenomenon has hastened the shrinkage of interpersonal space by linking tightly national economies and rendering their borders porous causing unrelenting intensity and relative easiness in the flow of trade, services, people, values, ideas and technologies.²¹³

The effects of the impact of globalization in Africa in the present day have negative dimension in socio-economic, cultural, environmental, ethical, financial, political and technological situations in comparison to the rest of the world.²¹⁴ In the field of economics, markets have been internationalized within the realm and logic of maximizing profits that has caused vast changes in culture with the rule of market trying to impose its way of acting and it’s values in behavioral attitudes, owing that in the market, it is the rule of profit that counts even at the expense of the life quality.²¹⁵

Globalization of the world has “concentration of power in few hands that generates a monopoly in the systems of communication whereby the power of people is ever manipulated by the holders of the means of communication.”²¹⁶ It however affects people at a “personal level, challenges the individual, provokes the need for meaning and hope, the need for freedom, of dignity, of solidarity, of public ethics, for authentic interpersonal relationships and non-manipulated communication.”²¹⁷ The basic characteristics of globalization include, a new international division of labor, defined markets and investments, domination of multi-national corporations, production pursuing profit, freedom from government regulations, and a culture of need.²¹⁸

Globalization is accountable in causing secularization in Kenya for advocating and promoting a global culture. It is inevitable to note that, it is not the African, Asian or other culture that has taken precedence in this phenomenon but the western culture with all its

²¹² E. ROSANA, “Youth in Society: Potential, Possibilities, Problems A Global Perspective,” in E. RASTELLO(ed.), *Youth Challenge*, Paulines Publications Africa, Nairobi 2004, 34.

²¹³ Cf. M. KERBER, “Globalization: The Challenge for Africa,” in P. RYAN(ed), *Structures of Sin, Seeds of Liberation*, Paulines Publications Africa, Nairobi 1998, 52; See also, S. Ó RIAN-P. B. EVANS, “Globalisation and Global Systems Analysis,” in *Encyclopedia of Sociology*, Vol. 2, 1084 the flow of cultures, attitudes, ideas, technology, people, goods, and capital determines changes in the society at a national level.

²¹⁴ Cf. A. G. MSAFIRI, *Globalisation: Some African Socio-Ethical and Economic Consideration*, cit., 20.

²¹⁵ Cf. E. ROSANA, *Youth in Society: Potential, Possibilities, Problems, A Global Perspective*, cit., 34.

²¹⁶ IDEM, 35.

²¹⁷ *Ibidem*.

²¹⁸ Cf. M. KERBER, *Globalization: The Challenge for Africa*, cit., 52.

characteristics into which being perceived to be stronger, people of the other cultures lose themselves and compromise their identity²¹⁹ to this so thought to be strong culture. A culture highly characterized by its secular ideologies and values that have and are infiltrating the rest of the world. This culture though doesn't tell one not to continue with one's religious thinking or vision of life and the world, but it proposes other values that are very appetizing and that destructs people from thinking but to act and live by emotional satisfactions. How will an African and in this case a Kenyan who sees others working for profit not be carried by the same even to the expense of exploiting others? how will he/she listen to the voice inside self that reminds him/her to look for what is lasting when he/she sees others living luxuriously however short and unsatisfying it may be?

In the boundaries of the global culture is the power of the large corporations ability to define for the world its needs, though based on what they (the corporations) will realize the greatest profit. In order to boost sales, "corporations must convince consumers of the need for their products" thereby controlling the "world's tastes, lifestyles and consumption patterns."²²⁰ The global culture tunes people to the conviction that certain things are absolutely necessary for them and lacking them means being isolated from the rest of the world while their possession means being accepted. The fact that values, consumption patterns, and life-styles begin to converge then tolerance to diversity is minimal, people's very identities get wrapped up in needs defined by those outside of their lived experiences, hence global needs breeds common cultures built on common desires that are meant to serve the market and shaping of deceptive images of human freedom and dignity.²²¹

In the name of global market and creation of the structural adjustment programs with aims of gearing development in African countries Kenya being among them, there has been exploitation of these countries on the contrary, with Kenya's land reform and the privatization of marketing boards undermining Kenya's ability to implement its own reforms however simple and rudimentary they may be.²²² Worse still through these systems, development has turned out to be "an attempt of social control whose results are

²¹⁹ IDEM, 57.

²²⁰ *Ibidem*, 53.

²²¹ Cf. *Ibidem*.

²²² Cf. *Ibidem*, 55.

sacrificing of the proper culture, loss of solidarity and self reliance”²²³ through the dependency system which has been the fruit. The ultimate danger of globalization is that it “so subtly, yet forcefully, defines for us who we are and what we need.”²²⁴

The purpose of towns and cities is to generate and concentrate wealth and are means through which Africa is inserted in the world’s economy but as an unequal partner.²²⁵ The city attracts “industries which produce the commodities for urban consumers.”²²⁶ The city and towns too are “typically markets, markets of commodities, labour markets, financial markets. They are also markets of ideas and centres of communication.”²²⁷ While adopting urban ethos with the aim of avoiding severe disadvantages, these ethos include accepting ethnic and often political diversity, increasing autonomy and anonymity that serve as the doorways opening to global economy, and consequently to globalisation process that carries secular world view for its survival.

2.5 The impact of secularization in school

2.5.1 *Fosters a wide perspective of thought*

The school is the gateway to a wide mode of thinking, not limited to one traditional system nor one perspective of view. Here one is equipped with plural and diverse means of perceiving things. Notably here is the western mentality and civilization so much longed for. It equips one with the capacity to read, write, invent, research by self, use technology, and not dependent on elders. Distinct from the traditional society that interpreted and conceived reality from the religious point of view that constituted the cultural heritage, the western mentality and civilization having put forward the human reason in conceiving these realities makes one use the mind, and reason out logically as pertains different aspects of life. No more do people want to follow the unexplained taboos and customs that governed what had to be done or not and how it was to be done, but the systematic reason which the school develops.

²²³ *Ibidem.*

²²⁴ *Ibidem*, 57.

²²⁵ Cf. A. SHORTER, *Slums: A Social Analysis*, cit., 62.

²²⁶ IDEM.

²²⁷ *Ibidem.*

The school is very important because it is considered to induce the western mentality, style of life,²²⁸ the virtue of modern world by reading the western world namely, hard work, efficiency, taking calculated risks and developments,²²⁹ and at the same time, “discard the inherent African inaccurate intellectual and moral categories that include the spirit of conservative, conformity, laziness, stubborn adherence to the original formulae”²³⁰ which makes the educated able to live better in the modern world in his/her way of thinking, values and general style of life creating the ideal mentality of working with head.²³¹ All these are aspired for but considered to be possible through education in school because it teaches on the use of mind in logical reasoning which is so much desired and which is thought to originate from the white man, at the same time its thought to be the only way to unfold the secrets of the white man in his dealing with the various aspects of life. Helps one learn new methods of production, improves working conditions, and makes work easier through the technical knowledge for different fields in production.

The effects of modernization leading to a different concept of roles in society, are met with easiness through the western education system which is a great vehicle in transforming the roles of the members of the society. These are visible in the admission of both boys and girls without discrimination in school, it is empowering women and making them to contribute as bread winners for the wellbeing of their families and the building of the nation, it makes them understand that they have a crucial role to play in the development of their societies.”²³² Thus the traditional assumption of women roles to be at home is being transcended as women are giving important contributions in offices, in administration, in industries. In summary the school has and is playing a great role in helping individuals discover their talents and equipping them at the same time with the capacity to put them in practice.

In this respect we have enjoyed in the country the presence of women in the cabinet serving exemplarily the nation with “the health minister Charity Ngilu, the minister of

²²⁸ Cf. B. KIRISWA, *Christian counselling for Students*, cit., 12.

²²⁹ Cf. P. KANYANDO, “ Rethinking African Ecclesiology challenges from people’s rights and participation,” in C. MCGARRY-P. RYAN, *Inculturating the Church in Africa*, Paulines Publications Africa, Nairobi 2000, 101.

²³⁰ IDEM.

²³¹ IDEM.

²³² J. M. KIURA, *Women’s dignity*, Paulines Publications Africa, Nairobi 1995, 31.

water and resources; Martha Karua, the minister of state in the vice president's office; Jebii Kilimo, the deputy environmental minister Wangari Maathai, the Permanent secretary to the cabinet and head of civil services; Sally Koskey."²³³ Of special importance to note here is Professor Wangari Maathai who stands out as a model for women in Kenya for her tireless campaign on the conservation of forestry and afforestation and crowned with the peace prize premium in 2004.²³⁴ It's too playing a great role to help the society understand and accept the different capacities of the citizens, and overcoming the traditional cultural definition of roles, give them the opportunity to exploit their talents in different fields for their own good and that of the society. These achievements creates great motive for education in school.

2.5.2 Fosters national values in the plural Kenyan society

Secularization in Kenya has led to diversification of points of reference. This is contrary to the preceding homogenic traditional society in the different tribes characterized by cultural homogeneity with agreed common values. The emerged and emerging Kenyan contemporary modern society, is characterized by cultural pluralism, with new social systems and structures whose roots are in multiplicity of meanings and value-systems²³⁵ that result to differentiated concept on fundamental subjects such as the world, life, and values, and various options and choices in which plural opinions arise in different institutions.

Before this plural society, the school is viewed as the opportune place that should "foster sense of nationhood and promote national unity"²³⁶ as "education plays a Key role in transforming society to a better quality interrelationship of multi-ethnic communities."²³⁷ As a matter of fact, Kenya's people belong to different tribes, races, and religious creeds, whose differences shouldn't divide. They should rather be able to interact and live together in harmony.²³⁸ In school, pupils and students learn that the Kenyan

²³³ <http://allafrica.com/stories/200301030407.html?page=2>.

²³⁴ Cf. <http://www.highbeam.com/Docprint.aspx?DocId=1G1:123031272>.

²³⁵ Cf. A. SHORTER, "African traditional Religion and Religious Education," in *Afer* Vol. 16 (1972), 309.

²³⁶ REPORT OF THE SEMINAR FOR HEADS OF SECONDARY SCHOOLS, *Education in a Changing Kenya*, Kigari Teachers College, 1979, 107.

²³⁷ KAHINGA JOSEPH K., "Education for Transformation: A focus on the Post-Election Violence in Kenya," in *Afer* V. 52 (2009), 484.

²³⁸ Cf. REPORT OF THE SEMINAR FOR HEADS OF SECONDARY SCHOOLS, *Education in a Changing Kenya*, cit., 1979, 107.

society is characterized by plurality of cultures marked by diversity in the religious creeds and convictions. They are helped to learn that irrespective of their tribes, races, creeds, or whichever other difference, Kenyan nationals are equal.²³⁹ And the peace of the nation lies on the base of social justice, equality, solidarity, democracy, fraternity, human rights, that makes sure that the common good of all the nationals is sought. Irrespective of the differences, pupils and students are helped to learn that all the nationals deserve just treatment, respect of their human dignity, and that we can build the nation together by hard work, cooperation, and honest living.²⁴⁰ That the nation is not build on what divides but on what unites, thus attention is given to the common cultural elements and shared values.

The school curriculum teaches the scientific worldview and the use of reason in the secular subjects side by side with the religious lessons which include the traditional religion for all due to the common cultural patrimony, Christianity for Christians, Islam for Muslims, Hinduism for Hindus, Buddhism for Buddhists. In learning to live in this environment so characterized by different worldviews, they are inspired with the spirit of plurality that allows co-existence of systems with such diverse worldview. They are helped to learn on the importance of dialogue and assumption of responsibility for peaceful life together for where there is no dialogue, people cannot live together or there will only be amalgamation of persons put together with interpersonal relationships that are aimed at the service of self interest and not the other. Along with these, they are helped to understand that for true peace, responsibility, justice, common good and honest are inevitable requirements.

2.5.3 The school is the means for promoting personal autonomy

Secularization has carried an awareness of the active role of the person in the world as an individual which education in school promotes. With this there has been an exultation of the potentials of the person and subsequent gradual transformation of the education system from reducing the recipient as a passive subject who needed to be fed with information to his active role in the process of education. Therefore, the recipient is no more treated as a passive subject but an active one who is guided to develop his

²³⁹ Cf. IDEM, 108.

²⁴⁰ Cf. THE KENYA YOUNG CHRISTIAN STUDENTS NATIONAL TEAM, *Resource Book for Young Christian Students Kenya*, The Kenya Young Christian Students, Nairobi 1979, 45.

capacity for creativity, to take position with self autonomy and free from ignorance and passive submission.

At the same time educators are not satisfied with repeating what was traditionally done in the past, but are concerned with integrating and involving students and pupils in the education. They thus employ new methods which aim at developing and awakening in the young person the need for critical mind, capable of evaluating things, they are initiated into the methods of social analysis and theoretical practices of judgment, applying a pedagogy which effectively develops free expression of the young and at the same time maintaining a healthy discipline.²⁴¹

Students and pupils are helped to learn to develop their talents, to be active, responsible, creative in a way that they can be relied upon by the society as efficient agents of it's systems contrary to the traditional subordinate and submissive mode of imparting education.²⁴² The development of innovative and critical powers among the students, making a far-reaching contribution for an innovative, enterprising and creative people is the most precious asset of the country.²⁴³

2.5.4 The school is the means for modernizing the nation

With secularization, the social changes affecting the political, economic and cultural structures in Kenya are characterized by basic economic alteration and aims used to understand development. Therefore, as a third world country with less industrial and technological developments so to provide and cater for the temporal welfare of her nationals, a lot of emphasis is laid on education for development. And the conviction of the Kenyan nationals lies in that "Development is the fundamental aim for education"²⁴⁴ in Kenya where it is a crucial vehicle to achieve economic progress.

²⁴¹ R. TESSIER, *Pastoral care of the Youth in Rural Africa*, cit., 30.

²⁴² Cf. J. LEBULU, "The Youth on the threshold of the year 2000, The Church's and the world's hope in the youth", in *Afer*, Vol, 31, Amecea Gaba Publications, Eldoret 1989, 215.

²⁴³ Cf. D. COURT-D. P. GHAI, *Education, Society and Development*, cit., 335.

²⁴⁴ R. N. RWIZA, *Formation of Christian Conscience in Modern Africa*, cit., 85; See also A. NÄRMAN, *Education and Nation Building in Kenya*, Department of Human and Economic Geography, Göteborg 1995, 61-62, he argues that education is not isolated but rather an integral part of the social and economic policy reforms; Also John Anderson, *The Struggle for the School*, Longman 1970, 1 and 24 , he notes the words of the first president of the republic of Kenya in his review to the social change, observing that, the school should help to adapt the republic to the competitive and modern environment of physical and economic possibility with its new social language and speed.

This follows lines set already by the colonial rulers who introduced the western-style economy together with western-style education whose rationale is primarily for intellectual preparation and fostering knowledge, values and skills necessary for productive activity to produce manpower for the national development. For this a lot of hope is put on the young generation to ensure the building up of the country's economical, social and political spheres. In this the youth are expected to contribute to the production means of livelihood to ensure the material continuity and to be well socialized and politicized to assume vital social roles and fulfil administrative functions to ensure the social and political continuity of the society.²⁴⁵ Through education in school the students and pupils are acquainted with the capacities and the competence that they require in using techniques for various forms of productions.

In striving for the economical development of the country²⁴⁶ the curriculum is so designed that it serves to achieve the instilling of the political and the socio-economic values in the young people.²⁴⁷ For this same purpose and to empower the citizens to build the nation economically led to the changing of the education system in the 1980s from the old British founded 7-4-2-3 system to 8-4-4 system²⁴⁸ with the aim of vocationalizing education in the sense of introducing practical courses that would give the students skills for self-reliance projects and prepare them better for the labour market.²⁴⁹ A common view in the country consists in that, education is the only way possible to develop effectively and efficiently the skills for working force necessary for national development. Thus the

²⁴⁵ Cf. J. LEBULU, *The Youth on the threshold of the year 2000, The Church's and the world's hope in the youth*, cit., 211; See also E. J. KELLER, *Education, Manpower and Development, The Impact of Educational Policy in Kenya*, Kenya Literature Bureau, Nairobi 1980, 108.

²⁴⁶ Cf. A. NÄRMAN, *Education and Nation Building in Kenya*, cit., 257; See also, E. J. KELLER, *Education, Manpower and Development, The Impact of Educational Policy in Kenya*, he observes that the Kenya Institute of education, the agency the Ministry of education, entrusts the responsibility to draw the school curriculum, draws a curriculum whose content reflects the political and economic values of the government. see also D. COURT-D. P. GHAI, *Education, Society and Development, New Perspectives from Kenya*, cit., 8-9, The education system was so ill designed for the economic needs and social aspirations for independent Kenya.

²⁴⁸ The 7-4-2-3 and 8-4-4 system if education refers to the number of years spend for the different stages in the schooling system, in the 7-4-2-3 refer to 7 years in the primary school, 4 years in the secondary school, 2 years in the high school and 3 years in the university while the 8-4-4 refer to 8 years in the primary school, 4 years in the secondary school and 4 years in the university.

²⁴⁹ Cf. A. NÄRMAN, *Education and Nation Building in Kenya*, cit., 177.

structure of and “the importance of the disciplines is closely linked to careers in administrative posts and the liberal professions.”²⁵⁰

In an attempt to improve the life in Kenya together with stretching to reach out to the western standard of life, education provided in the school has taken the tread of being oriented, centred and concentrated on industrialization and modernization. For this, traditional initiatives for local developments especially for setting schools such “as the *Harambee*²⁵¹ have been adjusted to fit into the modernization strategy [...]”²⁵² In addition, in the globalizing world, for the administrative government to fit in the contemporary world, it’s leaders and diplomats must meet those of the other nations in the same educational and social level while it’s scientists and technicians must have sufficient knowledge and understanding to participate in and learn from the world’s rapid technological advance.²⁵³ Hence the school is perceived and has become a vital means to economic and technical ends, where it serves as the source for skilled individuals to run an increasingly complex economy and society.²⁵⁴

2.5.5 *The school is an instrument for bettering standards of life*

Secularization has exhorted the worthiness of the life here and now thus leading both the missionaries’ and the colonial government’s policy for education as they introduced the western form of education in school to be based on “orienting education towards improving rural native’s life”²⁵⁵ but it has also carried with it a materialistic mentality which defines temporal welfare in the minds of many Kenyans. This has led to perception of education in school today, “mainly in terms of bread and butter, education is for employment, securing a job is the thought uppermost in the minds of pupils as well as of parents, and even teachers and school administrators.”²⁵⁶

²⁵⁰ R. TESSIER, *Pastoral care of the Youth in the Rural Africa*, cit., 9.

²⁵¹ *Harambee* is a Kiswahili word, it literally means pulling together. The *harambee* is a development strategy whereby, people in a locality come together to contribute with the aim of initiating developmental projects. One of such projects that has truck the attention of *harambee* in the country is the secondary school, many of the schools in the country thus were begun through the *harambee* contributions and even have been recognized as *harambee* schools.

²⁵² A. NÄRMAN, *Education and Nation Building in Kenya*, cit., 257.

²⁵³ Cf. J. ANDERSON, *The Struggle for the School*, cit., 164

²⁵⁴ Cf. D. COURT-D. P. GHAI, *Education, Society and Development, New Perspectives from Kenya*, cit., 18.

²⁵⁵ J. ANDERSON, *The Struggle for the School*, cit., 4.

²⁵⁶ THE KENYA YOUNG CHRISTIAN STUDENTS, *Resource Book*, cit., 55.

For this reason, pupils, students and even the families orient themselves to the fact that education should be the key to raising the living standard. The means the society provides to achieve this though is through wage earning in the white collar jobs, therefore pupils and students in school put all their efforts to fight for diplomas and certificates which are necessary in order to succeed in the competition for wage employment as they are the means to enter into the formal labour market.²⁵⁷ The association of education with the uplifting of one's status of life through employment is such that its value is totally reduced if no employment is obtained after the years of schooling.²⁵⁸

Parents also wanting their children to ascend to the class of the well being economically which means that the children will take them with them into this status of life, invest in their children by putting efforts to see to their education, paying their school fees and taking them to the best schools that promise bright future for their children. They (parents) in most cases, are the ones who instil in their children the mentality of thinking of education in terms of preparation for job, pushing them to school so that after they can have position and high salary in order to lift the rest of the family to the status of western lifestyle.²⁵⁹ For this reason, it is common in the country for the families to search for admission to schools that perform well in final exams for their children and take them to boarding schools²⁶⁰ even when they have to pay high school fees.

2.5.6 *Autonomy of the school in its educative role*

Differentiation of social systems and decentralization of authority is characteristic of secularization. The school in Kenya is independent in its duty of education. This autonomy regards freedom from of any religious creed in the process of fulfilling its mission. This is in accordance with the Kenyan government that through the Kenyan education commission with the Ominde report in 1963, spelled out the State's role to assume the responsibility of providing education for its citizens without living that responsibility to any group, church or voluntary agency, and asked the churches to hand-over their schools to the government with effective implementation living the church with

²⁵⁷ Cf. A. NÄRMAN, *Education and Nation Building in Kenya*, cit., 75.

²⁵⁸ Cf. IDEM 257.

²⁵⁹ Cf. R. TESSIER, *Pastoral care of Young in rural Africa*, cit., 9

²⁶⁰ Cf. J.G. DONDEERS, *The Problems of the Youth in the present Kenya*, cit., 41

the responsibility of Christian religious education and sponsorship of the schools formerly owned.²⁶¹

In addition, the responsibility of Christian religious education was further followed by a need for a joint Christian religious education curriculum developed by the Catholic Secretariat together with the Christian Churches Education Association in Kenya in accordance with the standards set by the government following the 1968 Kenya Education Act, revised in 1980.²⁶² The joint curriculum was and is necessary because Christian religious education as an academic discipline is given to all the Christians, Catholics, Protestants and those of other Christian sects. And the teacher of the same is sponsored and supervised by the State and not any religious body. This ensured that the school is free from the influence of any religious creed in its duty of educating the young.

As a matter of fact, our Kenyan society is characterized by independent institutional educative bodies that don't interact but rather, each carries out its duties and commitments autonomously. Consequently, the different institutions too are attributed with particular responsibilities distinct from those associated with others. As pertains the school for instance, as discussed in the other points it is perceived as a place for preparing for well paying job, national development, western civilization, national values, handing over of the cultural heritage, personal autonomy or for making people self-reliant, and educate children on behalf of the family to which the government is expected to guarantee as it sponsors education in school. And when the church manages school, this is the same demand that is expected to guarantee in her schools.

²⁶¹ Cf. B. KIRISHWA, *Christian Counselling for Students*, cit., 10; The need for the government authorities to take over schools from the missions was present in the country since the colonial government was governing education, here we find for example the Catholic reply to the education report being noted that the then director of education Mr. Scott, pursued unceasingly a policy of anti-mission with a desire of bringing the mission into discredit with the European and the native public and with the proposal of changing the religious character of the schools in Kenya and to make them entirely neutral or pagan, the Ordinaries express the attitude of Mr. Scott as one that is geared to foster secularism, Mohammedanism or paganism in the Kenya schools. See CATHOLIC ORDINARIES IN KENYA, *Catholic reply to the Education Report*, cit., 1-3.

²⁶² Cf. B. KIRISHWA, *Christian Counselling for Students*, cit., 10-11; still in place; See also THE KENYA EPISCOPAL CONFERENCE CATHOLIC SECRETARIAT, *Policy Document for Catholic Education in Kenya*, cit., 14; See also W. J. AKALA, "The Challenge of Curriculum in Kenya's Primary and Secondary Education: The Response of the Catholic Church", in G. GRACE-J. O'KEEFE, *International Handbook of Catholic Education: Challenges for School Systems in the 21st Century*, Springer, Dordrecht 2007, 627.

2.5.8 Transmission and elevation of cultural patrimony and values

The school today is entrusted with the role of preserving and transmitting the cultural heritage following the falling out of traditional structures. It is important to note that, the new government after independence didn't use the traditional systems of the different tribes which existed before the arrival of the westerners to govern the nation nor did it for itself create a unifying system in managing the country's life, instead it adopted the strategies of the colonial administrators which include the exercise of economic, administrative and political authority to make responsibly rational laws, control public services and manage the country²⁶³ and the western scholastic system to transmit knowledge and culture.

The traditional society ensured the preservation and the handing over of the cultural heritage from one generation to another. This was done through the education given by parents to their children in the extended family, through the rites of initiation and in the spoken language through riddles, proverbs, tales and the conferring of responsibilities by one generation to the other. This way of transmitting the cultural heritage has been replaced by the school following the contact of the Kenyan nationals with the western culture.

Pupils and Students learn their cultural patrimony in the school which with respect, it fosters and develops the Kenya's rich and varied cultures. It helps the young generation in school to understand the past and present culture and its valid place in the contemporary society and not to look at it as inferior from the other cultures. Through education on pottery, weaving, basketry and woodcarving, the young are helped to learn on the traditional crafts.²⁶⁴ While with the cultural dances, folk songs and music festivals done in school, they learn of the rich oral poetic patrimony in their rich messages that characterized and guided the Kenyan nationals.²⁶⁵

This is done to help the young to understand the values, ideas, behaviours, that guided their fore-parents for they constituted their cultural legacy, and how they continue to shape their day to day lives. The students are helped to be open and attune their minds to

²⁶³ Cf. P. A. AGULA, *Embracing the Prophetic Ministry for a better Kenya: The Role of Catholic Education in the Promotion of Good Governance in Kenya*, cit., 15.

²⁶⁴ Cf. REPORT OF THE SEMINAR FOR HEADS OF SECONDARY SCHOOLS, Education in Kenya, cit, 109 .

²⁶⁵ Cf. IDEM.

the culture of their people and at the same time equip them with the capacity to evaluate it positively, the need to preserve and develop it as a rich that patrimony.

2.5.9 Entrusting the school with the education role of the parents

In Kenya, school begins at a very early age, three to four years, and finishes at a very late age too, twenty four to twenty five years when one is ready for a carrier and independent life from parents. According to the system of education, “there are two or three years of pre-school, eight years in primary school, four years in secondary school and four years in university or college, these totalling to nineteen years.”²⁶⁶ This means that the entire childhood, adolescent and early adulthood is spent in school. Following that the school life begins so early, whereby some begin boarding at ten years and the others at fourteen, parental socialization that ensures that parents ground their children before handing them to schools becomes very difficult.²⁶⁷ To begin with, parents don’t get time to give sufficient initial education to their children since they spent most of the time in school. And again the vacation time which would offer opportunities for parents to be with their children is spent for extra tuition.

The living conditions created by modernization in Kenya, makes parents too busy to have humble time to accompany their children in the process of their growth with education. As a matter of fact, parents find their days full with work schedules, some also work far from home in urban centres other places where they have working opportunities and can only afford to be with the family during weekends or at the end month, this is especially the case with men.²⁶⁸ The time one spends at home is so little and mostly is meant for resting and relaxing. Thereby parents preferring to relax so as to face the tough weekdays with renewed energies forego their duty to educate their children. Consequently parents feel and expect the teachers to prepare their children for life.²⁶⁹

2.6 Conclusion

Secularization in Kenya as has been seen is an imported reality which resulted from the conduct of the different tribes that forms the nation with the westerners mainly the

²⁶⁶ W. J. MACHARIA, “Communication and Gender Socialization in Africa: Christianity and Modern reality in conflict, cit., 222.

²⁶⁷ P. MBITHI, *Towards Strategies for intensified Social developments*, cit., 41.

²⁶⁸ Cf. M. M. NDURUMO – E. NJERI, “Parental Styles as Predictors of Socialization and Conflict Management in Society,” in *Afer* V. 50 (2009), 467.

²⁶⁹ P. MBITHI, *Towards Strategies for intensified Social developments*, cit., 41.

colonialists and missionaries since late 19th century. It has since then been an ongoing process that has taken root in the society through State system, rational scientific enquiry introduced by the western education system, urbanization, mass media, materialistic mentality and globalization. Starting with the class of elite and spreading out to the entire society leading it is leading to indifferentism towards religion whereby it is possible to live well without religion, breaking the religious traditional systems, and creating a society characterized by a pie-cut with religious and secular worldview.

This effect of secularization in the country has resulted to a great challenge to the Christian education of pupils and students in school. Growing in such a secularizing environment where the holds of religion have been weakened, the use of reason has taken the place of religion, there has been a turning of man's attention to this life at the expense of the transcendental human dimension, therefore enjoying to the maximum this life is of prime importance whereby material gains are preoccupations of people. All these poses challenges to Christian education whose message goes beyond this life and it's strategies of communicating its message. To this we ask if Christian education is still valid in school and which dimension should it take. This constitutes the task of the next chapter.

CHAPTER THREE

3. PROSPECTS FOR CHRISTIAN EDUCATION IN SCHOOLS IN THE SECULARIZING SOCIETY OF KENYA

GENERAL CONCLUSION

At the end of our research we cannot hesitate to confirm that we have obtained the goals we set before ourselves. We inquired on whether Christian education is still necessary in schools today and on the challenge it faces from the secularized and secularizing Kenyan society and how to go about this challenge. We therefore reached very interesting conclusions which we intend to present here below.

We were able to conclude that Christian education in schools is necessary today may be more than any other moment in history before, as a light in darkness especially at a crucial time when education of the young has become more difficult but at the same time more necessary. This is also because today's secularized society lacks clear and sound principles regarding the most fundamental problems, a factor that influences the whole educational system in school. It is not a coincidence that among the young there is confusion making it hard for them to get a meaning of life. And the diversified world views make it hard for them to know what the truth is. So, to think that Christian education is unnecessary in school is inadequate for the present secularized Kenyan society. Thus it is wrong and impoverishing to confine Christian education in parish. And the argument that it should engage itself only in matters that concern religion and not to interfere with education is to deny it one of its fundamental pillars of its mission.

The preeminence of Christian education over all other forms of education is in its end. While other forms of education with the secular inspiration serve man to meet sufficiently some human needs, Christian education serves man to meet his last end. And this is connected to the Christian vision of man and the world which inspires their vision of education in schools giving it a Christian perspective. Thus the entire system of education is drawn and guided by Christian philosophy that conceives the universe as to have been reconciled by Christ between God, man, and nature, as well as on a holistic and universal vision of man for his self-fulfillment and salvation. This means, the purpose of Christian education is the directing of the process of human development toward God's objective for man which, far from impoverishing, it enriches humanity given also the limitedness of human reason and considering that the man redeemed by Christ is not a problem to human society but a resource for the welfare of humanity. It aims at forming a mature human

person, with dynamic critical capacity to aspirations and projects of life, arising in him/her a great love and yearning for truth and seeking the good. The Gospel becomes present in the personal process of the systematic and critical assimilation of culture and seeks to reach the other elements of knowledge and education. At the same time, Christian education is organic and holistic in that in addition to the acquisition of intellectual capacities, it imparts also moral and spiritual ones catering for both personal and societal needs and thus humanizing the world unlike the economic-based secular type which emphasizes more the empirical sciences to the detriment of moral and cultural ones.

At the same time, secularization should not be seen only negatively but also as an opportunity for Christian education. It not only leads to tolerance and to a certain degree to a peaceful co-existence with people of different creeds from ours but also helps us not to make our outlook absolute. As regards Christian education in schools in a secularized Kenya, our theme here, this situation thus calls us for humility and asks us for openness and adjustment. It calls the abandonment of authoritarian and narrow lifeless traditionalism in education, but to read the signs of the times. Thus we called for auto-criticism in Christian education, rethinking on its mission and the dimensions to take in the present age. Thus in this perspective drew principals that would help in Christian education that involved the young in their Christian education as protagonists of the same, that take into account the life experiences of the young and in studying their situation offer them practical answers to their questions and problems, thus it requires to present itself in the language of the youths and we asked that instead of clinging to formulae there is a need to be progressive and engage the young persons' creativity and reasoning. Preservation and permanence without renewal for the here and now may be suicidal.

We saw that while the Kenyan traditional society was notoriously religious, since there was no net separation between the religious and what is not, today it is becoming increasingly secularized with a separation of the two spheres. So there is a demand to distinguish what is religious and what is secular within the school system. Such an environment creates a great challenge to Christian education as it is felt to be unnecessary in the day to day lives and especially in the elements of life in which the State has taken control of administering, at the same time, a popular social sentiment is created in which

people feel that religion is not necessary in their lives as they can manage without it. In questions dealing with morality and value, religion doesn't matter, solutions are sought based on the culture of common good for keeping justice and peace. Thus religious holds in which Christianity is build are weakened as the young grow in an environment whose value systems are not necessarily religious but based on a social order of justice on which they are attuned and which they agree with. Thus Christian education is perceived to be secondary and not so important. This means, things cannot be as before. There is need to change the approach in Christian education to meet both the requirements from a Christian point of view and those of the secular State in a reciprocal way. Thus, a static presentation of Christian education is no longer viable.

In this regard, it is very important to distinguish the end of education in schools in general and that of Christian education in schools in particular and not to confuse them as has occurred in the past since secular and Christian knowledge in school are two distinct and autonomous entities. In as far as the former is concerned, it is aimed at human formation in general and promotion of culture, while Christian education is aimed at a Christian formation of the baptized, although this necessarily includes human formation and promotion of culture, major function of education as such. This means, in a pluralistic society the fundamental principles governing education in schools in general cannot be derived from the only Christian point of view. In fact we could as well affirm that education in schools in general precedes Christian education in schools in particular, and not vice versa. Christian education in schools should thus be seen as a part of a larger system of education. It may be the best, as we also believe it is, but we cannot pretend that it is the foundation and crown of school's education. But at the same time, it can influence the system itself from the good fruits it bears and it may illumine knowledge by the light of faith which is its specificity. It enlightens the way of conceiving the origin of the world and the sense of history, the foundation of the ethical values, the function of religion in the culture, the destiny of man, and the relationship with nature. Here care must be taken not to stop at the only spiritual well-being neglecting the material needs of the pupils educated.

There is a need of humility to accept some, especially the positive ones, of those modern pedagogical methods of education not drawn from Christian perspective but which

may be useful in Christian education in school. An adequate Christian education requires that teachers acquire the skills from an adequate secular preparation. Even religious instruction itself should be presented as an academic discipline with the same systematic and rigorous exigent of the other disciplines and relate with them in an interdisciplinary dialogue thus founding and making potential, developing and completing the school's educative mission.

In a nutshell, Christian education in school in Kenya and secularization can co-exist and enrich each other reciprocally. In other words, they are not exclusive but need to dialogue.

Recommendations and Hints for further Research

Here below we draw some suggestions for guidance in the projects for Christian education in school in the secularized Kenyan environment. Our focus here is especially on the didactical dimension. We observe that our work has given less attention on this last one and we therefore recommend that these suggestions be deeply and profoundly studied for further research.

THE KNOWING OF THE RECIPIENTS (PUPILS OR STUDENTS) AND THEIR PRE-REQUISITES

A project is made for a definite group and not an anonymous one, therefore, we recommend here that the recipient be known. The age and the social context he/she lives are vital to be known. The other sciences such as the psychological, sociological can be of great help here. The knowledge of the capacities and competences of the recipients are vital in didactics too. These help the teacher to plan better his/her didactic project, to understand the audience, and know if what he/she needs to give is in line with the competence of the audience or if the state of the audience/recipients compel him/her to give them important premises due to the material. This also helps the teacher to speak with the language of the recipients as discussed in the § 3.5.3. I would also recommend here an attention on the motivation of the recipient on each phase of the entire process.

THE ULTIMATE GOAL OF THE PROJECT

A last point of arrival is necessary in the didactical process and is made for a definite period of time. This is set with an extensive study which analyses an ideal theory and the real situation of the recipients. Such a study enables a critical judgment of the

ideals of requirement and the state of the recipient in relation to the ideals and what exactly is needed of the recipient to attain the ideal.

THE INTERMEDIATE OBJECTIVES OF THE PROJECT

To meet the ultimate goal, it is necessary to draw objectives whose achievement leads progressively to the fulfillment of the goal. The objectives are passages which the recipient need to attain day after day in the didactical process.

THE CONTENTS OF THE PROJECT

Which are the materials necessary to actuate the project, it may be biblical, experiential, theological, anthropological. The choice of the material depend on the goal set and the objectives to be met.

DESCRIPTION OF THE DIDACTIC PROCESS

The definite forms of actuating the process is necessary, here important to elaborate is the time required to meet the project with success, the activities that actuate the process, the didactical mediations, the use of the resources necessary in terms of personnel, the economic and physical resources, the climate and modalities of relations between the learner and the teacher, and the modes of evaluation. Emphasizing on the methods for actuating the project, I would like to note that in this research we found out that some modalities for Christian education are inadequate at the age the Kenyan society is becoming more and more secularized, the static and authoritative (Cf. § 3.4) modes need to be transcended with motivational, dynamic, dialectic and interactive modes.

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