

**EDUCATING FOR INTEGRAL PERSONAL DEVELOPMENT IN THE
CATHOLIC SECONDARY SCHOOLS IN NAIROBI ARCHDIOCESE,
KENYA**

BY

**BEATRICE W. CHURU
C82/0042/03**

**A THESIS SUBMITTED IN FULFILMENT OF THE REQUIREMENTS
FOR THE AWARD OF THE DEGREE OF DOCTOR OF PHILOSOPHY
IN THE SCHOOL OF HUMANISITIES AND SOCIAL SCIENCES,
KENYATTA UNIVERSITY**

APRIL 2009

KENYATTA UNIVERSITY LIBRARY

DECLARATION

This thesis is my original work and has not been presented for a degree in any other university or any other award.

Signature *B. W. Churu*
BEATRICE W. CHURU

Date 4-5-09

We confirm that the work reported in this thesis was carried out by the candidate under our supervision.

Signature *P. M. Mwaura*
Dr. Philomena N. Mwaura
Department of Philosophy and Religious Studies

Date 4-5-09

Signature *M. N. Getui*
Prof. Mary N. Getui
Department of Philosophy and Religious Studies

Date 4-5-09

Churu, B. W.
*Educating for
integral personal*



2009/336633

ACKNOWLEDGEMENTS

To my mother, Anastasia Wanjiru Churu, my greatest educator! To my father, Laban Churu Chege, who believes! Your dream and active faith are abundantly fruitful.

Under the guidance of my supervisor, Dr. Richard Mutitu, I undertook the PhD studies, and helping me along the way were Tangaza College, Kisumu, and faculty members of the Education Studies Department of Moi Saba University, especially Dr. Kavuya, all showed enthusiasm for my work. I am grateful to the Catholic Education Officers in the Archdiocese for their encouragement to undertake a study. Fr. L. Kariuki, of the Archdiocese, called in 1992 for proposals to attend for my meetings and participation of samples from the schools, and especially in 1993, in these schools were first selected.

Special thanks go to my supervisors, the Catholic Professor Mary N. Ochieng for prompt and interested encouragement. It may have been my curiosity to attend to commitment.

Most profoundly my thanks go to my father-in-law, my husband Sam Fure, my sons Shari Ngũgĩ, Shari Mutitu, Shari Atik. Your enthusiasm and sacrifices for this work complete it. I thank God for you and your love.

ACKNOWLEDGEMENTS

In doing this work, I have profited from innumerable persons in their kindness and generosity. I thank Fr. G. Kocholickal, SDB for challenging me to undertake the PhD studies, and helping me arrive at meaningful focus areas. Tangaza College leadership and faculty, members of the Philosophy and Religious Studies Department of Kenyatta University, especially Drs. Z. Samita and C. Kavivya, all showed enthusiasm for my work, enabling me to keep striving on.

Catholic Education Officers in the Archdiocese of Nairobi gave me encouragement to undertake the study. Fr. L. Kamere, the Education Secretary of the Archdiocese availed himself for discussions related to this work, and facilitated my meetings with principals of sampled schools. The principals, teachers, parents and especially students in these schools were most graciously helpful.

Special thanks to my supervisors – Dr. Philomena N. Mwaura and Professor Mary N. Getui for prompt and focused guidance, challenge and encouragement. You have been my mentors in academic dedication and life commitment.

Most profoundly my thanks go to my parents and siblings, and to my husband Sam Ebale, our sons Shuru Nguidjob, Shege Pondi and our daughter Shiru Afrik. Your enthusiasm and sacrifices for this work have enabled me to complete it. I thank God for you and your love.

TABLE OF CONTENT

Declaration-----	ii
Acknowledgements-----	iv
Table of Content -----	v
List of Tables -----	ix
List of Charts -----	x
Abbreviations and Accronyms-----	xi
Operational Definitions -----	xiii
Abstract -----	xvi
CHAPTER ONE-----	1
INTRODUCTION-----	1
1.1 Background to the Study-----	1
1.2 Statement of the Problem -----	5
1.3 Objectives of the Study-----	6
1.4 Premises of the Study-----	7
1.5 Research Questions -----	8
1.6 Significance of the Study -----	8
1.7 Scope and Limitations-----	10
1.8 Literature Review-----	11
1.8.1 The Understanding of Education for Integral Personal Development of Students.--	12
1.8.2 Efforts, Successes and Challenges Encountered in Educating Students for Integral Personal Development. -----	26
1.8.3 Private Catholic Schools versus Public Catholic Schools -----	35
1.9 Conceptual Framework-----	37
1.10 Research Methodology -----	42
1.10.1 Research Design -----	42
1.10.2 Research Area -----	42
1.10.3 Samples and Sampling Procedures -----	44
1.10.4 Research Instruments-----	49
1.10.5 Data Collection-----	50
1.10.6 Data Processing, Analysis and Presentation-----	52
1.10.7 Data Management and Ethical Considerations-----	53
1.11 Problems Encountered in Research.....	53
1.12 Conclusion-----	54

CHAPTER TWO-----55**HISTORICAL OVERVIEW OF CATHOLIC CHURCH INVOLVEMENT
IN SECONDARY SCHOOLS-----55**

2.1	Introduction-----	55
2.2	Catholic Missionary Education in Kenya in the Colonial Period -----	56
2.3	The Ominde Commission and the 1968 Education Act-----	74
2.4	The Catholic Church and Education Developments in Kenya in 1970s and 1980s.-----	85
2.5	Catholic Secondary Schools in the 1990s to 2007 -----	96
2.6	Evaluation of Catholic Church's Interventions in Education for Integral Personal Development in Kenyan Schools. -----	104
2.7	Conclusion-----	108

CHAPTER THREE.....111**EDUCATION FOR INTEGRAL PERSONAL DEVELOPMENT111**

3.1	Introduction	111
3.2	The Sources for the Two Anthropologies.....	113
3.3	Integral Persons live in a God-centered Universe	115
3.4	Integral Persons Belong to a Connected Universe.....	118
3.5	Human Persons Belong to the Created Universe and have a Responsibility for its Sustenance	121
3.6	Integral Persons have Individual and Social Identity.	126
3.7	Integrated Persons Live a Morality of Communion and Harmony.....	131
3.8	The Understanding of Education for Integral Personal Development in the Catholic Schools of the Archdiocese of Nairobi.	140
3.8.1	Education to a God-centered Universe in the Catholic School.	141
3.8.2	Education to a Connected Universe in the Catholic School.....	143
3.8.3	Education for Individual and Social responsibility	144
3.8.4	Education to a Morality of Communion and Harmony.....	145
3.8.5	Education towards Eco-responsibility	146
3.8	Conclusion	146

CHAPTER FOUR	152
ACHIEVEMENTS AND CHALLENGES IN THE FACILITATION OF INTEGRAL PERSONAL DEVELOPMENT OF STUDENTS.	152
4.1 Introduction	152
4.2 Engagement for Physical Aspects of Students' Development.....	153
4.3 Assisting Students to Develop Spiritual Aspects.....	156
4.4 Enhancement of Intellectual Prowess of Students.....	160
4.5 Cultivation of Emotional Aspects of Personal Development of the Students	166
4.6 Cultivation of Socio-Communitarian Aspects in Students' Development	173
4.7 Cultivation of Aspects that Enhance Economic Abilities in Students	187
4.8 Development of Attitudes of Environmental Responsibility in Students.....	189
4.9 Other Challenges	191
4.10 Conclusion	193
CHAPTER FIVE	196
SCHOOL AS COMMUNITY OF FAITH: TOWARDS AN EDUCATION FOR INTEGRAL DEVELOPMENT	196
5.1 Introduction	196
5.2 Recommendations by Respondents	196
5.2.1 Training and Supporting Leaders for the Catholic Secondary School.....	197
5.2.2 Spiritual Leadership of the School Communities	197
5.2.3 Formation for the teachers in Catholic schools.....	201
5.2.4 Increased Privatisation and Localisation of Schools.....	202
5.2.5 Government Employment of Teachers for Catholic Private Schools	204
5.2.6 Critical Review of Recommendations of Respondents.....	205
5.3 Recommendations of the Study: Towards an African Communitarian Pedagogy of Catholic Education	207
5.3.1 Dynamic Living and Development of Catholic Identity in the Schools	209
5.3.2 The School as an Ecclesial Educating Community.....	210
5.3.3 Spiritual Education and Connectedness.....	215
5.3.4 Social - Emotional Education and Character Education	223
5.3.5 The Service Dimension of Catholic Institutions	231
5.3.6 Pedagogical Implications: Teacher Education to Reflective Teaching.....	233
5.3.7 Development of Catholic School Leadership	234
5.3.8 Program of Catholic Schools Renewal Process	236
5.3.9 A Case for On-going Development of a Kenyan Catholic Philosophy of Education.....	239
5.4 Conclusion.....	243

CHAPTER SIX	246
SUMMARY, RECOMMENDATIONS AND CONCLUSION	246
6.1 Introduction	246
6.2 Findings of the Study	246
6.2.1 The Understanding of Education for Integral Personal Development in Catholic Schools	246
6.2.2 Achievements in Facilitation of Integral Personal Development of Students.	247
6.2.3 Challenges in Facilitating Integral Personal Development of Students.	249
6.2.4 Integral Personal Development of Students in Private and Public Catholic Schools	251
6.2.5 Towards Better Support of the Church to her Schools	252
6.5 Conclusion	253
6.6 Recommendations for Further Study	256
BIBLIOGRAPHY	259
APPENDICES	274
Appendix A: Map of Catholic Dioceses and Archdioceses of Kenya	274
Appendix B: Map of the Archdiocese of Nairobi showing the Schools in which the study was done.	275
Appendix C: Questionnaire Individual for Form Four Students	276
Appendix D: Questionnaire for PPTnT.	278
Appendix E: Checklist for Discussion with FGDs	281
Appendix F: Check-List for Interviews with Nairobi Archdiocesan Education Leadership	283
Appendix G: Catholic Secondary Schools in the Archdiocese of Nairobi	284
Appendix H: Copy of Letter to the Education Secretary – Archdiocese of Nairobi	287
Appendix I: Log of Oral Interviews with individuals in the Field Research.	288
Appendix J: Log of Focus Group Discussions	289

LIST OF TABLES

Table 1. Personal Qualities and Attributes Necessary for Integral Human Person ---	40
Table 2. Availability of PPTnT Respondents	48
Table 3. Students' Response to the Proposal that they have Learnt more about God in their School	141
Table 4. Physical Education is given Much Importance in our School	152
Table 5. Pptnt Responses on Physical Qualities.....	153
Table 6. Number of Teachers who consider Spiritual Aspects to be given Critical Importance in their School	157
Table 7. Academic Concerns are the Most Important Aspect of School Life	160
Table 8. Non-academic Learning is really not the business of the School	161
Table 9. Students' Response to the View that the Subjects they study are relevant to their future lives	163
Table 10. Students who have experienced themselves as being Respected Members of the School and Class Community	166
Table 11. Students whose view was that their Personal Needs are given Attention at School	167
Table 12. Student Responses to the Proposal that when they had Difficulties of Relationships they received assistance in school to Resolve them	168
Table 13. Comparative view of perception of importance accorded to education in emotional attributes, between the fgds and the pptnt	169
Table 14. PPTnT who feel that their School gives some Importance to Social-Communitarian qualities in Students' Personal Development.	178
Table 15. Students' response to the proposal that their school has enabled them to grow in care for the less fortunate in society	185
Table 16. Students' response to the proposal that in their school there is care for water, plants, and buildings	189

LIST OF CHARTS

Chart 1. Students' response to the view that Christian values are highly encouraged in their school	156
Chart 2. Positive social experiences of students in schools	173
Chart 3. Individual students' response to the view that teachers in the school are approachable	176
Chart 4. Students' views on parents' involvement in the school	181

ABBREVIATIONS and ACCRONYMS

BOD -	Board of Directors
BOG -	Board of Governors
CAPAP -	Catholic Pastoral Awareness Program
CRE -	Christian Religious Education
DEAB -	Diocesan Education Advisory Board
DIM -	<i>Divini Illius Magistri</i> , Encyclical of Pope Pius XI on Christian Education
FGD(s) -	Focus Group Discussion(s)
GE -	<i>Gravissimum Educationis</i> Vatican II, Declaration on Christian Education
GK -	Government of Kenya
GS -	<i>Gaudium et Spes</i> , Vatican II Pastoral Constitution on the Church in the Modern World
KCS -	Kenya Catholic Secretariat
KEC -	Kenya Episcopal Conference
KCSE-	Kenya Certificate of Secondary Education
KIE -	Kenya Institute of Education
MOE	Ministry of Education
MOEST -	Ministry of Education, Science and Technology
NCCB -	National Conference of Catholic Bishops (USA)
O.I.(s) -	Oral Interview(s)
PEAC -	Parish Education Advisory Committee

- PPI - Programmes of Pastoral Instruction
- PPTnT - Principals, Parents, Teachers and non-teaching Staff
- PTA - Parent Teacher Association
- SCCE - Sacred Congregation for Catholic Education
- SF - *Spectata Fides*, Encyclical of Pope Leo XIII on Christian Education
- TIQET - Totally Integrated Quality Education and Training (Report of the Koech Commission of Inquiry into the Education System of Kenya) 1999.
- YCS - Young Christian Students

OPERATIONAL DEFINITIONS

Catholic (Sponsored) Private Schools – Catholic sponsored schools which are not owned or managed by the Government.

Catholic (Sponsored) Public Schools – Government owned and managed secondary schools which are under Catholic Church sponsorship.

Catholic Education – An education informed by and steeped in the Catholic teaching on reality and human life.

Catholic Ethos – The behavior expected in Catholic institutions and of persons in Catholic institutions, which springs from the Catholic faith tradition and the demands of the Gospel.

Culture - An inclusive term for all aspects of human life which have been created by individuals, groups or communities to serve their values in one way or another.

Educating Community – This includes all the persons involved in the business of a school. It thus includes students, parents, teachers, non-teaching staff, the local community, the Catholic Church as sponsor of the school, and the Ministry of Education within whose context the school operates.

Education – A systematised process of socialisation by a society of its members, with a view to make them adapt to the challenges of life in the said society.

Evangelization – Promoting the knowledge and living of the Gospel of Jesus Christ through various methods such as teaching, proclamation of the Word,

worship, and the witness of living the Christian faith in individuals and communities.

Integral Personal Development – An on-going self-appropriation in which an individual develops lasting personal traits which have an influence on the way he/she interacts with the social and other environments. Such development expresses itself in increased sense of responsibility to God in whom is the source and meaning of human life, leading to ever more appropriate relationships with God, self, other persons, human institutions, the world and the earth at large. It is the fullness of life to which each human being is called in the Catholic view of humanity. It takes into account the African understanding of the person, which is both relational and developmental. Development is assumed to be cumulative, and influenced by experience, learning and maturation, often mediated by appropriate interaction with others. In this study it is looked upon from intellectual, emotional, physical, socio-communitarian, spiritual and environmental dimensions.

Religious Congregations/Orders - Organizations of consecrated persons in the Catholic Church who come together to follow a common way of life in answer to a perceived call from God to do so.

School – A place where there is exposure to a systematic and critical encounter with culture in order to enable the subject – the student – to become more integrated in his/her society and able to contribute positively to its development. The school constitutes an environment – social, physical, spiritual, intellectual – which influences the development of the persons in it.

Sponsor - A Church, religious organization, person or body who initiates, founds and/or funds a school, and is responsible for the maintenance of its religious ethos, as well as assisting in its on-going development.

ABSTRACT

The study set out to survey the understanding of education for integral personal development of students in Catholic secondary schools in the Archdiocese of Nairobi and to assess the efforts made and challenges encountered in the bid to facilitate this development. Schools were sampled to cover a representation of the varieties of Catholic schools in the Archdiocese. In the field research, questionnaires were issued to Form IV students and interviews carried out with some key personnel in the sampled schools. A Focus Group Discussion (FGD) was carried out with a group of students in each of the schools.

The findings of the research show that there is a common understanding of integral personal development of students, constitutive of developing the various elements or facets of a person's capacities and many efforts are made towards achieving this. However, lack of cooperation between the various stakeholders in the schools, and overwhelming pressure to prepare students for examinations often sabotage these efforts.

The study recommends the building up of the community in the school, with conscious, ongoing and sustained recourse to Christian and African anthropologies as reference points in responding to the challenge to mediate integral development of the students and all members of the school community. It also recommends that the Catholic Church in Kenya endeavors to distinctively define Kenya Catholic Education philosophy and institute mechanisms of its cultivation and sustenance across the schools.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Christian churches, through the activities of missionaries, were among the chief agents in establishing the formal school system in Kenya, and have continued to play a central role in education in the country in different ways. In 1968 the Education Act was passed, effectively transferring the main charge and control of education from the churches to the then Ministry of Education. The Ministry of Education took over ownership and management of most formerly church-owned schools. Having a central role in education, the churches became prime partners with the Government in education as sponsors. The sponsors enjoy certain rights in the schools for which they have charge. These include the safeguarding of the religious tradition of the school by ensuring worship and religious instruction according to the said tradition (Government of Kenya, 1980).

In the booklet that defines her education policy, *Policy Document for Catholic Education in Kenya*, the Catholic Church in Kenya has placed among her guiding principles “to be in partnership with the Kenya Government in education” (KEC, 2000:10). This is seen in line with the “need for cooperation in a society characterized by cultural pluralism” (CCE, 1977, no. 14). Consequently the Catholic Church continues to undertake and promote its sponsorship over a remarkable number of educational institutions in the country. According to the

Kenya Catholic Secretariat – over 4,000 primary schools, over 1,000 secondary schools, eight teacher-training colleges and a rapidly expanding Catholic university (O.I. July 20, 2004).

The Ministry of Education and the Catholic Church have goals for education which have much in common. According to the introduction to the current secondary education syllabus (MOEST 2002: vi – vii) the goals of education in Kenya include fostering a sense of nationhood and promoting national unity, individual development and self-fulfillment, sound moral and religious values, social equality and responsibility, respect for and development of Kenya's rich and varied cultures among others. These are the very attributes of a wholesome education leading to integral development of the human person, according to the intentions of Catholic education (CCE, 1977, nos. 25, 26, 27)

Speaking of Catholic schools, Pope John Paul II in his, Post African Synod Exhortation says that these are “places of (...) well-rounded education, inculturation and initiation to the dialogue of life among young people of different religions and social backgrounds” (John Paul II, 1995:102). John Paul II therefore admits to the openness to pluralism of the Catholic school, while still safeguarding its special character as a milieu of evangelisation.

It is assumed that Catholic schools in Kenya, by virtue of being Catholic and in Africa are heirs of the Catholic tradition and goals of education and of African traditional values. Both have a broad and deep perspective on education

based on their understanding and appreciation of the human person. The Catholic philosophy of education underscores a wholesome development of the person. Education in traditional Africa was part and parcel of life as well as being a preparation for life in all its aspects. While the stated aims of education in Kenya are indeed laudable and wholesome (Bennaars 1998:13-14), educational practice in the country operates from seemingly different points of departure. Almost all schools in Kenya, including the Catholic ones, seem to emphasize passing of examinations as the highest value, sometimes almost the only one against which the true achievement of a school is measured. Many education stakeholders – parents, students, teachers and public leaders – seem to be convinced that the chief value of education is examinations success which is assumed to lead students automatically to a better quality of life. This assessment is corroborated by a research carried out by P. Achola (2000). Yet as A. Bauer et..al (2002) observes, statistics show an increase in cases of unemployment among school leavers, including examination-successful students. Accordingly, the presumption of examination success faithfully delivering career openings and regular incomes stands invalidated by these findings.

On the other hand, the problems that plague schools in Kenya, such as drug abuse, student and teacher unrest, and decay of physical and other facilities, which have implications on integral personal development of the students, do not spare Catholic sponsored schools. Some Catholic schools have been among those schools that suffered major crises in the late 1990s from the aforementioned

malaises (cf. MOEST, 2001:6). These experiences seem to indicate that some Catholic schools do not attain the goals of Catholic education, since they suffer from signs of lack of the Christian ethical discernment that should be the characteristic of Catholic education. Clearly, schools that are a key means of evangelization (Njoroge 1999) should not also be places where drug-peddling, wanton destruction of property and other such ills are experienced. They should rather be the kind of environment that is marked by a Christian spirit and focus that does not give undue emphasis to the passing of examinations at the expense of other equally or more important values, especially the integral personal development of students. The aforesaid experiences may mean that there are some Catholic schools that fall below the ideals of Catholic education. They challenge the definition, understanding and execution of the identity and mission of the Catholic secondary school in Kenya, in the midst of the crisis of values that characterize contemporary society taking the forms of “subjectivism, moral relativism and nihilism” (CCE 1998: 1).

With the attainment of independence in Kenya and the subsequent 1968 enactment of the Education Act, as already noted, most schools which had been started and run by the missionaries passed into the management of the Ministry of Education. However, there are still some Catholic schools which remain under the private management of the Catholic Church. This study makes an effort to establish if there are marked differences in the educational experiences of students in such schools vis-à-vis the Catholic-sponsored public ones.

From a study of the Catholic Church documents on education, it is imperative that the education given in Catholic schools be based on fundamental Christian values. This study looks at the implementation of this broader spectrum of values of education in the Catholic schools. It is also an investigation of the challenges faced by the Catholic secondary schools in Kenya in the endeavour to carry out their mission, through a scrutiny of Catholic secondary schools within the Archdiocese of Nairobi.

1.2 Statement of the Problem

Catholic sponsored schools in Kenya have a reputation of performing well in examinations; many have a reputation for good academic performance, in the measure in which examination results can be an indication of this. A reading of the goals of Catholic education, however shows that these schools have to respond to a much broader mission or greater mandate – the integral personal development of the students. There has not yet been a study that shows whether the goal of integral development of the students, which is a key goal of Catholic education (CCE, 1977, *nos.* 8, 29) besides examinations success, are also being achieved. This study sought to contribute to filling this gap.

This study shows how the vision of integral personal development of students in the Catholic secondary school is understood and the efforts made to realize it. By carrying out this critical evaluation the study emphasizes the role of the Church as sponsor in the schools. The ways in which the integral personal

development of the individual student is promoted or neglected in the Catholic schools in the midst of the demands of a highly examination-orientated general schools' atmosphere has been of central concern to this study, which has arrived at some appropriate recommendations.

1.3 Objectives of the Study

This study set out to achieve the following objectives:

1. Explore the understanding of the mission to educate for integral personal development of students in Catholic secondary schools in the Archdiocese of Nairobi.
2. Underscore and evaluate the attempts made in the Catholic sponsored secondary schools in the Archdiocese of Nairobi to facilitate integral personal development of students.
3. Identify and examine the challenges experienced by Catholic sponsored secondary schools in the Archdiocese of Nairobi in facilitating integral personal development of students.
4. Determine whether the private Catholic secondary schools facilitate integral personal development of students more effectively than do public Catholic sponsored schools, and vice versa.
5. Investigate ways in which the Catholic Church could support the Catholic secondary schools more effectively to accomplish the goal of integral personal development of students.

1.4 Premises of the Study

The researcher started off the study with the following premises:

1. Members of the Catholic secondary school communities in the Archdiocese of Nairobi have varied understandings of the meaning of integral personal development of students, resulting in different efforts at accomplishing the same.
2. Catholic secondary schools in the Archdiocese of Nairobi endeavour to facilitate integral personal development of students but do not have a comprehensive program for ensuring its achievement.
3. Catholic secondary schools in the Archdiocese of Nairobi are hampered from achievement of the goals of the integral development of students due to preoccupation with examination success, and lack of clear definition and reinforcement of their identity.
4. Catholic private schools in the Archdiocese of Nairobi are more able to facilitate integral personal development of students than Catholic public schools because they enjoy better management and administrative support from the Church.

1.5 Research Questions

The study therefore sought to answer the following questions:

1. How do Catholic secondary schools in the Archdiocese of Nairobi understand the mission of education for integral personal development of students?
2. What efforts are made in carrying out this mission in Catholic secondary schools in the Archdiocese of Nairobi?
3. What are the challenges encountered in the efforts to promote integral personal development of students in Catholic secondary schools in the Archdiocese of Nairobi?
4. What are the differences and similarities between the private and public Catholic secondary schools in the Archdiocese of Nairobi, in terms of the achievement of integral personal development of students?
5. What more could the Catholic Church do for the secondary schools of which she is sponsor in order to enable them promote the integral personal development of students more effectively?

1.6 Significance of the Study

This study makes a contribution to discussions on education in Kenya and specifically those concerned with the role of the Catholic Church in education. This task has been achieved through highlighting the lived reality of Catholic

education values in Catholic schools. The reflection that this study has engendered encourages and challenges the Catholic Church mission in education in Kenya.

The findings of this study may be useful to educationists in Kenya who endeavor to carry out research on, for example, the relationship between education administration and management on the one hand and the achievement of goals of education on the other. Educational researchers and stake-holders are interested in the question, “for what are we educating our youth?” This is a valid question for all times. A business-focus writer observes that “... children spend years in an antiquated educational system, studying subjects they will never use, preparing for a world that no longer exists” (Kiyosaki & Lechter, 1997: 9). Any measure in which this observation is true of youth in Catholic schools in the Archdiocese of Nairobi is of great concern. Indeed this concern for validity and relevance of the educational experience is key from all social and professional perspectives, including the religious. The question of education for integral personal development is directly in line with these concerns.

The Catholic Church, in her reflections on education (CCE, 1977, no 31) recognises the challenge of developing the Catholic school into “an authentically formational school” especially because there are so many elements of depersonalisation and mass production mentality. The Church has therefore already carved out a niche of its area of specific contribution to education and schools in the world, and that niche specifically points at education to personalised

wholeness. It is valid therefore to emphasize the achievement of this noble ideal at the national and local levels.

Finally, this study addresses itself to the concern that is central to society - the need to re-emphasize and to rebuild lived social values in Kenya. The findings of this study show that by coming to better grips on how to form human persons in an integral way – the Catholic Church can make a contribution to this most worthy and urgently demanding cause.

1.7 Scope and Limitations

The focus of the study is the Catholic sponsored secondary school within its social, religious, historical, cultural and political realities. This is because all these aspects are part of the culture of the school that influences its ability to deliver on its stated objectives and mission. A survey of major developments in education in Kenya since independence (1963 to date) has been made as general historical background to the current situation of Catholic secondary schools.

The field study limits itself to the relationships and activities within the school, and to persons who are directly related to the school, namely students, teaching and non-teaching staff, and parents. Official church authorities concerned with educational policies in schools and education in the Archdiocese of Nairobi were also interviewed. The study is limited to case studies of six representative schools in the Archdiocese of Nairobi. It attempts to enter into the dynamics of Church-schools involvement within each case study. Specific emphasis is given to the impact of these relationships on the development of the students. The study focuses on the students'

welfare in each case. A fruitful study could also be made of the care for teachers and other staff in Catholic schools since the care for the personnel is crucial to the success of any enterprise. This is however not treated in this study.

The study does not purport to be a psychological or social study of developmental theories and their application in the classroom or schools concerned. Rather, it focuses on the experience and evaluation of the experiences by all the protagonists, in relation to effecting and facilitating what is perceived to be integral development. The thrust that the study has preferred is the philosophical stand-points which influence choices made, their implementation, and protagonists' perceptions thereof.

The conclusions and recommendations of the study, are specifically addressing the relationship between the Catholic Church and the secondary schools in its charge. Some of the conclusions and recommendations of the study may be relevant for other secondary schools in Kenya besides the Catholic ones. In fact it is hoped that the validity and relevance of these is not limited to Catholic secondary schools even though the study concentrated on the latter. The study does not venture into making applications of the findings and recommendations to other schools since this is clearly beyond the scope of its objectives.

1.8 Literature Review

There exists a great amount of literature on secondary school education from many perspectives, and even in the more particular areas of secondary education in post-colonial Africa. Much less can be found that concentrates specifically on

Catholic secondary schools in post colonial Africa. The literature reviewed here, includes both published and unpublished works concerned with the understanding of integral personal education of students in Catholic schools and the ways in which this is effectively implemented. An overview of literature about the understanding of integral personal development of young people, especially those in their teenage, constitutes the first section. The section also considers the contemporary educational thinking about education for integral personal development.

1.8.1 The Understanding of Education for Integral Personal Development of Students.

1.8.1.1 Ethical Responsibility

The Catholic Church has a duty to contribute to the building of the Kingdom of God in the world. Boos (2001) proposes that this has to be done through the ethics practiced in all realms of the society where the Church has responsibility, including all her institutions. These ought to contribute to an integral formation of persons, who then can become protagonists of a better society. By implication, integral personal development in the context of the Church must entail development of an ethical sense of judgment. Boos goes on to say that the erosion of the value base of many of today's students is due to the lack of convincing role models. Further, lack of stable relationships at family level puts a bigger challenge on educators, surpassing that of disseminating information and specific content. Educators, he holds, must aim at enabling learners to become critical thinkers in

the face of the major questions of our times – regarding, for example, technology, social issues, and the uncontrollable influences of globalization.

In contemporary cultures, families often fail to provide foundations for a solid moral, intellectual, physical and emotional education. Much less time is spent in the family circle than in the school during the crucial years of moral and intellectual development of youth. In Kenya for example, the school year comprises nine out of twelve months of the year, but for most students, even the three months for holidays get taken up by extra work at school, which passes as necessary preparation for final examinations, usually called tuition. Accordingly, the challenges to schools are greatly increased. Boos points out a learner-centered atmosphere which, in his view, greatly increases the possibility for achieving a genuine moral education. Catholic schools derive from a tradition which “typically espoused a goal to educate the whole person and this was rooted in a definitive moral code” (Boos 2001: 2). The study has endeavored to show how this tradition has held out in the midst of sociological and educational developments in Kenya in recent times, by looking at the implementation of the tradition in specific Catholic schools.

John Paul II (1990, no. 28) in his letter “On Catholic Universities” (*Ex Corde Ecclesiae*) challenges all Catholic educational institutions to strengthen their Catholic identity as a means of assuring the education of the whole human person for the sake of a better society. A key aspect of Catholic identity, according to the Pope, is service. Catholic Bishops in Kenya in their review of the understanding of

Catholic Education (KEC 1982: 24) underline that the religious dimension is central to ethical standards of society, “an ethical code is essential for a healthy society and religion provides the strongest basis for ethics. Religion gives a spiritual world-view from which ethics flow.” In underscoring this fundamental connection, they took care to show its roots even in African religiosity (Ibid: 24):

In Kenya in the past, morality was based on religious beliefs and therefore if we are to have roots in our tradition, religion must continue to provide the reasons for our social behaviour.

The Bishops were endeavoring to defend the central place of religion in ethics, in a moment when the Ministry of Education was proposing the teaching of Social Education and Ethics devoid of religious basis. The Bishops held that without religion, ethics cannot be deeply founded and strongly liberating. Their argument contributes to the understanding of the role of the Catholic Church in education in general, especially in ensuring the integral development of the students.

1.8.1.2 Social and Emotional Education and Character Education

Educational thinkers emphasize today the importance of social and emotional education for a variety of reasons. Novick, et al (2002) have highlighted the importance of assisting young people acquire social and emotional competencies as they cultivate intellectual skills. This kind of education calls for awareness that there are various areas of development of the individual students which need to be structured into the educational process. Social and emotional skills enable young people to carry out certain important functions that define a maturing person. These include gathering correct information about themselves,

others, and their environment. To make decisions with adequate consultation and to follow through on those decisions, and take responsibility for the emergent consequences requires a degree of maturity which comes from social and emotional education. Such experiences in turn make the young people solid enough to face themselves in success or in failure with mature self-appreciation, self-understanding, self-forgiveness and self-acceptance. These skills are useful for working in groups and for healthy participation in society; they make it possible for the person to cope with academic, interpersonal, intercultural and social challenges and to think clearly in emotionally charged situations. According to Novick, et al (1997), success in adult life depends on academic ability as well as intra-personal, interpersonal and social skills, most of which lie in the realm of social and emotional education.

In order to adequately facilitate character education which belongs to the realm of social and emotional learning, certain approaches need to become part and parcel of the learning process in the school. These include cooperation of parents and teachers; provision of opportunities for self-management, and experiences in problem solving and decision making. Skills in the cultivation of pro-social values and attitudes, opportunities for participation in group work, practice of thoughtful and nonviolent conflict resolution; and development of social decision making and problem solving skills are all closely inter-related aspects that play a crucial part in development of attitudes, behaviors and knowledge towards social, emotional, and academic competency.

Norvick, et.al. (2002: 5) also emphasize the importance of social and emotional learning, for effective education, underscoring that social and emotional education gives many advantages to students, including the promotion of performance on all other fronts. Neuropsychological studies underscore this reality that many aspects of learning and living are relational, and therefore improvement in social and emotional skills heightens chances of success. Of particular interest, given the focus on adolescents who are the main age-group in secondary schools, is the fact that emotions play on attention, which is needed for effective learning. Therefore, if adolescents learn to appreciate and control their emotions, they have much to gain in other levels of learning as well.

In addition, according to Norvick, et al, social and emotional competency in youth helps them resist better the lure of drugs, misplaced sexual activity, violence, truancy and school drop outs. Social and emotional skills are also needed in post school situations and here too they often make the difference between success and failure.

Personal integration and emotional intelligence are more effectively reached in the student, according to Hargreaves (1997) if there is deliberate and overt integration of emotional dimensions of school relationships, such as those between teachers and students, and between the teachers with one another. According to Craig (1985) the theories of both Piaget and Kohlberg suggest that an ally of emotional with cognitive development of adolescents is necessary for healthy moral development. The atmosphere and the social environment have

much to do with the propagation of the values desired. Dewey (1966) stresses this idea strongly in enveloping pedagogy in education within the complexity of the learning environment which is to be created and sustained in an ongoing way. It is in this context that the study of the integral personal development of the student in the Catholic school is not limited to the academic class work, but seeks to survey many aspects of school life, especially the interpersonal relationships.

Finally John Dewey presents the strong conviction that the school is really the business and concern of the community. "The role of the community in making the school vital is just as important as the role of the school itself" (Dewey 1962: 128). Dewey advocates for community commitment to its schools at the local level as a very important support to the students. This perspective throws light, from an educational thinker of great repute, on what constitutes an education that is likely to facilitate integral development for the students; such an education cannot ignore the community dimension. The findings of this study bear this out in the witness of experienced Catholic educators; they stress that the making of a healthy educational atmosphere makes demands on all the persons and groups of persons who have any relations with or within the school.

1.8.1.3 Individualized Approach

According to Morgan (1975), school curriculum is much more diverse than just the formal curriculum that is time-tabled. The "personal curriculum", the "hidden curriculum" and the "informal curriculum" all form part and parcel of the total curriculum which help develop the uniqueness of each individual student, and

empower students to deal with tomorrow's concerns. To do this effectively, Morgan recommends a more individualized approach to students in the educational settings. Bogonko (1992: 9) stresses the same notion in discussing the aims of education in East Africa offering a very comprehensive summary of the understanding of integral development of the individual that does not exclude the welfare of the society:

Education for individual fulfillment equips man (sic) with knowledge, moral virtues, strength of judgment, power and spiritual heritage of his nation. It should also stimulate and develop the individual's emotional, creative, adaptable, vital, initiative, analytic and intellectual capacities as well as his character. These qualities are good in themselves as well as of great social value for they characterize man (sic) at his (sic) best. Therefore, their cultivation and widening to the utmost in seeking the perfection of the human person should be the true aim of education.

The concern for an individualized curriculum of education is viewed by these two authors as a responsibility that the school owes both the individual student and the society. These ideas are borne out by the current study, which has gone further in investigating how the individual's integral development is taken care of in the particular schools, and in so doing undersligned the importance of this dimension of educational planning and evaluation at the school and other levels.

1.8.1.4 Education for Life in Contemporary Society

Other skills that education today must provide in the interest of preparing learners for life in the world of today include technological fluency such as the ability to use computers and internet, other communication skills, teamwork skills since the employment world does not favor loners. Collaborative leadership is sought after at all levels, as well as problem-solving skills that enable the worker

to think 'outside the box' in innovative ways to reach alternative solutions to new and perennial problems. Another important skill for the industrial world today is the ability to work with an unpredictable and difficult scenario (Thornburg 2002; Elias, et al 1997). These are some of the skills that should be taught in the classroom, at all levels through all subjects. Obviously the interest of the teacher in such an institution of educational scope will be broad, including but not limited to excellent academic grades. The study comes across some of the challenges presented by the apparent absence of such breadth of vision of education within the class and school settings.

1.8.1.5 A Catholic Education

Catholic Church documents on education since the Vatican II Council highlight that the school is a community engaged in the task of evangelisation. In the Vatican II "Declaration on Christian Education" (*Gravissimum Educationis*, 1965, no. 8), the Council called on Catholic schools to be a new kind of environment, "enshrined by the spirit of freedom and charity" and to act as the "leaven" of the human community. In 1972, the National Conference of Catholic Bishops (NCCB) of the United States of America produced a document entitled *To Teach as Jesus Did*, as a guide to Catholic education in America in which a three-fold educational ministry was identified as to: teach the message of hope contained in the gospel; build community "not simply as a concept to be taught but as a reality to be lived" and render service, which flows from a sense of Christian community, to all. Advocates of Christian education such as Catholic schools

define their roles along such basic lines. They are parameters that define more clearly what it takes to cultivate integral development among the young people who attend these schools. This study is attentive to how these values are recognized and cultivated in the Catholic schools in the Archdiocese of Nairobi, and has found a need to re-emphasize both the community and service dimensions in these schools, as will be seen in subsequent chapters of this work.

The Sacred Congregation for Catholic Education (CCE, 1977: 9) stresses that the Catholic school has to enable the gospel to be rooted in the minds and lives of the learners, in the context of their culture. Cultural pluralism is viewed as both an asset and a challenge for evangelization in the school. The Catholic school is expected to mobilize youth against the debilitating forces of relativism and to make them able to take a strong stance in the face of the materialism, pragmatism and technocracy that characterize the contemporary world (Ibid: 12). John Paul II (1990) proposes an education for the whole person, providing a point of view from which the educated person views the world. This implies providing the person with a tradition, not necessarily in material culture but in faith and philosophical perspective. This study, in reviewing efforts at assisting students in cultural and other levels of integration, has found many areas of want created by the failure to negotiate the demands of a pluralistic world with those of commitment to African and Catholic traditions and their values.

Bryk, et..al. (1993:16) reflecting on the characteristics and contribution of the Catholic School in America observed that there were clear and

... distinctive organizational characteristics common in Catholic High Schools: a delimited academic curriculum with a proactive view about what students should learn; a broad role for staff that embodies a transformative view of teaching; a concept of the School as a community where daily life educates in profound ways; small school size; and decentralized governance.

Bryk, et.al observe, in addition, that a sense of community helps to motivate teachers and produce excellent private schools. These were observed to have more constant disciplinary patterns and more cohesive culture than the public schools, and this had a positive effect on performance all round. Bishop Grahmann (1995) of Dallas, Texas, testifies to the productiveness of the Catholic schools in terms of bringing forth leaders for the Christian community, including lay leaders, teachers and administrators. Thus the quality of community in the schools is seen to have an effect on the personal development of students towards service and transformation of society. These views have been corroborated by the findings of this study which, in making efforts to heighten awareness of those qualities that distinguish the Catholic school and the product they are expected and experienced to deliver in students' developmental mileage, recommends the strengthening of the community dimension of the school.

A key proposal for revolutionizing the quality of education in Catholic institutions comes from the recommendations of Pope John Paul II when he argues, "educators must necessarily be engaged in a dialogue about their mission if they are to consistently meet the intellectual needs of the day in a manner consistent with Catholic identity" (John Paul II, 1990: no. 7). The Pope looks on this on-going discourse as being crucial at all levels, including the most basic

because “what is at stake is the very meaning of the human person” (Ibid). Each school needs to have a time and program wherein the philosophy of the school is highlighted, celebrated and its living evaluated and challenged. This again needs to be at all levels: – with teachers, non-teaching staff, parents, and students. In this way institutional character and pride thereof can be ingrained and up-built.

The Kenya Episcopal Conference policy document (2000) is very clear on the roles that every person involved in the Catholic school is to play in order to fulfil the mission of the Catholic school. These include parents, Religious Education Advisors (REAs), Church representatives on school Boards of Governors (BOGs) in the case of public Catholic sponsored schools and Boards of Directors (BODs) in that of private Catholic schools, Diocesan Education Advisory Boards (DEABs), parishes, school administrations, teachers and students of Catholic schools. It provides a skeleton of basic guidelines of the ways to carry out sponsorship of schools. This means that it is the document that gives the most comprehensive view of what the Catholic Church in Kenya understands to be its role in the schools today. Accordingly, the policy document is a basic document that provides the Kenyan Catholic Church’s official position on its schools. It is a main reference point for the current study as it lays out the concrete responsibilities of all these protagonists and stakeholders of Catholic education in the country, showing that each of them has a role to play that is crucial to the success of the whole enterprise (Ibid: 15 – 28). The document points out that the Catholic school is expected to be one in which “Christian values and academic

excellence are realized” and borne witness to in the lives of the teachers and the whole school community at large.

In this study, reference to the African culture which necessarily forms a substantial framework of the students’ background, and is also one of the explicit goals of education in Kenya, is investigated among the foundations of an integral personal development of students. Emphasizing the importance of the community dimension in the Christian school, Fowler et al. (1990) observe that the making and sustenance of community is a most difficult task. This, in their view, is because most schooling in the world is modeled on western cultures which have, for a long time, lost the value of community and increased in individualism. Though Africans are closer to communitarian education in their traditions, it is the western tradition that is influencing and shaping education in Africa, more than the African education tradition. The study shows that very little weight is given to an education to cultural appropriation. Most of the emphasis of the school curriculum is on meeting the demands of the current market world.

Well before Vatican II in the early 1960s, Leo XIII (Pope 1878 -1903) in his letter “On Christian Education” (*Spectata Fides*, 1885: 3, 4) had written on the importance of the promotion of morality through education in schools for the sake of the future of civil society and states. Pope Pius XI (Pius XI, 1929, no. 7) wrote about the basis of education in the revelation of God as the source and end of all things and the conviction that education is the task primarily of the family, together with the community and the Church (Ibid: nos. 12, 13). His position on

the collaboration of the family and the Church (40, 41) especially in matters of moral up-bringing are accentuated by Vatican II in its “Pastoral Constitution on the Church in the Modern World” (*Gaudium et Spes* 5, 6, 7, 8) which emphasises the primary role of parents in the education of their children and the special role the Catholic school can play in this. Subsequent church documents on education (CCE, 1982, 2002) have also pointed out the roles of teachers, be they lay or religious, in the fulfilment of the mission of the Catholic School. The Catholic Church expects to teach the youth, as much from the witness of their lives as from the instructions they give.

Contemporary culture in public and business life poses challenges for the educator who has a concern for deep human values in education. According to Boos (2001) the trend of modernity, which is characterized by the globalization of capitalism, is driven by the values of individualist autonomy brought about by greater wealth and steered by the quest for the same. Without proper pasturing of youth, this trend is a process devoid of key elements for making human meaning. It leads to post modernism which expresses itself in anarchism and ethical relativism (Ibid: 17). Boos therefore insists on the need to re-invest in Catholic character in Catholic schools as a means of solidifying the value of the education given in an institution. A school with a Catholic character becomes a centre of ‘spiritual knowledge’ which according to Boos (Ibid: 23)

implies the power to establish relations with the whole of creation – all things existing ... there can be no higher goal for education than to form a complete human community, and this is essentially a spiritual goal.

The Catholic character of the school is seen as important in the mind of the Kenya Episcopal Conference (2000: 31-38). They therefore recommend that the student who wishes to join a Catholic school be exposed to these characteristics and also invited to sign a document called 'the Joining Instructions', to show their willingness to respect the school's ethos. The findings of the study show that what is equated with a Catholic culture or character in the Catholic schools is primarily limited to the conduct of the Catholic tradition of prayer and ritual worship, and little else besides. The distinctive character of the Catholic school has been little emphasized in other aspects.

Finally, a true understanding of the Catholic school and of education for integral personal development militates against fragmentation. It constitutes a complete worldview, which influences all that is chosen in the school. This is what it means, according to Boos (2000: 24), to embrace a Catholic philosophy of Education.

...to be philosophical means to step beyond the sectional, partial, and narrowly defined environment of the present workday world into position *vis-à-vis de l'univers*. One cannot be philosophical without bringing the whole of being into play, the totality of existing things ... Institutions must engage in the task of defining their environment philosophically.

Boos believes that to be effective, the teachers in Catholic schools and indeed the whole school community has to be inducted into the thinking behind the directions chosen in a Catholic school so as to make them able to implement it with creativity and intelligence. Boos regrets that too often, these agents are only given instructions on what to do without being initiated into the philosophy behind

it. This lack of deeper understanding, he argues, yields poor results in performance:

Institutions that have allowed such degenerative models have become 'content – centered' rather than 'learning-centered.' Though this has been the trend ... it falls considerably short of developing the complete human person (Ibid: 93-94)

In its recommendations, this study agrees with Boos advocating for the formation of a consciously self administering and self propagating educating community in the Catholic schools. Communities of this caliber may be more effective in choosing and implementing their wholesome agenda, to the benefit of the integral development of the students and of all the members of the school.

1.8.2 Efforts, Successes and Challenges Encountered in Educating Students for Integral Personal Development.

This section reviews literature about the experience of educators of youth in and out of secondary schools in Kenya, and elsewhere in the world. There is rather scarce literature that brings witness of the actual efforts made in the schools to specifically address integral personal development of students. Literature about Catholic secondary schools in particular is not as plentiful as that dealing with Catholic schools in general.

From an international overview of Catholic schools in a number of countries around the world, T. F. Giardino (2000) admits that in Eastern Africa, some governments are requesting the Church to retake charge of the schools that had earlier been nationalized. This is out of recognition that some success in Church administration of schools was not carried forward in the Government

management of the same. In the current study the comparison between Catholic schools which are private with those that are now Government managed shows the differences in terms of the provision of an integrated education are in fact in other factors besides the school being private or public.

Mwangangi (2000) specifically considered the role of the Catholic Church as a sponsor in schools in Kenya, taking the Kenya Catholic Church policy document on education as the guideline. His survey in the Catholic Diocese of Machakos, concentrates mainly on the Church's role in primary school education. He concludes that the Catholic Church has abandoned any effective and visible involvement in education, and that there is general confusion about the role it should be playing. Waruta (2000:133) corroborates this view even though his reflection is on the missionaries of various churches, not excluding Catholic ones, saying of them all:

...the question as to whether this missionary educational legacy has made the African people happier, better or more moral or religious than they ever were cannot be answered in the affirmative without some very serious reservations.

The current study shows that the issues of happier, better or more moral or religious, lie within a larger scope of multiple relationships which impinge on these variables. The details that make up this network of relationships are the substance of the tools for field research, and through these tools specific aspects of the development of the students in the context of the schools are brought to the surface as will be seen in subsequent chapters.

Many studies have been done on the role of the missionaries and particular churches in education in Kenya, especially in colonial times. Osodo (1986), in studying educational institutions run by the Seventh Day Adventist and the Catholic churches in South Nyanza shows that these institutions have become centres of development not only within but also beyond their boundaries, affecting the surrounding community. One might deduce from this that the personal development engendered in these institutions has been effective. A study that concentrates on the understanding and implementation of this obligation can bring light on the actual processes undertaken to achieve the said results. This is what the current study has endeavoured to do.

Onsarigo (1986) concentrates on the teaching of Religious Education in schools, its benefits and challenges. These include enlightenment on the teachings of faiths which have a bearing on life, improving it, and the poor receptivity coming from the challenge to be witnesses rather than just teachers of the religious truths. His findings are corroborated in the persistent difficulty principals of Catholic schools have in finding Catholic teachers ready and willing to teach the Programme of Pastoral Instruction (PPI) in the schools, according to findings of this study.

Looking at the national policy-making level, Bogonko (1992:11) laments that integral development of the human persons was one of the aims of education in Kenya at independence, but since the 1970s, this concern stopped being pronounced as one of the chief aims of education in Kenya in preference of

emphasis on economic development. During the same period, Tanzania not only kept emphasis on individual development but also increasingly systematised it. Mwalimu Julius Nyerere (1967) the architect of Tanzanian Educational Policy between 1960s and early 1980s, insisted that the development of human resources and persons was the foundation of economic development. The position of Mwalimu Nyerere has been confirmed by some of the findings of the study. Some informants emphasised the impact of the qualities of a person on the ability to successfully negotiate development challenges during the school career.

Another failure that Bogonko observes in Kenya's post independence education system is that of bringing about a sense of cultural pride and of national unity (Ibid: 16). Though the Gachathi Report (1976: 6-7) laid emphasis on the importance of cultural rootedness in the educational system and ethical code of Kenya, little progress, according to Bogonko (Ibid: 63-86), has been made in this line. The education for cultural pride has been too superficial and uncoordinated. The researcher, inspired by current Catholic position on the importance of cultural integration (CCE, 1977, nos 38 - 43), emphasises on the unavoidable importance of cultural rootedness and pride if the school career of the students is to contribute to their growth in identity and the ability to respect differences.

Gachiri (1996) discusses the place of story-telling as an effective method for moral education of youth. Her study shows how the Gikuyu traditional storytelling educational methods can be adapted into the education of youth in the formal and non-formal sectors of modern society. She challenges educators today

to have recourse to these methods in order to arrive at a more effective moral education of youth. Her work is a major contribution to the search for wholesome methods of educating youth in Christian institutions and communities in Africa, to which this study participates. The findings of this study corroborate the idea that there is a deficiency in the methods used to convey value education to youth. Such experience as comes from traditional education can be used to bridge the gaps found.

Discussing the problem of educational wastage in Kenya, Achola (2000) begins by recognizing that the preoccupation with education as a gate-pass to economic limelight has led to frustration and loss of the sense of the value of education when this particular goal is not scored. Thorough and comprehensive as the goals of education in Kenya are, the gap between theory and practice is such as not to effect these aspirations. Bennaars (1998: 14) observes that both, "... the formal curriculum and its objectives are intentionally subverted in order to give way to an entirely new curriculum, an informal curriculum, overtly meant to guarantee success in examinations". He calls this an opportunistic theory of education which, he claims, has given rise to false expectations and false hopes which lead to labelling as failures those persons who do not succeed in examinations. These views have been confirmed by the current study even regarding the Catholic secondary schools in the Archdiocese of Nairobi. More recently, African education scholars continue to be concerned by the predicament

of the African continent and the inability of education to produce solutions to the continent wide questions. An example is Okwach and Abagi's (2005: 5) query:

Why is it that the more the Africans have schooled their children the more the continent and its indigenous people become socially, economically and politically poorer and alienated from their culture and society?

The definition of education and the rethinking of what direction it ought to take is still a critical question for Africa, as it might indeed be, elsewhere in the world. Okwach and Abagi point out the great importance of re-defining education and the "role it ought to play in promoting African values and resuscitating the social, economic and political development of the continent" (Okwach and Abagi 2005: 6).

Bennaars proposes what might constitute a pedagogy of hope in the school in Africa. This, according to him would constitute a shift in emphasis of the process of education from external end results in examinations which define passing and failing students, to one that promotes the student as a person with potential to be realized. In that scenario, "teachers and learners alike will become jointly and actively engaged in creating a hopeful future" (Bennaars, 1998: 17).

The person and action-centeredness of the educational pedagogy of hope that Bennaars advocates is not limited to any particular subject methods or any skills. Accordingly, it has implications for teacher education as a whole and education orientation in general. Getui (1993) investigates a particular strand of this student-centred approach in her study of religious aspects of secondary school life, and how they affect students in Nairobi. She observed that schools play a

minimal role in the religious life of the students. Interestingly, Religious Education does not seem to answer to the religious needs of students, yet it is one of the subjects whose aims include the cultivation of the ability to make moral value judgements among the students. According to Ng'ang'a (1999) Religious Education is found to suffer from poor receptivity among students. These findings demonstrate how the needs of students are not a major reference point in the curricula of schools. Indeed the findings of this study bear this presumption witness as will be seen in the following chapters.

The 20th century has seen the watering down of humanity in “turning wisdom into information, community into consumerism, politics into manipulation, destiny into DNA ... making it necessarily difficult to find nourishment for the hungers of the heart” (Palmer in the “Foreword” for Kessler 2000: v). These views of Palmer are confirmed by the findings of the current study which encountered persons convinced that educational institutions face the great challenge of learning to include an experiential dimension so as to re-focus on the deep human values that have been sidelined. The findings of this study show that spiritual and pastoral education present an area of challenge to Catholic schools in the Archdiocese of Nairobi.

Eshiwani (1993: 16 - 17) observes that the introduction of formal education in Africa by the missionaries had been problematic because this education was not an answer to the needs of Africans. Indeed, neither the missionaries nor the colonial administration cared to make the link between African education and

African problems or African cultural heritage. In line with the observation of Eshiwani, it is valid to ask ourselves in the context of Catholic education: How do Catholic schools exercise care that ensures that the students see the value in their education in terms that are relevant to their own lives? This reflexive appreciation of the exercises - intellectual, social, spiritual or other - they are engaged in is a substantial element of the personal development about which this study is concerned.

Causes of conflict and the various ways in which it is handled in the Kenyan secondary school scene have been surveyed by Mbae (1995). He brings out the idea that conflict is not always negative and may even be desirable because of its potential to raise a wealth of approaches to reality. The challenge then "is not to eliminate conflict but rather to learn to manage it, to learn how best to cope with it or control it" (Ibid: 5). Skills in conflict resolution and management are part and parcel of an education to integral development, yet they receive rather little attention in the Catholic schools of the Archdiocese of Nairobi.

Mbae further observes that the introduction of guidance and counseling in the schools in Kenya, which had potential for assisting students integrate conflict resolution and other life skills, has suffered from the over-emphasis on academic advancement of the students which has almost come to be the only important value for public schools. Indeed the findings of this study reflect a large-scale undermining of the counseling function of the teachers by their seemingly bloated academic role.

A comprehensive education needs to be a relevant preparation for life in the world into which young people will live. Thornburg (2002) makes the observation that very often educational changes lag well behind the social and economic changes of life in society; educational institutions thus fail to prepare the students for life in the contemporary world. According to Thornburg, the failure of education to be immediately relevant to life produces turmoil in the students. He suggests that what may need to change is the way education is conducted. For example, instead of making history be a subject that studies static dates and names and events, a view of it as an understanding of “the story of people making decisions with imperfect information” would be more useful to the dynamic needs of today and tomorrow, with a future full of uncertainties (Ibid: 37). History in such an approach provides comfort in the midst of ambiguity. Education today must provide practice in risk taking – how to dare, how to survive failure and how to care. These are some of the elements investigated in the current study of Catholic schools in the Archdiocese of Nairobi.

Another challenge on the educational front today is that to enable students become life-long-learners. Thornburg stresses its necessity in the dynamic world of today but regrets that it is not given much attention in education programs, “we have scarcely begun to think about what educational institutions would be like if they truly supported life long learning” (Ibid: 39). Thornburg holds that schooling should primarily be an exercise in developing the capacity for life-long learning, not a place in which to learn stuff that will very soon become obsolete. His view is

also one of the strongest recommendations of the UNESCO (1990) educational commission – Learning to Learn. The primary role of learning is to uphold and promote the desire for learning.

The changeability of the job market and ensuing needs for creativity and entrepreneurship make the focus of education for life-long learning a major educational goal. These skills are often lacking in school systems and need to be inbuilt. Education for taking charge of one's own career development is not optional today. To what extent then, any school in Kenya today prepares learners for life in a changing world is a central factor of education for integral personal development. This element is minimally tested in this study using the variable of education to creative thinking; it could of itself be the subject of a more intensive study.

1.8.3 Private Catholic schools versus Public Catholic schools

Reflections regarding the differences, if there are any, between Catholic private schools and Catholic sponsored public schools in Kenya have not been documented much. However, L. Njoroge (1999: 233-234) is explicit in pronouncing some positions in this matter. In his view, the missionaries who started and ran Catholic schools in the early years of western education in Kenya were motivated by specific spiritualities as communities of religious (consecrated) persons. They in turn shared the same spirituality or particular way of understanding and living out the Catholic faith with the schools they founded and/or led. The absence now of religious orders in many schools has, according to

Njoroge, left the vacuum in the space formally filled by their spirituality in carrying the school community and its tasks. With their departure from the schools in the years following the 1968 Education Act, the schools were sunk into their first and most severe crisis, which, in Njoroge's (Ibid: 234) view, is not yet finished.

Njoroge (Ibid: 244) specifically suggests that the future of Catholic education lies in private schools. He insists that the partnership between the Government and the Catholic Church in education in Church-sponsored public schools has been problematic since it has not often succeeded in preserving the religious tradition of many of the Catholic schools. This study has surveyed the differences and similarities between the private and the public Catholic schools in the specific area of securing the integral development of the students. The findings show that the pertinent factors in the mediation of integral development of the students do not lie in the differences between the private and the public Catholic schools. Many of these arise out of the quality of consistency between the stated ideals and the implementation at all levels, not discriminating between the sacred and secular, the academic and the co-curricular or any other differentiations. Indeed the integral development of the students can be safeguarded or neglected in either of the two types of schools.

Available literature, as reviewed here, shows that the subject of Church involvement in education has been variously researched and written about. The subject is obviously a point of interest for many educators and students of religious

studies. None of the studies, however, has concentrated on the particular question of the facilitation of integral personal development of the students in the Catholic school in Kenya. Though, as noted, a prescriptive document about Catholic schools in Kenya has been produced by the Kenya Episcopal Conference (KEC, 2000), an in-depth study of the realities on the ground that foster or hinder the effective exercise of Catholic Church sponsorship of secondary schools, which, in turn, leads to integral personal development of the students, is called for. This has been the interest of this present study, and the findings of the field research regarding this concern are the subject of subsequent chapters.

1.9 Conceptual Framework

The study has a two-pronged paradigm for its conceptual framework, namely Christian anthropology and African anthropology. The former takes a positive view of humanity and its co-creative role with God in the world. Human beings, created in God's image and likeness have a high dignity in themselves, individually and communally. The fullness of life to which God invites every human person is founded on God's own fullness (Vallabaraj 2003).

Invited by God to the role of co-creators with him, humans are clad with a special responsibility for one another, for the earth and for all of creation. In order to carry out this responsibility adequately, Catholic education, springing from Christian anthropology, calls attention to the importance of developing the potential of each person for the good of all. The understanding of subduing the earth (Genesis 1:28) is one of care and development. Within this view of the

human person, the responsibility of those charged with the education of the young is a comprehensive one, enabling the fullest development of each person to the benefit of all. Jesus Christ is the human person *par excellence*, and he demonstrates through the respect he accorded to all persons he encountered that the essentials of human life are whatever leads unto life: "I have come that they may have life and have it to the full" John10:10. It is from this understanding of Christian anthropology that the Catholic documents on education state that Catholic education has a mission to enable the gospel to be rooted in the minds and lives of the subjects in the context of their culture (CCE, 1977, no. 9).

African anthropology, as well articulated by Bujo (1998, 2003) and Magesa (2002, 1999) can be defined through connectivity and belonging. A person is fully alive in African conception if one is well connected with others in the community. The family, the lineage, the clan, and the ethnic nation are constructs of daily existential significance. A major feature of this community is the participation of all in the fiber of life. The connection to the ancestors and the living dead as well as the yet-to-be-born is a lifeline which keeps the community from dying, physically or morally.

Besides being connected vertically, Africans are also connected horizontally through the very important age-group system. The latter has various ways of being lived out, which constitute very important bonds of companionship and even brother/sisterhood throughout life's journey. The African community is one in which both vertical and horizontal ties are strong, and mutually reinforcing.

The networks created by the horizontal and vertical connectedness are foundational for relationships - with self, others, the earth, the spirits, the ancestors and ultimately God. These are the networks of relationships into which the young are socialized. This socialization is what constitutes an African education and its pedagogy. Because the hierarchy on the vertical level is continuous till and beyond death, then education is, in fact, a life-long process and disposition.

The two anthropologies have much in common, especially the strong accent in both on the centrality of the community. In both, the community is the chief educator, laying down the values guiding education enterprises. In both the Catholic and African traditions, moral foundations are important for guiding the education in the community. The Congregation for Catholic Education (CCE, 1977, no. 33) states that:

The school must be a community whose values are communicated through the interpersonal and sincere relationships of its members and through both individual and corporative adherence to the outlook on life that permeates the school

In its reflection about its role in education, the Catholic Church acknowledges the value and obligation to use the means which different cultures have found effective in promoting the development of the whole person (Ibid, no. 8).

Taking from these two sources of understanding of education, the researcher has organized the elements of an education that meet the demands of these two similar world views into the following categories for the working purposes of the study: the physical, emotional, spiritual, intellectual, socio-communitarian, economic and environmental - as tabulated below. The

categorization is understood as an analytical tool since integral personal development itself must presume on both the inclusion and the integration of all the aspects, rather than their fragmentation, in the person.

Table 1. Personal qualities and attributes necessary for Integral Human Person.

QUALITIES OF THE PERSON	ATTRIBUTES WITHIN EACH QUALITY
Physical qualities	<ul style="list-style-type: none"> • Body health • Nutrition • Appearance or personal grooming • Physical fitness • Physical prowess or physical strength
Emotional qualities	<ul style="list-style-type: none"> • Self esteem and confidence • Self awareness and control/mastery • Dealing with strong emotions such as fear and anger • Sharing and celebrating emotions, high points and low-points • Dealing with emotions of attraction and love • Cultivating joy and good humour
Spiritual qualities	<ul style="list-style-type: none"> • Personal relationship with God • The awareness and participation in the life of God in all things • Silence and reflection • Community relationship with God • Moral values and decision-making skills • Knowledge of the scriptures and other sources of one's faith tradition
Intellectual qualities	<ul style="list-style-type: none"> • Comprehension skills • Critical thinking skills • Creative thinking skills • Individual responsibility for learning • Ability to exercise freedom in learning
Socio-communitarian qualities	<ul style="list-style-type: none"> • Inclusiveness • Individuality and respect of differences • Exercise of authority • Service • Cooperation • Sense of belonging • Companionship • Respect of others • Interdependence • Friendship

	<ul style="list-style-type: none"> • Sex education • HIV and AIDS awareness • Conflict resolution • Social grooming – good manners
Economic qualities	<ul style="list-style-type: none"> • Use and value of money • Creativity • Value of work • Skills development • Career guidance
Environmental qualities	<ul style="list-style-type: none"> • Up-keep of the school • Care for water • Greening the school compound • Responsibility for the upkeep of the school

The two sources guided the study with substantial common ground since their world views converge on all the values in the table above, albeit with variations of emphasis. One such variation has come out of the historical and cultural circumstances under which Christianity was introduced to Africa. Heavily clothed in European cultural interpretation and deliberately alienated from African cultural influence, the Christian faith as lived in Africa has tended to promote the individualism and competitiveness which are characteristic of western cultures, rather than the communitarian co-operation and interdependence which are core to both the African and the Biblical anthropology. Christian anthropology stresses individual relationship with God, while Africans view each relationship, including that with God, as part of the entire network of right relationships which are not disjointed. This latter African view is increasingly stressed by Catholic Social Teaching which hinges right relationship with God onto right co-existence with other human persons and even with the rest of creation¹. Accordingly, the essential

values of the Christian and African worldviews do not differ. The existential faith of African Christians is increasingly alerted to the complementary elements of the two. The tabulation of the aspects of fullness of life in the table above is a device used for data collection and analysis as seen in the research instruments and in the analysis in subsequent chapters.

1.10 Research Methodology

1.10.1 Research Design

Using case studies of selected Catholic schools, the field research was carried out as a multi-method data collection strategy, constituting weight-assigned response questionnaire, individual interviews, Focus Group Discussions (FGDs) as well as review of written and other materials available in the schools and elsewhere that attests to the concern of the study. In this way, verification, deeper explanation and appropriation of findings were sought in interpretation of data (Kerlinger & Lee, 2000).

1.10.2 Research Area

The field research focused on Catholic sponsored secondary schools in the Archdiocese of Nairobi. The Archdiocese (see map of the area in Appendix A) covers both rural and urban areas within the same ecclesiastical jurisdiction. It comprises the whole of the juridical province of Nairobi, the largely rural district of Kiambu and parts of Thika District. The Archdiocese of Nairobi was chosen for providing the urban and rural realities, and corresponding social backgrounds

within the same ecclesiastical jurisdiction. It is also one of the areas with a long history of Catholic education with many of the oldest Catholic schools in the country, some of which are the cases studied. Mang'u High School, for example, was among the first Catholic schools in Kenya, opening in 1927, while Loreto High School Limuru, opening in 1936, was the first Catholic secondary school for girls in the country. Nairobi is a cosmopolitan city, with people from all ethnic communities of Kenya and from the rest of the world. The schools in Nairobi have children from varied socio-cultural and economic backgrounds. The city also provided the experience of students from various urban settings springing from the differences in housing and access to other social amenities occasioned by different economic backgrounds that influence educational experience.

The rural areas of Thika and Kiambu districts gave the study exposure to schools in largely similar socio-cultural settings since the districts are mainly peopled by one ethnic community – the *Agikuyu*. The schools here were expected to be considerably different from those in the city because of the influence of a relatively less sophisticated rural way of life, which is less exposed to global trends due to less access to the media and limited interaction with varieties of cultural influences. In the findings however, this factor does not seem to have a strong bearing on the students and the schools. The expectations of the national curriculum are felt in a similar way, and are the most important single drive in all the schools. It was rather the distinction between boarding and day schools that

were felt to be of importance in terms of the concern for integral education of the students as will be seen in the data presentation.

1.10.3 Samples and Sampling Procedures

At the time the field study was embarked on in May 2006, there were 86 Catholic schools in the Archdiocese of Nairobi – boarding and day, boys', girls' and mixed, rural and urban, and public and private schools. Appendix G provides the details of the schools by name and category. Purposive sampling of the case studies was done with the attempt to cover all these categories of the schools. Sampled schools were identified as institutions from which valuable information for the study would be forthcoming.

Mang'u High School and Loreto High School Limuru were chosen as part of the sample because of being the oldest Catholic boys boarding school and girls boarding school respectively in the Archdiocese. The study bore out that their long-standing Catholic tradition is ingrained in the school curriculum/life. Though this is not sufficient to sustain the tradition, these schools showed evidence that the tradition has borne them in good stead. This finding enlightened the study in making the recommendations for strengthening of ways of living traditions of Catholic schools in the Archdiocese. A very important contributor to the tradition may more likely be quality of staff – teaching and non-teaching - in these two schools. What the researcher had considered to have been an important difference between them was that Loreto High School Limuru continues to enjoy a strong

presence of the founding Loreto Sisters congregation in the School, while Mang'u High School has for many years been without the founding religious order, the Spiritan Fathers. This difference had been thought to be of significance in considering the role of the religious in the schools. The study discovered that though the founder Spiritan Fathers are no longer there, Mang'u High School still has a constant chaplain and the occasional presence of religious among the personnel playing the same roles as would have been expected of the founding religious order. Accordingly, the study found that the presence of religious leadership was still a strong element in the character of the Catholic schools. Adaptation is seen to be necessary in view of changing scenario in Catholic schools where there are no longer as many professional religious leaders in the schools. Chapter Five recommends that religious and spiritual leadership be provided in alternative, but no less effective ways.

On the rural front Kanunga High School was chosen to provide a good contrast with Loreto and Mang'u High Schools; while the two are famous for exemplary academic performance in national examinations, Kanunga High School was reported to have been struggling under the burden of student unrest in the late 1990s. Among the local population of the Kiambu area, the researcher found that the school had acquired a reputation for abuse of drugs among the students. The research showed that the school had put up a stoic struggle against these ills. From the findings and reflections of the total study, more holistic approaches to such challenges are also suggested in the final chapter.

Huruma Girls School was chosen because it had just restructured itself from a day to a boarding school for Form IV students, and reconstituted its Board of Governors (BOG) with a view to make it more effective. The impact of these changes could not immediately be deciphered in the study though there was an element of hope and determination from the Form IV students with regard to their up-coming final examinations, the Kenya Certificate of Secondary Education (KCSE) 2006.

St. Mary's School in Nairobi, is an old boys' day school with a co-educational A-level section. Both the founding Spiritan Fathers and diocesan clergy are present on the school staff. Being a day school, in the relatively affluent suburb of the Westlands and Lavington areas, and attracting students from the high income bracket, with varied religious backgrounds, it was considered to potentially bring a special element of developing understanding and practice of Catholic schools in Kenya. This hope was borne out in the experience of multi-religious approaches to integral development of the students that the study found unique in the St. Mary's School.

Loreto Valley Road was chosen as private girls' day school in Nairobi. This was to replace Apostolic Carmelite Girls' school of the Eastlands area, which was initially in the sample, but with which working research arrangements could not be arrived. Loreto Valley Road, though not as recently founded as Apostolic Carmel, was a suitable alternative since many of the characteristics of the city girls

day school as might have been found in the latter were also thought to be present in it.

A non-church sponsored high school within the area of the Archdiocese of Nairobi was chosen as the control case for the study. Its location at the border of the urban province of Nairobi and the rural district of Kiambu was also considered ideal for a control case for a study that covers both rural and urban schools.

Within each of the schools chosen, a 25% sample of the number of students in Form IV was requested to answer a questionnaire with weight-assigned responses (Appendix C). A Focus Group Discussion (FGD) was also set up in each of the schools with a volunteer group of six Form IV students. The Form IV students were chosen for this because they have the longest experience in the school and were therefore considered to be the best placed to know and explain the spectrum of experiences they have had in their school. All the schools availed a group of the Form IV students to answer the weight-assigned questionnaires, and all but one gave time for the researcher to meet with a group of students for the FGDs. Accordingly, only six FGDs were engaged. Both these groups of students were very resourceful for the study.

In each sampled school the Principal, the Deputy Principal, a Catholic teacher, a games teacher, the chair or vice-chairperson of the Parents-Teachers Association (PTA), and a long-serving member of the non-teaching staff (this group is abbreviated in this work as PPTnT) were each issued a questionnaire (Appendix D). In some cases, these persons were available for an oral interview

using the same questionnaire. This facilitated deeper discussions of the issues raised and thus a better understanding. Accordingly the study had aimed to collect views from a minimum of six persons associated with each school besides the students. Though this target was not met a good percentage (64%) was arrived at. Table 2 below represents the availability of the PPTnT in each school, to answer the questions and/or to be engaged in an interview. The schools are coded throughout the findings as School T, U, V, W, X, Y, and Z, for the sake of confidentiality.

Table 2. Availability of PPTnT Respondents

CATEGORY	NUMBER EXPECTED	NUMBER THAT RESPONDED EITHER TO ORAL INTERVIEW OR WRITTEN QUESTIONNAIRE
Principals	7	6 (all except for school Z)
Deputy Principals	7	6 (all except for school U)
Catholic Teachers	7	6 (all except for school U)
Games Teachers	7	4 (schools U, Z and T missing)
Parents-Teachers Association Chair or vice-Chair persons	7	3 (Schools U, V, W, and T missing)
A long-serving non-Teaching Staff member	7	2 (All missing except schools V and X)
Total	42	27 = 64%

For the Archdiocesan Education Officers, the target was the Education Secretary, the Religious Education Advisor (REA) for Secondary Schools and three members of the Archdiocesan Education Advisory Board (DEAB). Of these the Education Secretary, the REA and two members of the DEAB were able to

1.10.5 Data Collection

The study has had recourse to both secondary and primary sources of data.

1.10.5.1 Secondary Sources

Secondary data was accessed through library research into published and unpublished materials in the Kenyatta University and other public university libraries in Nairobi, and Kenya Institute of Education documentation centre. In these, data regarding education in Kenya from historical and philosophical perspectives was the main area of interest. The libraries of the Catholic University of Eastern Africa (CUEA) and its constituent colleges were particularly useful for aspects of Catholic Education around the world. The Kenya Catholic Secretariat and the Archdiocese of Nairobi, archival and documentation centres provided useful data in the fields of the local Catholic Church's involvement in schools in Kenya, from policies made, experiences encountered and responses offered within a historical perspective.

1.10.5.2 Primary Sources

The researcher visited each of the six sampled schools in turn during the months of June, July and August 2006 and 2007. After explaining the purpose of the research and securing permissions from the various school authorities, the researcher solicited the help of the Form IV class teachers to identify the 25% of form IV students who would be issued the individually answered questionnaires. Most of the schools preferred to issue the questionnaire to one stream of the Form

IV class. The researcher also sought and obtained the help of the school administration to identify and reach the sampled members of the PPTnT category.

On an agreed-on date, the researcher went back to the school to collect the filled in questionnaires and to interview some members of the PPTnT group who were willing to grant an oral interview. Such interviews took several visits by the researcher to each of the schools, and the researcher in person took notes during all the oral interviews.

The final stage of the research in each school was the FGD with a group of Form IV students who were requested to volunteer by the class teacher or the school administration. No regard was paid to whether or not these particular Form IV students had been among those who answered the individually administered questionnaire or not. By this stage the researcher would have looked at the answers to the individually answered questionnaire of the Form IV Class in order to seek clarification where necessary for particular trends in the responses. Thus the FGDs of each school helped to clarify some of the views that were emergent from the individually answered questionnaires of Form IVs. The FGDs were also valuable in themselves for discussing the reasons behind various positions and the researcher relied heavily on notes taken during the research for arriving at interpretations of data, particularly in Chapter IV of the study.

The Archdiocesan Education Advisory Board members were interviewed in their offices, each at a time of mutual agreement and convenience with the

researcher. For all interviews and FGDs, the researcher took notes according to the points of interest of the research.

1.10.6 Data Processing, Analysis and Presentation

Data collected from the weight-assigned response questionnaire was analysed first using Statistical Package for Social Sciences (SPSS) as an aid to arrive at descriptive patterns. The graphs produced in Chapters Three and Four are derived from such statistics.

In Chapters Three, Four and Five all the data, including the information from the Archdiocesan education officers, is classified according to the aspects of the person's development and consciousness as given in the conceptual framework, namely the physical, emotional, spiritual, intellectual, socio-communitarian, economic and ecological. Taking into account all the data collected for each of these areas the researcher arrived at integrative positions.

All the findings of all the instruments were then grouped into the objectives to whose concern they were related. All data is presented according to these objectives of the study. By separating and comparing the data obtained from the public schools and that from the private ones the third objective for which there are no specific research questions has been achieved.

1.10.7 Data Management and Ethical Considerations

Written consent of the Education Secretary of the Archdiocese of Nairobi was sought to carry out research in the schools (see Appendix H). The agreement and support of the school authorities in each school was also solicited, and usually graciously given, before commencing any research in the school. The authorization of the Ministry of Education was also procured and received.

Confidentiality has been safeguarded as a required condition for the whole research process. In this interest information from respondents is reported anonymously, only referring to the ranks and groups of interviewees from which a particular respondent comes. In reporting on the data from the sampled schools, each is referred to by code (Schools U, V, W, X, Y and Z), while the identity of the control school has not been revealed in the work, all for the sake of confidentiality. The consent of individual and group respondents was solicited at all moments of the field research.

1.11 Problems Encountered in Research

During the process of field research, the researcher experienced tremendous cooperation from most of the Principals of schools, the staff and the students. However, a few challenges arose, related to making time for interviewing the staff, and especially the students. The researcher was mainly available to visit the schools during the second term of the year, when Form IV students are preparing for or actually sitting the Mock KCSE examinations. This was always a

busy time for the schools and the students. The researcher often had to visit a school several times to procure an arrangement that worked, but these multiple visits added to the advantage of better understanding the dynamics in the subject school. Some teachers and parents were unavailable for oral interview, but they almost always obliged by filling in questionnaires and this was certainly a better substitute than no data gathering possibility at all. It therefore served well to have a questionnaire which could be used for either oral or written interview for the PPTnT.

1.12 Conclusion

This chapter has laid down the problem researched by the study, enunciating the specific objectives, the premises and key research questions that guided the study. It has also introduced the conceptual framework and the research methodology employed in the study, as well as giving a report of the experience of the actual field research. In the following chapter, the historical context of the study is set by looking at the historical involvement of the Catholic Church in formal education in Kenya.

Endnote

¹ Most of the Christian literature of the late 20th and early 21st century on creation and the cosmos lays emphasis to this unity and dignity of all creation. See for example, Boff, L., 1995. *Cry of the Earth, Cry of the Poor*. New York: Orbis Books.

CHAPTER TWO

HISTORICAL OVERVIEW OF CATHOLIC CHURCH'S INVOLVEMENT IN SECONDARY SCHOOL EDUCATION

2.1 Introduction

While the last chapter provided a general introduction to the entire work, tracing out its foundations and methodology, this chapter is a historical overview of the Catholic Church's involvement in secondary schools in Kenya, from the inception of western education at the end of the 19th century to the start of the 21st century. In order to appreciate the vision of education for integral personal development in the Catholic secondary schools as well as the various efforts and challenges experienced in implementing this vision, it is necessary to highlight the major historical moments that the Catholic Church in Kenya has undergone in its involvement with schools in general, in the country. The consideration of this chapter is focused on the aspect of holistic personal development of the students that was championed by Catholic schools in Kenya in the 20th century, in so far as that can be deciphered from the historical data available.

The missionary enterprise arrived in Kenya at the same time as colonization was beginning. For the first half of the 20th century therefore, it was under the colonial rule that the missionaries run their schools. In this period the missionaries enjoyed relatively greater autonomy in the manner of running their schools than was to be the case when the Government of post colonial Kenya took

over. The post colonial period has been one in which the understanding and implementation of its charge for secondary schools has been a subject of substantial concern within the Catholic Church. Although the Kenyan legislation regarding the churches' role in the schools is already laid out, the process of appropriating the said role has gone through many shades of understanding and emphases as will be demonstrated in the chapter. The queries notwithstanding, the concern of the Catholic Church in education and in schools has always been to facilitate the realization of fullness of life (John 10:10) of the members of the school. This is synonymous with the enabling of integral personal development of these persons. It follows that every aspect of the Church's involvement in secondary schools in Kenya ought to be such that it can be clearly read in this light.

2.2 Catholic Missionary Education in Kenya in the Colonial Period

The earliest reported Christian presence in Kenya was that of the Portuguese explorers, the most prominent among who was Vasco da Gama who arrived in 1498. Da Gama is reported to have had Catholic Missionaries in his company and is credited to have erected a cross in Malindi (Barrett et..al 1973:20). In 1542 St. Francis Xavier, the 16th Century Jesuit Missionary stopped at Malindi on his way to India and the Far East. The Portuguese established themselves strongly in Goa - India, and from there championed the foundation of a Christian mission on the East African coast. An Augustinian Friars monastery was started in

Mombasa in 1564 under the protection of the Portuguese viceroy of India, and though a Catholic community possibly numbering up to 600 was in place by 1597, by 1740, Portuguese missionaries had faded out from the Kenya Coast, and no African Christian community survived (Ibid). There is no recorded continuity of these earlier missionary endeavors on the Kenyan coast with the more recent missionary movement of the 19th and 20th centuries.

In this latter thrust, Holy Ghost Fathers (HGF) were the first Catholic missionaries on Kenyan soil. They came to Kenya in 1890 from their first East African base in Bagamoyo, Tanzania. They soon spread their foundations into the interior, setting up station in Bura 1891 (Bogonko 1992: 18) and opening up St. Austin's in Nairobi in 1899, making it their headquarters (Baur 1994: 257). In all their centers, they set up educational units which were meant to improve the lives of the people by giving them skills that would enable them to be part of the money economy which was quickly becoming the mode of economic transaction in the region. St. Austins already had an industrial training centre by the turn of the 19th century, the presence of which speaks for the breadth of vision of the missionaries, regarding education. At least it was not seen only as a means of preaching to the people in the schools, but was also to contribute to their technical, social and economic advancement, thus presumably to their integral development.

The Holy Ghost Fathers was the leading religious congregation in Catholic evangelization in the Nairobi and Coastal regions of Kenya (Baur, 1990:25 – 27). Catholic missionary efforts in the central region of Kenya around Mt. Kenya was

put by the Holy See (the Vatican authorities) under the Consolata Missionaries, while in the western part of Kenya, the Catholic evangelization endeavor was entrusted to the Mill Hill Missionaries (MHM). These religious orders opened up schools, and health care centers as part of their mission establishments. Indeed, “the pride of most missions was their schools” (Ibid: 201).

The priests were assisted in their education and other ministries by orders of religious brothers and sisters, many of whom opened and run various schools. Thus Nyabururu centre was opened by the MHM in 1910 (Bogonko 1992:19), while St. Mary’s Yala was under the Brothers of Christian Instruction. Dutch Holy Ghost Missionary Fr. Michael Witte began Central Training School Kabaa in 1924, training teachers and also seminarians. This centre would later become a secondary school facility for African Catholic boys in 1930 and be relocated to Mang’u in Kiambu in 1940, to become the present Mang’u High School. The Missionary Sisters of Our Lady of Africa opened an interracial school in Mombasa. Precious Blood Sisters had begun education work in Bura in 1925. Theirs was to become the first secondary school for girls in the Coast Province in 1965. They also opened another in Riruta in 1957 (Baur 1990). Thus from the earliest days of Catholic mission work in Kenya about half of Catholic missionaries were engaged in education work, and Catholic schools were among the network of “bush schools” that were started for African children in the early years of the 20th century.

Within the schools, the 3Rs were the core of the curriculum – constituting Reading, Writing and Arithmetic as well as Religion. So much did the early mission schools emphasize religion that these schools have been called by Bogonko (1992:19) ‘prayer houses’. In the meantime, the quality of academic work was so low that “too many pupils forgot the three R’s faster than they learnt them” Baur 1994:271.

The religious emphasis in all the Catholic schools was Catholic doctrine, while that of other Christian denominations was likewise the teachings of their own doctrines. Accordingly, the missionaries brought a divided Christian faith to the children of Kenya who were coming from a cultural unity of religion and life. In addition, the churches did not usually teach tolerance of the faith traditions of other Christian denominations; thus they did not do much to encourage the development of good relations with other members of the community who did not necessarily share the Catholic faith (Baur, 1990:226 – 227, Muhoho 1970:154). This can be said to be one of the ways in which the Catholic schools participated in the fragmentation of the African society. That was a quality of European intervention in African societies during the colonial era – divide and rule. Such fragmentation certainly did not contribute to holistic personal development of the students who ended up often alienated from some members of their communities and from their holistic cultures.

The exposure to western education, fueled especially by the missionary enthusiasm for evangelization, was at the expense of African indigenous

education. The relevance of indigenous education was no longer appreciated, and so it risked becoming decadent. With the loss of its own self-propagation system, the African community began to disintegrate as observed by Bogonko (1992: 92), "The traditional society began falling apart as Africans began receiving exotic, irrelevant, theoretical education".

The colonial Government insisted on racial segregation in the schools. Right from the establishment of the first Directorate of Education for the British Protectorate in Kenya in 1910, there were established three categories of Government-aided schools, A, B, and C, corresponding to the three categories of races: the superior race - Europeans, the middle group - the Asians, Indians and Goans, and the inferior race - the Africans, respectively (Muhoho 1970:71). The missionaries followed the Government demand and created racially separated schools (Ibid: 223). The Holy Ghost Fathers for example had Kabaa catering for African students while St. Mary's school Nairobi catered for non-Africans. Loreto sisters had a European school opened in 1921 in Nairobi, a Goan school at the current Catholic Parochial School in the city centre in 1924 and later an African girls' school in 1936 in Limuru (Baur 1990:47). Right from the start and up until independence, the missionaries did not challenge, but cooperated with Government racial discrimination policy in schools. The failure to draw attention to and stand against a violation of the dignity and equality of all human persons, going against a fundamental principle of Christian faith and education may be viewed as one of the ways in which the missionaries failed to witness to the

fullness of life for all of which they intended to be witnesses and propagators. It was contradictory to proclaim the “good news” for all people on the one hand while propagating racial segregation on the other, without betraying the essential message of the beauty and integrity of every human person created by a loving God, irrespective of race. According to Baur (1990) the missionaries found themselves prisoners of the colonial system which would not have allowed them to run schools in contradiction of the colonial policy. Missionary compliance with the policy in order not to jeopardize their license to evangelize the African people was often viewed by the latter as collusion with the racist system.

Besides the 3 R's and religion, education in Catholic schools included life skills such as hygiene and technical skills such as carpentry, dress-making and housekeeping. The African people were attracted to these, and in fact, they became the bait by which the missionaries could attract the African youth so as to be able to Christianize them (Anderson 1970: 16). These skills were accompanied by strict discipline, often exemplified by the religious personnel of the schools and underscored by school rules (Njoroge 1999: 234). The exemplary presence of the sisters, the brothers and the priests, was a memorable part of the education of the students in the Catholic schools. Together they contributed to the profound impact the Catholic schools had on their students, especially in terms of faith formation and personal discipline.

This appreciation went along with a parallel demand for higher literacy education by the African people. The exclusion of Africans from high academic

education was in line with the colonial policy. Some missionaries observed that the Africans had little regard for Christianity and were only keen on getting a western literary education (Bogonko 1992: 22). Evidently the missionaries' interest in providing western education to the Africans differed from the Africans' interest in receiving the same, and conflict was bound to ensue. The former were keener on teaching the message of the gospel to the Africans, along with the minimum literacy skills to support this primary concern. Some technical education to usher the Africans into western civilization and economy and to enable the Africans render services in the missionaries' and settlers' establishments was also regarded as important. The Africans were interested in an education that would open them up to the new standards of life brought and lived by the Europeans, to enable them interact with the Europeans on a more equal footing, and participate in the new emerging economic and social conditions of life¹ (Bogonko 1992: 45).

The Phelps-Stokes Commission² visited East Africa in 1924 with the agenda to review educational developments for the African people. The commission found that the "bush schools" in Kenya were each a system unto itself with no coordination or common policy. Therefore, among the recommendations of the Commission was more Government-missionary collaboration in the education of African children (Lewis 1962). The missionaries themselves felt that the colonial Government taxed the Africans highly, but gave them very poor services in return. According to Muhoho (1970: 119), of the approximately £75,000 being collected as taxes by the colonial Government in Kenya in the

1920s, £37,000 came from the Africans, £24,000 came from the Europeans £11,670 was from the Indians and £2,330 from the Arabs. Government expenditure for the Europeans per unit was approximately £12, for Asian £2 per unit, while that for the Africans was negligible. The Phelps-Stokes Commission recommended that missionaries run the African schools and the Government increases subsidy to the schools and supervises them. Some of the missionaries, especially the Catholics, feared Government subsidy might come with control on syllabuses, which would have been very unwelcome. Because of this, the Catholic missionaries had withdrawn from the Grants-in-Aid Scheme of the Government in 1918, causing a measure of degenerate relationship with the education office of the colonial Government (Sifuna 1980: 57). A tussle concerning the right of the Government to control of schools was to continue throughout the colonial and into the post-colonial period, with varying degrees of intensity.

Colonial Government's education policies for Africans were focused on providing a workforce technically qualified to support the colonial economy, and certainly not on meeting the social economic needs of the Africans (Bogonko 1992: 62). Some of the leaders of the Catholic Vicariates at the time explicitly shared these views that the Africans were to be educated only enough to make of them competent manual workers³. The Catholic missionaries' justification for this view, however, was that the Africans needed to be trained into a positive disposition to technical and manual work (Sifuna 1980: 57). The Phelps-Stokes Commission was concerned for quality and the Africans during that and

subsequent decades were keen on a high quality academic education. However, without financial support or political power, and with little aspiration by the missionaries for higher standards in African education, Catholic schools remained poor educationally (Muhoho 1970: 144). Throughout the colonial period, the missionaries were to be criticized by the Africans for promoting an education which did not take care of the other needs for personal development of African children.

The Phelps-Stokes Report bemoaned the failure of the educators to develop a methodology for character development. There was unanimity about the importance of religion for sound character formation. Yet even then it was also recognized that “if religion is to have its full influence, it must influence *all the activities* of the school” (Lewis 1962: 52).

Besides moral and religious instruction the report singled out the importance of the example of moral life and an overall school atmosphere which reflects interest in character development. It also insisted on all subjects being related to real life experiences so as to have an impact on life. Albeit the centrality of these two pillars in African traditional education systems, their deficiency in African schools in the colonial dispensation shows the extent of dissociation that western education had made of African schools from African roots. To date the two issues of moral sturdiness and relevance have continued to be considered a challenge in education in Kenya, as the findings of this study show in later chapters.

Africans' demand for education increased in the 1920s and 1930s and the missionaries of the various denominational backgrounds could not meet this demand. Africans demanded more academic education which could help them to improve their lives from being manual workers in European farms and houses to enable them to take on clerical jobs that fetched better income. The leaders in these communities also knew that they would need a well-educated population of Africans to liberate themselves from colonial rule. The African people understood that education held some of the secrets to liberating their country from the bonds of colonialism. Alongside this desire for higher academic education, the African leaders strived to preserve African culture. They did not want the western education to cost Africa her cultural heritage and detested the missionary co-operation with the colonial forces that recommended a more industrial or skills-based education for Africans (Muhoho 1970: 191ff). They also detested the missionary rejection of African cultures which up-rooted the youth from their traditional wisdom. Not many missionaries were able to appreciate these aspirations of the Africans, which might have even seemed contradictory to them. A key aspect of an integral education, according to modern educational thought, is to incorporate the aspirations of the learner so as to heighten involvement and performance (Pring 2004: 27). In this the Catholic and other missionaries did not do well, possibly for a variety of reasons, including the shortage of qualified personnel along with a limited perspective of the educational needs of the African people.

Another unfortunate element of the failure of the missionaries to integrate the desires of the Africans in education is that the former continued to undermine African culture in their schools without even fully understanding it (Boulaga 1984: 17). In consequence, the children who availed of missionary education found themselves in poor appreciation of their own African culture which was lived by their families and communities. The missionaries in this way played a major part in the fragmentation of the communities of their students, thus inadvertently undermining the security of their protégé. Again this goes against the understanding of integral education today which would underscore a positive attitude to one's history and culture as a basis for progress and self-advancement. Indeed there is admission even by missionaries with some hindsight, that destruction of African communities and cultures dealt a blow even to the prospects of deeper inculturation of the faith in Africa (Baur 1990: 231; 1994: 20). The insight is particularly well captured in the words of Donovan (1982: 28-31):

The gospel must be brought to the nations in which already resides the possibility of salvation. As I began to ponder the evangelization of the Masai (sic), I had to realize that God enables a people, any people, to reach salvation through their own cultures and tribal (sic), racial customs and traditions. In this realization would have to rest my whole approach to evangelization of the Masai (sic).

An important moment for the development of Catholic Schools in the colonial period was the visit in 1928-1930 of Monsignor Arthur Hinsley, a papal delegate to English-speaking Africa (Njoroge 1999: 234-235). Hinsley recommended that Catholic missions focus on schools even more than on churches. It was his view that the control of the schools was key to any future

prospects of evangelization. He also encouraged sisters to open and run schools for girls. He was of the opinion that Africans should not be educated only to be servants of white people but to a higher standard to improve their own lives (Muhoho 1970: 156).

Following this visit, the missionaries across the three Catholic Vicariates – Nairobi, Nyeri and Kakamega – agreed, in 1930, to have Kabaa - later transferred and renamed Mang'u in 1940 - to be the Catholic High School for boys for the colony. This was after a long stand-off of the bishops of the three vicariates since at first they did not consider high school education for Africans to be a priority, and later because each of them wanted the school to be situated in their own vicariate. The Catholic missionaries had been slow to start secondary schools for their African youth, claiming that they did not have sufficiently qualified pupils for whom to start high school education (Sifuna 1980: 57).

The post World War II period, however, saw an increase in the number of Catholic schools as well as expansion and development in already existing ones (Muhoho 1970). This increase was facilitated by an influx of Catholic religious men and women orders into the country. Triggered by the recommendation of the Beecher Report⁴ that African schools be put predominantly under the missionaries, Catholic bishops encouraged many religious orders to come into the country.

Girls' education met some hitches coming from the restraint the parents felt they needed to exercise over the over-exposure of the girls to culturally hostile ideas and ways (Baur 1990: 205-206). Their role traditionally understood as being

on the home front, it was not always evident to the parents that a western-style education was either necessary or useful. As the benefits of such education became evident, especially through the witness of the missionary sisters and the wives of protestant missionaries, appreciation and even attraction of western education for girls increased in African communities. Some girls came to school because the picture of the educated women – usually religious sisters as professional teachers or nurses was very impressive (Ibid: 206). The African communities had also begun to appreciate that an educated girl brought social status to the family (Ibid: 206). An employed unmarried girl contributed to financial elevation of the family and the girls themselves increased in self-esteem as they became more economically independent and thus more emancipated (Baur 1994: 294). The boost of family status and the financial support were seen as beneficial to the community. Yet, according to Baur some African communities hesitated to send girls to school fearing that a free-thinking, economically independent woman would be ineffective in playing the subservient role to the husband, which they viewed as the proper lot of women. The missionary schools played a major role in increasing awareness of the importance of the education of girls for their own wellbeing and that of the whole community. The level of education of these first western educated girls was still low, comprising the minimums of literacy, numeracy, religion, nutrition and hygiene. Nevertheless, it contributed to the integral personal development of the women and of the society. Many of these educated women became leaders at local community levels, influencing the

household and local communities in progressive ways. In post-independence Kenya, certainly the children of these women were among the first to pursue high levels of education.

Towards independence Africans' demand for increase in quality and quantity of formal education enlarged tremendously, to include universal primary education (Bogonko 1992: 63). For their part the Africans had done much to increase schools by opening up some independent schools. The Kikuyu Independent Schools Association and the Kikuyu Karinga Education Association were among African initiated organs that steered ahead and run schools that respected African cultural heritage as they sought to acquire the benefit of academic education for their youth. Through these associations and the Local Native Councils (LNCs), Africans made great strides in increasing schooling opportunity for their children. But the missionaries were not in favour of these schools that, in their view, did not have any religious affiliation (Muhoho 1970: 186ff), since they failed to recognize the validity of African religiosity. The Beecher Education Commission Report 1949 strongly emphasized the need for "a morally sound education, largely based on Christian principles" (Beecher Report, 1949: 45). It was however rejected by many African leaders (Ibid: 213). They felt that it failed to respond to their demand for expansion of opportunity for higher education for them. More interesting to this study is the complaint of the Africans that the Beecher Report and its recommendations had changed the role of missionaries from volunteers to Government accomplices (Ibid: 213). This is

because the Beecher Report had envisaged that the great majority of schools for Africans should be managed by the missions and churches, categorically ignoring the presence and progress of the African initiated schools. The latter had been viewed by the colonial authorities as breeding grounds for political activists against colonial rule.

The Beecher Report (Ibid: 61) was concerned to raise the quality of instruction in the African schools. Noting that there were not enough qualified teachers it recommended that each 100 schools have a supervisory team made up of a qualified European supervisor and 3 African teachers, to ensure standards were maintained (Ibid: 61). In response to this recommendation, the Catholic Church was assigned five teams, but the number of schools quickly surpassed the teams, since the increase of Catholic schools at the time was rapid. Without enough qualified educational personnel, the responsibility for supervision in Catholic schools often fell to the priests in charge in the missions (Ibid: 219). These began to take charge of hiring of teachers, supervision of teaching and the exercise of disciplinary authority in the schools.

One of the demands of the Beecher Report and its subsequent implementation was for substantial increase in the quality of African schools. The colonial government also attached the grants-in-aid to corresponding quality achievements. These demand and provision gave the Catholic Church impetus to encourage more religious orders, especially those engaged in education to send their personnel to the country to open and run Catholic schools. Thus the quality

and number of Catholic schools increased tremendously during the years towards independence (Ibid: 224).

Though their continued dedication to African education against all odds made the missionaries welcome partners to nationalist leaders at independence, and though the 1962 KANU manifesto welcomed cooperation of the missionaries in education in independent Kenya (Ibid: 224), the emerging Kenyan leadership made it clear that the new African Government would embrace charge of education as an essential service to be provided to all citizens (Ibid: 225). Catholic missionaries were anxious to remain in control of their schools for the sake of giving Catholic education to Catholic children. Thus they endeavored to engage the up-coming Government of Kenya – the KANU nationalists – in order to secure certain rights in their sphere of education control. The Catholic missionaries were particularly keen on participating in teacher recruitment, training and support, as well as in setting out planning of policy and professional research in education. Their bargaining was to take up most of the 1960s in a discourse with the new post-colonial policy makers.

There has been criticism addressed to the missionary endeavor to both Christianize and civilize the African peoples (see for example Bogonko 1992: 20-21). J. N. K. Mugambi (1997: 17-18), submits that the missionaries contributed to the social deconstruction of African communities. We can observe that the missionaries were men and women of their time, victims of the contemporary imperialistic attitudes of western Europe and acting on the mentality of their day;

their evangelization activities were dressed in the cultural imperialism that swept across the continent of Africa along with colonialism, in the name of civilization (cf. Boulaga 1981:30-56).

From their own perspective and intention, the missionaries were on a mission to improve the lives of the African people, primarily by bringing them the "good news" of the gospel, and in other ways they judged to be worthwhile, such as the provision of health services and education. In these they did well indeed, and yet, while their activities were aimed at bringing fullness of life or integral human development to the African peoples, they nevertheless gave strong impetus to regrettable and largely irreversible destruction of African cultural values and expressions. This has had severe consequences for African communities ever since.

Missionaries efforts to initiate and run schools for Africans during the colonial period provided the country with the educated people who could forge ahead to lead the country to independence. The Catholic school has continued to play a very central role in deepening the Christian faith of young people and in many cases in harnessing the desires for heroic commitment in their lives to service of society. Such achievements would likely be very much more fruitful for the young people in societies that provide cultural identity and pride. Thus while the contribution of missionary education to development in Africa cannot be ignored, the impact of their approaches to African cultures has been to weaken the foundations on which an African Christianity would have grown. Without these

cultural and communal foundations the hope for lasting integration that can come out of a holistic education is considerably compromised.

The missionaries gave a heritage of western education to post-colonial Kenya that had the particular defect of little reference to the cherished values of African traditional life. Though the educational planners of post colonial Kenya were aware of the need to revamp African cultural identity through education⁵, (the experience of western education in Kenya, championed by schools has not steered a path of deepening of the living of African cultural values. Indigenous education in Africa had been aimed at integrating the young in the community, providing “long-standing bonds of human relationships and common obligations so that each individual in society depended on everyone else” (Bogonko 1992:94) Christian education had introduced individualism that alienated youth from their traditional life. Bogonko (Ibid: 95) further observes:

Rather than being prepared to join and strengthen the organic unity of their community, the youth were now exposed to competitions hitherto unknown to Kenya. It was this competition coupled with certificates for those who did better than others that really cemented the philosophy of individualism among Africans.

As the understanding of the loss became more deeply appreciated in post colonial Kenya, the Catholic Church might have considered being at the helm of making retribution to African community life through more culturally appropriated education. Indeed the churches in post colonial Kenya have engaged the inclusion of African Religious Heritage in the Christian Religious Education syllabuses. More would need to be done to repair the damage caused by cultural erosion and to develop an approach to educating that is more conducive to the building up of

the communal spirit in Kenya societies. In the last chapter of this study, the researcher makes recommendation that Catholic Church in Kenya increases and focuses its contribution to Education in Kenya around the reconstruction of African identity and community through authentic African Christian pedagogy in Education.

2.3 The Kenya Education Commission and the 1968 Education Act

The Government of independent Kenya was faced with the task of setting up modalities of control and leadership in education in the new republic. These were set out clearly in the Education Act of 1968, which was preceded by much consultation especially in the Kenya Education Commission, and negotiation with the churches, especially the Catholic Church. In a joint statement, the Catholic Church together with the Protestant missionary churches had already reacted negatively to the statement in the KANU manifesto of 1962 that the Government should have monopoly of providing education.

The Kenya Education Commission, under the chairmanship of Professor Simeon Ominde was set up in 1964 and charged with the responsibility of studying the educational needs of the country and making recommendations to the Government for the way forward in educational matters. There was no doubt that education would be a key factor in the building of the new nation, enhancing national unity, economic independence and cultural identity and pride. Thus were the defined terms of reference of the Commission to cover all these areas that

together could constitute an integral development for the individual learners and subsequently for the nation.

During the colonial era, the missionaries had had a significant role to play in the making of education policy for Kenya. The missionaries were members of the Education Board of 1910 (Muhoho 1970:74) and were invited and accepted to send representation to the 1919 Education Commission (Ibid: 93). The Catholic and protestant missionaries played a central role in the Central Advisory Council of African Education, “which in fact was the body that formulated educational policy since their recommendations were hardly ever refused, in principle by the Government” (Ibid: 184). The first Education Commission for independent Kenya – the Ominde Commission - did not have a single missionary or church agent on it. This signaled to the churches the change in their policy-making contribution with regard to education in Kenya (Muhoho 1970).

As charged to do, the Kenya Education Commission in its 1964/65 report - “Kenya Education Commission Report” popularly known as the Ominde Report - substantially underscored the main thrusts of education in post-colonial Kenya. The first major recommendation, strengthened by the second, was the assigning of the responsibility of education to the Kenyan nation:

1. Education is a function of the Kenyan nation; it must foster a sense of nationhood and promote national unity.
2. Education in Kenya must serve the people of Kenya and the needs of Kenya without discrimination.
3. Our public schools are an instrument of the secular state, in which no religion is privileged, but must respect the religious convictions of all people....
8. Education must promote social equality and remove divisions of race, tribe (sic) and religion. It must pay special attention to training in social obligation and responsibility.

The Ominde commission made recommendations that were in effect a change of Philosophy of Education towards greater social equality of the races, ethnic nations and religions (Otiende, Wamahiu and Karugu 1992: 81). It chose a religiously neutral path since education, seen as a social service, could not be used by the state to entrench any religious claims without undue injustice to the freedom of conscience and worship. In the recommendation of the Ominde Report, religion was not to be excluded in the school system but rather to be taught as an academic within a joint syllabus of the churches (Ominde Report, :59). Thus Christian denominations were no longer to be factors dividing Kenyan children in schools. The former managers of the Church schools were to be regarded as sponsors of the schools if the local community desired to continue having their influence in the school. The meaning of sponsorship had to be worked out in bits and pieces between the publication of the Ominde Report and the final cast of it in the Education Act of 1968.

Post colonial African countries placed emphasis on education chiefly as a tool for economic development. The model before them was that of western countries' industrial development. Following the recommendation of the Commission, secondary education took to expansion in order to rise to the massive need for trained personnel in all fields. It was also considered to be the crucial level in which cultural re-appropriation would be underscored in the education system (Bogonko 1992: 124). The direction to which the Ominde Report and its

recommendations were pointing is ably put together in the following paragraph by

Bogonko (Ibid: 124):

It was expected that secondary school education would not only provide for an all round mental, social, moral and spiritual development, but also to ensure balanced development in cognitive (knowledge), psychomotor (manipulative and practical) and affective (attitude and value) skills for all students at this level in the country. Such an education would also lead to the acquisition of positive attitudes of national patriotism, adaptability, sense of purpose, integrity and self-discipline, respect and consideration for others, loyalty and service to home, society and nation.

The period between the Ominde Commission report in 1964 and the Education Act in 1968 was one of tension and misunderstandings, characteristic of any time of change. During these transitional years, many heads of Church schools did not know who to refer to as the guide for developments in the schools. Herein was the beginning of a long tussle between the Ministry of Education (MOE) officials and Catholic Church education personnel. Lines of authority and points of reference were often unclear for personnel working in former church schools. The clarification of these was a task that would outlive the passing of the Education Act, and barely become clearer even with implementation over a number of decades.

The Government created the Teachers Service Commission (TSC) in 1967 through the Teachers Service Commission Act, as one employer for all teachers. In effect all teachers in Catholic schools, including religious or priests, were to be under the TSC. They could be posted anywhere in the republic, irrespective of what their religious leaders would have wanted. The bishops quickly presented their predicament with the matter since the religious in their congregations live in

communities and organize their lives accordingly. The Government gave allowance that the TSC would second these Catholic religious teachers in the postings chosen by their religious superiors. Catholic Church religious personnel thus became employees of the government as heads of schools and teachers.

A more serious matter was how to guarantee that Catholic schools got Catholic teachers. The bishops again got together and bargained for and secured the right to deter or cause the transfer of the teachers to the schools under their charge. Teachers were also to be posted to schools of their religious denomination, as far as possible, to integrate them in the building of a school character according to the sponsors' guidance. Though this resolved the issue on a theoretical level, it was to prove very difficult for the church to have a strong say in the posting of teachers who are not religious. This has been a thorny issue in Catholic sponsorship of schools and very often the diocesan education offices do not know which teachers have been posted to their schools. Though they can influence the transfer of teachers, these are rights that have been exercised only in cases of heads and deputy heads of schools or in reaction to cases of gross misconduct on the part of a teacher, according the Archdiocesan Education Secretary (O.I. June 22, 2007). Teachers in an institution have key role to play in the promotion of the integral development of the students. Not to be in a position to closely monitor the kind of teachers in a school for which a sponsor has charge is to considerably diminish the ability of the sponsor to ensure an education that promotes integral development of students. That is *de facto* the position the Catholic Church finds

itself in the public schools for which she is sponsor, including those in this study (O.I. June 22, 2007).

Though the burden of financing education in the whole country was heavy on the new and young economy, the pressure of the above-mentioned ideals and following on the recommendation of the Ominde Commission (Ominde Report no. 571), the Government of Kenya, pushed towards nationalization of all schools. The attempt was almost too extreme and certainly drew resistance from the churches. The Catholic missionaries were concerned that their most effective channel of evangelization was about to be lost to them. In addition, there had been a large investment in schools under the Catholic Church, especially in the years since Monsignor Hinsley's visit in 1930. The Catholic Church, however, did not offer viable alternatives to the proposal by the Government. In the period before the Education Act, Catholic heads of schools and teachers, who were mainly religious and priests were confused as to the structures in which they were working. As Muhoho (1970: 237) reports:

Bishops should have spelled out, convincingly, an educational policy which could be shown to be helpful rather than hostile to 'nation building' and which the priests, brothers and sisters out in the field could have as a practical guide. This they failed to provide and confusion ruled.

At independence, the Kenyan education system was styled on the British one and championed mainly by the missionaries: "not only was it teaching a new religion and unfamiliar code of ethics, instilling in the students a distaste for the

African social background ... it was also implanting in them respect for bookish education and contempt or ridicule for practical and technical subjects” (Otiende, Wamahiu and Karugu, 1992:74). The missionaries represented largely independent educational authorities while the Commission was charged with forging a way forward for one nation. The missionaries had not only accepted racial segregation but ingrained religious segregation through their schools since they did not feel obliged to admit to their schools students from diverse Christian churches, or those from other faith traditions. Ironically, racial segregation was to later be ably replaced by class segregation as education costs would begin rocketing out of the reach of ordinary Kenyans, bringing a divide as to which child can attend which school, according to various financial strengths of the parents.

Staying with the 1960s, Catholic opinion regarding the matter of control of schools is well presented by Robinson (1965). Their general position was that they should continue to own their schools and even to expand them (Robinson 1965:19-29). The way forward in doing this, according to this author was for the Church to improve greatly the standards of their schools and to share responsibility considerably with the lay people in the schools. Fostering greater collaboration between parents and teachers was proposed as one of the most important ways to improve the quality of education in the Catholic schools. This view would be later underscored by the Report of the Presidential Working Party on Manpower Training for the Next Decade and Beyond (the Kamunge Report 1988: 34ff) which recommended Parent- Teachers’ Associations even for private schools, to give the

parents an improved chance of participation in the education of their children. Even as early as 1965 therefore, the Catholic Church was self-critical in looking at standards in its schools and admitting to finding them wanting. But this did not mean that the Church was ready to hand over the schools to the Government. The more common feeling might have been that they would only give up their schools to the Government as a last resort, in order to be for the common good if that was so required.

The Education Bill promulgated in 1967 and passed as 1968 Education Act transferred the management of the secondary schools to Boards of Governors (BOGs). The Church which had founded each respective school became its sponsor. The following details of the sponsor's rights and responsibilities in the school were the channels through which the churches hoped to be able to continue their mission in the schools:

- The sponsor was no longer the employer of the teachers in the public school. All came under one employer – the Teachers' Service Commission.
- The appointment and transfer of priests and religious will be by the bishop or religious superiors, in consultation with the TSC.
- The sponsors, together with the BOG, have the responsibility to maintain the religious tradition of the school.
- The sponsor will have the right to enter the school for the purpose of religious instruction and supervision thereof, and for pastoral work among the teachers and pupils.

- The sponsor has the right, in consultation with the school administration, to use the buildings of the school during 'out of' school hours free of charge. Should any damage occur in that period, the sponsor would be required to undertake the cost of the repairs involved.
- The sponsor would be responsible for the preparation of the Religious Education syllabuses and schemes of work, subject to the approval of the Minister of Education.
- The sponsor may increase from the given (3) the number of weekly periods provided for Religious Education to 4 or 5.
- The sponsor has the right to be consulted in the placement of staff in the school.
- In particular, the appointment of the principal of the school will be by the TSC in consultation with, and as far as possible with the agreement of the sponsor ,
- The sponsor may hold a day of religious observance in the school on an ordinary school day. Such learning time would need to be made up for.
- Students were recommended to go to the school of their religious affiliation. No student could however be denied a place in a school on the grounds of religion.
- The parents of a student can request that their child be exempt from religious practices in the school. If on the other hand, the parents request that the student attends religious worship that is not provided for in the school, the school should make arrangements for the provision of such worship in the school.

- Teachers should also be posted to the schools of their religious affiliation wherever possible (KEC, 1982: 42-43).

In the whole process towards the 1968 Education Act, the Catholic Church had found herself unprepared for the moves the Government was making, and often in a reactionary position. There was hesitancy, on the part of the Church, to take a proactive position vis-à-vis the education in independent Kenya, given that most of the leadership in the Church was still predominantly European, and not wanting to antagonize the new African Government. Some of the education officers in their efforts to execute the policies of the new Government “blundered and not rarely” (Muhoho 1971: 236). The Education Act was not a position arrived at in a proactive and creative approach. As Muhoho (Ibid: 237) observed:

haphazard and make-shift solutions were used while nothing short of a Charter was needed. Bishops should have spelled out, convincingly, an educational policy which could be helpful rather than hostile to ‘nations-building’.

The reluctance of the Church to be proactive in matters educational was not limited to this one period, but has characterized the involvement of the Catholic Church in formal education in post colonial Kenya. The Church was to find herself without the means to enforce the rights provided for by the Education Act. For example, the teachers in a Catholic sponsored school normally feel answerable to their employer, the TSC. If for any reason, the Church officials are dissatisfied with the performance of a teacher, it can sometimes be a long-drawn process to experience redress unless the dissatisfaction is rooted in something severe. The Church has had to depend on the good will and understanding of Education

officials in the TSC and the MOE to execute some of their rights. The former were not always forthcoming, and extended periods of tension and dissatisfaction have not been rare. Because teachers are a very central part of the structures that underpin the formation of the students, not to be able to have effective influence on the teachers considerably weakens the Church's position for promoting the integral personal development of the students.

Another example of this handicap of the church lies in the maintenance of religious tradition of the sponsor; this has been reduced in practice to mean the teaching of Christian Religion Education (CRE) and isolated moments of pastoral care within the schools. The characteristics of the Catholic School (*Catholic School*, 1977: Nos. 33-37), which is in essence the on-going and critical syntheses of faith and culture, should influence every aspect of the curriculum, and thus ensure focused efforts to facilitate integral personal development of the students. These, unfortunately, were not safeguarded by the sponsorship agreement enshrined in the Education Act. Tied up in a system strongly controlled by the Ministry of Education, and with limited scope of intervention, the Church would find that this lapse of safeguards would present difficulties for the efforts at ensuring the Catholic tradition in the schools for which she was sponsor. In so far as the Church was unable to safeguard its rights and responsibilities in the schools, her capacity to ensure the integral development of the students in the said schools was compromised.

2.4 The Catholic Church and Education Developments in Kenya in 1970s and 1980s.

a) Curriculum development.

As already noted, the 1968 Education Act introduced the sponsorship arrangement for Church schools considerably reducing the control of the Church on schools. Legal Notice no. 106/1968 no.5 for example curtailed the sponsor in the control of materials to be used for courses taught in the school besides religious education. Though in the area of curriculum development, the churches were given an opportunity to participate by having members on all the subject panels, the impact of such persons on the subject panels would be little.

With regard to CRE, the panels for preparing a joint syllabus for all Christian churches has been hailed as one of the success stories of Ecumenism in East Africa (Baur 1990:228, Smith 1982). CRE having been a subject for faith and moral formation of students when the missionaries initiated it in the schools became an examination subject. In so doing, the Education Act had changed the main thrust, purpose and therefore possibilities of the subject. The joint CRE syllabus had become increasingly more of an examination subject rather than an opportunity to teach and learn about the faith (Baur 1990: 208). The change has sometimes been viewed as a mixed blessing. The fact of having CRE as an examination subject made it possible for the Church to use this subject as a forum for teaching much faith content such as Christian Ethics and the Bible. Often CRE is made compulsory in Catholic schools as a measure of ensuring a continuity of the Christian tradition of the school. On the other hand, the examination focus of

the subject made the pastoral aspect slip from the grip of the Church in the interest of higher grades in the examination. A wide knowledge of the content of the faith teaching and the scriptures may be necessary but is certainly not sufficient for building strong discipleship. Even though the two are not mutually exclusive, it takes a teacher with a profound understanding and experience of pedagogical approaches as well as personal faith commitment to be able to mediate the two roles of the subject with the students. The churches that made the CRE syllabuses were not in charge of the most fundamental training of the teachers who would handle the subject, therefore they had no way of ensuring that the teachers were adequately prepared to handle the subject to their satisfaction. With a strongly examinations-focused youth and parents, the non-examinable pastoral program in the school suffered from unpopularity among students and rejection from parents whose main interest was examinations results, leading to white collar and highly salaried jobs (Sifuna and Otiende 1994: 227).

b) Engagement of Religious Congregations and Commitment of Catholic Education Personnel

Many religious congregations previously fully engaged in Catholic schools found it difficult to operate in the emerging new environment (Njoroge 1999: 236). Some of these orders, such as the Missionary Sisters of Our Lady of Africa, reduced their commitment to schools and redirected their evangelization energies in other ministries. In the assessment of many of them, the schools had ceased to be a primary channel of evangelization and direct evangelization seemed more viable in other fields of ministry such as parishes.

The dioceses themselves had to learn what their new role as sponsors was and devise ways of effectively implementing it (Ibid: 235). It is little wonder that there were many hitches in the efforts, up to a point where persons working full – time in the Education offices of the Catholic Church felt the Catholic Church was not committed to its role in the schools (KEC, 1992).

c) **Church Involvement in Education Policy Developments**

Education policy development after the 1968 Education Act has been an exercise in which the Churches have taken great interest going by the frequency of their presence and participation in national deliberations in this area. The Ministry of Education also took care to include the Church in major consultations, even though some of the decisions reached did not always go as the Catholic Bishops would have wanted. A number of Commissions on Education were set up in the years following the Education Act 1968. In 1972 a study by the International Labour Organization (ILO) established that Kenya's unemployment problem lay in lack of sufficient basic education (Sifuna 1990:159).

It recommended a longer primary school of 8-9 years, all free and with an increase of pre-vocational skills education. In 1975 the National Committee on Educational Objectives and Policies was appointed to examine education policies and objectives. Popularly known as the Gachathi Report the 1976 "Report of the National Commission on Educational Objectives and Policies" endorsed the ILO recommendations urging their implementation in stages as funds became available (Ibid: 159). In the Gachathi Commission, there was no official representation of

the Catholic Church, though Rev. Fr. Joachim Gitonga, the then Principal of Murang'a College of Technology was one of the commissioners. The Commission Report itself makes reference to a joint document entitled "Operation of the Education Act" which the Kenya Episcopal Conference (KEC) and the Christian Churches Education Association (CCEA) represented by Right Rev. Bishop Caesar Mary Gatimu of Nyeri and Rev. John Gatu of the PCEA Church respectively, had presented to the Minister for Education in 1976. This on-going, if sometimes fragmented interventions in the processes of education policy definition shows the interest of the church in contributing to the wholesome education which it is her duty to ensure, especially in her own schools.

The 1981 Report of the Presidential Working Party on the Second University in Kenya (Mackay Report) recommended an overhaul of the structures of education at all levels leading to the implementation of the 8-4-4 system of education from 1983. One of its major thrusts was skills oriented upper primary program (Otiende and Sifuna 1994: 225). This was supposed to contribute to an output of primary school graduates who were self-employable. However, it would appear that the public was not adequately prepared for the change and so the effort came across much public resistance and ridicule (Ibid: 227). In the early years of the 8-4-4 system, children were required to acquire technical competencies for self-employment. For their assessment, they were required to produce artifacts to show this technical competency. Focused on examination grades as the people were, some parents were known to assist their children in doing the work so as to

fetch higher grades – without enlisting the learning of the student. Here perhaps the Church might have had an opportunity to cooperate with the Government in marketing the technical focus of the 8-4-4 system. It would have been a timely and useful contribution given the increased decline in technical education which has led to major losses for youth who do not make it to universities. The loss of technical schools has resulted in fewer opportunities to develop skills other than academic while in high school. Those youth whose gifts may be more in the handiworks do not get a chance to explore these gifts and to challenge themselves beyond any recreational engagements they may have with these skills. By the time they complete secondary school studies, they have either lost this opportunity to discover their gifts altogether or must begin at very basic levels in the not many enough technical institutions available for post secondary education. It seems therefore that integral personal development of students presents challenges beyond what the systems of education provided in the country in the post-colonial era have been able to rise up to. The Catholic Church as an education stakeholder could have been more vigilant regarding such benefits for students as technical and manual skills, but for a variety of reasons discussed, this vigilance may have been wanting.

d) **Some Difficulties**

The Gachathi Commission Report (1976) identified National Unity as one of the goals that should continue to be pursued vigorously through education (Gachathi Report, 1976: xiv, 4). In addition, there was felt the need to develop a

national sense of social, cultural and ethical responsibility, and education was seen as being important in cultivating these (Ibid: 5-7). While these positions were certainly not controversial, it is the failure of the Christian educators to “use the strongly religious and ethical beliefs of African society as a foundation” (Ibid. p. 6) for religious and ethical formation in Kenya, that was used as justification for disqualifying the Christian Religious Education (CRE) basis of ethical education of youth. For this reason, the Commission recommended the introduction of a secular subject to enlighten the youth on their social, family and civic responsibilities (Ibid: 8-9). The new subject, Social Education and Ethics (SEE) would have no direct connection with CRE or any other Religious Education based in a foreign religion, such as Islam. The only religious base it was to have, according to the commission, would be African Religion, and in this way, it would be able to unite Kenyans in developing a common social ethic within the common roots of African culture.

The Catholic Bishops came out strongly against this recommendation. In defense of Christian foundations, the Catholic Church position was that ethical behavior and values could not be separated from religious values, and therefore, to purport to teach ethics to Christian children without reference to their faith was unacceptable. In a memorandum on the Gachathi report (cited in KEC, 1982:90), the bishops insist:

It is our firm conviction that authentic ethical education can only be truly given in the context of a sound religious education. To abandon this approach of teaching ethics is disastrous to the whole structure of our society.

In this context the Bishops also labored the point that the ethical teachings of the Christian faith are not in contradiction to the values of traditional African religions, and thus there was no need to separate Social Education and Ethics from Christian ethics. They underscored the view that religion was essential, and gives reasons and genuine motivation, for working to achieve the six national goals of education (Ibid: 25).

The additional facts that SEE was to be offered as an alternative to CRE for examination purposes at Form IV level raised great concern that students who chose to study SEE up to Form IV would be denied CRE. While Catholic schools could and did opt to make all their students follow CRE rather than SEE, the Bishops were concerned especially for the Catholic students in non Catholic schools who would be lured into this “irreligious” trap and miss out on Religious Education.

The Government went ahead and implemented this subject, allowing, according to the recommendations of the Commission, only for the inclusion of representatives of the Church in the development of the curriculum and materials for teaching it. The Catholic Church embraced this opportunity and made efforts to contribute to making the program of SEE not hostile to Christian ethical values. To do this was a difficult task especially as bodies interested in the promotion of a Family Life Education (FLE) free of the tight religious teachings of the Catholic Church saw the SEE syllabuses as an entry point into the schools⁶. In the SEE

panels, there was little the Catholic Church representatives could do to influence what had already been outlined ahead of the subject panel meetings⁷.

The Catholic bishops often found that they could not appeal simply to the structures of cooperation with the MOE, but had to resort to seeking the intervention of the President of the Republic. A case in point is in 1981 when the KEC appealed to the president on matters to do with education (Ibid: 101-105). Clearly the machinery set up by the 1968 Education Act and which should have given the Church the possibility of ensuring the religious values of its adherents and its schools was not functioning as it should have. These are the structures through which the Church could hope to contribute to the integral development of the students in the schools, but though in theory they remained in force, on the practical front, they were steadily crumbling.

Other issues on which the Church found itself in a struggle with the Ministry of Education regarded the implementation of the rights of the sponsor at lower levels, the lowest of which would be the school. In a letter to the President of the Republic of Kenya in November 1979, KEC complained that the Education Act was not being implemented at the lower levels (Ibid: 97-99). They observed with hindsight that although the 1968 Education Act made good provisions for the role of the churches, the provisions lacked "enabling clauses to facilitate implementation because no clear guidelines for implementation were written in the Act". They also presented the concern that religious education teachers were neither being trained adequately nor disbursed to needy schools efficiently enough.

In 1980, in an audience with the Minister for Higher Education, the Catholic Bishops aired the concern about the quality of teachers in some schools (Ibid: 110). On this occasion, the Bishops were in conjunction with the CCEA. Among other issues that they raised was the lack of respect for the Education Secretaries and Religious Education Advisors chosen by the churches. Ministry of Education officials and many Boards of Governors paid little or no regard to these officers of the churches (Ibid: 111 ff.). From another perspective, a respondent in the field research for the current study, (interviewed in Nairobi, June 20, 2007) was of the view that the main reason why these church officers were ignored by the Ministry of Education officials is that there was such a high turn-over in the church officers that it was difficult to sustain reasonable cooperation between them and the MOE officials at the local levels. The fact also that some of these church 'education officers' were not education professionals made it difficult for the MOE officials to deliberate with them on educational matters. This respondent was of the view that the bishops sometimes appointed education officers in the diocese on the basis of the latter being highly educated without regard to the fact that they were not education professionals. The interest for this study that this matter raises is two-fold: (i) Church education officers responsible for ensuring the religious tradition of the school - a substantial part of ensuring the integral personal development of the students in the Catholic Schools - were sometimes sidelined in important decisions regarding the schools. (ii) Church education officers who were not professional educators could hardly be charged with the responsibility of

ensuring integral personal development of the students through school programs since they lacked the professional competence to discern appropriate educational policy. Clearly, the Church had some house-keeping work to do to facilitate a more adequate partnership with the Government in schools.

Nevertheless, the Catholic Church kept alert to the needs of the people on the ground even though its vigilance of the government systems and their developments may have been slightly wanting. For example, according to Sifuna and Otiende (1991: 227), the Catholic Church continued to increase its investment in technical education, though increasingly this was parallel to, rather than integrated in the regular secondary school education. This must have been a response to the Church's sense of obligation to cater for the marginalized youth, some of whom did not make it to the regular secondary schools and the universities, and for whom the system did not provide any other options for career development. In this way the Church showed concern for the integral development of the youth, even at a time when the plight of the latter seemed to have taken second place in the concern of the MOE.

e) **Evaluative Reflection**

Obviously, being a major player on the education scene in Kenya places the Catholic Church in a position of great responsibility. It is clear, from the varied efforts at intervention that the Church made over these years, that the Church understood this basic fact. Yet the quality of intervention that the church considered to be important seems rather limited to piecemeal and reactionary

intervention in the policy decisions on Education. There was lack of a pro-active approach, perhaps resulting from the transfer of the responsibility for educational management at the national level to the MOE. The Church did not raise fundamental questions regarding the philosophical and pedagogical considerations in the education policy decisions. Yet this is an area that seriously influences the cultures of schools and thus the integral development of the students in them.

The commitment of the Catholic Church to secondary school education in post colonial Kenya has been unwavering; many Catholic schools in the country enjoy a reputation for academic excellence and disciplinary constancy. Yet this history is also punctuated by various understandings of the direction and emphases that the secondary school education in Kenyan Catholic schools should take. A clear emphasis with substantive development of Catholic Education positions in a proactive and locally appropriated way could have made the Catholic Church's perspective better understood especially within the Church's schools, thus improving the possibilities of implementation of chosen priorities. In effect this might have translated into a more holistic approach to the integral education of the youth in Catholic schools, and in turn served to make a contribution to the development of holistic approaches to education in Kenya at large.

2.5 Catholic Secondary Schools in the 1990s to 2007

This section links up the historical developments of Catholic education in secondary schools in Kenya in the 1990s with the time of the field study which

was completed by August 2007. Some of the respondents in the field study, especially the parents, principals teachers and non-teaching staff members in the schools lived through and participated actively as teachers, school administrators or other staff in the educational developments of the 1990s. Some of them were able to comment on these recent developments and their impact on the ways in which Catholic schools are conducted today.

The early 1990s were characterized by widespread and intense expressions of unrest in educational institutions throughout the country, especially secondary schools. When in 1991 the infamous St. Kizito⁸ massacre of secondary school girls in a Catholic secondary school took place (Waihenya and Kariga, 1999), the Catholic Church felt a special call to attend to developments in her schools. The St. Kizito event was not an isolated one among Kenyans secondary schools except in the severity of the damage – rape and loss of lives of 19 girls. The rampant unrest of students in school prompted the President of the Republic of Kenya to set up the Sagini Commission to investigate the causes of the phenomenon and make recommendations to the Government on the way to resolve the emergent issues. The Sagini Commission went around the country collecting views of diverse members of the Kenyan society. For its part the Catholic Church called its Education officers from all the dioceses of the country to participate in the preparation of a comprehensive report for presentation to the Sagini Commission. This became a vent through which the Church's dissatisfaction with the cooperation with the Ministry of Education was expressed⁹.

a) Self Criticism for Catholic Education Management

The then KCS Education Secretary, Charles K. arap Koech, took the opportunity of the Catholic report to the Sagini Commission to recommend a self-review of the Church's own commitment to its mission in the schools. In the publication (KEC 1992) that emerged from this self-appraisal, the Church admits that the implementation of the provision of the 1968 Education Act with regard to the Catholic Church had met with many obstacles and problems, and that some of these hailed from the failure of the church itself to be effective. In the introduction the KEC emphasizes that the role of the church as sponsor in schools had been greatly eroded, especially in the decade 1981-1991. The document attributes some of the difficulties of maintaining discipline in schools to the fact that Catholic schools sponsorship was subjected to many frustrations by Ministry of Education officials who either failed to understand or chose to ignore the roles and rights of the church, as well as to politicians who chose to infringe these rights and roles. The booklet (KCS 1992: 11), addressed to the Catholic Church leadership, poses some questions which are of interest to this study:

- Are we really aware of what our role as sponsors should mean? – Is there enough being done to educate all those involved in carrying out this role?
- Are there enough (church) personnel involved in education work at all levels? ...
- Are there enough teachers, especially in secondary schools, who are adequately prepared for pastoral work among the students?
- Has the Church (that means everyone: bishops, priests, teachers and parents) been vigilant enough in the matter of education? Do we know what is really happening in schools? ...
- Has the adoption of a joint syllabus in schools contributed to the watering down of our tradition?

In highlighting difficulties of execution of the church's role on each level, KEC recognized failure by the Church. For example, the bishops who are expected to create Diocesan Education offices for their diocese "find it difficult to free some of their most competent personnel for the posts of Education Secretary and Religious Education Advisors" (KCS 1992:15). Church personnel who are best qualified for these roles do not necessarily consider them to be priority ministry, and therefore prefer to avail themselves for other works, such as teaching in one specific school instead of having supervisory and training responsibility for Catholic teachers in a number of schools. The dioceses failed to give enough staff for the tasks of care of their sponsored schools, and to provide the few they had with adequate training and financial support to carry out their roles effectively.

On the school Boards of Governors, there were representatives of the sponsor who had so little contact with the diocesan education authorities that they did not understand their roles as sponsor's representatives on school boards (KEC 1992). Some representatives of the sponsor on BOGs were chosen without due vigilance to their commitment to the Catholic cause. Such representatives were difficult to instruct on their roles as sponsor's representatives on the Board and thus failed to carry these out effectively (Ibid).

Catholic parents, who are viewed as chief protagonists in the education of their children, did not know their rights. They were so preoccupied with academic achievement for their children that they disregarded all other aspects of bringing up an integrated human person who is adequately prepared for life in society (Ibid).

1992). In the conclusion, the Catholic Church admits that she had neither properly understood nor adequately implemented her role of sponsor in schools. Consequently the possibilities of fulfilling the obligation of ensuring an education for integral development of the students were considerably jeopardized.

b) Developments in Catholic Public Schools

The 1990s were characterized by differentiated developments in the functioning of sponsorship in the various Catholic dioceses around the country, as well as increased awareness on the part of Catholic Church Education personnel on their role as sponsor in schools. The Church continued to have difficulties with government interference in the management of schools. Waihenya and Kariga, (1999) report that the chairman of the KEC, then Bishop John Njue, blamed political interference for unrest in schools. According to the bishop, many school principals and members of BOGs were unqualified for the jobs but occupied these positions as political appointees. Differences were occasioned by the varying quality of Catholic diocesan vigilance over their schools, from within. These are the views shared by key personnel in the Education offices of the Catholic Church.

Since a school is a major development project in any locality, political energies tend to rally around control of such an institution, not always to the benefit of the school. In those dioceses where the Catholic Church has been vigilant, there was a strengthening of the practice of sponsorship, including improvement of the support to Principals of Catholic schools in their roles, and exercising greater vigilance in the Boards of the Schools. According to the

Catholic National Education Secretary (O.I. July 20, 2004), the Archdiocese of Nairobi was one of the best in playing this role. There has been vigilance over the appointment of Catholic Principals for the Catholic secondary schools in the Archdiocese, and efforts at organizing and vitalizing a Catholic Principals' Association.

Various efforts at organizing a Catholic Teachers Association have been made though without lasting success. Some efforts at improving pastoral care of the students have been sustained through the Catholic Pastoral Awareness Program (CAPAP). The big challenge that Pastoral Programmers of Instruction (PPI) meet is that the parents and students do not see much value in putting in time towards learning subjects that do not contribute to their examination success. The Education Secretary of the Archdiocese of Nairobi boasts of a strong educationalist team constituting the Archdiocesan Education Board – a consultative body of the Archdiocesan Educational matters – which is in place, and the Archdiocesan Education Officers are highly qualified educationists (O.I. June 22, 2007). They all bear post graduate qualifications in Education leadership or related studies. Perhaps it is because of this vitality of Catholic Education awareness at the diocesan level that some of the schools visited by the researcher bore clear signs of the awareness and vigilance over matters of Catholic faith and religious tradition in the schools.

Respondents in the field research for this study commented on the special developments facilitated by the Catholic Education Office of the Archdiocese of

Nairobi since the 1990s. According to the reflections of Fr. F. Mburu, former Education Secretary for the Archdiocese, emphasis was laid on selection and placement of Principals of Catholic schools as their role became increasingly appreciated. The constitution of School Boards was followed vigilantly. Some of the members of the archdiocesan education board who are or have been Principals of Catholic secondary schools in the Archdiocese witnessed to the great value added to Catholic sponsorship of their schools by the close and reliable support given by the education secretary and the education advisors at the Archdiocesan education office (O.I. July 19, 2007).

c) Developments in Catholic Private Schools

Catholic private schools in the Archdiocese, headed by religious or priests fared steadily in the characteristic of the Catholic school, namely the sustenance of the teaching of Religious Education and PPI, worship and harmony with the traditional values of the Catholic Church. Most private Catholic schools in the time were those run by the religious of the congregations that founded them. These were usually persons who are convinced of the value of this Catholic identity. Since late 1980s there have been establishments of some private 'Catholic sponsored' schools some of which have a minimal commitment to the characteristic of Catholic Education¹⁰. These use the 'Catholic' front to attract parents who wish to have their children in schools with academic excellence and disciplinary exemplariness traditionally associated with Catholic schools. These schools are listed in the education office of the Archdiocese as Catholic sponsored.

The very fact that they are recognized by the Archdiocese may be a sign of the wide latitude of what the Catholic Church considers to be Catholic schools. Yet it is also a point of concern that some members of the Catholic education leadership in the Archdiocese are skeptical about the genuineness of the catholic character of some of these schools. The Archdiocesan Strategic plan for the period 2003 – 2005 does not give them mention. Yet some key education leaders in the Archdiocese, recommend that privatization of schools, including the individual enterprises by Christians, is the way to go into the future of education in the country. The researcher does not purport to stand in judgment over any of these positions but observes that the definition of Catholic private schools in the Archdiocese may then appear to be ambiguous. This situation may suggest a need for refinement in the definition as well as other pedagogical aspects of the Catholic school.

d) Challenges into the 21st Century

The Episcopal Conference found it necessary to underscore the understanding of Catholic sponsorship of schools by publishing the policy document of the Catholic Church in Education. As well as restating the specific roles of all involved in Catholic schools the document also appreciates that the Catholic Church has partnered with the Government in implementing education policies and in searching for new approaches in education in Kenya (KEC 2000: 6). In this document, the Catholic Church in Kenya sets new challenges for itself, sharpening the focus on its sponsorship responsibility in schools. The challenge set is no less than the creation of learning communities in each of the schools,

involving the local community, parents, Catholic teachers, teachers responsible for CAPAP Principals, BOG members, Parish leadership and students. The demand of such an enterprise is no mean measure of commitment.

In 2001 the KEC published the *Syllabus for Pastoral Instruction in Secondary Schools* declaring it to be a supplement to the CRE syllabus. It is supposed to be experiential in approach taking the learner's experiences as the starting point. Courses offered on:

...sexuality, marriage and family (which) are aimed at helping learners develop the right attitudes, deepen and strengthen their values in the light of the teaching of the Gospel and the Catholic Church. ... equip the learners with knowledge, skills and attitudes meant to change behavior that will prevent them from being infected with HIV/AIDS.

The course also has a section on contemporary issues aimed at helping the learners "acquire values so as to be able to lead a full life in a fast changing society" (KEC 2001: 5). A look at the development of materials for pastoral programs manifests the efforts the Church has made to keep these programs up and strong.

There is still a lot of work left to be done in the active development of the meaningful and effective Catholic sponsorship of schools, which is ultimately the concern for the holistic development of the students based on the teachings of the gospel as propagated by the Church. The creation of a lively and effective Christian community in each Catholic school is among the challenges whose understanding and implementation are only in their infancy, according to an Archdiocese of Nairobi education Officer (O.I. June 22, 2007). Very few Catholic teachers are willing to teach the PPI even though some have benefited from extra

training for the same in the CAPAP programme. The challenge of creating team responsibility between teachers and parents for the education of the youth is far from being fully achieved. These are some of the challenges set by the KEC for its schools (KEC, 2000) and which entail lengthy and on-going surveillance. On the larger scale beyond Catholic sponsorship, there is the on-going need for innovation in education and large-scale overhaul of Secondary School Education in the country (*The Standard*, December 20, 2006. Education Pullout p. 2). Efforts for nation-wide overhaul have been made over the years, but there is scope for smaller scale adaptations which have not yet been exploited.

2.6 Evaluation of Catholic Church's Interventions in Education for Integral Personal Development in Kenyan Schools.

This chapter has attempted to trace the understanding and implementation of the charge to facilitate integral development of students through Catholic schools from their foundations in colonial Kenya and subsequent developments in the post-colonial era. The chapter reveals that this understanding and implementation has been subject to various changes influenced by the political and social-economic developments and challenges in the country at different times, as well as by developments and challenges within the Catholic Church itself. There have been many achievements as well as some limitations occasioned by the openness to pluralism in schools in the post colonial Kenya. This pluralism, though challenging, has also been embraced by the Church. Vatican II documents especially *Gaudium et Spes* (1965) represent a Church much more open to the

interaction and dialogue with the modern world and its cultures, than it had been before. These developments in turn call for a deepened and broadened understanding of the role of the Church in schools if that role is to contribute substantially to the integral development of students, enabling them become effective citizens of the modern world, charged by the evangelical spirit.

It has been indicated already that in the beginning, the missionaries opened schools in order to use them to increase church membership. Vatican II and subsequent developments in the understanding of the mission of the Church has shifted emphasis to the development of the theology of the Kingdom of God as contrasted to the theology of the Church. With this shift in emphasis, the Church understands herself as an agent of the Kingdom of God which is greater than the Church. There is, accordingly, a change in the understanding of the role of the Catholic school and the Catholic Church's involvement in education. In a pluralistic world such as is Kenya today, the Church's mission in education is broader than simply to use the school as a means to bring in more members to the Church. Education is now regarded as one tool to enable the Church to carry out its total program of evangelization, in the sense that 'evangelization means bringing the "good news" into all the situations in which humanity is found, so as to renew humanity' (*Evangelii Nuntiandi* 1974, no. 18).

Christian educators were at the forefront of the repudiation of African culture in the colonial times and continued the same albeit in subtle ways in the post colonial times. African values thus relegated to the backyard were

increasingly identified with magic, witchcraft and other forms of abuse. A major blow for African educational value was the loss of the educating role of African elders and of the community. With the transferred loyalty of African youth from the elders of their communities to the missionaries and their agents, the African educating community has become fragmented. In some cases, even the family has lost its hold on its children. The cumulative impact on African communities and African youth is the sense of a missing link in socialization resulting in lack of a deep sense of identity and authority that springs from having consistent role models. Rossana (2004) has underscored the tragedy of the lack of role models for young people in the world of today. The curative processes for this malign must be embraced by the also by the Church as an education agent in the country, with a moral sense of responsibility for the damage caused and the making of a different kind of a future for Kenyan youth through cultural and community reconstruction.

The Catholic Church in independent Kenya has clearly opted to cooperate with the Government of Kenya in providing education to Kenyan youth (KEC 2000: 10). This deliberate and laudable option fits into the understanding that the duty to educate belongs to the state. It also fits a broadened understanding of evangelization in the Catholic Church since Vatican II and the papal encyclical *Evangelii Nuntiandi* (1974, no. 18), in which Pope Paul VI underscores that evangelization means bringing improvement to all the states of human life. Post Vatican II evangelization is therefore strongly in the light of a pluralistic world. The understanding of pluralism and inter-cultural, inter-religious living is in the

process of being further appreciated in the world of today. What is evident is that pluralism must not be allowed to mean the loss of identity. In developing educational personnel who are committed Catholics and professional educators, the Church is increasing its ability to be relevant in the midst of pluralism, specifically enabling itself to be in a position to collaborate better with the Government in the integral development of the student in her secondary schools, with the confidence to contribute her own unique reflections into the common pool of reflection and action. To do this, however, the Church needs to be more consistent in its planning and implementation so as to heighten professionalism in Church practice. Indeed, the documentation available in KCS and the Archdiocesan education offices does not show pointed strategized planning of the next stages of intervention in education.

Concern for the quality of instruction, and indeed the very goals of instruction in the secondary schools in general do not seem to be evident among the Catholic Church's educational leadership. The interventions of the Catholic Church therein have lacked in the prophetic and expert contribution that might lead to improvement of pedagogical processes in the schools. In Catholic as in other schools "learning techniques ... remain the same: the rote method, the technique of cramming, and once the examination menace is passed, of forgetting all these useless impediments" (Luma, 1990: 97). Even though the Gachathi report recommended a change of methods of instruction to include many more heuristic ones to personalize and make learning more permanent (Republic of Kenya 1976:

63, 69-70), there is no record of sustained efforts to implement this recommendation nor did the Catholic Church endeavor to contribute seriously to the search for and implementation of these more effective learning methods. Church schools seem to have entered the 'rat-race' of examinations success as the guiding principle of learning throughout the secondary school years. One cannot but regret that a community endowed with so many possibilities as is the Catholic Church, has not more seriously invested itself in these matters. It may be right to conclude that innovations in the Catholic Church in Kenya into further possibilities of Catholic education in the country have not been abundant.

2.7 Conclusion

The Catholic Church in Kenya has invested a great deal in education, both in personnel and finance. The multiplicity of ways in which the Catholic Church is engaged in educational concerns in the country include collaboration with the government Ministries of Education as well as charting different paths according to the perceived need of the people. Looking for example at the varieties of the interventions in the informal education sector, it is evident that the Catholic Church is a leader in educational thought and practice in the country, especially attuned to the needs of the people, some of which other institutions, including the government, have yet to apprehend. Informal schools in the city slums, schools for HIV-AIDS affected and infected youth, and a rehabilitation centre for juvenile ex-prisoners, are but some examples of the wide scope of openness to the novelty required in responding to unprecedented social realities. Yet this prophetic spirit

has hardly been sustained in the formal education sector in post colonial Kenya. The sponsorship arrangement enshrined in the Education Act has been far from satisfactory, especially in denying the Church the independence to develop her schools as she might have seen fit. Greater license afforded to the Church in her private schools has provided the occasion to demonstrate that collaboration with the MOE is possible with the church maintaining control of the schools.

It is evident that the exercise of sponsorship of schools by the Catholic Church has been an area of ambiguity and lack of clear lines of responsibility of the Church. This ambiguity in turn has produced laxity in some Catholic public schools. There is also characterization of private 'Catholic' schools whose Catholic character can be difficult to discern, and in which the Catholic Church's authority is unclear. While the Catholic Church policy in Education in Kenya is increasingly clearer (KEC 2000), the strategies of implementation, including training, supervision and retention of staff, and overall surveillance and development of the Catholic character, need greater attention since these have a strong bearing on the integral development of the students that is envisaged in the goals of Catholic Education. The following chapter will deepen the anthropological bases of education for integral personal development in Kenya, as a springboard for evaluation of the actual efforts made in facilitating this for students in Catholic schools. The latter will be the subject of subsequent chapters.

Endnotes

¹ In subsequent years – the Kikuyu Central Association, a political organ of the indigenous people of Central Kenya against colonial rule, engaged in endeavors to start their own schools, having serious doubts in the missionaries' role as educators of African children given that the latter were viewed as agents of colonialism. Out of these efforts were born the KISA (Kikuyu Independent Schools Association) and KKEA (Kikuyu Karing'a Education Association) which had 34 independent schools by 1935 (Sifuna and Otiende, 1992)

² This Commission was set up in the early 1920s to assess the education of African people in English speaking Africa and in the USA. It focused on the needs and challenges of the African people and made educational recommendations for meeting these needs and challenges to colonial administrations around the continent.

³ For Example the "Catholic Reply to the Education Report", quoted by Muhoho 1970:142.

⁴ This commission was set up by the Colonial Government in 1949, to look into the problems of the scope, content and methods of African education. It was led by Archdeacon L. J. Beecher and the missionary representation on the commission was 3 out of 10.

⁵ See for example the *Kenya Education Commission Report. (The Ominde Report) and the Report of the National Commission on Educational Objectives and Policies. (The Gachathi Report)*

⁶ View offered by a respondent who had been involved in the Church's struggle against the implementation of the SEE in the schools, in an interview on June 20, 2007.

⁷ The researcher here refers to personal experience on an SEE subject panel meeting in KIE in 1992.

⁸ St. Kizito was a Catholic mixed boarding secondary school in Meru Diocese. On the night of July 13, 1991, the boys left their dormitory and broke into one of the girls', proceeding to rape about 70 of them. The ensuing mayhem as the girls attempted to flee resulted in the deaths of 19 girls and severe injuries to others. A national and international outcry regarding the incident and frequent incidents of unrest in schools preceded the appointing of the Presidential commission on Unrest in schools headed by Professor Lawrence Sagini later in the same year. The Sagini Commission Report was never made available to the public, neither were its recommendations.

⁹ The researcher was a member of the group set up at the Catholic secretariat to produce a report of the Catholic Church for presentation to the Sagini Commission.

¹⁰ These are the views of one religious woman involved in leadership of a group of religious private Catholic schools interviewed on August 15 2007, which are also shared by the Religious Education Advisor interviewed July 11, 2006.

CHAPTER THREE

EDUCATION FOR INTEGRAL PERSONAL DEVELOPMENT

3.1 Introduction

A historical overview of the Catholic Church's engagement with education in Kenya, with a particular emphasis on secondary school education has been the subject of the last chapter. With the historical setting in place, this chapter indulges in the foundational ethos for Catholic Education. The approach chosen is that to expound on two main foundations of the understanding of education for integral personal development for Catholic Schools in Kenya today, namely the dual heritage of the Kenyan Catholic schools, which comprises Biblical-Christian anthropology and African anthropology. Anthropological foundations are important in discussing education since the key business of education is humanization (Mosha 2000). All human encounters have anthropological underpinnings and pose conscious or subconscious anthropological questions. Anthropological perspectives therefore have an innate influence on education processes and should also have formative roles to play in educational discourses, both informing and challenging educational practice. Nevertheless, anthropology is not itself unchanging. At conscious and sub-conscious levels, anthropological perspectives are always adapting to new encounters. It is important to expound the conscious anthropologies at work or which ought to be at work in educational practices.

The chapter also presents the understanding of what constitutes an education to integral personal development of students in Catholic schools in the Archdiocese of Nairobi. The latter is a presentation of the views of the respondents in the field research to questions related to the first objective of the study, namely to establish the understanding of education for integral personal development that is found in the Catholic secondary schools of the Archdiocese of Nairobi. In doing this, the study makes more explicit educational ideas that come out of the African and Christian anthropology as well as others that may signal other anthropological perspectives, and the influences of contemporary social pressures on educational practice in Catholic schools.

Catholic and African anthropologies both posit definitive perspectives on the human person and every treatment thereof, hence, on the student who is within the African cultural milieu and attending a Catholic school. Because this study is about the integral personal development of students, special emphasis is placed on the normative understanding of the person that is presupposed to be operative in the Catholic secondary schools in Kenya.

The question of the understanding of the human person is important for this study especially because of the anonymity of humanity that seems to come with modern global culture. References for human meanings at spiritual and religious levels have become more obscure than in the past and there seem to be new standards of meaning and value. The advertisement industry, for example, gives varying images of the ideal human person, which can be at least, confusing for

young people and even for educators today. Identity has become a major question for the people of today, especially the youth, who find themselves flung into a cosmopolitan globalized world as soon as they leave the relative cultural certainty of the family and venture into the world of school. This cosmopolitan world creates uncertainty, even for the educator, about the profile of the young person that one ought to have reference to, in the processes of educating. Yet such a norm of reference is crucial, both for the educator and for the students.

The study confirms that the two thrusts of the understanding of the human person, African and Catholic-Christian, can give such a strong norm for Catholic educational practice in Kenya today. The Catholic Bishops of Kenya have clearly stated that the principles of Catholic education are not in contradiction with the educational practices of traditional African societies (KEC 1982: 90). This is the bases of the choice of these anthropological perspectives as the conceptual underpinnings for the current study. The breadth of perspective from which the Kenyan Catholic School defines its identity ought to include African and Catholic perspectives on human wholeness along with an on-going and discerning re-appropriation to the demands of living in the contemporary world.

3.2 The Sources for the Two Anthropologies

In exposing the key elements of African anthropology, the works of K. Gyekye (1996) and L. Magesa (1997) have been used as a chief resource, not to the exclusion of other scholars in the field. Magesa begins his discussion of

African Religion by declaring that in academic discourse it has been rare to hear the voice of the African worldview and it can be difficult to decipher African moral and ethical stances because African religion has hardly ever had a chance to speak for itself. In daily life, however, the African worldview is still predominant in Africa. Writing at the end of the 20th Century, Magesa attributed to African spirituality a more important and fundamental influence on African daily lives “than many Christian leaders and Western or Westernized academics care or dare to admit” (Magesa 1997: 6). Gyekye (1996: 23) not only holds the same view but also goes on to manifest its expressions in modern life in Africa. These two will be the chief sources of explaining the African perspectives, with support and comparisons of other writers such as Mbiti (1969) and Kenyatta (1938).

The Christian view of the integral person is strongly founded in the Bible. In Catholic theology and anthropology, the New Testament understanding of human beings is of normative significance because of the centrality of the New Testament for theology and the Church (Schnelle 1996: 2). The starting point for New Testament anthropology is not developments in social and natural sciences but the revelation that comes in the Christ event, given through faith and developed in the New Testament communities’ lived and shared experience of faith. Indeed “Christian faith is recognition that God’s Word, Jesus Christ, speaks to our ultimate questions about meaning and life ...” (Sachs 1991: 11). The New Testament offers the view that the “project Christ” began at the very beginning (John 1: 1). Created in God’s image and likeness, humans have to learn about their

true identity from Christ, the God-human-being. Thus the creation and redemption of humanity are both part of the same self-extension of God towards humanity.

Catholic anthropology has in recent times cultivated the wonderfully positive regard for humanity expressed by Vatican II in its Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*) of 1965. This is the basic orientation that this study takes. *Gaudium et Spes*, a most positive and progressive position of the Catholic Church on humanity, both embraces and encourages scientific progress of the secular sciences, into an appreciation of the capacities of human beings, so long as that venture is guided by the ultimate value and dignity of human life, which must be safeguarded at all times (*Gaudium et Spes*, nos 5 – 9). God is seen as visiting and embracing all the straits or conditions of humanity in modern times; all are occasions of grace (Ibid. no 2). Because of it, the encounter of the church and the world has potential for good. The Catholic school provides one important scene of such encounter. The following are some aspects of the integral human person as upheld by both African and Catholic anthropologies. Similarities and differences between these perspectives will be highlighted as the elements are exposed.

3.3 Integral Persons live in a God-centered Universe

The African universe is centered on God, the Creator and greatest ancestor. It is like Him that humans endeavor to be – loving, caring, and sharing. The supremacy of God is a predominant value in all Africa. Religion permeates all

aspects of life. "The religious is not distinguished from the nonreligious, the sacred from the secular" (Gyekye 1996: 4). Mbiti (1969: 1) put this element well in his often-quoted sentence, "Africans are notoriously religious", and Bujo observes that African thinking is always set in a religious context (Bujo, 1998: 25).

God: The African universe is an interaction of vital forces at the summit of which is God, the Creator and Author of all life in the cosmos. Life therefore is an unbroken link from God through the ancestors to the living and the yet-to-be-born. The spirits and ancestors are close. God only recedes due to human sinfulness, and this brings human suffering. Therefore, if humans do what pleases God, God stays close. In their origins, their daily life and in their destiny, humans are connected to God.

Just: "Africans recognize the dignity of the human being, and in consequence, hold a deep and unrelenting concern for human welfare and happiness" (Gyekye, 1996: 23). All humans are worthy of this recognition because all come from God. Because of coming from God, all humans have an inalienable dignity and value. They have something of God in them. Humans are the epitome of value and "humanity has no boundaries" (Gyekye, 1996: 27).

In the Catholic anthropology also underscores the centrality of God and relationship to the divine for an integral and meaningful human life; "God is not merely the one who started it all going, but the one who at every moment holds it in existence. The most basic dimension of reality is this relationship" (Sachs 1991: 14). The second creation story in Genesis shows the integral human person as

earth bound (made of earth) as well as a bearer of divine life (receiving the breath of God). Yet this does not lead to a dualistic anthropology; the integral person is one whole unit. Relationship with God is central to the Biblical understanding of humanity. Human persons are called to partnership with God which is enabled by God's grace. This in fact is the foundation of the integrity of the person – his/her relationship with God.

Because of God's spirit in them, humans have the ability to always transcend themselves. Catholic anthropology sees the person as being in the process of becoming, knowing and creating (Groome 1998: 83-85). Integral human persons are not finished products; there is in the human essence the desire to become their fuller selves. This expresses itself in many ways, including the thirst for knowledge – of the world, of creation, of themselves, and of God (Diaz 2001: 91)¹.

The integral human person, made in the image and likeness of God, has an eternal destiny with God, and lives in anticipation of the union with God which is of his/her essence (Ibid: 91). God's irrevocable 'yes' to humanity does not submit to an end. Death is a change of life; therefore life in the here and now leads to life in the hereafter, following on the example of Jesus Christ whose human life did not end in death but continued in his resurrection (Sachs1991: 79, *Gaudium et Spes*, no. 18). In the African worldview one lives in the presence of the living dead, here and now, and lives this life as a preparation for a hereafter. God is at the head of the hierarchy of beings in African community. This hierarchy includes the

spirits of the proto ancestors, the founders of the ethnic and clan communities, the family ancestors, and others such as nature spirits. It extends to the community of the physically visible world in the human community of the living elders, the other members of the human community in their different ranks of the hierarchy, the yet-to-be-born children, the natural living and non-living cosmos. The hierarchy is influential at all moments of the life of the person, because life itself constitutes on-going interactions and relationships among the beings on the hierarchy. Education therefore entails a great awareness of these relationships and the obligations they impose on the person. Christian education and its parent Jewish faith traditions have always underscored the centrality of the relationship with God as core to all wholesome living and endeavor. Education for integral human development thus understood from both the African and the Christian perspectives ought to involve induction into the knowledge of and relationship to God. It must also involve accompaniment in the practical living of this relationship with the divine that expresses itself in right relationship with all created reality, and especially with other human beings.

3.4 Integral Persons Belong to a Connected Universe

Africans belong to a world that is predominantly one of connectedness. The connectedness of individuals to the family still has a strong bearing on their sense of meaning and value. The ancestors, spirits, humans, animate and inanimate elements all live in one universe. Every factor of life, of being or of action affects

every other. The African world is a world of inter-relations with the human life as the stage in which the drama of these relationships is played out. Africans live together with the ancestors and living dead, as well as in awareness of the children yet to be born. Humans are challenged to live close to each other in benevolence (Gyekye 1996: 35 - 51).

The Catholic Christian view on interconnectedness matches the African one here in the sense that it advocates that the plan of God in creation was that human persons be relational. Integral human persons are in good relationship with God, each other and creation at large. In the Biblical tradition, God creates humans as the most perfect of all creation, and establishes a covenantal relationship with them. In Genesis 2 the human person is invited to a loving relationship with each other and also given the responsibility to name the animals. Thus humans are made the stewards of all the creation. This is a first covenant of which there will be many throughout the Bible. God always takes the initiative and the integral human person is invited to cooperate. "Person connotes autonomy and relationality, individuality and partnership ..." (Groome 1998: 72).

On many occasions, God's love for humanity is expressed through human love, and God's intervention in human life is almost exclusively through the emissary of fellow humans. In the imagery of Genesis 2, the creation of woman out of man, and for the purpose of giving him suitable companionship is an act of God. God therefore is the author and "the basis of the most intimate human relationship" (Fichtner 1978: 41). Both male and female are created and recognize

themselves in each other –“bone of my bone and flesh of my flesh” (Genesis 2: 23). Male and female differentiations are made for the sake of communion and support of each other. In essence human persons are relational beings.

In subsequent moments in Old Testament history the relationship between God and Israel is compared to that between husband and wife (see Hosea 2: 4 – 3: 5). Some New Testament texts show the relationship between Christ and the Church as comparable to that between the husband and wife (Ephesians 5: 21 -33). According to Fichtner (1978), in some ancient scriptural documents, more attention is given to the community relationship with God than to that of the individual person. The earlier prophets have a specific interest in the role of leaders because they have a great social responsibility. Samuel’s concern, for example, is around King Saul and later King David (1 Samuel 8 ff), while Elijah concentrates on the leadership of Ahab and his wife Jezebel (1 Kings 17-21). Amos (8: 4-7) is concerned about the failure of rulers in Israel to protect the rights of the poor. Hosea, in the sections already referred to, is concerned about the unfaithfulness of Israel as a people to the covenant relationship with God. Nevertheless, right from the beginning God invites individual persons to a covenantal relationship with him. Thus Abraham (Genesis 15), Jacob (Genesis 28:10 -22), and David (2 Samuel 7:8-17) are invited to a personalized relationship with God. Even the law for Israel, exemplified in the Decalogue (Exodus 20: 12–17), has clear personal demands.

Within the cultural philosophy of Israel, from which springs the earliest Christian theology and Christian anthropology, a “key figure sums up the community in his person and the community expresses and extends him” (Fichtner 1978: 136). The Christ, like all other great leaders in Israel, Adam, Abraham, Moses, the kings and the prophets, has a mission that personifies the mission of Israel, and of the new Israel, the Christian community. The human community occasions new and exciting developments in the person. Accordingly, Christian education lays strong emphasis on the social dimension of faith. Both in African and in Biblical worldviews therefore, the connectedness of the individual and the community to creation and the divine has educational implications, especially on the moral front. Moral traditions sustain this connectedness and define wholeness at individual and social levels. The following two subsections emphasize the ways in which these moral traditions are lived.

3.5 Human Persons Belong to the Created Universe and have a Responsibility for its Sustenance

As discussed above the African consciousness is a strongly connected one. Right from conception and birth, through all the stages of life till death, one’s life is linked with the communal, environmental and spiritual realities around. “Africans do not conceive of personal identity apart from life in its totality” (Magesa 1999:82).

Within the African worldview, the world is important because its elements are manifestations of God and the spirit world, and also because human life

depends on it. Humans have to maintain harmony with the entire universe including the spirit world and the inanimate world, both of which have spirits of vital energy necessary for the life of humanity. The key characteristic of the integral African person therefore is “harmony”. This term denotes belonging to a lineage and a community, as well as belonging to and having a responsibility for the universe. The lineage embraces the ancestors –as far back as God and includes to the yet-to-be-born members of the family (Bujo, 1998: 16). The network of the African relationships, according to Bujo (1998: 212):

includes the entire cosmos and God himself. By seriously considering this sacred cosmic and interhuman relationship, people should become aware of the fragile nature of their human existence....human existence could break down if the cosmos is neglected.

The structures of African society render themselves to the creation and maintenance of that harmony with and in the cosmos. Education is a process of initiation into the demands of this harmonious relationship at all levels, both to preserve, create and protect it. Creation is seen as holy. Its sanctity is maintained by humans in their community. A number of creation myths across the African continent explain the demand of God to humanity to exercise care for creation. Abuse of creation through greed is condemned. In de Graft’s (1977) epic play, *Nyambe* (God) withdraws from people of *Muntuland* because they abused the food he gave them in the form of his beard, by cutting off more of it than they needed, making it rot away in waste. Creation has thus to be respected, not worshiped, “in the final analysis, however, God, acting through the ancestors, but never

completely absent from the scene, is the ultimate point of departure and arrival in human ethical life” (Magesa 1997: 74).

In Catholic anthropology, “the world is a good place to be” (Sachs 1991: 17) and integral persons are creative and capable, expected to care for the earth. Indeed humans are part of the created material world as the expression of its crown; through its human kin, material creation is able to raise its voice in praise of its creator (*Gaudium et Spes* 14). Human dominion over the earth is expected to be modeled on God’s dominion, which is “the strength, fullness and utter dependability of God’s loving creation and creating love” (Sachs, op cit: 17). The divine architect empowers humans to participate in his own creative activity, naming the animals, and becoming fruitful. Humans’ similarity to God is also portrayed in the charge given them over the rest of creation, to care for the earth or to subdue it. Every person is, at least potentially, powerful (Groome 1998: 85), and is responsible for subduing the earth in a spirit of stewardship. God creates a dynamic universe in motion, that is, with the potential to be improved upon and, unfortunately, also to be destroyed. The creation has a destiny to be fulfilled through the collaboration and initiatives of humans (Romans 8:18-23). The eschatological destiny of human beings is bound up with that of creation, “I will not be raised in utter fullness until the world is raised into the fullness of the Kingdom” (Sachs 1991: 91). In their interventions and activities, humans participate creatively or destructively in the creation of which God is the master.

The very human vocation is thus intertwined with the cosmos, as Sachs (1991: 17) puts it:

We are called to a cosmological and ecological mutuality which is founded on the goodness of creation and the delight which the Creator has in it.

Humans achieve this ability more fully through the power of, and by collaboration with Christ (Ibid: 28). Being the perfect human person, he shares his Spirit with all who believe in him, thus enabling them to be children of God, and to live as such (Romans 8:14-17). Indeed, Christians understand that God cannot be fully known by human beings. Humans are created in the image and likeness of God, not ontologically, for such is beyond human knowledge, but functionally – by their vocation to love and care for each other and for the rest of creation. Christ shows humanity how to live out this vocation.

The first creation story in Genesis shows humanity at one with all natural reality, such as the animals and the elements (Guinean 1994:15). This is the same harmony desired and implemented in African tradition. Contemporary global trends also call for increased awareness and cultivation of unity between humanity and the Earth, encouraging responsibility for it². This awareness is viewed as a matter of increasing urgency for all humanity, and one may argue that it ought to enter into the centre of the educative systems of humanity so as to strengthen its foundational importance in all human endeavors. Referring to the unity between humanity and the rest of creation, some theologians today feel that “the Christian understanding of salvation must recover its inherent universality and inclusiveness. It is something which involves not just human beings but the whole of creation”

(Sachs 1991: 23). Christians especially ought to feel the obligation to put this as a priority in their education systems.

The content learnt in the process of the socialization processes of African traditional communities was taken out of the physical and social environment of each community. One had to learn about the seasons, and how to use them profitably, about the environment, how to care for and protect it, as well as how to protect oneself and the community from its hostilities and to use it to the service of one's family and of the community. Important content to be learnt in childhood included the names of plants, animals, insects, their characteristics, medicinal value and other qualities (Sifuna and Otiende 1994:130). It can therefore be argued that education to integral personal development cannot be achieved without paying attention to ecological consciousness and the responsibility it imposes on human persons and communities.

Thus a key point of Catholic education is to induce positive regard for the earth and a sense of connection with the rest of creation to the students. This effort can benefit greatly from the lessons that come from the African appreciation of the universe and its sacredness. Catholic education also offers the learner openings to the knowledge of Christ, enabling him/her to reach into the deepest and most authentic of his/her human potential. In a pluralistic world, the Christian school, just like the Church itself, is faced with the challenge of knowing how to do this without impinging on the religious rights of the students. The challenge is for the educator and the school to develop and grow into the vision of the cosmic Christ

who draws to fullness beyond the boundaries of religious affiliations and doctrines. The Catholic school will increase in the ability to do this in the measure in which it has recourse to Christ, its teacher and guide.

3.6 Integral Persons have Individual and Social Identity.

As aforementioned, Africans live in communion at all times – with God, the ancestors and spirits, with the human community of family, clan, and ethnic nation and with the rest of reality. Persons participate in the human and ancestral community as well as in the sacred forces of the universe (Magesa 1997).

Gyekye defines community as “a group of persons linked by interpersonal bonds, which are not necessarily biological, who share common values, interests and goals” (Gyekye 1996: 35). Communalism – the centering of activities on the welfare of the group – is the African focus of life and morality. It does not necessarily preclude the interests of the individual. Indeed, the “African communal system... does not exclude individualistic values” (Ibid: 35). Every person comes from God and belongs to a community. No one is an island; no one can live alone, centered on his / her own concerns only. The African perspective does not seem to stress the place of individuality, though it would be fallacious to say that it does not exist altogether. Among the Igbo people of Nigeria, their understanding of the human person is expressed by his and her four constituent principles: “*Obi*, heart or breath, *Mmuo* ..., spirit or shadow, *Chi*, destiny and *Eke*, personality or

ancestral guardian” (Metuh 1981: 87). These principles embrace the importance of both individual and social nature of the African person. As Metuh continues:

the heart, *Obi*, is man’s (sic) life-force and links him with the cosmic force. The spirit, *Mmuo*, is the ‘real self’ directly created by the Creator. The destiny-spirit, *Chi*, is a spark of the creator in man which assigns to each his personal destiny, while the ancestral guardian, *Eke*, links man to his clan life-force.

Indeed, African communities in the past had place for individual efforts and achievement. The societies were not communist in economic orientation. There was room for recognition of individual achievement. Individual responsibility and initiative were rewarded. The Tugen people of the Kenya, for example, have a proverb that underscores the importance of individual enterprise: *Tangitinye lakwa anan ko tany nebo chi komi nengung* (When keeping a friend’s child or cow try to have yours too). The proverb shows the importance attached to self-sufficiency among the Tugen people (Ng’osos 1997: 43). There are many such wise sayings that show the importance of individual self improvement.

Striking a balance between the individual interests and communal responsibility was regarded as the ideal. As Bujo underscores “the individual and the community are not in opposition to each otherthey complement each other” (Bujo 1998: 28). In a later publication, Bujo (2003: 114 - 116) puts precision on the moral relationship between the individual and the community, wherein reciprocity exists; an individual becomes a person through participation in the community. Yet one must be his or her own person, because only then can the community assist the person to accomplish him/herself. Mbiti (1969:108) places an absolute value on this relationship: “... the individual does not and cannot exist

alone except corporately. He owes his existence to other people.... He is simply part of the whole.” Thus children are educated in African community to social responsibility as well as to individual initiative and industry. Gyekye (1996) recognizes that modern trends tend to favor individualism at the cost of communality. He however recommends that African communities today make deliberate choice to refuse complete loss of the communal dimensions.

Mosha (2000:16) contends that the spirituality perspective is the most fundamental for Africans in their approach to life and the world. African spirituality recognized individuality, but underscored that one’s truest and deepest spirituality emerges through communion and interaction with other people. Indeed the spiritual aspect is the integrative approach, wherein the properties of the parts are only understood as properties of the whole. A well organized education system ensured that the values of the community, its skills and knowledge were well propagated and lived. Thus there was integration of all aspects of the human personality, physical, social, spiritual, moral and mental aspects of human development were all taken care of (Otiende, Wamahi and Karugu 1992: 10).

The history of the community and the family was a substantive part of education in traditional African societies, ingraining a sense of ownership and belonging, pride and identity. Such history included genealogies, migrations, conquests, heroes and heroines. There was sex education, including sexual hygiene, child-bearing and family planning (Ibid: 7-24).

In biblical history, personal relationship of every individual with God enters the scene more clearly with the prophets Jeremiah and Ezekiel where God is seen as renewing his covenants with each person, writing it in their hearts (Jeremiah 31; Ezekiel 18). With these two prophets, individual responsibility for moral behavior is proclaimed; “The person is the ultimate unit of religious and moral decision” (Fichtner 1978: 135). Each person is a unique entity and therefore presents a “unique embodiment of the risen Christ in this world here and now” (Guinean 1994: 45). Accordingly, each is called to make a unique contribution to the creative process, and is able to do so. Work is part of the way in which humanity cooperates with God. By the exercise of their freedom, responsibility and creativity, humans can make changes to the course of history – they are not just victims or objects of their times and of the events around them; they are rather agents and subjects in their own lives and in the lives of others and in creation at large.

With Christ as the model, the Catholic view promotes the challenge of living out a balance between the social and the individual consciousness of the integrated person. Accordingly Fichtner (1978: 139) states:

.... what elevates man (sic) above his individuality and society is his personhood. Each person is known and loved by God as his image and likeness, each person is known and loved in Christ.

Indeed the individuality of the person is only able to be expressed because of the community dimension. The Christian ideal of love is modeled by Christ in his person (John 15:12) and understood as the measure of being truly Christian (1

John 4:7 - 21), and the greatest of Christian virtues (1Corinthians 13:13). Catholic anthropology stresses both the individual and social aspects of the person. Neither should be excluded nor overbear the other.

Jesus proclaims a Kingdom which requires the same thing of every person, metanoia, a complete change of heart and alignment of life according to the knowledge of Christ. This is irrespective of the cultural background of any person, because “for everyone who is in Christ, there is a new creation: the old order is gone and a new being is there to see” (2 Corinthians 5:17). Indeed, “each one will have to account for himself to God” (Romans 14:12). Jesus stresses the importance of individual choice of discipleship on many occasions, extending the invitation to each one personally. The cost of discipleship is met individually as well “If anyone wishes to be a follower of mine, let him renounce himself, take up his cross daily and follow me” (Mathew 16:24). One of the implications for education that aspires to bring about integral personal development of the students is that it must enable learners to arrive at personal positions on issues, and to take personal responsibility. While giving them the information that must be appropriately given, the educator must respect their ability to arrive at personal equilibrium and judgment (Guissani 2001: 63, 67-72). Such an education must also enable the student to experience belonging to and being responsible for community and society. The two anthropologies point strongly against the trend espoused by modernist individualism. Educators thus find themselves charged with the

challenging responsibility of offering alternatives that are counter-cultural to this latter individualism as the way to integral human personhood.

3.7 Integrated Persons Live a Morality of Communion and Harmony

African morality is socially based. What is good is what promotes social welfare and what undermines it is evil. Thus communal values such as cooperation and helpfulness are lauded while extreme individualism is scorned. There cannot be promotion of personal wellbeing at the expense of the wellbeing of other members of the community. This is seen always to have negative repercussions. The supreme moral principle in African morality is responsibility towards others, to care for them, to help them, and not to harm them. Education in the community, according to Gyekye (Ibid: 63) responds to this communal identity:

...in the communal society... bringing up children to feel that they have responsibilities towards others is part of the whole process of socialization. The ethic of responsibility, rather than the ethic of individual rights, is inculcated from the outset. Children are taught to be motivated in their actions more by their obligations to contribute to the welfare of the community than by consideration of their own rights.

African morality demands the sharing of all the means of production and livelihood. The worst misuse of the universe is greed, the refusal to share, lack of generosity and hospitality. In like manner, the community is obliged to incorporate the individual (Mbiti 1969: 100). Sharing, hospitality, and sociability are all at the service of strengthening bonds in the community, thus increasing the vital force within. The leaders of the community have to do all in their power and specialization to preserve, promote and prolong the life of the family, clan and

ethnic nation. Thus in order to do this a leader must have “a cool heart” not “a hot head” according to the Dinka (Magesa 1997: 67). Leaders must manifest “maturity, thoughtfulness, patience, understanding and wisdom. Character in leadership is not merely a bonus; it is a moral requirement” (Ibid: 67).

The leaders have higher responsibility to do this because they are closer to the ancestors by virtue of age and leadership positions; therefore they have more of the vital force. In so doing they please the ancestors and God, and ensure harmony for the whole community with all creation. If there is pain or disharmony of any kind, it is a sign of the displeasure of the ancestors. The source of the disharmony must be uncovered and appeasement made after restoration.

Character is at the centre of one’s moral life. While the African community offers various kinds of support to the individual, very person is responsible to build his/her own character. Everyone is essentially good since everyone comes from God, but the cultivation of good character is the responsibility of the individual. Yet the good or bad conduct of an individual brings pride or shame to his/her family respectively. Thus the communal forces are harnessed to help the individual to be morally upright. The Akan proverb “the decline and fall of a nation begins in its homes” (Gyekye 1996: 67) demonstrates the recognition of the roles of smaller units of the society for its upkeep.

Because children were greatly valued as the continuity of the community, they were brought up in the proximity of community. The roles of socialization were never delegated. Besides instruction, education is by modeling the kind of

behavior expected of members of the community³. The family was in fact the “instrument of moral education” and awareness of belonging to a specific family is itself a moral imperative for the individual (Ibid: 91). It has to be noted, regrettably, that this value for children being welcomed and cared for by the whole community is one of the most evident aspects of the loss of African cultural values. Along with the destruction or degeneration of the African community has come a negligence of children, amounting even to abandonment of children to the hostilities of street life and other atrocities. The collapse of the traditional structures and the emergent family crises today presents new challenges such as single parent families and even child-headed families. These in turn present new challenges for the school which accompanies youth from these often trying family situations.

Catholic morality is founded on the great commandments in Christian tradition – the Decalogue (Exodus 20:1-17) which devotes seven of its ten laws to right relationships within community. The summary of the law in Israel is reduced to love of God and love of neighbor (Mark 12:29-31), and the greatest commandment of Jesus “love one another as I have loved you” (John 15:12) comes to have a heavy bearing on emergent Christian communities to date: “no human being can claim to experience or understand the mystery of what it means to be human only from his or her humanity” (Sachs 1991: 20). According to Sachs the very making of human beings as male and female, and the various other differentiations within humanity underscore the need to work together and to live in communion in order to fulfill their destiny.

The Catholic Christian view of human persons is that they are essentially good and dignified (Groome 1998:76). Groome emphasizes that Catholic anthropology clings more to the image and likeness of God in humans than to the human propensity to sin, both of which come from the Biblical creation myths. In Genesis 1:26-27 humans are created in God's image and likeness and are described as 'very good' by God himself. Though prone to sin (Genesis 3) humans retain the essence, image and likeness of God. Divine likeness is predominant over human sinfulness because God's grace in Christ supersedes all the power of sin (Romans 5:20b). Therefore Christian teaching on sin is only and always in the context of the superabundance of God's grace to save (Sachs1991: 65).

The image and likeness of God is a terminology that is used by the priestly account of the creation story (Genesis 1: 26). According to the ancient near East cultures the idea of image had the connotation of representative or viceroy of the King. In some cases this viceroy was the son of the king. According to Ferguson and Wright (1988: 329), the biblical writer may have wanted to bring forth the understanding that humans are representatives of God on earth. Humans are also the 'sons (and daughters)' of God. Such a filial fellowship with the divine shows the intention "that humans have a family-likeness in righteousness and integrity" (Ibid: 329) to God.

The idea of likeness to God shows two almost contrary yet complementary ideas, namely that humans are not actually the reflection of God, but rather a created analogy of God, yet they are invited to discover their true nature by living

in the analogy of God. Thus humans must submit to God who only is God. Yet the fulfillment of human life is in the functional likeness with God, from which they receive their ecological, humanitarian, relational, eschatological significance.

The New Testament picks up this image idea in speaking about Christ as the only true image of the unseen God (Colossians 1:15) and the model along which humans are to be shaped (Romans 8:29). In the gospel of St. John, Jesus often describes his mission as that to do the will of the Father, and indeed, to do the work of God. “My food is to do the will of the one who sent me, to complete his work” (John 4:34), “whatever the Father does, the Son does” (John 5:19) Thus Jesus shows his likeness to God by the way he lives his life, and by his actions.

The integral person has the vocation and capacity to grow in the image and likeness of God, and though sin interferes with this project it does not remove it. The capacity is part and parcel of the human condition. “‘Being’ in the divine image, the person has unending capacities for becoming fully human; the ability to realize ourselves has a never ending horizon....having originated in God’s image, human life is a journey into divine likeness” (Groome 1998:83). According to Groome, this understanding which is held by Christian Churches in general is particularly well articulated by the Orthodox tradition which puts the Christ event in this context. Thus for Christians, this vocation/ capacity is affirmed by the mission of Jesus who comes to show humanity its true identity – how to live as children of God (Hebrews 4:14 – 16). “The truth is that only in the mystery of the incarnate Word does the mystery of man (sic) take on light” (*Gaudium et Spes* no.

22). As St. Athanasius (c. 293 – 373 ACE) expressed it then, in Christ God becomes human so that humans may become God-like, underscoring that humans share divine life (Sachs, 1991: 8; Clifford, 1907). Christian educators – parents and Catholic schools included, have an obligation to reflect on the meaning of this and to draw educational implications. Primarily it has a bearing on the positive self-image that is to be cultivated in students, empowering them to choose to live creatively, doing good and making positive difference to society and the world.

The ethics by which the Christian life is lived is primarily seated in the heart of the individual (*Gaudium et Spes*, no 16). By discernment at heart and in sincerity, humans know what is right in a given situation. Natural laws – universal moral principles which all humans know without depending on a special revelation (Romans 1:19) - together with the revelation that comes to him/her in the faith community, help the human person chart a just way through life. There is also recognition of cultural wisdom (*Gaudium et Spes*, 58) such as African perspectives on the human person which, humanity has gathered and stored over the generations, passing it on and refining it. This wisdom is given respect in the Catholic Church's view of the person. The ability to judge between right and wrong is central to personal freedom, without which relationships cannot be fully human. The “central hallmark of human life is freedom” Sachs (1991:106) and this freedom is fully expressed in the example of Jesus Christ (John 10:17-18) and in his obedience to the Father's will (John 4:34; 5:30; 6:38; 8:28-29; 15:10).

The Catholic traditional understanding of the integral person includes a strong influence of Thomas Aquinas, who in turn is influenced by Aristotelian humanistic philosophy wherein the good nature of the human person is the truest aspect of him/herself because it springs from divine life within. Aquinas departs from Augustine's pessimistic anthropology wherein humans are seen to be incapable of any good, and innately evil, except for the intervening grace of God (Sachs 1991: 69-70). Christianity teaches that God is love; therefore the true in humans is that which inclines towards love expressed in service of society. Every human activity is judged morally good if it meets this demand of service to the good of humanity, and "the betterment of the person and the improvement of society depend on each other" (*Gaudium et Spes* no. 25).

In addition, Catholic anthropology highlights that integral human persons are free, and increase in their freedom and wholeness the more they choose to be in conformity with the plan of God for them. In creation God demonstrates what the expression of true freedom is – doing what is good. Groome (1998: 82) puts it very clearly:

God's own freedom is a model for ours; human freedom is analogous to God's. This means that authentic freedom is always directed towards the true, the good, and the beautiful, and is essentially the freedom to become our most human selves.

Created as they are in God's image, humans are free and able to use their gifts and power for creativity and in order to bring about good. In the journey of life, humans are called to grow in freedom. Jesus invites human persons to grow in this wholeness by listening to his teachings and making them the guide of their

lives: “If you make my word your home, you will indeed be my disciples; you will know the truth and the truth will set you free” (John 8:31-32).

The New Testament understanding of freedom is that freedom is not the license to do whatever one wishes, but increase in the ability to choose what is good (Galatians 5:13). The Spirit is the one who brings true freedom to humanity (Romans 14-16; Gal 4:6; 2 Cor.3:17). This freedom is a participation in the freedom of the Spirit of Christ which enables the integral human person to love as a child of God (Romans 8:14-17). In this New Testament perspective, the gift of the Spirit to the individual person, gives the person true freedom and enables transformation to live a life of love (Romans 8:1-13). True human freedom is a divine grace (Sachs 1991: 34). But the gift of the Spirit is also given for the good of the whole Body of Christ (1Corinthians 12-14). The mystical Body of Christ includes all people of goodwill, and indeed all creation which finds its fulfillment in Christ (Romans 8: 20 – 22).

The fall in Genesis 3 shows human inability to remain faithful to the covenant with God. Genesis 3–11 goes on to demonstrate in many stories of the prehistory of humanity that humans try in vain to assert themselves apart from God. . The biblical notion of sin always includes the breaking of relationship, with others, and ultimately with God. It is failure to meet the demands of the relationship with God. In the New Testament, the Greek word *hamatia* is used to denote rebellion, transgression, falling short of the mark, which is the call of the

covenant relationship with God and its just demands on honorable living with other humans.

The consequences of sin have to be borne and they are severe. Indeed one of the consequences is the bondage to sin of which every human being is prisoner. In some cases the Bible notions of sin do not distinguish between the guilt and its punishment. This is perhaps “a reflection of the belief that sin carries within itself the seeds of consequences” (Jefford 2000: 1224). It is in this sense that the Suffering Servant of Yahweh assumes the “iniquities” of those whom he comes to vindicate (Isaiah 53:11). St. Paul introduces the notion of the salvific work of Christ, the second Adam, through whose mission a free gift of grace is given beyond the dilemma of the bondage of sin. “While Adam’s sin led to death, the Christ event has conquered both sin and death” (Ibid: 1225). The synoptic gospels emphasize that Jesus came for the sake of sinners, to bring them to new life. The sick, the lame, the poor, public sinners like tax collectors and prostitutes all constitute the community that Jesus gathered around him. Yet to them is posed the ideal “you must be perfect, just as your heavenly Father is perfect”. Matthew 5-7 sets very high ideals, admitting nothing less of God’s original intention for them. Mere avoidance of sin “you have heard that it was said, you must not commit adultery” is not enough; the Kingdom standards are about the heart, the seat of human freedom.

There are profound educational implications in this understanding of the integral person as good, free, morally obliged, and called to love. Education to

freedom is a heavy responsibility which requires much vigilance and reflection. From both the African and Christian perspectives, it leans heavily on the example of adults' living practice of responsibility as leaders. The example given by God in creation and by Jesus the man, is one of teaching by example – that freedom is fulfilled in doing good, and that ultimate freedom is to do the will of God, to love others as Jesus has loved humanity (John 15). African anthropology gives great importance to education through example. A proverb from the Aembu people of Eastern Kenya may suffice to illustrate this: *Mutongoria irua nwanginya arue* [The leader of a circumcision ceremony must be circumcised] (Chesaina 1997: 178). The educator is thus challenged to teach primarily by the example of his/her life. The presence of the Spirit enables self-transcendence in teachers and students, and helps remove hindrances to the same. Thus faith in the potential of students to transcend themselves through correct exercise of freedom, increase in moral responsibility and growing ability to love must characterize the Catholic school and its processes.

3.8 The Understanding of Education for Integral Personal Development in the Catholic Schools of the Archdiocese of Nairobi.

This section deals with the findings of the field research regarding the understanding of integral personal development of the students that is present in the Catholic schools under study. The findings are laid out according to the characteristics of the integrated person discussed above, thus attempting to pose

the understandings expressed in the schools along the parameters of the integral persons that come from African and Catholic anthropologies. The questions from whose answers the following data is derived were open-ended, without direct reference to either Christian or African influences, seeking rather to arrive at the most existential and operative perspectives. There was, in fact, an overwhelming similarity in the answers given to the one question about the understanding of integral personal development of the students. Teachers and students, parents and administrators, in both private and public schools all gave the same somewhat rhetorical answer – ‘an education that takes care of intellectual as well as physical, social, spiritual and emotional aspects of the students’.

3.8.1 Education to a God-centered Universe in the Catholic School.

Two senior members of Catholic Schools - a principal and a parent and who is also a member of the Board of Directors (BOD) of the school underscored the centrality of faith in God as integrative core of the life of the Catholic school (O.I.s July 18, 2007 and July 19, 2007 respectively). Within this faith dimension values are safeguarded and lived. The faith gives orientation to all other commitments and activities undertaken in the school.

According to these two respondents, in so far as all things are done under the influence of a strong faith dimension, believing in and returning always to God, there is sure to be a wholesome education; “with a sound faith one cannot go wrong. With a sound knowledge of and relationship to God, the young people will be able to surmount all that comes their way,” the Principal of School Y put it

(July 18, 2007). Given that these two respondents have considerable experience of the Catholic schools (the one has been a parent, teacher and principal and the other, a parent, PTA member and BOD member), each for a period spanning not less than 20 years, it is noteworthy that they both would consider personal integral development to have a pillar or principle, from which all else would flow. Their interpretations agree well with the two traditions of African Catholicism that were considered in the sections above.

Most of the Form IV students, in response to the individual questionnaires, put emphasis on this faith dimension as a characteristic of the Catholic school. The response to the question about their growth in the knowledge of God in Table 3 below demonstrates this element.

Table 3. Students' response to the proposal that they have learnt more about God in their school

	Strongly disagree	Disagree	Not sure	Agree	Strongly agree	Total
School U	2	4	7	18	20	51
School Z	1	1	0	5	14	21
School X	6	0	11	13	4	34
School W	0	2	2	8	18	30
School V	3	4	4	7	18	36
School Y	5	0	5	13	10	33
Control School	6	3	5	13	6	33
Total	23	14	34	77	90	238

Considering those that agree and those that strongly agree, 72% of the respondents are affirmative that their school has been instrumental in deepening their knowledge of God. The activities entailed in doing this are lauded by the recommendation of Vatican II “Declaration on Christian Education” (*Gravissimum Educationis*, 2) in its explanation of the understanding of Christian Education. In all the three traditions, that is, African anthropology, Christian anthropology and the practice of the Catholic schools in the Archdiocese of Nairobi, growth in relationship with the divine is seen to be central. In this context the acts of worship and prayer, and the spiritual guidance given by church ministers are considered by many in the schools to be an invaluable contribution to the welfare of the individual students and the identity of the schools. This latter view was expressed rampantly in all but one (School X) of the Catholic schools. It may be that the latter school, having as it does, the constant presence of church ministers, takes this dimension for granted and thus few of its members take the trouble to mention it as an important aspect of students’ support in the school.

3.8.2 Education to a Connected Universe in the Catholic School.

In all the Focus Group Discussions (FGDs) from all the schools in the field research, the students keenly pointed out how the family is crucial to the sense of direction and purpose of the students, irrespective of how the school guided or cared for them. This was in response to the question: ‘Who are the key players in undertaking the holistic development of students?’ The most influential force in the lives of the young people is, in their stated experience, their parents. The

predominance of this answer from the students was striking. In schools X, Z and the control case, the students in the FGDs underscored the role of the parents in inspiring and supporting them in seeking direction (dates of FGDs: June 29, 2006, August 10, 2006 and July 24, 2006 respectively). Three school principals, of the Schools W, X and Y admitted that there was little hope of helping a student in trouble if the parents were either uncooperative or disinterested (O.I.s: June 25, 2006, July 10, 2006, and July 18, 2007 respectively). These represent two private schools and one public one.

Beyond this level of connection, what stands out is the disconnection in relationships for the students, especially those with teachers, and in some cases, among the students themselves, as will be illustrated in the following chapter, under social aspects of education. The connected universe is not a strongly promoted element, and indeed, as long as the students concentrate on their academic work and are not a source of disturbance in the school by being undisciplined, the efforts to promote interconnectedness with other elements of reality seem to be disregarded.

3.8.3 Education for Individual and Social responsibility

Practically all the respondents in the PPTnT group to the question on the understanding of integral personal development mentioned the social dimension of the students. Only one, on the other hand, explicitly mentioned such elements of education to individuality, as the ability to take personal decisions or to own personal views and experiences. The deputy Principal of School Y (O.I. - August

7, 2007) described the work of the counseling department as that of helping the student to be an individual, “not to always act in like manner with the crowd”. Though so many other aspects of the individual’s development were named by the respondents, moral, physical, spiritual, social, and intellectual, individuality as such does not come across as an important element of personal development of students for the Catholic schools where the research was carried out

3.8.4 Education to a Morality of Communion and Harmony

The question asked in regard to understanding of integral personal development was an open-ended one, rendering itself to varieties of answers from the store of values to which the youth are being educated. The ethical or moral values when discussed were viewed as spiritual values and also for the personal discipline of the individual that enables the achievement of academic goals. One PPTnT respondent in a city girls’ school and another in a rural boy’s school both explained the role played by the study of CRE and membership of YCS respectively in helping the students develop the sense of the connectedness of their choices to the well-being of their lives and that of society. The sphere of ethical connection is considerably much smaller than that perceived of in African worldviews, which would include all aspects of the life of the community being subject to the moral behavior of every individual in it. Overall, the concern for responsibility to and for society seems a weak link in the expressed views in the Catholic schools. Like Gyekye (1996) has observed, the emphasis of parents, schools and society at large is on individual self-advancement. This is a point of

concern for Catholic schools whose mission it is to contribute to the building of the Kingdom of God in the world. It is also a point of concern for African Catholic schools which ought to be involved in the creation of an African Christian culture.

3.8.5 Education towards Eco-responsibility

In discussing the understanding of an integral education, none of the respondents mentioned the respect for the earth and for creation as a key element of such an education. This is surprising given the strong emphasis on it in traditional African education. Yet the large-scale loss of African educational strengths at the threshold of western education in Africa may explain such an absence. Elements of modern Christian awareness of eco-responsibility⁴ have not yet become part of the key concerns in the day to day thinking of the Catholic secondary school community in Kenya. This may point to possible failure to keep both a strong footing in African educational heritage and abreast with fundamental developments in Christian thought⁵. These are foundational links for the support of an authentic and updated Catholic secondary school in Africa.

3.8 Conclusion

This chapter set out to describe the attributes of an education integral to personal development from the African and Catholic Christian perspective of the person, as well as to expose and critically assess the perspectives on the same gathered from the field research. It is the conviction of the researcher that understanding influences practice, and therefore the concepts of a wholesome

education that are carried by educators and those responsible for schools have an impact on how the institutions are led and on the real aims and strategies of education in these institutions. Attitudes to the human person have educational implications, effecting how educational activities are carried out, how the space is laid out in the compound and in the classrooms, the teaching styles and other pedagogical elements in the school.

Most of the Catholic school members interviewed do not present an awareness of African holistic perspectives and practices of education; there was little or no mention of the wisdom of traditional society, or of the insights of the God and integral person centered approach which such a perspective calls for. This is certainly regrettable, given the wealth of this tradition which influences Africans in a latent manner in their everyday lives. There is much that can be gained from explicating African educational wisdom and developing it in the Catholic schools of Kenya. Catholic anthropology is not irreconcilable with African anthropology. Indeed, this chapter, in picking up key concepts of each, has demonstrated considerable common ground. Yet no community has a static understanding; African Christian anthropology is in process. The directions it will take will continue to be determined by African Christians and African Christian educators, by the living traditions they propagate.

A multi-connected worldview is the context of the African understanding of the integral person. Through their parents and families, the African youth still bear a culture from which both identity and direction are indicated and can be

more consciously developed. This is especially imperative due to increased globalization that tends to erase the sense of cultural boundaries, moving the world into a seemingly seamless unity. The Christian and African traditions as well as the lived experience of the youth in secondary school and of their mentors in the schools all bear witness to the power of community support for integral personal development. In providing for the integral personal development of the students, this is an asset to be further strengthened and built upon.

Education to individuality – to self concept, self determination and related skills - seems overshadowed, at least in the expressed ideal of the Catholics' perspective of the integral human person. From these findings, it seems that individuality is a neglected yet very necessary aspect of education for young people today. A note of radical differentiation is here made between the beautiful and relational quality of individuality which renders itself to sociability, and the despondent and regrettable attitude of individualism which destroys both the individual and the society. Young people need to be brought up to appreciation of their work and struggles as creative self investment and self expression. Such elements as the use of intelligence and other talents towards productivity, participation in the development of society, and contribution to human corporate destiny are all values that must imbue a holistic education, viewed from the African and Christian perspectives. Indeed the age of technology and communications explosion is viewed by the church as an opportunity to build up intellectual and spiritual culture as well as for personal and social fulfillment, as

expressed in the Vatican II Declaration on Christian Education (*Gravissimum Educationis*, 1965: Introduction).

Finally, an education to eco-consciousness and eco-responsibility seems to be wanting in the robust awareness of Catholic educators. This may be due to the heritage of western industrialist perspectives on creation, which seems to emphasize that creation is to be exploited for the benefit of humanity, without any regard to its regeneration. These perspectives which are still strong in the modern industrial and technological ventures were especially dominant in the 19th century, coming from Darwinian views of nature and the emergent social Darwinism which is one of the forbearers of colonialism. Because formal education institutions in Kenya have usually emphasized western values above African perspectives, it is not surprising that the African respect for and harmony with nature and creation at large has been down-played by the western thrust of ignorance and exploitation. A more dynamic on-going reflection on Catholic education in Kenya would need to in-build eco-consciousness and eco-responsibility more strongly as part of contemporary African Christian commitment.

The key elements of African anthropology identified in this study are, as the Kenya Catholic Bishops noted, compatible with Catholic anthropology. The perspectives on an education to integral personal development given by the respondents about Catholic schools in the Archdiocese of Nairobi may reflect a foundation in the teaching of the Catholic Church about its educational engagement (for example in *Gravissimum Educationis*, No. 1), which may also be

rooted in the educational goals of the country. Many of these are agreeable with African anthropology. They certainly are not the preserve of Catholic educators in Kenya. It may be right to say that there have not been much ongoing joint reflections, research and documentation of thinking about Catholic education in Kenya at secondary school level in the post Vatican II period. The Catholic Church at the universal level recommends such reflection, noting that “the Church has progressively used the sources and the means of culture in order to deepen her understanding of revelation and promote constructive dialogue with the world” (*The Catholic School*, 1977: no 10).

There is however a consistency of certain elements that are said to be desirable in Catholic schools. These include worship, moral and pastoral education, as well as physical and social aspects of education⁶. What needs to be scrutinized further is the application of these stated goals in the actual institutions of education. Other questions in the field research sought to probe the area of actual application and the suggestions of the respondents. In subsequent chapters, the perspectives on the prevailing application of education for integral personal development of students will emerge and be subjected to further reflection.

Endnotes

¹ Diaz is explaining the anthropological vies of Karl Rahner, one of the greatest Catholic Theologians of the 20th Century.

² For example, the Earth Charter initiative and other international initiatives on Sustainable Development.

³ It is noted regrettably that due to many social forces, the nature of the African family has changed. The accompaniment of children by parents is considerably diminished by the money

economy and the demands of formal education which physically separate children from parents for lengthy periods of time. The family is certainly not as able as it was in traditional African society to assure itself of the development of the step-by-step moral development of the children. Adults themselves are minimally answerable to community due to the increase of individualism. Along with this loss of communal responsibility has been lost also precious support of the community to the family in the raising of children.

⁴ Note for example the teaching of Pope Benedict XVI about environmental degradation as a sin. Such teaching may now influence more positive effort to include ecological responsibility in Catholic school curricula.

⁵ The fact that the Pope Benedict XI has pronounced Environmental degradation as one of the capital sins of our time (March 8, 2008), may help to elevate the care for the environment in Catholic Institutions.

⁶ The respondents' experiences specifically on these aspects are included in the discussions in chapters IV and V.

CHAPTER FOUR

ACHIEVEMENTS AND CHALLENGES IN THE FACILITATION OF INTEGRAL PERSONAL DEVELOPMENT OF STUDENTS.

4.1 Introduction

In the last chapter, the understanding of integral personal development of the students in Catholic schools in the Archdiocese of Nairobi is given along the backbone of African and Catholic Christian understanding of the human person. In this chapter, focus is given to the actual efforts made in these schools to assist the students develop in an integral way. The chapter is an endeavour to outline the successes as well as highlight the difficulties and challenges experienced in these efforts. The achievements and challenges are presented according to the classification of aspects of integral personal development that are given in the Conceptual Framework. These were also taken into account in the research instruments.

The chapter includes data collected from all the groups of respondents in the field research. The findings are presented alongside literature pertinent to the issues raised in order to widen the range of the discussions.

4.2 Engagement for Physical Aspects of Students' Development

The physical dimension was one of the aspects that the research considered to be central in integral personal development. It was presented in the research instruments in the variables of body health, nutrition, personal grooming and appearance, physical fitness and strength. In response to the question, "How does the school achieve integral development of students?", all the respondents of the PPTnT group (100%) in the Catholic schools referred to the provision of time in the school curriculum for physical exercise and games. The respondents agreed on the importance of sports and games to enable students to relax, unwind from their tensions that come from the pressure of academic work, and, as the Deputy Principal for School Y phrased it, "discharge of extra energy". However, all also admitted that sports and other possible physical activities cannot be given as much time as might be useful because of the pressure of the academic work which must occupy most of the time in the school curriculum. To the proposal that physical education is given much importance in their school, the students' responses are presented in Table 4 below:

Table 4. Physical Education is given much importance in our school.

School	Strongly disagree	Disagree	Not sure	Agree	Strongly agree	Total
School U	16	12	5	11	7	51
School Z	0	7	1	6	7	21
School X	6	8	1	10	9	34
School W	3	2	1	10	14	30
School V	6	8	7	11	4	36
School Y	1	4	1	16	11	33
Total	32 15.6%	41 20.0%	16 7.8%	64 31.2%	52 25.4%	205 100.0%

A larger percentage (56%) either agrees or strongly agrees with the statement, yet one has to note that a significant percentage (35%) either disagrees or disagrees strongly. A substantial number of the individual responses of students (69 out of 162) do not feel that physical education is given much importance in their school. This is perhaps not surprising because frequent mention was made in the schools of the all too easy withdrawal of time given to non-examinable activities in order to use it to cover syllabi of examinable subjects.

While two of the Catholic schools could boast of sports equipment, fields and even swimming pools as well as a staff well qualified to enable the students make full use of these facilities, other schools complained of the lack of these same facilities. More than 90% PPTnT agreed or strongly agreed that physical qualities were given an important place in their school, as shown in the table below:

Table 5. PPTnT responses on Physical Qualities

QUALITIES	Non existent	Not important	Do not know	Important	Critically important	Total
Physical Qualities: Body Health	0		1	7	13	21
Physical Qualities: Physical Prowess or strength	2	3	5	9	3	22
Physical Qualities: appearance or personal grooming	0	0	1	11	10	22
Physical Qualities: Nutrition	0	0	1	4	15	20
Physical Qualities: Physical Fitness	0	0	0	14	8	22

Thus they agree with the greater percentage of the student respondents. The pattern of answers from the PPTnT on these aspects was similar in the control school. When it comes to other variables such as nutrition (19 out of 20), body health (20 out of 21), personal grooming and appearance (21 out of 22), Physical prowess (12 out of 22) and physical fitness (22 out of 22), of the PPTnT who responded to these issues said they were either important or critically important. The students in the FGDs agree on the importance given to all these aspects in their schools, though in their view, the performance of their schools in these aspects is not as high as PPTnT ratings. Of the 6 FGD interviewed, the following numbers assigned any importance in their school program to physical aspects of their development: physical fitness 3 out of 6, nutrition 3 out of 6, body health 3 out of 6, appearance and personal grooming 5 out of 6, while physical prowess is the poorest according to the FGDs with no group giving it even the least importance (0 out of 6).

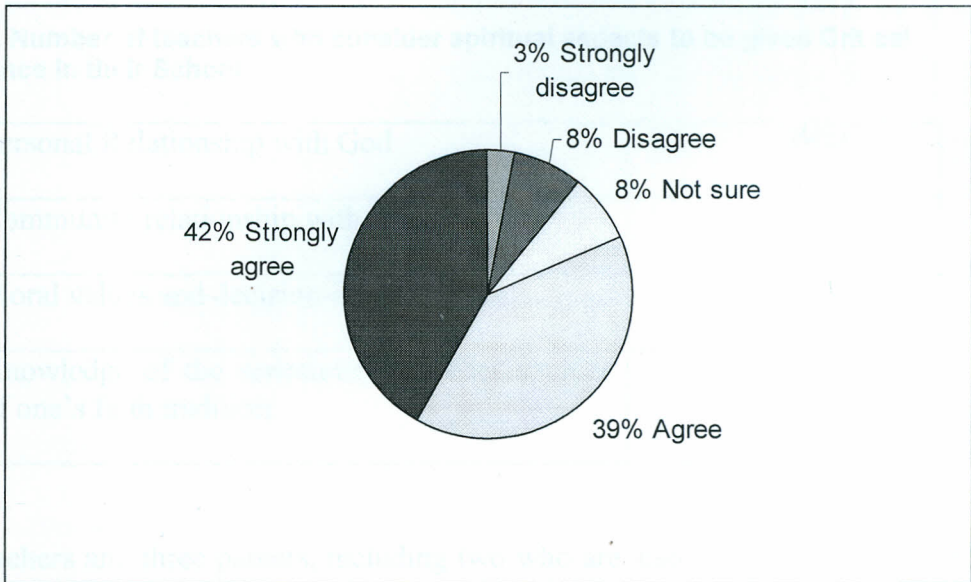
From the findings it seems clear that there is no doubt that the physical aspect of students' personal development and upkeep is considered to be critical in the Catholic secondary schools. The only difficulty is the competition for importance that the academic demand of Form IV work seems to present, which creates a sense of discordance for the students. There is not adequate integration in an on-going way of the physical health and wellbeing of the students as a constituent part of their daily lives and of their propensity to do well in the examinations. Parents were seen to be particularly poor in appreciation of the

physical exercise dimension of the students' lives especially when the latter are in Form IV. There is not much evidence that the schools do much to make the parents understand the importance of keeping up physical fitness, even towards examinations.

4.3 Assisting Students to Develop Spiritual Aspects

Under spiritual qualities were considered four main aspects, namely, personal relationship with God, community relationship with God, moral decision making and the knowledge of the scriptures. The spiritual and moral dimensions were generally underscored to be important in each of the schools, and were always mentioned as key elements of integral development. In the individual response questionnaires of the students only two questions were set to address this matter. We have already observed in the last chapter that the students generally held that they have learnt much about God in their schools (Table 3). The following chart represents responses to another question in the individually answered Form IV questionnaire from the total number of responses in the Catholic schools.

Chart 1. Students' response to the view that Christian values are highly encouraged in their school



In one of the FGDs in a public Catholic school (School Z, discussion on August 10, 2007), the students were very explicit that everything that is done in their school is done “before God”, and they were confident that the principal of the school, being a Catholic herself, was always in support of all things spiritual, especially the YCS activities. All the FGDs of the experiment schools agreed that the spiritual aspect of individual relationship with God is given much importance in the school. A private Catholic school in Nairobi gives pastoral care not only to Catholic students but to all the faith groups represented in the school. This is experienced very positively even for the Catholic students who have come to know that healthy respect of persons from other faiths is crucial.

Asked about the importance of various spiritual aspects, many of the PPTnT answered that these are given critical importance in the school:

Table 6. Number of teachers who consider spiritual aspects to be given Critical Importance in their School

Personal Relationship with God	19/22
Community relationship with God	15/22
Moral values and decision-making skills	12/22
Knowledge of the scriptures and other sources of one's faith tradition	11/22

Five teachers and three parents, including two who are also members of the BOG of their schools explained that the spiritual dimension of the school is the reason why there is adequate and effective discipline in the school, and that most of the guidance of the students takes place under the auspices of spiritual events. Three (3) respondents remarked on the importance of having a school administration that demonstrates faith commitment by setting aside and safeguarding times for worship. It was noted by two parents of students in private Catholic schools that the religious sisters and the priests facilitate the development of the school because their faith-connectedness makes the parents confident that money will not be misappropriated. In the view of these parents, this is the reason why they contribute generously towards the physical and financial development of such schools since the developments in these schools are, according to them, evidence of the good stewardship by these religious leaders of schools.

One principal and one parent separately appreciated the presence of the sisters or priests in the schools as a visible and personalized sign of the identity of the school which helps the whole school community to be constantly aware of this identity and what it demands of them. These views are in agreement with those presented by the Church in Vatican II (*Gravissimum Educationis*, no. 8) wherein the teachers, not just the priests and consecrated religious, but all of them, are called upon to witness to Christ “by their life as much as by their instruction”.

Three Archdiocesan education team members expressed concern about the lay principals of some Catholic schools whose leadership styles do not quite meet the mark expected of the Catholic school. In clarifying this, it is especially the lack of concern for the ritual and worship life and the pastoral programs of instruction that was named as an area of lack of commitment. These principals are said to submit to the pressure to produce outstanding examinations results and therefore forget to safeguard the time needed to live and celebrate the character and identity of the school.

The dimension of witness was expressed to be crucial for the teachers' ability to handle the PPI lessons. According to one principal, though many Catholic teachers know the teachings of the Church and Christian values, they do not live these teachings and so they feel insecure and intimidated in standing before the students to teach them these values, in the context of PPI. The teaching of PPI, according to this Principal, requires more than just the ability to articulate the theory. It demands the ability to give faith counseling and pastoral

accompaniment to the students. The teachers cannot do this well unless they are persons who grapple with the living of the faith, and can thus be seen by the students as role models. The principal says that there are very few lay teachers who are able to do this in the schools. The students in turn (practically all the FGDs) expressed loneliness in their personal journeys, and the unease to share the questions of their spiritual search with the teachers, whom, they felt would not take their concerns seriously.

There were two other emergent areas of challenge in the spiritual development of the students, namely, the aspect of the community faith journey, and the knowledge of the scriptures. All the FGDs were of the view that the knowledge of the scriptures was not important in their school, except in as far as they need to know the Bible for examinations in CRE. The FGDs generally disagreed with the view that there was much of a sense of a communal faith journey in the school. It seems therefore that though the Catholic schools provide time for communal worship, the community of faith is not experienced as central. Worship is one of the routine aspects of the life of the school which, according to some of the FGDs, has contributed to their personal faith development, but they do not have a sense of their school being a community journeying in faith.

4.4 Enhancement of Intellectual Prowess of Students

Under intellectual qualities in this work were grouped comprehension, critical thinking, creative thinking, individual responsibility for learning and the

ability to exercise freedom in learning. In all the sampled schools, as well as the control case, the students recognized the importance given to academic concerns.

Table 7 below illustrates the predominance of this view.

Table 7. Academic concerns are the most important aspect of school life

	Strongly disagree	Disagree	Not sure	Agree	Strongly agree	Total
School U	0	2	3	14	32	51
School Z	0	2	0	4	14	20
School X	4	6	9	10	5	34
School W	1	3	0	4	21	29
School V	0	3	4	11	17	35
School Y	2	5	5	12	9	33
Control School	2	1	5	14	11	33
Total	9	22	26	69	109	235

The reaction of the students to this predominance of the academic interest was almost always acceptance and appreciation. In 5 of the 6 FGDs the students expressed gratitude for the academic emphasis of their school, even though in some cases, some excesses were denounced with resentment, especially in the cases where academics overshadow all else in the young peoples' lives. This gratitude was partial in every case, because it was always marred by the concern that sometimes academic weakness is experienced as a point through which the students feel rejection by teachers and/or parents. In those cases academic emphasis brought about resentment. On the other hand, to the proposal that non academic matters are not important in their school the following schedule of responses was obtained:

Table 8. Non-academic learning is really not the business of the school.

	Strongly disagree	Disagree	Not sure	Agree	Strongly agree	Total
School U	30	11	1	6	3	51
School Z	14	4		2	1	21
School X	19	9	3	1	2	34
School W	13	3	5	3	6	30
School V	20	10	0	2	4	36
School Y	23	6	0	2	2	33
Control School	11	6	1	4	13	35
Total	130	49	10	20	31	240

The only case in which there are more students who strongly agree with this view than those that strongly disagree is the control school. Obviously most of the students are convinced that their schools are interested in other aspects of their learning and development besides the academic. This is viewed as a positive element for the integral personal development of the students, especially the fact that they themselves corroborate the view that these other elements are given importance; the point of disagreement was on the proportion of importance, as already seen with the physical elements above.

It emerged that academically weaker students experience discrimination in the attention and interest that the teachers show them, therefore for many of them, academic or intellectual matters are a feature of pain. Some of the student respondents had been forced to withdraw from all other activities, such as club meetings and outings as well as games in order to dedicate all their time to

preparations for the examinations. The interviews were carried out in the second term, but the students claimed that this exclusion of other activities had started in the first term, with pressure from both parents and school authorities to focus only on academic concerns.

Some respondents commented that marked emphasis on academic achievement in the schools was almost to the detriment of other aspects of the lives of the students. Two Deputy Principals, for Schools Y and Z, felt that the pressure for academic excellence was so much that they found themselves without the energy to devote to other aspects of the development of students adequately. Three members of the Archdiocesan Education Board also expressed concern that the principals of the Catholic schools are so overwhelmed by demands, especially from parents, for exemplary examinations results that they lose the sense of the value of leading school community in other aspects that would be helpful to students' development. The concern is validated by the findings of interviews with two Principals (U – O.I. July 15, 2006, and X – O.I. July 18, 2006) of Catholic schools, one public and the other private. The two were obviously so concerned with the academic prowess of the institution over which they were charged that they perceived the maintenance of other aspects of the Catholic tradition to be the function of the school chaplain, visiting pastors (priests or brothers) or the Catholic teachers.

Students also complained about parents who only want them to “read, read, read, and do nothing other than read”. The boarders in one school felt that their life

was reduced to only reading. The day scholars in another school complained that the parents 'hold them to their books' all the time. The over-emphasis of academics to the exclusion of all else was resented by students in most schools, even when that limitation is only imposed on them when they are in Form IV. Some said that the pressure from parents, to do nothing other than academic work in school, had been on them since they were as low down as in Form II.

A significant pattern of responses was given by the students in response to the proposal that their academic subjects are relevant preparation for life after school:

Table 9. Students' response to the view that the subjects they study are relevant to their future lives

	strongly disagree	disagree	not sure	Agree	strongly agree	Total
School U	5	4	4	22	16	51
School Z	1	0	1	5	14	21
School X	1	8	5	10	9	33
School W	2	2	4	8	14	30
School V	3	9	4	10	10	36
School Y	5	11	6	4	7	33
Total	17	34	24	59	70	204

129 out of 204 (63%) agreed or strongly agree with the proposal, while 75 (37%) were either not sure, disagreed or disagreed strongly. Of these 75, fifty-one (51) are sure that the studies are not relevant. Though a minority, such a proportion

is able to cause a significant attitudinal dynamic in the school or class community that can present itself as a challenge to the school community.

In the research findings, non-academic activities do not seem to be regarded as enlisting intellectual rigor. Yet African worldviews and the traditional education systems of Africa cultivate and promote intellectual skills even in the practical and economic activities such as hunting, as well as in social skills such as negotiation and peace-building. The vision of Catholic education that emerges in the documents on Catholic education is one in which intellectual rigor is to be applied and cultivated even in moral issues. Students in a school that is Catholic are invited to develop their moral character through critically thinking about all that they do, learn, and plan, since as Boos (2001:28) says:

...education is a spiritual endeavor that facilitates our natural desire for good by evaluating the means in light of the end. The result is that a proper balance is struck between the intellect and the will.

Catholic tradition holds that education, needs to enable young people learn faith's answers to human frailty and to invite them to greater reliance on God (Guissani 2001: 50-85). One evidence of the lack of this broader breadth was given by the FGD of School Y wherein the students said that they learn all the right answers to moral issues for the examinations; these answers, they clearly explained, have nothing to do with how they would treat the cases in real life. The example given was that of abortion where the students said that the position of the Church and of Christian teaching and therefore of CRE examinations is that abortion is murder and should be avoided. The particular student said that were she

to become pregnant, abortion is certainly one of the options she would be considering seriously. A measure of integration of the intellectual, academic and other dimensions of personal development of the students can therefore be said to be lacking.

We observe therefore, that though there is appreciation, both by PPTnT and students, of the academic rigor of the Catholic schools, excessive focus on academics is burdensome for some of the students. It may be responsible for the fatigue and diminished motivation that some students manifest, especially by the time they are in Form IV. In addition, the joy of intellectual prowess may be lost in the often mundane exercises of meeting academic and examination demands, to the exclusion of other experiences that might promote the joy of learning. A broader scope of intellectual engagement may be more beneficial to the longer-term learning and creativity of students.

4.5 Cultivation of Emotional Aspects of Personal Development of the Students

The area of emotional development is considered to be a very crucial one in the development of young people today, and is also viewed as a key factor in making a 'successful' life at any stage of human development. The emotional aspects presented in the research instrument in accord to the conceptual framework of the work included self esteem and confidence, as well as skills in dealing with positive and negative emotions such as attraction and fear respectively.

11 out of 20 in the category of PPTnT felt that the school gives critical importance to building self esteem and confidence in students while the other 9 offered that this aspect is treated as important. This response tallies with the predominant experience of the students that they experience themselves as important members of the school and class community. As shown in Table 10 below, 131 out of 203 (65%) either agree or strongly agree with the proposal.

Table 10. Students who have experienced themselves as being respected members of the school and class community

	Strongly disagree	Disagree	Not sure	Agree	Strongly agree	Total
School U	2	3	14	19	13	51
School Z	1	1	3	6	10	21
School X	1	3	9	14	7	34
School W	0	1	6	3	19	29
School V	3	3	9	13	7	35
School Y	3	0	10	11	9	33
Total	10	11	51	66	65	203

In the FGDs however, some of the students made fun of any suggestion that these aspects were given any importance, or that the researcher could even imagine that the teachers and the school at large could afford the students this kind of assistance. Only 3 out of the 6 groups could agree that the dimension is given any importance, and even then it was not an easily arrived at agreement.

In one public Catholic school, the students in the FGD (School Z - August 10, 2006) recognised that there were some efforts made to provide students with guidance for dealing with personal and emotional problems and experiences.

However, they lamented that they were afraid to approach the teachers to discuss such issues on a personal level because apart from one, the teachers are not approachable. There is also very little time availed on their day-school timetable to give to non-academic affairs.

Personal issues generate much emotional energy for young people and are today the subject of much of the counseling needs in schools, according to a few of the teachers interviewed – three (3) Deputy Principals and two (2) Principals. The questionnaire given to the Form IV students for individual response had a question addressing the assistance afforded to individual students when they have personal needs and concerns. Table 11 represents the responses given:

Table 11. Students whose view was that their personal needs are given attention at school

	Strongly disagree	Disagree	Not sure	Agree	Strongly agree	Total
School U	10 19.6%	6 11.8%	15 29.4%	12 23.5%	8 15.7%	51 100.0%
School Z	4 20.0%	2 10.0%	6 30.0%	3 15.0%	5 25.0%	20 100.0%
School X	11 32.4%	10 29.4%	9 26.5%	2 5.9%	1 2.9%	33 100.0%
School W	14 46.7%	2 6.7%	2 6.7%	9 30.0%	3 10.0%	30 100.0%
School V	10 28.6%	2 5.7%	8 22.9%	11 31.4%	4 11.4%	35 100.0%
School Y	9 27.3%	5 15.2%	10 30.3%	5 15.2%	4 12.1%	33 100.0%
Total	58 28.6%	27 13.3%	50 24.6%	42 20.7%	25 12.3%	202 100.0%

Though a significant number of students (70 out of 237) feel that they have received attention, a bigger number (110 out of 237) are convinced otherwise, and a considerable 57 are not sure.

A similar pattern was observed with the question specifically concerned with students having personal difficulties in relationships as shown in Table 12 below.

Table 12. Student responses to the proposal that when they had difficulties of relationships they received assistance in school to resolve them.

	strongly disagree	disagree	not sure	agree	strongly agree	Total
School U	8	9	14	14	6	51
School Z	3	2	2	10	3	20
School X	11	9	9	1	3	33
School W	6	7	7	8	2	30
School V	9	5	13	8	1	36
School Y	13	3	8	8	1	33
Total	50	35	53	49	16	203

With regard to personal difficulties, a particular concern was that of lack of trust-worthy accompaniment in understanding and resolving them. In the FGDs, students from two city schools (School X - June 29, 2006, and School Z - August 10, 2006) were strong on the view that their parents are their preferred confidantes and guides. A few groups gave a joint expression of shock that anyone might consider trusting a teacher enough to go to them for help with personal difficulties. An unfortunate detail in the experience between teachers and students' personal

issues was the frequently registered fear, seemingly based on experience, that teachers are not confidential with information shared with them by students, and in fact make such information available for other teachers who use it to criticize the student who is already a victim in the situation, thus making their plight even more difficult.

In one school, the FGD (School V- June 10, 2006) response to the question on challenges for integrated development included the expression of loneliness created by the boarding school. While the students are in school, they felt like unguided youth, with no one to discuss their most intimate concerns with besides their own peers.

Most PPTnT respondents gave the schools more credit for the care of emotional aspects of students' development than did the students as shown by Table 13 below:

Table 13. Comparative view of perception of importance accorded to education in emotional attributes, between the FGDs and the PPTnT

Emotional educational aspect	Percentage of FGDs that thought the school treats this as important or critically important	Percentage of PPTnT that thought the school treats this as important or critically important
Dealing with negative emotions, like fear, and anger	2/6 = 33%	18/21 = 86%
Dealing with positive emotions like attraction and love	0/6 = 0%	15/21 = 71%
Cultivating joy and good humour	3/6 = 50%	16/21 = 76%
Self awareness and self appreciation	3/6 = 50%	20/20 = 100%

The teachers agree that the guidance and counselling department provides emotional support and healing to those students that are stressed or who have emotional problems, but most students' feel that the department does little for them. A number of possible reasons for these discrepancies may be suggested. The students' anonymous answers in the filled-in questionnaire reported in Table 9 above show that there is positive self-experiences in the schools. Yet when in a group discussion, most tended towards the negation of the sense of the importance of their personal experiences except when those experiences were academic in nature. It is possible that the students are not at ease to publicly admit to receiving personalised support in emotional matters from the teachers. The questions in the individually answered questionnaires (Table 11 and 12 above) did not address specifically to the emotional dimension and so it may have attracted responses that were mainly of a public sense of the persons, excluding the issues of private attention. It may safely be surmised that the importance of student support in achieving adequate emotional development is not sufficiently appreciated, by all the parties on the scene – parents, school administration, teachers and students themselves.

Teachers and non-teaching staff in the schools complained of the difficulty presented by students' indiscipline. One Principal (O. I. June 25, 2006) observed that those students without much academic prowess often showed poor attitude to learning. It seems likely that in spite of availability of counseling services in the

schools, there is insufficient provision for the care for personal needs of students which then may show up as indiscipline or lack of interest in learning.

Obviously a synchronising is necessary in every school as a community in order to arrive at services that are beneficial and experienced to be so by the concerned parties. Integral development requires a good measure of the responsibility for the development to be in the hands of the students themselves. Without this, efforts made will certainly not benefit them.

It is evident that the schools do not allow emotional matters become a major part of the interactive culture of the school community. The counselling departments in each of the schools are constituted of one or two teachers who also have teaching responsibilities. There is little if any sense that the school or class as a community can consciously walk together in matters emotional. Expression of emotions and how to cultivate their energy as well as control their drives is a subject that receives baited attention. There is seemingly the un-stated consensus that the business of the school is academic, and in that aspect only, individuals can publicly engage. The result may be that individual care of students in their emotional experiences is carried on as a private affair for the student and the counsellor teacher, and the class community may treat the students who acknowledge this need as 'strange' or 'different'. Yet it is well accepted that psychologically, adolescents are pre-occupied with coming towards a stable personal identity. Physically they explore new bodily developments. As they approach and experience physical sexual developments they do not know how to

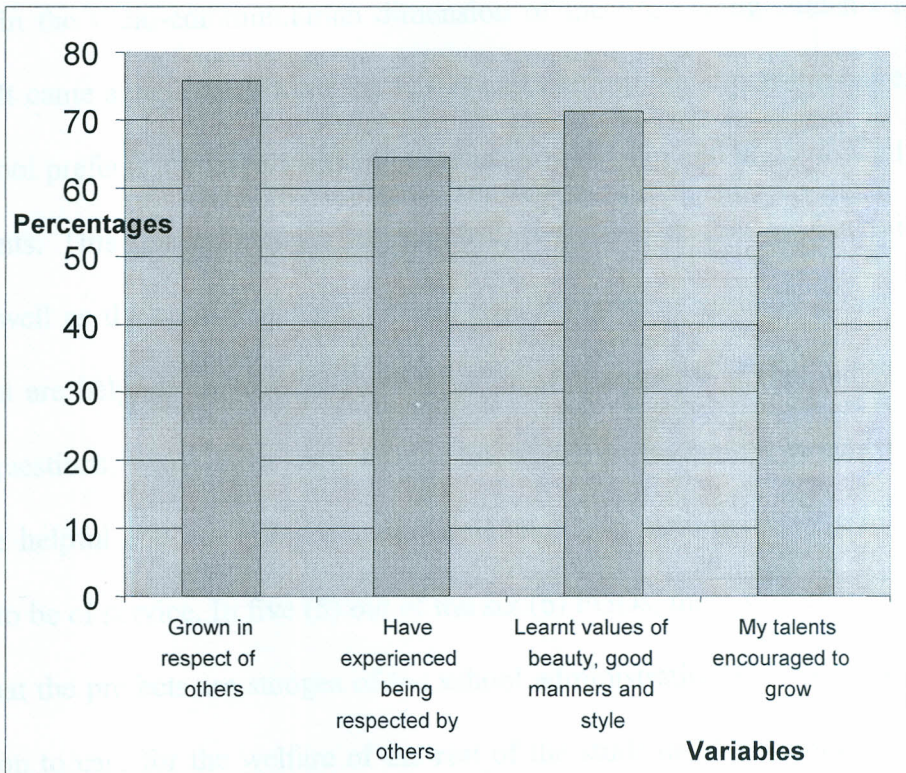
react. “The lack of consistent adult guidance makes the transition to adult forms of sexual behavior even more difficult” (Cobb 1995: 130).

Dealing with and growing through positive emotions and knowing how to control and harness the energies from them is an important element of negotiating adolescent and adult development. It is also the kind of area within which much can be achieved in a caring group or community setting.

4.6 Cultivation of Socio-Communitarian Aspects in Students’ Development

The social communitarian section of the questionnaire had a large variety of variables, given in an effort to capture as broad a perspective on it as possible. On this front, the students in the sampled Catholic secondary schools had a considerable amount of positive experiences. In common with the control school, the majority of the respondents in each Catholic school agreed or strongly agreed that they experienced themselves as respected members of the community (157 out of 237), that their personal talents had been encouraged to grow while in the school (126 out of 238), that they have grown in respect of others while in the school (175 out of 240) and that they had learnt much about beauty, good manners and style while in the school (162 out of 239). Chart 2 below represents these students who by their own acknowledgement have a positive social sense in the school.

Chart 2. Positive social experiences of students in schools



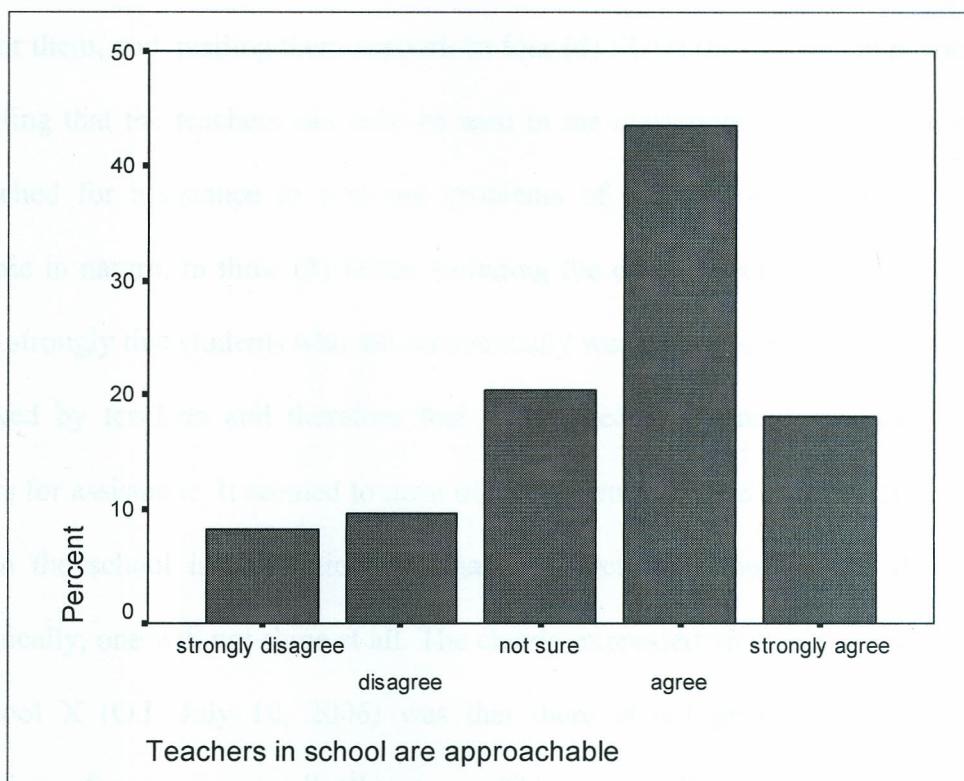
68% of 200 respondents to the individual questionnaire in Catholic schools admit to having received an education for friendship while in the school, and only 10% of 203 respondents experience inter-ethnic suspicions among students¹. 81% of 204 felt that they have been helped through the school to develop a sense of responsibility and care for those less fortunate than themselves in society. This is a higher percentage than in the control school which had 61% of the 33 respondents agreeing to the same. On many social fronts therefore, there is certainly a good measure of personal development of students being facilitated in Catholic secondary schools.

In great contrast to this generally positive movement however, a major area of concern in the socio-communitarian dimension of the life among students is leadership. It came across, both from the FGDs and the individual questionnaires that the school prefects are largely experienced as authoritarian and bossy towards other students. This general pattern of responses was similar for the Catholic schools as well as the control sample. Those who disagree or strongly disagree that prefects are helpful and not bossy make 47% of the sample of individually answered questions, while those who do not know, thus who cannot vouch that prefects are helpful and not bossy are another 13%. Only 40% perceive student leadership to be of service. In five (5) out of the six (6) FGDs, there was expressed the view that the prefects are stooges of the school administration and do not feel an obligation to care for the welfare of the rest of the students. A community, in which leadership is not perceived to be fair and just to all its members runs the risk of losing a sense of security necessary for integral development of its young members. The observations expressed here also strongly point to a sense that the students do not feel that the teachers are always or generally interested in their good. One almost feels that the students have to fend for themselves in protecting themselves against teachers who even collude with prefects to make students' lives more difficult. Without purporting to reach diagnoses beyond the scope of this study, it is evident that the community support for integral development of the students is at a risk if the mechanisms of the community are perceived by the students to be hostile to them. In addition, in the emergent polarization of a 'we

versus them' paradigm - where the students feel that the school administration and the teachers are on an opposite 'camp' to them - it is clear that the students perceive themselves to be the weaker lot, who have fewer choices but to comply with the school administration and the teachers. This perception may be judged to be unfortunate in itself since in the ideal called upon by the African community and Catholic teaching, the school should be a place where students feel at ease and at home. Ideally, "interaction with teachers and other adults provides opportunities for students' personal self-development" (Eggen and Kauchak, 2004: 80). This is less likely to occur in a situation where relationships are strained. The situation is made more undesirable if the leadership is not experienced to serve the community in fairness to all.

The social elements reported so far cover the relationships among students themselves within the school. Different dynamics show up when looking at the relationship of the teachers with the students. Chart 3 below represents one such element, about the approachability of the teachers. Though some of these are positive (over 50%), the numbers are much more on the moderate level, balancing out with a significant number who are not sure or are quite clear that the teachers are unapproachable and their school does not encourage good relationships between students and teachers.

Chart 3. Individual students' response to the view that teachers in the school are approachable



In the FGD of School X the students acknowledged the role teachers play in making the co-curricula activities meaningful by showing interest in them and accompanying the students when they engage in them. Several teachers and non-teaching staff members pointed out that the teachers play a major role in the success of the school in facilitating integral development of students because they are well qualified and committed. By contrast, in all other schools, most of the students interviewed did not express the same appreciation of the role of the teachers. This may be seen to justify the complaint of the teachers that they do not

experience a lot of gratitude for their work, and so find their work more difficult than it ought to be. The relationship between the students and teachers in most schools was observed to be strained. Students do not see the teachers as being there for them, and availing them support. In four (4) FGDs the students expressed the feeling that the teachers can only be seen in the classroom and never can be approached for assistance in personal problems of students even if those are academic in nature. In three (3) FGDs including the control group, the view was carried strongly that students who are academically weak experience themselves as less liked by teachers and therefore feel intimidated and cannot approach the teachers for assistance. It seemed to most of the students that the measure of every good in the school is academic performance; therefore, if one is not shining academically, one will not shine at all. The clearly expressed view of the Principal of School X (O.I. July 10, 2006) was that there is not greater emphasis of academic performance over all other areas. This was in direct contrast with the view of the principal of Schools U and W who were strongly categorical about the academic dimension being the most important. The concern of these latter leaders was explicitly that the school would shine in the eye of the public through examinations results at the Kenya Certificate of Secondary Education (KCSE). By contrast, the Principal of School X was categorical that the school admits even academically weak students so long as they have interest in learning and developing some skills. Because the school has a tradition of developing diverse talents of students, the institution is also very well endowed with facilities to make

this scope of talent development possible. The FGD conducted in the school portrayed an overall greater satisfaction of the students with the school and with themselves.

The predominant view of the PPTnT is that the schools engage the social development of students with a sense of its importance. This observation is arrived at by looking at Table 14 below, which is a record of the PPTnT members who felt that the school considers social aspects of the personal development of students to be important or very important.

Table 14. PPTnT who feel that their school gives some importance to social-communitarian qualities in students' personal development.

Inclusiveness	16/18
Friendship	17/18
Respect for others	17/17
Individuality and respect of differences	17/18
Sex education	15/18
HIV and AIDs awareness	15/18
Exercise of Authority	13/18
Social grooming – good manners	16/18
Service	16/18
Cooperation	18/18
Sense of belonging	16/18
Companionship	16/18
Conflict resolution	13/18

Of interest here is the seeming contradiction that the teachers, who believe the schools are making adequate efforts to assist students develop socially, are not seen by the students as their partners in developing these social attitudes. There may be a question of perception that is very important regarding fundamental attitudes and behaviours that promote social-communitarian development. That the PPTnT evaluation of the school efforts at developing the social skill of students is so different from that of the students may point to a general disconnect between the efforts made and the interpretation given by students.

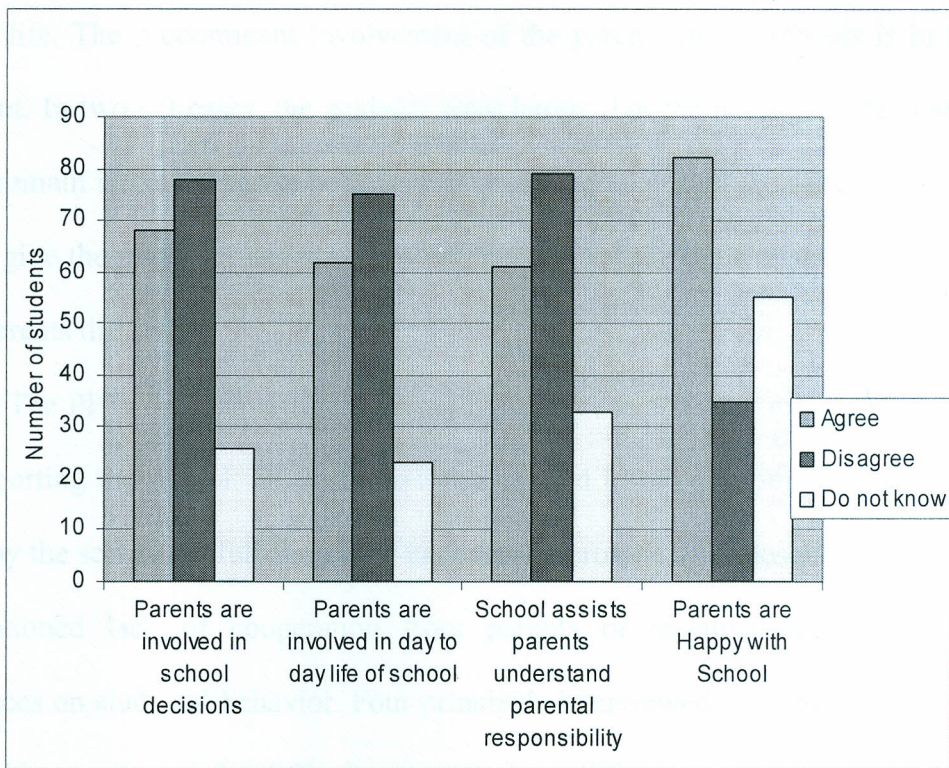
While this may point to generation differences of evaluation, the researcher nevertheless emphasizes the importance of a sense of personal value and importance which every student needs to experience if they are to appreciate any other input. Since as noted above, under the consideration of emotional aspects, the students find themselves lonely and not cared for enough as individuals they are unlikely to assess efforts to develop their social skills positively. Without a sense of being accepted and even loved, first as persons, students cannot have the security to develop authentic and healthy social concern. If students suffer serious loneliness as may be the experience in boarding schools and in day schools where parents are not available enough to the students, manifestations of social developments may only be apparent while in fact they are a façade of co-dependency tendencies. There can be no substitutes for personal care and affection for each student as a foundation for developing social attitudes. On the other hand, it may be that the teachers are very concerned to keep professional distances from

the students, and may not have had adequate education in skills of showing personal affection to students without traversing professional boundaries. The issues raised around this matter relate closely to those of the facilitation of emotional maturity.

A major area of lack of integration for the students was reflected from findings about the relationship of the school to the parents. Though there is a parents' body in each of the sampled schools, many of the interviewed students (78 out of 172) felt that their parents are not involved in the decisions regarding their school, while another 28 were not sure. Chart 4 below shows the views of the Form IV students in the sampled Catholic schools regarding four variables of the parents' involvement in the life of the school.

The chart shows that in all variables the majority of the students felt that the parents are not involved. However, and though there are differences, the difference is always greater than that of those who feel that the parents are involved. In the context of the above range of answers in the responses to the question, one might deduce that in the view of the students, the parents are not involved about what goes on in the schools but they are happy to have their daughters in their houses. The main idea of what parents are involved in is actually doing.

In the FGDs, the issue of parents' involvement in the school was strongly raised. The girls, who were parents, said that they

Chart 4. Students' views on parents' involvement in the school

The chart shows that on all variables the number of students who hold that the parents are not much involved and those that do not have a view on the matter is always greater than that of those who feel that the parents are involved. In the context of the dominance of answers in the negative to the other three variables, one might deduce that in the view of the students, the parents may not know much about what goes on in the schools but they are happy to have their sons or daughters in them because of their own ideas of what goes on, irrespective of what actually does.

In the FGDs, the issue of parents' involvement in the support of the young people was strongly positive. However, wherever parents were reported to play a

major positive role in the life of the students, it looked like a matter divorced from school life. The predominant involvement of the parents in the schools is in fee payment. In two (2) cases, the students were happy that the home and the school fronts remain largely separate because they expressed fear that the school/teachers would give the parents a negative view of them and make their relationships with their parents difficult.

The PPTnT acknowledge the financial aspect as a crucial role parents play in supporting the school. Of 20 PPTnT that replied to the question of challenges faced by the schools in fulfilling their endeavor to provide a wholesome education, 8 mentioned lack of cooperation from parents or negative family cultural influences on students' behavior. Four principals interviewed – for Schools U, W, V and Y - mentioned the difficulty presented by different types of religions and other socialization aspects of the students which make it difficult for the school to steer an acceptable path for all without compromising on the school's commitment to unity of purpose. The Principal of School W (O.I. June 25,2006) presented the dilemma that some families are not committed to the same goals as the school, and yet the family is the chief socializer of their children, while the role of the school is to reinforce the values already taught in the family. When the family and the school do not share the same values, there cannot but be problems for those students in particular and the school in general.

PPTnT also blamed the families for bringing bad traditions and habits to the schools through their children. In two boys' schools, the drug problem was

explicitly voiced as a problem that persists in the schools because the families do nothing to uproot it. The respondents complained that the parents can be very hard to please. They seem to make unreasonable demands on the school, without ever being appreciative of the achievements of the teachers in their children. In one school (W), frequent visits of parents to the school are viewed as an interference with the smooth running of the school and its programs, and strongly discouraged.

The two private Catholic schools reported organizing parenting courses for parents, which have given much needed parenting skills, specifically concerning parenting adolescents. The schools also accompany the families of students in times of bereavement, providing them with moral and spiritual support, and this has been acknowledged by parents as a very strong sense of solidarity. These schools also rally their students to share from their abundance in times when a family is in need. Besides, through school functions, some of the parents and families have made lifetime friendships of which the schools are proud.

These are views that perhaps show an area of opportunity and challenge to greater integration for Catholic schools, through maximization of relationships between the parents and the schools. Indeed the close connection between good relationships with important others in the life of the youth and their integral moral development ought to receive greater emphasis in the Catholic schools. Parents, for example, influence teenage sexual behavior by having strong bonds with them, thus "lessening their need for peer approval" (Cobb 1995: 131). Promotion and support for better relationships between parents and students may go a lot further

in promoting integral and morally acceptable teenage sexual development and behavior than do threats of pregnancy, punishment, loss of school opportunities, HIV-AIDS and other deterrents placed in the way of unacceptable sexual activities.

Since both the school personnel and the parents are all interested in the integral development of the students, they can take advantage of all the resources between them to come across to the students as supportive. Care ought to be taken that the cooperation between parents and school personnel does not render itself to being experienced by the students as hounding of the latter, but as support towards individual responsibility of the young person.

Another aspect of social concern that the research investigated was outreach to persons less fortunate in society. In the answers to Form IV individually answered questionnaires students acknowledged having increased in awareness of and concern for those less fortunate than themselves both in school and in the society, as shown by Table 15 below:

Table 15. Students' response to the proposal that their school has enabled them to grow in care for the less fortunate in society

	Strongly disagree	Disagree	Not sure	Agree	Strongly agree	Total
School U	3	2	4	26	15	50
School Z	0	0	1	10	8	19
School X	1	3	2	21	6	33
School W	1	1	8	11	9	30
School V	4	0	3	13	15	35
School Y	0	2	4	11	16	33
Total	9	8	22	92	69	200

Gaudium et Spes (nos. 30 and 31) call for emphasis on the dimensions of social obligations and transcendence of cultural tendencies. Here stands a challenge that the Catholic schools have been able to rise to:

...help individuals to carry out more carefully their obligations in conscience towards themselves and towards the various groups to which they belong, they must be carefully educated to a higher degree of culture through the employment of the immense resources available today to the human race. Above all, we must undertake the training of youth from all social backgrounds if we are to produce the kind of men and women so urgently needed today, men and women who not only are highly cultured but are generous in spirit as well.

Sergiovanni (1994) has observed that people are always in need of communion. When proper modes of communicating collapse or do not exist, they seek that communion in dysfunctional substitutes such as gangs. For students, the emergent sub-culture gets to be out of the reach of the adults and therefore difficult to control and guide. It seems that this is one of the predicaments that one principal of a Catholic school (School W) was describing in reference to a student

who was peddling drugs in the school. The student was the son of a church pastor, who vouched for the innocence and good behavior of the boy. At school, however, he was known to be violent and unruly, besides being one of those who entice others to smoke cannabis, he himself being an experienced smoker. The parent was totally unaware that the son was in the net of cannabis smokers in the estate in which he lives in Nairobi. As their father spent most of his time at his work, the young boy and his brother were both left to fend community for themselves in the surrounding neighborhood.

Understanding schools as moral communities requires the development of a distinct leadership for the schoolhouse. Key to this leadership would be the cultivation of moral authority as the basis of what people do. Moral authority comes from the development of shared agreements and compacts that bring community members together into a shared follower-ship. Moral authority allows the school as community to speak to teachers, students, and parents as a moral voice.

In the above extract Sergiovanni (1996: 37) puts the challenge especially to the kind of leadership that a school is provided with. Leadership can make a great difference to the direction in which the school as a community can develop and the ways in which it can embark on tackling the challenges presented in the community.

4.7 Cultivation of Aspects that Enhance Economic Abilities in Students

The economic aspects that were under consideration in the study included creativity, use of money, valuing of work and career guidance. The Principals and teachers agreed that efforts are made to give career guidance through the guidance and counselling departments in the schools. In addition, the Principal of School X also offered the view that the school prepared the students for earning a living

through challenging them to develop a culture of work and of self confidence. This is done through many extra-curricular activities such as music concerts which require rigorous preparations and cultivate confidence in the students.

In the individually answered questionnaire, asked whether they experience support in development of their personal talents 49% of the students recorded experiencing encouragement, while a significant 24% did not, and another 26% were unsure. This may be viewed as a point of concern for the Catholic school with regard to building up the personal vocation and direction in the lives of the students.

One teacher from School Y (O. I: August 8, 2007) expressed the major handicaps posed for all students, parents as well as teachers in the education enterprise, which seems to operate as a uni-linear highway, preparing students for examinations success, which in turn should lead directly to prestigious career courses in the universities and high-paying jobs thereafter. Other considerations for career choices are often not given the emphasis that is their due. This teacher regretted that this emphasis is lop-sided even for the economic concerns because many of the students of the school in which he teaches have made lucrative careers out of talents they had that are not given much emphasis from an academic perspective. This applied to both art and music, as subjects which the students undertook almost at the expense of other academic subjects for which they were less gifted. These students have gone on to make substantial careers out of these 'way-side' talents. He therefore expressed concern over how many students'

talents are squashed under the pressure of preparation for examinations, and along with these possible careers and livelihoods which may be lost, while the students join the common race for what may look like the conventional highway to the job market.

From the presented findings, it emerges that there is much scope for enlarging the economic dimension of the students' development both in attitudes to careers and in actual development of talents towards living more creative and, perhaps, more fulfilling lives, through a deeper consciousness of the values of ones' gifts, and the ability to make a life's career through constantly developing these.

4.8 Development of Attitudes of Environmental Responsibility in Students

In the environment care aspect of students' development was considered the "greening" of the school compound, up-keep and care for the school. In all the sampled schools, the students predominantly hold that there is much care for water, plants, buildings and the general compound. 47% agreed that there is care for these environmental aspects in their school community. As Table 16 shows. four (4) of the Catholic schools (W, X, Y and Z) had a higher number of students who agreed that there was care of the school environment than those that disagreed.

Table 16. Students' response to the proposal that in their school there is care for water, plants, and buildings

	Strongly disagree	Disagree	Not sure	Agree	Strongly agree	Total
School U	13	19	7	11	1	51
School Z	1	3	3	7	7	21
School X	3	7	5	14	5	34
School W	1	2	2	10	15	30
School V	8	14	4	8	2	36
School Y	5	7	6	12	3	33
Total	31	52	27	62	33	205

However, it has to be noted that the percentage of these is still below 50. The FGDs showed little or no interest in this aspect. None of the respondents in the PPTnT mentioned environmental or ecological concern as an aspect of the integral development of the students when asked to describe their understanding of it. Some of the PPTnT chose to disregard the weight assigned questions regarding environmental matters.

The answers from the Form IV weight-assigned questionnaires seem to indicate that there is some education for the care for the environment in their schools curricula, and particularly that their schools are places that enjoy environmental care. In the FGDs it emerged that there is not much direct instruction about the need to care for the environment, and in some cases, the students saw it as the duty solely of the workers to take care of the school grounds

and compound. Environmental concern did not seem to be something that elicits enthusiasm from the students or even the teachers. Students showed surprise that this question was being asked. The levels of care for the environment that the schools advocate is limited to general tidiness and pride therein. It may be right to conclude that the care for the school buildings and compound is seen as a matter of daily necessity rather than one calling for deep commitment and as a value to be transmitted to the students. Little is done to promote awareness of the obligation and urgency to promote ecological perspectives, though it is a contemporary global concern.

4.9 Other Challenges

One archdiocesan Education Team member raised the challenge posed to private schools by having to pay their own teachers. He was of the view that if the Government provided salaries for all teachers without taking over the running of the schools, the Church could more easily concern itself with ensuring that the educational standards and values are safeguarded. This view can be seen to be supported by the views of Vatican II in the Declaration on Christian Education (*Gravissimum Educationis* no. 8) where the council esteems highly those civil authorities that not only allow but also provide for different kinds of education according to the various value groups in their jurisdiction. For all schools, public and private, this DEAB member raised the problem of the uneven distribution of educational resources between the schools and around the country, leading to unfair competition.

4.10 Because private schools have the burden of raising money for the salaries of the teachers from the fees, and public schools have to raise money for many other aspects of the running and development of the school, some school leaders get enmeshed in the fund-raising issues of the school, to the detriment of providing educational leadership towards integral development of the students.

Two teachers from a private school in Nairobi (O.I. July 18, 2007) posed the concern that the Catholic Church is a poor employer, especially of lay people, because it does not place the welfare of the teacher in the fore-front. By not paying competitive salaries, the Church exposes the school to only being able to attract and retain those teachers who have not been able to access better employment options. Such teachers then carry on without developing the deeper identity with the school which would enable them to grow professionally at their stations. Due to this problem, according to an Religious Education Advisor in the Archdiocesan office, when positions fall vacant within schools, they tend to be filled with persons who are not in the institution because cliques have been allowed to so develop among staff members that there is not a lot of trust of the persons from within the school (O.I. July 11, 2006) These situations call for critical study by the church, and the efforts to reach more effective working relations and conditions that can build up the community in the school to the benefit of all members.

4.10 Conclusion

The findings in this chapter are encouraging regarding the second objective of the study. There are many positive experiences of development of students in the Catholic schools emanating from the data. Much is achieved, and the involvement of the Catholic Church in the schools is evident. Research findings presented here show that the Catholic schools in the Archdiocese of Nairobi make very specific efforts to transmit education that makes it possible for the students to develop in an integral manner, according to their awareness of the important elements of such an education, and the provision of the schools for offering the same. The successes of the efforts to inculcate holistic development to the students may be related to the sense of the identity of the Catholic schools as belonging to the Catholic tradition in particular and the Christian tradition in general. For example, the Church has always had a special concern for the poor, and it is gratifying to find the aspects of care for social welfare and consciousness of the students is still strongly manifested in her schools (*Gravissimum Educationis*, no. 9). All the sampled schools, public and private laid strong emphasis on the importance of faith commitment for maintaining the character of the school and thus ensuring the integral development of the students.

Yet there is room for improvement in increasing in the qualities that will promote this integral development. The development of the leadership among the students – as manifested in the prefects experience by other students - may be said to lie far from the Christian ideal of service. More importantly, it shows up the

school leadership as lacking the force of inspiration and motivation to create a community of learning and of care rather than one of discipline-by-fear and intimidation.

A key area of challenge is that of the relationship of the teachers with students. Because teachers are very key persons in the lives of the students, they ought to be equipped to relate with the students in a manner as to be models for the students. It is not evident that this is the case in the scenario where the teachers' chief concern is the completion of the academic syllabus with those students who are able to move at the teachers' pace. This perception calls for some major improvements in the teacher dispositions.

All the respondents agreed that all the various groups – parents, teachers, church personnel, and fellow students – play important roles in facilitating the integral development of the students. The different roles seem to be so differentiated, as to have little to do with each other. Distinctively missing in all the responses is the sense of community and synergy, even though theoretically it is admitted as an important idea. In at least three cases, the mention was made of the family as affecting the effectiveness of the school's programs, when they are supportive or in reverse, when they are disagreeable with the values of the school. There does not seem to be enough common ground where dialogue and interaction between the protagonists can increase the effectiveness of the whole. It is when there are crises or problems that this is temporarily sought.

The challenges discussed above are an indicator of the gap that exists between the ideals of the schools and the reality of the experience on the ground. Many of the challenges experienced in the Catholic private schools are the very same ones that are to be found in the public Catholic schools. In many of the challenging issues, the positions held by the control school seemed to be always more dire. This may be an indication that there is a measure in which the faith element in the schools continues to make a big difference in the concern for integral development of the students. Nevertheless, the fact that the challenges presented are similar across the board, from private Catholic secondary schools to public Catholic secondary schools and right over to a non-faith affiliate school may be a sign that the contemporary society has largely a greater influence on the school than the faith tradition.

Endnote

¹ This research was done in 2006 and 2007, ahead of the post-2007 elections inter-ethnic animosities which would most likely have had an influence on the responses to this question.

CHAPTER FIVE

SCHOOL AS COMMUNITY OF FAITH: TOWARDS AN EDUCATION FOR INTEGRAL DEVELOPMENT

5.1 Introduction

The efforts made towards assisting students to integral development and challenges met in this endeavor in the sampled Catholic schools, as expressed by the respondents, constitute the substance of the last chapter. The study availed of the opportunity presented by the meetings with these respondents to gather their views on how the Catholic Church might better support of her secondary schools, in order to enable these institutions to improve in facilitating the integral development of the students. This chapter is records these suggestions, as well as critically assesses them in view of the historical development of the Church's involvement in Education in Kenya, and in light of the understanding of Catholic Education. The chapter will also include a section on the researcher's own recommendations for making Catholic schools respond more authentically to their mandate to facilitate the integral development of their students.

5.2 Recommendations by Respondents

Many recommendations regarding how better to support the schools under the Catholic Church's charge came from the leaders in Catholic Education who were interviewed. A substantial contribution was also gathered from the PPTnT

and a considerably smaller contribution from the FGDs. The material is organised according to the subject areas of the recommendations.

5.2.1 Training and Supporting Leaders for the Catholic Secondary School

One of the principals of a private school in Nairobi (O.I. July 18, 2007) had this to say:

I believe the Church would do well to develop and maintain programs of training and support for principals of Catholic institutions. The principal of a school is entrusted with a big responsibility by the Church and then left to his/her own devices. There could be closer follow up, which would provide support and on-going guidelines.

This principal also expressed the feeling that the opportunities for principals and teachers of Catholic schools to meet are not adequately utilised. These meetings do take place, but not enough value, according to this respondent, is invested in them. More could be done to share experiences that would be helpful learning from one another. In this way a culture of shared values can grow more solidly. So far, whenever something of this nature has been done, it has been without much follow up and has therefore been experienced as haphazard. The change of personnel in Catholic education offices and the sponsoring congregation in charge of her school presents a challenge because the lack of continuity does not serve development.

5.2.2 Spiritual Leadership of the School Communities

Some of the PPTnT and DEAB members shared that the presence of a chaplain in the school would greatly benefit the schools in keeping their Catholic

identity. Students in one school that had recently lost the frequent visits of some religious brothers felt the gap for guidance and listening ears left. There has usually been moments of prayer in the schools, and times when religious leaders visit and interact with the students. These are seen to have positive influence, according to lay teachers, and even DEAB members. Two teachers were of the view that students are better helped in their personal issues by religious leaders than they are by lay teachers. Their views are shared by the CCE (1997, no.13) which maintains that the presence of the consecrated religious in the educating community is indispensable. Yet the reality of the scarcity of these persons in the Catholic school proposes a more proactive response that can seek to bring forth the best from the laity who also has an important and certainly, also indispensable role in the schools.

While the Catholic Church educational leadership has done much to bring on board the Catholic laity in educational management by having lay persons as principals of Catholic schools and as members of the (arch) diocesan educational boards, it may be deduced that not enough has been done to educate these key partners in the secondary schools on the mission of the Catholic Church in secondary school, and the character and model of the Catholic secondary school. The Catholic Church at world level leadership recognizes the role the lay Catholic teachers in schools can and often play. The Congregation for Catholic Education (1982 no.1) states categorically:

Lay Catholics, both men and women, who devote their lives to teaching in primary and secondary schools, have become more and more vitally important in

recent years. Whether we look at schools in general or Catholic schools in particular, the importance is deserved.

Indeed, by virtue of their being the majority on any school's teaching and non-teaching staff, it is the lay teachers, and indeed all lay persons, believers or not, who substantially determine whether or not a school realizes its aims and accomplishes its objectives.

Without explicit and constant renewal of the awareness of their role, these lay principals and teachers function from memories of their own student days in Catholic schools for those for whom this applies, or from whatever they can imbibe of the remnants of the formerly robust Catholic character of the schools. Catholic Education reflection has been aware that "... often what is perhaps fundamentally lacking among Catholics who work in a school is a clear realization of the identity of a Catholic school and the courage to follow all the consequences of its uniqueness" (CCE 1977, no. 66). With sustained exposure to and education regarding the key aspects of Catholic education, the lay leadership in the schools can do as well as the religious and priests. This is not to say that the latter have no place in the schools. It is rather to emphasize that laity can serve the Catholic schools better than they do now, given more adequate and systematic support from the Church leadership.

Alongside this the concern for the spiritual welfare of non-Catholic students was raised strongly both by teachers in Schools Z, X and Y and by students in School V. That there was sensed a lack of concern for the spiritual growth of non-Catholic students was a point of major grudge that the particular

group of protestant students felt towards the school. It has to be noted that though by sheer coincidence this group of students were all non-Catholic, coming from different Christian churches.

There was a suggestion regarding the problem of diversity of faith traditions of the students and the difficulties raised by the unmanageable demands these make. One respondent was of the view that all Catholic schools should be made like junior seminaries, where only Catholic students are admitted and a rigorous Catholic spirituality culture is lived in the public life of the whole school community. This proposal seems to ignore historical developments both at national and global level in the Church and in civic society, where pluralism, inter-ethnic, inter-cultural and inter-religious living and dialogue have become the normal way to be in human society today. Intercultural living, characterised in societies of many visions, faiths, ethical principles and cultures, is the kind of life that the Catholic school must prepare its students for. The Catholic Bishops of England and Wales (1997: 6), labouring under the same considerations, declared that it “calls for patient dialogue between all who have responsibility for Catholic schools”.

When the Church has charge of public schools it has to be very aware that in some cases, as was in fact the case in all the public schools sampled and one of the private schools, there are even more non-Catholic students than Catholic ones. Their spiritual welfare cannot be treated as unimportant, if the school expects to keep up a healthy tradition. With Vatican II and subsequent developments in

interfaith dialogue, the Catholic Church recognizes the importance of promoting faith, even beyond the circle of the Catholic faithful (Kasper 2007). The Catholic schools have no less a responsibility for its non-Catholic and non-Christian students, than it has for the Catholic ones.

5.2.3 Formation for the teachers in Catholic schools

The Deputy Principal of School V (O. I. June 10, 2006) recommended that the Church should intensify spiritual activities in the school, including retreat days for students and for parents. She felt that the Church should take charge of ensuring constant renewal for teachers and students on specific issues of current importance.

A teacher in School Y (O.I. July 18: 2007) observed that the Catholic private schools do not put enough emphasis and resources into the in-service training of their teachers. This, he felt, could be maximised even by availing of courses offered for teachers by the Ministry of Education. He was of the view that teacher development should be in the fore-front of Catholic education priorities in the Archdiocese.

The Church in her teachings insists that the school relies heavily on the teachers in the achievement of its noble goals. "... let teachers recognize that the Catholic school depends upon them almost entirely for the accomplishment of its goals and programs" (*Gravissimum Educationis*, no. 8). Other documents of the Church (e.g. *Lay Catholics in Schools*, 1982, nos. 1, 15, 22; *The Catholic School*

1977, nos. 43, 73) underline the same, and therefore it is important that the Church takes the development of the teachers as a primary responsibility. The training that teachers receive in colleges cannot be considered to be sufficient, neither, can the Church hope to keep up and ameliorate the effectiveness of her school as agents of the integral personal development of the students without investing more in the on-going formation of the teachers.

5.2.4 Increased Privatisation and Localisation of Schools

Expressing the view that private schools were always better disciplined than public schools, one DEAB member recommended increased privatization of secondary schools, and in as far as possible, moving away from boarding school tradition to more and more day schools. His rationale for this is that such a move would give the responsibility for each school more squarely into the hands of the local community, who will have a closer connection to the school because it will mainly be their own children who actually attend the school. The communities in turn will, he maintains, be concerned to improve the facilities and atmosphere of learning in the schools in their area since it is their own children who learn in these institutions. The respondent gave two examples of Catholic day schools whose local communities have so far successfully resisted efforts to turn them into boarding schools. These two schools have produced very good examination results in the last five years and are deemed to be performing well in other aspects as well, notably discipline. Should they be turned into boarding schools, the

respondent feels that the local community will no longer feel that these are their schools, especially because students' places will be filled by children from other parts of the country rather than those exclusively from the locality. In the view of this respondent, having the children from the locality in the school gives the local community a greater sense of responsibility and concern for the welfare of the school. The views of this respondent may be seen to lack in the wider vision of the place of the school in any society. In addition, it would be regrettable to deny the students the broader national vision of their country and its cultural wealth. Perhaps the orientation that ought to be taken is one of broadening the community perspective on the value of the school in society, and getting the boarding schools to include the parents more intensively in the school life of their children. The task is obviously much more difficult, but may also yield more lasting results in building up the nation, the community and the families through the schools.

Through privatisation, the same respondent was of the view that there could be very thorough scrutiny of the students before they are admitted because this gives the school a control of the kind of students who enter the school community. The school can then demand of them certain standards of behaviour to which they pledge allegiance before they are admitted. The respondent was able to give an example of one Catholic private school which carries out this rigorous scrutiny, demanding the co-operation of parents and interrogating the intentions and aspirations of the students in joining the school. The researcher also came across another among the sampled schools. The particular benefit of this scrutiny

is, according to the respondent, the commitment undertaken by the students themselves to achieve their personalised objectives and to recognise the school as a partner in arriving at these achievements. This commitment pays off in an overall greater co-operation of the students with the school rules and procedures without undue pressure having to be exacted on them. In both cases, this rigorous scrutiny of entrants has served the schools well and given them documents to fall back on when they are confronted with students that demand too much licence in their lives, even if that be when outside the school compound.

5.2.5 Government Employment of Teachers for Catholic Private Schools

There were two respondents from the DEAB who were of the view that private Catholic schools should have teachers from the TSC seconded to them without the Ministry of Education taking over the school as a public school. Their argument is that these schools would therefore be able to provide quality Catholic Education to Kenyan children without having to charge exorbitant fees in order to raise the funds for teachers' salaries. These respondents further argue that the students in these schools are Kenyan children and their parents should have a right to choose the kind of education they want without having to pay so much more than others. Collaboration between the TSC and the Catholic Church can provide for supervision and promotion of the teachers. The view is supported by Catholic Church position about the civic rights of Christians to choose the kind of education or school they should avail for their children (*Gravissimum Educationis*, 1965, no. 6).

The approach recommended here is a healthy recognition of the diversity of Kenyan peoples, which ought to be promoted alongside the efforts of building unity in the nation. Yet this kind of system would need to have clear safeguards for the rights of admission and of exclusion so as to avoid exclusivist tendencies. There is legitimate concern that if the Church or any private developer of schools has to pay teachers' salaries out of the fees raised by the students, the fees become so high that private Catholic education is out of the reach of ordinary Catholic youth. On the other hand, if the government management of public Catholic schools is such that the Church does not find a satisfactory working relationship that accommodates its values, then the idea of a Catholic public school is fallacious. In view of the experience by some of the members of the DEAB, and some parents over the years that the idea of the Catholic public school is unworkable, it is important that the Government and the Church ensure that the terms of sponsorship are tenable and that clear lines of ensuring the values enshrined are safeguarded. Accordingly, there is no possible escape from the proper administration and vigilance that must accompany the management of public services in a pluralistic society.

5.2.6 Critical Review of Recommendations of Respondents

The recommendations coming from the respondents point to a strongly felt desire for the close proximity of the Church in her schools. The lay members of the school communities do not themselves feel that they are a Church presence, even though they care very much for the Catholic identity of the schools. This

apparent contradiction comes from the reality that the laity in the Catholic Church does not yet feel the centrality of their identity especially in leadership functions in the church.

Most ideas proposed of the ways in which the Church could better support the schools are in the spiritual arena. Along with great appreciation of what is already offered, more is asked for. Hardly any of the respondents saw the concern of the Church to go beyond the strictly spiritual aspects, except the few that made suggestions for leadership training and support.

A major area which can be said to embrace almost all the challenges presented in the last chapter is that of building a community in the school. Without a strong sense of partnership between parents and the school, teachers and students, and students among themselves, there cannot be the energy to surmount these challenges. The divisiveness that ensues cannot favor integral development of the young people. Thrown between divided forces, they do not have the sense of inner security and group unity to foster their own personal development vivaciously. It seems therefore that the preparation of leadership that promotes an educational community in each of the Catholic schools is an important focus of the way forward in improving the schools' ability to meet the goal of integral development of the students. The researcher's recommendations while taking up some of those of the respondents in the following section, go for a wider scope of responsibility and vigilance of the Catholic Church in her involvement in formal education in Kenya.

5.3 Recommendations of the Study: Towards an African Communitarian Pedagogy of Catholic Education

This section constitutes recommendations that are proposed by the researcher, following on the findings in this and the foregoing chapters. From these findings, it is evident that the Catholic schools are greatly appreciated in the Archdiocese of Nairobi, both by adherents of the Catholic faith and persons of other faith traditions. Many qualify Catholic Education as disciplined. There is obviously much treasure to be both safeguarded and developed in the tradition of Catholic education in Kenya. In making some recommendations to the Catholic Church education leadership, the study must therefore acknowledge the existence of very firm and vibrant foundations of Catholic education in the Catholic schools in Kenya. That said, one must also acknowledge the high level of expectation that the Kenyan people have that the Catholic Church in particular and Christian churches in general can continue to play a major role in education to the benefit of Kenyan youth and society. In addition, as the Congregation for Catholic Education (1997, no. 2 – 3) explains, the very fact of changes in the educational scene at global level, for example, the expansion of the functions of education “calls for courageous renewal on the part of the Catholic school”. The way to keep loyal to the heritage of Catholic education is to always be in readiness for on-going renewal and prudent innovation. It is hoped that the following recommendations do not depart from the core tradition, but underscore important and urgent thrusts which could benefit the development and radicalisation of the Catholic Church’s

contribution to the educational scene in Kenya towards making it contribute more effectively to integral personal development of the students.

In her education ministry, the Church continues to be informed and challenged by her key mission of salvation, in which the human person is given primal importance. Inspiration for the task must continue to come from increasing understanding of the human person from the various fields of science and the developing understanding of African and global culture, subjecting all to Christian discernment.

Over a period of two decades there has been unanimity among educationists that education in Africa, indeed as elsewhere on the planet (Delors 1999), is in need of reform. "Virtually every serious commentator agrees that a major reform within third world education is long overdue" (Richard Jolly in Luna 1990:96).

For the purpose of making recommendations, the questions and central concern of this study can possibly be rephrased in the following ways: How can the Catholic Church better equip teachers and parents to be educators for the youth in the world of today? How can every child who passes through a Catholic school experience himself or herself as a success, competent to face the challenges of life in the world of today, accompanied with a living and meaningful faith formation? What more must Catholic secondary school graduates be equipped with, to fall back on in the times of crises, which may come in their lives? The recommendations that follow are offered as possible pillars for an African

communitarian pedagogy of Catholic Education in Kenya. Besides making distinct recommendations, the researcher also proposes a concrete program of Catholic schools-based renewal process is proposed.

5.3.1 Dynamic Living and Development of Catholic Identity in the Schools

The anthropology proposed in *Gaudium et Spes* is conscious of the implications of living and working in a pluralistic society. Yet the concern for pluralism must not overrun that for underscoring the Catholic identity in Catholic schools. In his encyclical *Fides et Ratio* John Paul II raises awareness of the problem that arises from a misunderstanding of the openness to the world that *Gaudium et Spes* invites Catholic Christians. *Gaudium et Spes* stresses the importance of dialogue. Yet dialogue is far from relativism; indeed, without clear positions taken in deep search and conviction, dialogue itself is compromised.

Pluralism therefore needs to be properly understood as tolerance of and empathy with affiliates of religions or convictions other than one's own. It is not the loss and minimization of distinctive features of specific traditions. Keeping in mind that the business of religion is life, and the most convincing testimony is a lived one, toning down the fine details of Catholic identity so as to be accommodative of other traditions, cannot serve the purpose of commitment required of Christian living. The Education Act allows that the sponsor maintain the religious tradition of the school. Indeed the Catholic Church views schools as institutions in which "a specific concept to the world, of man (sic), and of history is developed and conveyed" (*The Catholic School*, no. 8.). In line with the

suggestion of many of the respondents in leadership positions in Catholic schools and members of the DEAB, it is hereby strongly proposed that Catholic secondary schools reclaim their Catholic identity explicitly. Maintaining a tradition includes laying public claim to it and expounding its implications in the view of all the interested parties of the community. Catholic Church education leadership at diocesan and even national levels needs to undertake to give increasingly clearer explanation of the philosophy of Catholic education to the members of Catholic schools.

The “main thrust of a Catholic education is the moral development of the whole person” (Boos 2001:25). Such a thrust needs to be expounded and discussed often with members of the school community and consciously implemented. This would help conceptual and experiential engagement in fulfilling the various tasks involved. The ensuing and on-going dialogue is essential for the refinement of the gift that the Catholic Church can bring to the world of education in Kenya today. “The church, then, believes that through each of its members and its community as a whole it can help to make the human family and its history still more human” (*Gaudium et Spes*, 40). To lose her uniqueness and shy away from those qualities that distinguish her in the rest of society will be to betray the very society denying it of the unique contribution which can enrich the diversity and depth within it.

5.3.2 The School as an Ecclesial Educating Community

Though both African and Christian anthropology underscore community, there has been little promotion of this central value in the education endeavors of

African Christian communities. Yet education is a community enterprise in its very essence. The loss of community living and action in schools makes it more difficult to give quality education. The Congregation for Catholic Education (CCE 1997: no.1) regrets that the “extreme pluralism pervading contemporary society leads to behavior patterns which are at times so opposed to one another as to undermine any idea of community identity”. Later in the document (CCE 1997, no. 18) the Congregation continues:

Attention is rightly given to the importance of the relations existing between all those who make up the educating community. While respecting individual roles, the community dimension should be fostered, since it is one of the most enriching developments for the contemporary school.

Community building is a difficult, yet important task. The Kenya Catholic bishops envision the ideal Catholic school as a centre where parents and associations of cultural, civic and religious life contribute to the welfare of the school (KEC 2000). The reciprocity in which the Catholic school is also a contributor to the wellbeing of the whole community has not been stressed much. The great African education philosopher J. Nyerere (1967) recommends education that is a communal experience, impacting on and benefiting for all the protagonists. He was rightly wary of schools as consumer communities without being producer communities and thus inculcating the same on the learners therein. Accordingly, the Church ought to encourage the schools in her charge to become rich centers of education for the families from which come the students, the teachers, the non-teaching staff and indeed the surrounding local community. Vatican II and subsequent Catholic Education documents convey the role of the

educating community in the school (CCE, 1997, no. 11-13, 18-20). According to Sergioivanni (1994: xi):

Community building must become the heart of any school improvement effort. Whatever else is involved – improving teaching, developing sensible curriculum, creating new forms of governance, providing more authentic assessment, empowering teachers and parents, increasing professionalism – it must rest on a foundation of community building.

A community founded on a living faith becomes a contrast to the mere intellectualism which succumbs to the fallacy that people internalise what they learn theoretically. It recognises that learning at the intellectual level is only one level, often lacking the experiential, ritual and social among other dimensions that contribute to meaning-making. The Catholic Church, with its own wide scope of highly developed ecclesial components, has within it the resources to share and permeate its schools and make them more authentic reflections of its ecclesial life.

To build community, an institution needs to define itself, its direction, and its specificity. For the Catholic school such a definition includes its foundations in faith in Jesus Christ, as well as lived and shared meaning of the same for all members at their different levels of perceiving and living it. Such building requires that members get involved in a process wherein such definitions are arrived at and revised in an on-going way. As Wilson (2000:99) states clearly, “effective pastoral care involves ... major restructuring of the school”, aimed at making it more homely and so capable of providing psychological allay to the young people. In such security, integral development can be more effectively mediated. It is important for all involved to have a common vision, even though that be in

differing measures, in order to steer towards the same goals with a sense of responsibility for the options chosen towards it. The identity and character of a school ought to be the subject of explanation, discussions, celebrations and enactments within the schools, involving all the members of the school community. Together, they can arrive at concrete plans for execution and programmed evaluation. Such a plan becomes something dynamic. It constantly looks at the ways in which the vision is implemented in order to harness these, as well as the huddles in the way of effectiveness, with a view to overcoming them.

Greater mileage in community building may be gained if the dynamics of building community from within are cultivated and sustained; the school community can thus be self-renewing. Within such community, individual attention and personalization can happen more efficiently when mediated by the community. Students can more easily develop their individuality in a community where there are strong interpersonal relationships with persons of sound convictions modeled in authentic dialogue.

Schools which fail to build community will have limited success in any other endeavor for holistic development of the students. Yet as Sergiovanni vouches, building community is not for the faint-hearted – it requires courage. A Catholic school community is a covenanted community – people who share purpose, values, and beliefs and are willing to sacrifice personal welfare for the community. Accordingly, building educational community in the school has implications for the formation that the Church must dedicate to school principals

and teachers because these are the leaders in the school community and as Sergiovanni (1996: 66) observes:

In covenantal communities, leaders must not only help bring about a shared consensus of ideas, model these ideas, and then help others to embody them in their daily lives, but they must bring together a shared commitment among members to maintain accountability for living the covenant.

Something in this regard may be learnt from the thinking of Julius Nyerere (1968), who, reflecting on the challenge of securing the destiny of Tanzania in the hands of Tanzanians, underlined the involvement of students in community development projects. Integral development both for the individual and for society must be closely bound with the sense of belonging to and responsibility for the community. In this regard the boarding schools tradition needs to be looked at again and improved upon. As some of the respondents observed, this tradition has contributed to alienating the school from the local community because most of the students in a given school do not come from the local area; the community feels little filial attachment to the students in the school. This in turn reduces the sense of responsibility the community may feel towards the school, as well as diminishing the sense of accountability that the school management and personnel may feel towards the local community.

The boarding school tradition has also been blamed for the transfer of responsibility for upbringing of children from parents to schools, which in turn are not well enough equipped to play this role adequately. The net result is that the youth end up not adequately accompanied by significant adults in a crucial stage of their lives. This is an error in youth care that the Church ought to be at the fore-

front of correcting, through moving more deliberately towards day-schools and away from boarding school traditions. Where the boarding school tradition has to be maintained, a strong parental involvement and availability ought to be insisted upon as a pre-requisite for admission and keeping of the student in the Catholic school.

As a sponsor of the school, it would be important that the Church ensure that the local community is involved in an effective way in the school. Sometimes this is attempted through bringing the parish priest of the locality of the school onto the school's BOG. This has sometimes caused conflict of roles since the parish priest principally has pastoral responsibilities in the school. A more effective approach may be to ensure that the local community members on the BOG are persons of effective leadership in the community, and that they are able to bring the school more into the arena of the local community. As an educating agent in Kenya, the Catholic Church ought to be at the forefront of building educating communities based on an integration of the African and Christian views of the person.

5.3.3 Spiritual Education and Connectedness

The Catholic tradition has always seen education as a means of evangelization. Post Vatican II missionary theology emphasizes the building of the Kingdom of God rather than bringing people into the Catholic Church. Seen in this light, the involvement of the Catholic Church in various fields of human endeavor fits in the mission of Jesus - bringing good news to the poor, setting prisoners free,

and announcing the Lord's year of favor (Luke 4:16-21). The hungers and pains of human hearts and conditions invite action on the part of the Church (*Gaudium et Spes*, no 1).

Returning to the school scenario, it may be that the hunger of modern youth for spiritual nourishment is not so evident and can even seem to be absent.

Yet as Kessler (2000: x) has observed:

When guided to find constructive ways to express their spiritual longings, young people can find purpose in life, do better in school, strengthen ties to family and friends, and approach adult life with vitality and vision.

Adolescents have very distinctive hunger for and openness to the spirit which can enable them to let themselves be accompanied into deepening personal and positive faith. It may be the fact that parents and teachers speak so little about their own faith and its impact on their own lives that has made faith-talk an unseemly subject to engage. Thus the accompaniment that the youth experience lacks in the soulful qualities that characterize faith journeying and sharing. Yet the gospel suggests that this hunger and its satisfaction, like the great treasure or the pearl of great price (Matthew 13: 44 – 46), is the ultimate pre-occupation of life. To fail to facilitate the search is to totally fail in the Christian educational program.

Young people come to school with hunger for a sense of connection which will help them to make meaning. This is essentially what learning is – the making of meaning. Attentiveness to the need to make connections especially at the spiritual level brings a different quality to classroom activity. There is more listening to messages expressed verbally and non-verbally, creating a spirit of

compassion and deeper companionship. This is the spirit that the researcher found to be lacking in the school communities, as the youth express their loneliness in their search for direction in life. Yet these qualities of compassion and companionship, when experienced, can and do result in developing lasting support for the young. Because of this, “the yearning, wonder, wisdom, fear and confusion of students [should] become central to the curriculum”. (Kessler 2000: x).

The spiritual life in both African and Christian traditions is about making connections with God and other beings in created reality; the bonds of connection enable and give meaning to belonging to the community. According to Kessler, connection of every individual student has many levels – such as that to self, to an important other, to community and to lineage. All are important, even though they have to be developed in different persons at personalized pace according to what is priority for the individual. The Catholic school community needs to be sensitive to the meaning, the value and the means to arrive at these levels of connectedness, so as to be able to encourage the youth in the school to cultivate them. Each level plays an important role in the integral development of young students.

Connection to self brings the possibility of developing personal autonomy which is an inalienable condition of integral personal development to human maturity. Modern youth, including those in Catholic schools, are alienated from themselves and are unable to enjoy self-companionship due to addictive attractions outwards – to television, to internet, excessive socializing and in some of the worst cases, to drugs. All of these intoxicate self companionship. Even their social

relationships are shallow because of lack of education to the solitude and the silence that help cultivate true companionship. Accordingly, the Catholic school can remind its educators of the importance of self accompaniment in silence, and provide the education to silence that enables the growth of self-companionship. Kessler (2000: 20) emphasizes the fundamental importance of such silence for all learning:

Through being alone, we can contact the deeper truth of our natures. Once we are profoundly honest with ourselves we may see reality (and other people) with greater objectivity and openness.

Silence and stillness give a chance to restore equilibrium. They facilitate inner peace, or expose the turmoil that hampers it. Identification of one's own feelings is a prerequisite for progress in emotional intelligence. Silence enables this sorting out of self by fostering self-awareness and identification of feelings.

Adolescence is a period when deep questions about life's meaning begin to acquire importance for an individual. According to Piaget, adolescents develop a certain idealism about how things ought to be for their own selves, their communities and ultimately for the world (Crain, 2000:134). Young people begin to seek reasons for their existence and ways of living meaningful lives that make a difference. Such idealism becomes foundational to the direction that one takes in life towards adulthood, and therefore, though it is colored by youthful inexperience, it is nevertheless important for options that young people make into their immediate and not so near future. Relevant and appropriate guidance and mentoring is key to the negotiation of this stage of human development. Without

the sense of solitude and relevant interaction, both the questions which facilitate and promote individuation, and the possible answers, some of which portray growing commitment, may not receive the attention of the young person if there is no solitude and relevant interaction. Without the making of personalized meaning, motivation, even that to learn, is greatly compromised.

Many young people seek deep connection to another. If in this search they bring a poorly developed sense of autonomy, self-knowledge and personal boundaries, it is difficult if not impossible for them to distinguish between authentic and abusive relationships. Some of their misguided search leads many through false intimacy often compounded by misplaced sexual relationships (Kessler 2000:21).

Appropriate forms of intimacy with adults from which young people learn relationships are often lacking in family life today (Branden 1994:205). These forms of intimacy can be difficult to cultivate in the boarding schools where there is usually a large grouping of youth with too few adult companions to be able to avail the required intimacy to all the youngsters. The situation is made more dire by the fact that many teachers feel little obligation to the young people beyond teaching them the academic subjects.

If the teachers are to provide authentic and appropriate "friendships" to students, the accompaniment of students beyond the class work, which such relationships entail, is a skill that teachers need to keep learning consciously and with professional supervision or accompaniment. A substantial aspect of the on-

going training of teachers within the Catholic school ought to be this element of healthy individual accompaniment of students, and its proper safeguards. Recognizing that non-teaching staff can and do often give supportive and invaluable friendship to young people in schools, it is recommended that they too can profit from seminars and workshops within which the skills of student accompaniment are sharpened and refined. More importantly, the (Arch) diocesan education offices facilitate the education of the parents in Catholic schools regularly and systematically about the need for and importance of intimacy with their children. The same recommendation is extended to education managers at all levels, be they in offices of other faith communities or in the government departments of education. The Catholic school can be a forum through which education is given not only to the students and teachers but to the family as well. The Catholic school should indeed become an educational centre for all those connected to it; in this way integral development of the youth can be approached from every relevant perspective. Such appropriate intimacy “may well ease the desperation that leads many teenagers to premature sexuality” (Kessler 2000:21).

Deep connection to community entails and includes the respect and care that encourages authenticity from each member of the group. It encourages self-expression within the awareness that there will be acceptance. This strengthens the sense of belonging. Belonging is a spiritual need that was greatly upheld and cultivated in African communities. The “living encounter with a cultural inheritance” (CCE, 1977, no. 26) which occurs in a community of faith can be a

strong support for young people in developing personal identity and commitment. It builds up resilience in the person, boosting their ability to love, to make friends and be friendly, to be cooperative and trusting, as well as to delineate and reinforce personal boundaries (Elias et .. al. 1997). Youth who lack this sense of belonging may seek substitute expressions of it in joining strange groups, or they may withdraw altogether, becoming anti-social (Branden 1994: 5 – 6). This sense of belonging to something larger than one's own family is often fostered in the class group, as was underscored by some students in the FGDs in the field study. Here students can express themselves in a climate of safety, caring and respect. Cooperation, companionship, compassion and communion can be built up within a class setting. But such a climate does not just arise; it has to be created. Indeed, pastoral care which is such a key definition of the Catholic mission in schools can benefit from radical structural adaptations in a school (Wilson, 2000). The restructuring would be aimed at making the school a more homely and caring community, thus a place that is more psychologically secure for young people to learn and develop into more integral human persons.

Often parents and teachers in the lives of youth fail to express their faith distinctly to the students. It seems to be presumed to be the work of someone else besides these immediate youth companions, to explain and witness to faith traditions for the benefit of the youth. It is the right of the youth to receive tradition with the authority presented by living witness (Guissani 2001:53-54). There is already lack of hope and purpose in youth arising from the far from

promising social–economic situations. With religious and family groups failing to offer input and rationale on traditions, the vacuum is deepened. A sense of meaning and purpose, on the other hand, can help increase hope and joy, resiliency and motivation.

Initiation rites and the instruction that accompanied them in traditional African societies played major roles in mediating the difficult yet crucial transition to adulthood for young people. Today this transition is often not mediated adequately. The wisdom of the ancients that forms part of the spiritual fabric of the African people ought not to be lost to younger generations of Africans. Indeed, African scholars and leaders today¹ recognize the need for cultural reconstruction if the continent and its people are to survive and continue to make their contribution to world civilization. Accordingly, investing in making deep connections is necessary, and the Church can fruitfully play its part in enabling this reconstruction.

Students who feel deeply connected at any or some of these levels are more likely to survive risks and stress and will certainly be able to participate more in the activities around which learning may be organized. This in turn equips them better for success in life and in examinations because they acquire the self confidence necessary to produce results and the skills for learning and adaptation to new realities.

The focus of faith education in Catholic and other schools could benefit greatly from pedagogical shifts that emphasize this connectedness. Though the

Life-Approach method in teaching C.R.E. has been adopted in secondary schools, on the recommendations of the panels on which the churches have representation, these can still benefit further from the wisdom of African knowledge systems which develop in the learner the habit of finding God through the experiences of life and reflection on them. This is the religious knowledge that will enable youth to continue the search for God and for the integrative force of faith even beyond the school and the moments of worship. In addition, an educational program thus centered on the individual making meanings for themselves will promote critical and creative reflection. Critical and creative dimensions of education are killed or stifled by an education without intentionality. This intentionality is one of the fruits of being connected to the meaning and deep questions of a young person. Reflection needs to be re-built into educational programs as an essential tool for intentionality and creativity. It is one of the pillars of securing integral personal development of the youth.

5.3.4 Social - Emotional Education and Character Education

Since most secondary school students are adolescents, consideration has to be made in making recommendations, of the special needs of this age group. Adolescents are generally more focused on themselves, their peers and fun outside, than they are on the school curriculum (Noddings 1992). They have strong feelings which compete for attention with educators, often winning. If the education process makes room for and enlists the energies of these emotional tides, it may not only help the youth negotiate the difficulties these tides present

but also harness the youth attention for the cognitive learning demanded by the school programs. It would be interesting if many of those dealing with adolescents would be able to see these youth energies as something positive to be harnessed for good results, rather than as difficulties. Indeed, a prerequisite attitude for an educator – one who may be hoped to guide the typical secondary school student to integration - must be unconditional positive regard for adolescence.

To be socially and academically successful, young people need to have a sense of personal well-being and efficacy (Branden 1994:5). There are tasks students need to master, competencies they need to accomplish, as well as values and attitudes they need to develop in order to increase their chances of fruitful participation in community and society at large.

Youth need to develop the skills to deal with social pressure. They need to become aware of their conflicting feelings when put in situations of pressure. In their interactions with others, they need the ability to recognize and acknowledge where others are coming from or their reasons for acting as they do. They also need the assertiveness to respond in appropriate ways to such situations of pressure. Such skill development requires levels of personal awareness which can be developed only with varied socialization possibilities. The ability to distinguish between personalities, between friendships and acquaintances and to decide who their true friends are, are skills that require a high measure of social and emotional aptitude. In current social organization, unless this kind of education is spearheaded by the schools it may fail to be catered for at all, because many

families are not conscious enough of the need to cater for these dimensions of personal development, and indeed, youth spend most of their daily prime hours in the school setting.

Outlining the qualities of an education that would help Africa out of its current state of apathy and poverty, Luma (1990) begins by stating categorically and non-compromisingly that it has to be an education that goes beyond mere schooling, and is able to influence lives positively. Such an education, according to Luma, should enable learners acquire appreciation of the true value of the universe – learning how to acquire values and to discern between lasting and transitory ones, and enabling them develop the conscience to choose to live by the values they recognize to be good. It should also be an education into self-knowledge and self-appreciation. This should promote self care, and care of others. It is, in addition, an education out of the beggar mentality that plagues the continent and its youth; it should promote in them the ability and confidence to rely on their own initiative to produce what they need rather than expecting to have it given to them. An education to patience and perseverance is necessary to enable the young person to walk towards success despite the many hurdles to overcome along the way. It is thus an education against the general slant of helplessness in the face of difficulty that Luma observes in African people. She observes that in spite of being educated, many African people have not become able to face difficulties, boldly. From an African perspective this fear of challenges is surprising when one looks at African anthropology: when and how, for example, did the African people lose the

ability to face challenges boldly? Is this loss not closely linked with the lack of African identity and wisdom in the socialization processes of the schools? Would not African anthropology and its socialization process provide hints into some essential elements of an education to courage and endurance?

Kenyatta (1938) regrets that western schooling was not built on African traditional education values and patterns. This might have preserved the cultural matrix of values while introducing and sustaining entry into modern world trends. Whether this can still be done ought to be a consideration on the minds of educators in Africa. Gachiri (1996, 2006) is among pioneering educators in the Catholic Church who propose that education to values and to emotional intelligence ought to be a priority in youth care today. Such efforts are proper because, as Waruta (2000:140) observes, for the African Church to gain strong roots in Africa, it needs to learn from African heritage and build on it:

Myths and legends from African tradition on such important topics as creation, the beginning of evil and death, the concept of justice and morality, and the ultimate destiny of creation are all spelt out and are generally not inconsistent with the Christian gospel.

African values should not be lost in the maze of modernity. As Gyekye says, while modernity with its emphasis on innovativeness is desirable in African societies, it does not necessitate the rejection of the African cultural values such as brotherhood/sisterhood of all humanity, communality and individuality in the family. Indeed "... modernity is in many ways compatible with tradition..." (Gyekye, 1996: 173). One must obviously not ignore the fact that the ideals of African community were within the confines of specific ethnic communities.

Indeed some of the challenges of ethno-centricism and its attendant forms of violence and exclusion have to be addressed unequivocally. To do this effectively, however, the invitation of Christ to a new sense of humanity and community needs to be brought to each individual student, and indeed each member of the school community. Ways need to be sought and found together of promoting the sense of ethnic identity and pride while staying open to the gifts brought by other ethnicities, and committing to creating new and larger identities. Such an endeavor requires conscious, constant, explicit and experiential effort on the part of the school community.

Traditional African education is seen by this study as valuable and having much to offer to the contemporary African schools system. It is relevant in diverse fields of study including language and literature, religion and ethics, sexual morality and family education, medicine, chemistry, sociology, history, geography, economics as well as pedagogy. The graduation ceremonies for each stage of life that punctuated the education process for every individual person in the presence of the whole community (cf. Mugambi 2002: 167–168) contributed to making the education of the individuals and groups of individuals valid for and recognized by the whole community. That there has not been much success in the incorporation of the education wisdom of traditional society into the schools curriculum is partially due to mistaken Christian attitudes towards African culture. Mugambi (2002: 169-172) traces the stages through which the Christian churches grew in ease of incorporating African religious and cultural ideas into the

Religious Education syllabuses. Throughout the colonial period, the missionaries taught that Christianity was superior to all other religions and believed that Africans had nothing of value to offer to the education of their children. The same resistance was to be experienced when African Religious heritage was first introduced into the Religious Education syllabuses of secondary schools in the 1970s. This resistance has thawed over the years and African heritage now permeates most of the subjects. Yet not enough of its pedagogical approaches have been studied and put to use to the benefit of the Kenyan youth of today.

Cultural rootedness gives confidence which is crucial for success in all life situations. When, for example, African independent schools began teaching African cultural and religious values, they were banned by the colonial administration “because they instilled confidence in the colonized people and encouraged them to fight for their own rights” (Mugambi 2002:170). Thus, cultural rootedness ought to be part of what informs and strengthens Kenyan education systems.

For too long, it has seemingly been presumed, falsely, that the attitudes of educability (intellectual skills, dispositions and attitudes that enable a person to learn), life-long learning, the love of learning, resilience during unexpected difficulties and other emotional skills develop automatically alongside the cognitive intellectual work required of content-focused work. It may also be that schools in Kenya have seen little importance in explicitly developing these skills through their curricula. Yet contemporary educational research shows that these

intellectual, social and emotional skills have to be developed deliberately (Goleman, 1995: 35, 43-49). Emotional intelligence plays a major role in the development of educability. This is a must-learn skill, in the politics of knowledge distribution and development today where knowledge is constantly being renewed. The world of work demands that one has to be always educable in order to adapt to the changes that necessarily characterize the field he/she works in. Both the ability to make a livelihood out of work as well as to find fulfillment through work are attitudes towards which secondary students ought to be prepared. A more wholesome view of work as discussed in *Gaudium et Spes*, (no. 35) is essential learning for Kenyan youth:

When they work, not only do they transform matter and society, they also perfect themselves. They learn, develop their faculties, emerging from and transcending themselves. Rightly understood, this kind of growth is more precious than any kind of wealth that can be amassed.

In addition, the African youth need an education to love of and responsibility for their continent. Nwachukwu (1984, quoted by Luma 1990: 101) has correctly said:

... productive work must be integrated into schools, the African child must begin to realize and right early too, that most of what he needs for economic survival and improved standard of living is located within his reach. However, these resources are patiently waiting for his inward-looking ingenuity, rather than an outward dependency.

Education in Africa should aim at helping young people to love and respect the African environmental resources and believe in the possibilities these offer for greater life in the continent. Young people can learn experientially that their interaction with the environment can be life-enhancing. Such experiential and

empowering learning ought to be deeply embedded in Catholic secondary schools in Kenya.

Finally, knowledge and its pursuit need to be restored to the context of relationship – to life, to family, and to the entire ecological reality in which they live. Apparent divorce of content learnt in schools from life's concerns and questions has added to the great frustrations of schooling and in such fragmentation, the integrity of education is sacrificed. Mutual respect and other communal values need to be restored as hallmarks of education. Civility may then have a chance of re-establishing itself in public life.

The Catholic Church can steer an explicit path of recognition and adoption of the great values taught by and through African traditional education. Systematized studies into the education processes of traditional society have already been pioneered². More follow through on the treasures thus disclosed and the lessons to be brought forward should be sponsored by the Catholic Church and other education protagonists in Kenya.

In addition, as a major education agent in Kenya, the Catholic Church ought to lobby other education agents, and especially the Government to enlarge the pool of benchmarks that determine university entry in the country to embrace such other values of African education and African anthropology as are greatly valued for the up building of society. The universities entry requirements ought to be considerably liberalized so as to give these institutions the possibility to recruit students on aptitudes that are more akin to their experience, their locale and the

needs of the local situation. In this way, the finesse of university education can be bought to meet the needs of the local communities with input from the youth of these communities. The youth in these schools can be motivated from an early age, to be focused on the experiences, opportunities and challenges of their immediate world. Examinations would need to be more attuned to the local situation of the students, and other more valid methods of standardization would need to be investigated and tested. Evidently, such a proposal would need greater refinement, beyond the scope of the current study. The concern of the researcher here is to propose to the Catholic Church the challenge presented by a predominantly alien curriculum, and the need to mitigate the wastage of young creative Kenyan minds that can profit more from the opportunities in their own country if more relevant and innovative university programs could be offered.

5.3.5 The Service Dimension of Catholic Institutions

The service dimension of Catholic institutions which is stressed by John Paul II faces a new challenge in Catholic schools. Christian service is different from activities whose primary goal is self-proclamation. Many service activities of institutions have become means of institutional advertisement. Accordingly, the students do not learn service *per se*, but self propagation through public demonstration of service. This is not the disinterested service that defines the evangelical values of which true Catholic identity is characterized. John Paul II (*Ex Corde Ecclesiae* 4) stresses the need of this value of service today:

the present age is in urgent need of this kind of disinterested service, namely for proclaiming the meaning of truth, the fundamental value without which freedom, justice and human dignity are extinguished.

Community service seems to have gone altogether out of the school curriculum. There is a need to mitigate the recipient attitude of students so that from an early age, they can experience themselves as active contributors to the betterment of society. Service opportunities allow students to experience themselves differently, as resourceful persons, able to make a difference. Christian understanding of God as love is often depicted in the service icon of Jesus washing the feet of his disciples (John 13:1-15). Service is the sign of love that makes humans more like the God in whose image they are created. Thus young people can experientially find meaningful identity and touch on answers to their deeper questions. Meeting the needs of others with their personal gifts is one of the ways to invite youth to answer the questions about the meaning of their lives. Such activities as assisting the ailing in hospitals, helping repair housing for the poor in the neighborhood, assisting struggling children with school work, rehabilitating neighborhood playgrounds or rivers, can be very profitable to the young people's sense of their worth and potential to transform their social and physical surroundings for the better.

Service opportunities should become routine at all levels of school, so as to in-build these values in students and also give them the experience of being useful to others and of building relationships based on purpose. They can also increase their sense of belonging to the whole and their ability to empathize creatively and

thus empowering them to be confident that they can transform social situations. This is key to achieving the sense of being a person, fully human, including the solidarity with other human beings which is central to the Christian faith and African tradition.

5.3.6 Pedagogical Implications: Teacher Education to Reflective Teaching

Most of the recommendations of the study given above have major pedagogical implications for the Church, for teachers and parents and for the administration of institutions of learning. They call for renewal in the understanding of learning and creativity in approaches to facilitating it. An educational implication of every anthropological stance is the effect it has on the teacher's attitude towards him/herself. Positive anthropology impacts the need to cultivate in oneself the attitudes of a life-long learner, and the humility that position demands. The teacher him/herself ought to keep consciously improving and growing. As an educator such a teacher can cultivate the positive self-regard in the students only if she/he has it with regard to him/herself. A reflective disposition fosters the latter. Teachers need on-going encouragement and facilitation in doing this.

Teaching is a relationship rather than a series of activities or lessons. As Palmer (1998:2) observes "teaching, like any truly human activity, emerges from one's inwardness, for better or worse". In the context of such a relationship, a teacher can help draw the attention of the student to the experiences the latter encounters and to encourage him/her to learn from them. In so doing, the teacher

helps bring about in the students the habitual integration of experience, theory and considered response. To undertake the risk of entering a relationship with students that goes beyond minimum classroom delivery, and to lovingly approach and show genuine care for students, the teacher needs to be reasonably secure in him/herself. The Church and other education agents, such as other faith communities and the government agents of Education, have a duty to help teachers become the mediators of the kind of education that will promote integral personal development of the students. To do this they can facilitate the on-going learning of teachers as a practice in the schools for which they have charge. In collaboration with the Ministry of Education and the Teachers' Service Commission, the promotion of teacher effectiveness can be mainstreamed into the on-going further education of teachers. The resources for such facilitation can be shared among schools in cycles of workshops, seminars and evaluations. Teacher need to receive the attention of the school administration and the Church educational leadership. The role that they are expected to play in the Catholic school is so important that such investment in their well-being is unlikely to be misguided.

5.3.7 Development of Catholic School Leadership

In the dispensation of any vision of education in schools, principals of schools have a very key role to play. They are instrumental in the accomplishment of the goals of the school. Principals therefore need to be persons who help cultivate an atmosphere in the school where everyone is enabled to grow. In the case of the Catholic school, greater emphasis ought to be placed on the cultivation

of Christian leadership. Celebration of the Eucharist and conduct of prayers in the school which many principals of Catholic schools proudly ensure, need to be part of a much more fundamental identity characterized by the self-renewing character of the Catholic school community.

The leader of a Catholic School is primarily a faith leader. His/her self presentation, priorities and values as well as manner of interactions, all model the faith character of the school. In one particular case in the field study, the faith commitment of the Principal who is a lay Catholic was named by the students as one of the aspects that gives them confidence that their school is a Catholic school and will carry out all its agenda in the light of this identity. Such identity is highly commended and encouraged.

That the Catholic Church takes greater responsibility in the choice, preparation and support of principals of Catholic schools is crucial. When a principal in office does not meet the mark as expected by the Catholic Church, close vigilance should make it evident that there is need of greater support of the incumbent or a timely change to avoid extensive and/or intensive damage of the character of the school.

Educational leadership must recognizably be provided by the Church itself at the diocesan level because leadership is crucial for ensuring the cultivation of vigilant attention to the vision. Professional collaboration with the TSC has been experienced as enabling the Catholic Church to intervene in its schools with greater latitude and vigilance. The on-going (in-service) formation of Catholic

school principals can have a solid foundation that is embedded in a clear Catholic vision on education within a diocese. Much has already been done in this area as vouched by respondents regarding the Archdiocese of Nairobi, yet more is still required in order to develop the theory and culture of the Catholic school.

5.3.8 Program of Catholic Schools Renewal Process

The recommendations made above might be implemented in a variety of ways. As a fruit of this study, it has become apparent that a program and a method that can concurrently undertake the implementation of a number of these ideas can be adopted. This program involves developing a team at a diocesan level whose main task it would be to move round the schools in the diocese running workshops with school leadership, teachers and as the process continues, other members of the school community as may be deemed possible and opportune. The process might be envisioned in three stages – (i) Preparation, (ii) Identification of Institutional Priorities and (iii) Implementation. Evaluations would be part and parcel of the program at every stage. The stages would be cyclic, with a possibility of each school taking its time at any one of the stages as it deems necessary. Each stage is not completely distinct from the others since they ought to flow one into another, and with the possibility of back-tracking on each moment as may be required by the development in the process. The proposed name of the program is Catholic Secondary Schools Renewal Program (CASSREP).

The Vision of CASSREP is lively educating communities in the Catholic schools, producing enthusiastic and committed youth able to contribute to the

transformation of the society. Its mission would be the revitalization of Catholic Secondary Schools in Kenya with a view to making them more able to respond to the call for the integral development of the students in these schools.

The sketchy components of each of the stages are envisaged to be the following:

(i) Preparation

This stage has two moments: (a) the diocesan Education authorities will need to introduce the idea of the CASSREP program to the relevant Catholic school leaders. A CASSREP Team will also need to be set up and to spend time together in preparation of the skills of facilitation, bank of resource persons and materials for pertinent areas and definition of working modalities. (b) At the school level, this first stage would be a number of visits from the team beginning and continuing conversations with the leadership and teachers about the particular situation of the school. An atmosphere of friendly collaboration will need to be built up between the team and the school community. This could take a number of sessions. Working modalities will need to be set up. The particular strengths of the school community, its challenges and difficulties can be listened to, appreciated, and brought on board the renewal program for the particular school.

(ii) Setting of Priorities

The school core community – teachers and administration and where possible some parents – begins to define the direction in which they would like the school to grow, and to work on prioritizing areas in which change is desired. The

main work of the team would be facilitation, as well as provision of resource personnel for special areas. The choices of possible actions can be raised by the school community and even by some of the team and specialists. The decisions regarding what actually will be implemented will be made by the members of the school community. They will define their time frames and their targets, with as clear as possible indicators of achievement.

(iii) Implementation

This stage is to be marked by specific action on decisions taken, and evaluations at the regular intervals chosen with the school community. Articulation of the learning along the process, review of direction, and priorities are some of the aspects that would groom the process, so that it becomes part and parcel of the way in which the school operates.

The suggestion is for fortnightly sessions in each school, with a maximum of four half-day sessions a week for the team. This would allow team members time to reflect on each school's situation and to strategize ways of helping the school arrive at desired growth. Among options that some schools might choose to focus on would be issues discussed in the recommendations above, such as increase of teachers' attending skills with a view to be more overtly available and companionable to students, peer supervision, developing the attitudes and skills for faith sharing, promoting emotional education and cultivating resilience in youth. All these are skills through which teachers might inculcate in students in the course of the normal school curriculum. Schools would no doubt have other areas

that are specific to the concrete scenario of each. With effective facilitation, students also may be part of such processes.

An advantage of this process is that each school community would become increasingly responsible for its own growth and development, while opening itself to on-going challenge and support from beyond itself. A team working with a group of schools can enable ample learning from one institution to another. No doubt this proposal would need further work beyond the scope of the current work, and could indeed constitute a major academic work of itself.

5.3.9 A Case for On-going Development of a Kenyan Catholic Philosophy of Education

The 1968 Education Act provides the legal framework within which the rights and role of the Church in its schools are safeguarded. There have been a number of documents that seek to elaborate the Catholic policy of education in Kenya within this framework (KEC 1982, 1985, 1992, 2000). The development of the philosophy from which education in Catholic schools in Kenya operates would profit from further and regular explicitating. Recognizing that the scope of educational functions is always broadening, becoming more complex, and more specialized (CCE 1997, no. 2), the on-going charge can reasonably constitute the task of commissioned studies by the Church from time to time, with a view to keeping abreast with world developments in the educational sciences and contemporary social and cultural demands. This might help revitalize Catholic education on the national scene.

As already noted, Christian education arrived on the wings of a dominant and divisive western culture with imperialism as its strong ally. In the school systems it easily and indisputably took precedence over African perspectives in education. The African experience of interaction with the West in many areas, including education, has been an unfortunate disconnection from the values and life-lines of the African heritage.

Furthermore, African peoples still so captivated by western ways, have much to learn of the beauty - spiritual, intellectual, pedagogical, and other - of African cultural heritage. Many African people have not consciously come to explicate their own ways as good. Living out of them, they nevertheless do not teach them with pride to their children. The fascination with the outside be it western or other, is one of the disvalues that African youth grasp most strongly in this era of globalization. It makes them believe that they will only "find the truth outside themselves" (Boulaga 1984:17 cited by Magesa 1999:21). This is one of those de-centering realities that young people have to confront, even if with great difficulty, because it infuses in African youth a sense of inferiority, downplaying the value of what comes from within them. They find themselves as "needing" to distance themselves from their own inner consciousness and to seek answers outside of themselves. In like manner, many of them desire to flee from challenges of life in Africa which they perceive to be too great, and to seek refuge in other worlds which are seen to be more attractive. An education which does not allow

them to appropriate their learning to their own meanings but demands that they concentrate on learning for the sake of examinations exacerbates this alienation.

Both African and Catholic anthropologies are strongly positive about human beings and they agree on the crucial place of humanity in the world within which God is active. Unity of the integral person with self, family, community, the world and with the cosmos is at the base in both anthropologies. Catholic anthropology today, represented at its best by *Guadium et Spes*, lays emphasis on the importance of integration of faith and culture. For the educationists, the dialogue intended to bring about this integration is critical. Accordingly, this study proposes some points of dialogue wherein the benefits of the double heritage can be put more equitably at the disposal of youth in current African realities. This is reflected in the national objectives of secondary education: to “enhance understanding and respect for own and other people’s cultures and their place in contemporary society” (MOEST 2002) and is indeed one of the goals of education in Kenya (MOEST 2002: VI).

In the development of philosophy for Catholic education in Kenya, a dialogical process is recommended so as to cultivate cultural appropriateness and challenge, without losing sight of the great values of rootedness and belonging. There is need to cultivate a structure and culture of on-going reflection in the Catholic Church at the local levels on educational questions and concerns. This is the subject of the recommendation of the foregoing section. Such a culture can also produce a body of Catholic thought and thus contribute to the development of

Catholic Philosophy of Education in Africa. The task belongs to a conscious and self-renewing community which can constantly revisit and revise set goals and vision according to clear references and current global and local realities.

Springing from the obligations posed by integration of the dual perspective on the human person – African and Christian -, the Catholic Church in Kenya is in a position to put together an emergent Kenyan Catholic Philosophy of Education from which can be developed relevant courses in, for example, educational leadership and pedagogy, among others. Catholic and other Christian educators can participate in this process. Such a philosophy of education has to be guided by gospel values, built on African cultures, current national goals and global educational trends. The values enshrined in African traditional educational processes can thus be revisited and used to enrich a developing African Christian educational philosophy and praxis.

The Catholic Church, due to its obligation drawn from its mission in the world as defined in *Gaudium et Spes*, (nos 1-3), can spearhead the thinking and practice that education and schools in particular should not be instruments of alienation of students from their cultures and social milieu. Indeed, the task which is in the hands of Christian educators, according to the Congregation for Catholic Education (CCE 1997, no. 10), is that of:

...restoring to the educational process the unity which saves it from dispersion amid the meandering of knowledge and acquired facts, and [focusing] on the human person in his or her integral, transcendent, historical identity.

Emphasis is hereby placed on increasing the proximity of the Church to the schools for which she has charge. This could mean that the church sends more of her personnel to the schools. More importantly however, she needs to bring her clear education program to the school communities more frequently and constantly. In these localized settings, she will also tune her ear more closely to the concerns of achievements, opportunities and challenges of the individual schools. In the context of an increasingly ecumenical and pluralistic society in Kenya, such initiatives are likely to be received positively even by participants from other religious affiliations and may be useful in refining the contribution of the Catholic Church to quality education in Kenya.

5.4 Conclusion

In this chapter, the suggestions of the respondents for the possible improvement of the Catholic Church's role in its schools are recorded and analyzed. These are not limited to the Church, but have some implications for the Government departments dealing with Education. In reflecting on the recommendations of the respondents, most see the partnership between the government and the Church as valuable and needing to be safeguarded. This system of collaboration between the government and the Church and other stakeholders in education is challenging, but also resourceful. Within the said collaboration is found plenty of scope for the Church to propose ways of ensuring the greater breadth of assistance to the students towards their integral development. The researcher recommends that the scope for such amelioration

could be greatly improved if the Church's paradigm of intervention is not limited to the students or the teachers or any part of the school community in isolation, but focused on a community-based program with an organic influence on the whole school. Towards this, the researcher proposes a concrete program which would have the additional advantage of being home-grown within each school, thus attempting to minister to the lived reality and felt needs within each of the schools as an educating community. In addition, the study recommends the development of the Catholic Church's Philosophy of Education in Kenya in order to sustain a strong identity and develop a substantial corpus of reference for Catholic schools. In the next chapter, the summary of the findings of the entire study are presented along with the general conclusion.

Endnotes

¹ See for example Mugambi 1995, Getui and Obeng 1999, and Ogot, 1999.

² See for example, Gachiri, 1996.

CHAPTER SIX

SUMMARY, RECOMMENDATIONS AND CONCLUSION

6.1 Introduction

The foregoing chapters have effectively completed the tasks set out in the objectives of this work. These included establishing the understanding of the integral personal development of students that is held in Catholic schools in the Archdiocese of Nairobi, as well as critically appreciating the efforts and achievements made in making the said development be arrived at. The difficulties experienced by these institutions in their efforts to achieve this goal were also to be highlighted. The study set out to discover and expound on the differences and similarities between public and private Catholic secondary schools in terms of the efforts, achievements and challenges in mediating personal development of the students. Finally it hoped to investigate ways in which the Catholic Church in Kenya may contribute to an amelioration of the efforts to mediate the integral personal development of students in Catholic secondary schools.

The researcher made a number of premises regarding these objectives. The first was that there are varied understandings of the meaning of education for integral personal development among the members of the Catholic schools in the Archdiocese of Nairobi.. The second premise was that these schools lack a comprehensive program of ensuring the integral development of the students, resulting in uncoordinated efforts. The third premise was that the preoccupation

with examinations success and the lack of a clear definition and reinforcement of their Catholic identity both stand in the way of the schools achieving their goal of integral personal development of each student. Finally the researcher made the premise that private Catholic schools enjoy better support from the Catholic Church and consequently are better able to facilitate the integral personal development of their students.

This final chapter is dedicated to the task of summarising the findings of the field research. The study concludes by recommending some areas for further study. According to the researcher, the priority among these ought to be the ongoing renewal of Catholic education pedagogy in line with contemporary educational developments, as well as the best in African and Catholic traditions.

6.2 Findings of the Study

6.2.1 The Understanding of Education for Integral Personal Development in Catholic Schools

Education for integral personal development of the students in Catholic Secondary schools entails allowing time and resources in the schools for developing the diverse potentials of the individual student. The first premise of the study which presumed that the members of the Catholic school have varied understanding of integral personal development of the students was proved to have been only partially right. A number of respondents applied even the same vocabulary in explaining their understanding of various dimensions of that development. The emphasis was on the diversity of these potentialities of the

students. Few respondents gave mention to integrative aspects of all these diverse elements, which would represent a deeper understanding of integral personal development. Such understanding is limited to persons of extensive experience of and reflection on Catholic Education. This may partially be a result of the fact that the Church has not got a program of increasing and expounding the understanding of education to integral personal development among all the groups of people involved in Catholic schools.

6.2.2 Achievements in Facilitation of Integral Personal Development of Students.

Many efforts are made towards academic success of students in the Catholic schools, and much is achieved. Some of these schools have national reputation for excellence in this field. In an on-going way, there is surveillance of this element of the students' development, with extra work and time being devoted to it by teachers, students and even parents. This element gives the students confidence that in passing examinations they will be able to proceed to further studies and eventually to satisfying careers. For those who are doing well in their studies, the success contributes to a sense of well-being which gives them satisfaction and hope. In this way, the student's tenure in school is seen to be contributing directly to the future life and success of the students. Parents were found to vest almost solitary interest in academic success of their sons and daughters as the way to guarantee the latter future success in life.

The religious dimension of students' life is kept awake in all the Catholic schools. The prayer and religious ritual rhythms of the schools are rigorously respected, with a great measure of appreciation by all the members of the school communities. Catholic schools have a reputation of good discipline, and many associate this discipline to this religious tradition of these schools.

The relationships among the students in Catholic schools are such that most of them experience themselves as respected members of the school community. There is promotion of co-operation among the students and the spirit of service is evident in some, especially in terms of sensitivity to the needs of the less fortunate. Some of the schools offer counseling and accompaniment of the students on an individual level. A considerable measure of the responsibility for the care for emotionally vulnerable students is carried by the counselor teacher. These are key achievements of the Catholic schools which ought to be upheld for their contribution to the integral personal development of the students.

The second premise of the students, namely that many efforts at facilitation of integral personal development of the students are made in the Catholic schools was therefore confirmed. The premise also included the presumption that the schools do not have comprehensive approaches in these efforts. The study observed a lot of efforts but most seem to come across to the students as unrelated, thus not quite integrated. Deficiencies are brought about by limited understanding of and reflection on integral personal development. The views on integral personal development are not built around a composite and comprehensive appreciation of

the person. Indeed, it can be said that the third premise that Catholic secondary schools in the Archdiocese of Nairobi are hampered from achievement of the goals of the integral personal development of students due to preoccupation with examination success, and lack of clear definition and reinforcement of the Catholic and African identity of the schools, is conclusively confirmed.

6.2.3 Challenges in Facilitating Integral Personal Development of Students.

There are many challenges for a more effective approach to the integral personal development of the students. On a general level it was observed that the relationships between students and teachers, students and schools administration and even between the schools and the parents are restricted to very formal and functional roles. This serves some purposes, such as the furtherance of academic roles. But it has had a negative effect on the mentoring possibilities that more fluid relationships with adults might have offered to adolescents in African communities. African educational relationships within the community offered space for informality and even friendships. Possibly because of this social 'distance' or unease of relationships, the religious and moral education given in schools does not seem to reach the heart of the life of the school community. Teachers predominantly limit themselves to formal academic accompaniment of the students, who in turn consider most of the religious education they learn in CRE to be mainly, and in some cases exclusively, for examinations purposes. It is

hoped that the recommendations proposed below offer possible remedies to these alienating experiences.

Young people in secondary school are very conscious of volumes of coursework to be covered and learned; many sleep little – between 11.00 pm and 5.00 am. School administrators also encourage long hours of study or organized time-table, allowing little free time. It can be difficult to develop maturing exercise of freedom for persons who have very little time and opportunity to exercise choice.

It is observed that the challenges presented by the excessive emphasis on performance at examinations are multiple. Not least among them is the fact that the almost sole measure of the achievement of a school and even of the persons within the school is set outside of the person and of the school. National examinations are the same for all students in the country, irrespective of their personal, socio-cultural, educational or other backgrounds and circumstances. The focus is on satisfying criteria set outside of the students' local milieus and little emphasis on the interior personal experience, achievements of the individual in his/her community or their local community relationships. This necessarily de-centers the energies of the persons in the school. Without focusing on what is valid within the experience of the person and known community, they are considerably alienated from themselves and their local realities. Their school career does not maximize on fully experiencing, learning from and celebrating what is within their daily reach. Their energies and focus are far from the home within and around

them. Their education engrains a chase for fulfillment outside the known world. The education system thus produces persons whose primary disposition is to move away and out of their known world, rather than to find meaning within it and be committed to improving it. This challenge presents itself to all Kenyan schools, not just Catholic ones, and ought to be reconsidered by education practitioners at all levels.

6.2.4 Integral Personal Development of Students in Private and Public Catholic Schools

The fourth premise of the study, that Catholic private schools in the Archdiocese of Nairobi are more able to facilitate integral personal development of students than Catholic public schools because they enjoy better management and administrative support from the Church, is proved by the findings of the study to have been mistaken. Though there were noted some differences in the way the two kinds of Catholic sponsored schools operate, the main efforts made and challenges encountered in the facilitation of the integral development of the students in the private and the public Catholic schools were found to be the same. The work of the Arch-diocesan Education office since the 1980s has done much to sustain support even to public schools, especially in exercising vigilance in the choice of principals for these schools. The principal is a key personality in ensuring a Catholic tradition is safeguarded. Most private Catholic schools continue to have the leadership of Religious or Catholic priests. Because of these parallel arrangements, both the public and private schools have a measure of

support from the Church. The two types of schools are in agreement that more support from the Church of the type discussed in Chapter Five, would be very desirable. Both private and public schools of the Catholic Church increasingly have religious pluralism and indeed the Catholic students are a minority in all the sampled Catholic schools.

Both the private and the public schools crave for the presence of Religious and priests, believing that some of the essence of the Catholic tradition in schools is still only vested in these consecrated persons. It is true that the Religious when they led schools were able to give these institutions great dedication in terms of time and that they were often together as a team of sisters or brothers who shared a common spirituality and brought this to the school corporately. The presence of a substantial core staff with similar spirituality translated into a solid tradition in the school. The live nerve of this solid tradition may be difficult to pin-point, but is at least reduced to a core of the school which is almost personalized by the religious leaders. This core is felt to be lacking in the Catholic schools since the departure or considerable diminishment of the number of religious in these schools. The proposals made in the last chapter are offered as possible attempts at redressing this lack of a core spirit and community in the schools.

6.2.5 Towards Better Support of the Church to her Schools

The study had as its last objective to make some proposals towards increasing the efficacy of Catholic schools in their mandate of enabling the integral development of the students. The research respondents had some very

concrete suggestions for the latter, mainly leaning heavily on the presence of religious persons such as priests, religious sisters and religious brothers within the school. These are seen as still playing a role in strengthening the Catholic identity of the school. The researcher in reflecting on this and other suggestions from the respondents and on the challenges experienced in the schools recommends rather a re-invention of the community dimension of the schools, building such community identity on the identity of the human person entrusted to the school. The call then is to return to the more primitive sources of faith, meaning and direction in the school that can be revamped from the traditional African and the Christian inspirations for understanding the human person and human community. The study also proposes a concrete program that the Church could use in enabling such developments at the school levels treating each school community as unique. The collaborative dimension with the Government of Kenya and other stakeholders is also seen as an important and facilitating element, not to be neglected. Efforts to ameliorate the said collaborations are therefore encouraged. Finally the researcher proposes an on-going and proactive development of the Catholic Church's educational philosophy in Kenya.

6.5 Conclusion

Out of a long and tested tradition of education and evangelization the Catholic Church in Kenya has clear values that should be developed in young people through her schools. The study has established that Catholic secondary

schools have characteristics and traditions that should enable them to support the students in developing many human dimensions positively. However the study has also established that the same schools are so overwhelmed by the pressure to produce excellent examinations results that they concentrate almost all efforts to the academic work involved in the preparation for examinations. More holistic approaches to the development of the human persons, especially the students in the school are thus sidelined.

The stated priority of the Catholic Church (*Evangelii Nuntiandi*, No. 14) in all her engagements is to invite all to fullness of life, in imitation of the Lord Jesus (John 10:10). Any deviation from this priority has to be subjected to scrutiny and correction. The study therefore proposes a shift from the stress on academic excellence to that on building vibrant educating communities in the schools, guided by the gospels, the best in African traditional heritage, national goals and contemporary global educational developments. Such a change of focus may more adequately enable the schools to better facilitate the integral personal development of the students, without sacrificing academic excellence. Indeed such a holistic approach may foster the said academic performance. Accordingly, Catholic schools need to keep the development of the total person as a priority rooted in the obligation to proclaim the Good News. It is hoped that such an approach might bear fruit in re-energizing the educational community of the school and thus yield better results all round. The building up and sustenance of such educating communities in the schools would then be the

essential direction in the proactive building of the culture of Catholic Education in Kenya. In these ways, the Church can more clearly “witness by means of her institutions” (*The Catholic School*, no.18) holding out more distinctively the characteristics of the Catholic school as a lived and self-renewing reality.

Much of the energy of Catholic education leadership in Kenya since independence has been on fighting for the rights of the church in the schools, against external threats. These usually came from developments within the Ministry of Education which often did not pay attention to the deeper implication of the rights of the sponsor. Enough emphasis has however not been placed on the development of Catholic Educational thought and culture in Kenya.

Catholic educators need to keep regarding education as primarily a faith induced obligation. One of the obstacles to addressing the needs of a wholesome and futuristic education in schools is the lack of understanding by the teachers and other stakeholders in education, of what a prophetic education might entail. Another is the fact that schools are overwhelmed by demands of traditionalist curricula. The Catholic Church education officers and agents (Kenya Catholic Secretariat Education Office, Diocesan Education Offices, DEABs and Catholic principals, teachers, non-teaching staff, and parents) ought to consider what else can be done to provide the necessary support for revitalizing Christian vision and practice in Catholic schools. The Catholic and other Christian Churches can and should re-invest heavily in education as a preferred channel for building the Kingdom of God and the transformation of society in Kenya. In order to make a

valid and prophetic contribution to education in Africa, the churches need to make clear options in the choice of the direction in which education should take. This study has demonstrated that such options have not been sufficiently refined.

6.6 Recommendations for Further Study

No doubt this study leaves many questions that could be the subject of worthwhile further study. These include 'tightening the nuts and bolts around' the parameters of a Kenyan Christian/Catholic Philosophy of Education. Each of the recommendations given in this chapter can make a subject of further specific study. For example the implementation of teacher renewal programs would need to be build on whatever care is already in place for teachers in the Catholic school; the latter can be the subject of a study. The study has frequently come across the challenges posed by seemingly inadequate pastoral care for teachers and other personnel in the schools. A study could profitably be carried out regarding the on-going support and guidance given to these human resources that are so crucial to the effectiveness of education in schools, with a view to making recommendations for their amelioration.

Experiments need to be sustained and methods of creating communities in schools documented. Just as true inculturation must take into account the existential concerns of a people as well as their thought systems in the same measure, the education processes in Kenya require a true and genuine

inculturation. The understanding and implementation of this require more focused study.

There is need for the church to seriously reconsider its aims in education and to go beyond, but in line with, the stated aims of the Government into a reflection driven especially by the liberative nature of the Christian mission (Luke 4 :16-20). The Churches are in a position to lobby the Government for proviso of alternative systems of education within the country. These have to lead to fulfillment of the national, personal and community goals of education without jeopardizing the chances of the students to be admitted into Kenyan and other universities, while at the same time providing more adequately for the holistic development of the students. To adequately propose such alternative systems would entail thorough research and reflection, and can therefore be the subject of further studies.

The Catholic Church as a champion of pluralism of school systems (*The Catholic School*, no.13) can be at the helm of cultivating the tradition of differences, both within the current systems and contributing to developing other systems. But such measures cannot be undertaken without serious consideration of the values and demands that need to be put into consideration in order to be successful. Thus further focused studies can be in these areas.

It is imperative that an educative agent such as the Catholic Church ask itself and its educators in an on-going way, "For what do we educate?" In a constantly changing world, this question can never be adequately answered, and

the search for more complete answers must never cease. The research engaged for

Published Works

this study and its recommendations are, hopefully, a contribution to this on-going search.

Adkins, R. P. W. & Pillay, V. K. (1990). *Education of Progress in Developing Countries: Insights from Kenya, Bangladesh, Brazil*. London: Falmer Press.

Anderson, J. (1970). *The Struggle for the Soul: The Interaction of Colonial Government and African Christian Experience in the History of Educational in Kenya*. Paris: L'Harmattan.

Anderson, W.B. (1973). *The Church in Kenya 1849-1973*. Nairobi: Central Directory KAP-10.

Archdiocese of Nairobi, (2004). *The architecture of Nairobi*. Nairobi: 2004 Nairobi: a II.

Atkins, P. Kirby, G. P. (eds) (1986). *Developmental Change in Kenya*. Chicago: University of Chicago Press.

Ayub, R. M. (2004). *Educational and Developmental*. Kampala: Uganda Press.

Barton, D.B., Nambui, G. S., Mwangi, M. J. & M'Vumbi, M. J. (eds) (1977). *Churches Handbook: The Development of Kenya Churches 1873-1973*. Kiambu: Evangelical Publishing House.

Bass, J. (1990). *The Catholic Church in Kenya: A Century of Change*. Nairobi: Paul Publications.

Bass, J. (1994). *2000 Years of Christianity in Africa: An African Perspective*. Nairobi: Pauline Publications.

Benjamin, C. A. (1998). *Education & Social Change: Theoretical and Pedagogical*. Nairobi: Eastern Africa Publishers.

Borji, L. (1986). *Sociology: The Line of Development in Kenya*. New York: Macmillan College Books.

Borji, L. (1995). *Cry of the Poor & Cry of the Power*. New York: Greenwood Press.

Bugwala, S.N. (1992a). *A History of Medical Education in Kenya*. Nairobi: Evans Brothers.

BIBLIOGRAPHY

Published Works

- Achola P. P. W. & Pillai, V. K., 2000. *Challenges of Primary Education in Developing Countries. Insights from Kenya*. Burlington, Ashgate.
- Anderson, J., 1970. *The Struggle for the School. The Interaction of Missionary, Colonial Government and Nationalist Enterprise in the Development of Formal Education in Kenya*. Nairobi: Longman.
- Anderson, W.B. 1977. *The Church in East Africa, 1840 -1974*. Dar es Salaam: Central Tangayika Press.
- Archdiocese of Nairobi, 2002. *The Archdiocese of Nairobi. Strategic Plan 2003 – 2008*. Nairobi: s.n.
- Attach, P. Kelly, G. P. eds., 1986. *New Approaches to Comparative Education*. Chicago: University of Chicago Press.
- Ayot, R. M., 2004 *Education and Development*. Kampala: Hilltop Press.
- Barrett, D.B., Mambo, G. K. McLaughlin, J. & McVeigh, M.J. eds., 1973. *Kenya Churches Handbook. The Development of Kenyan Christianity 1498 – 1973*. Kisumu: Evangel Publishing House.
- Baur, J. 1990. *The Catholic Church in Kenya. A Centenary History*. Nairobi: St. Paul Publications.
- Baur, J. 1994. *2000 Years of Christianity in Africa. An African History. 62 – 1992*. Nairobi: Pauline Publications.
- Bennaars, G. A., 1998. *Schools in Need of Education. Towards an African Pedagogy*. Nairobi: Lectern Publications.
- Boff, L., 1986. *Ecclesiology, The Base Communities Reinvent the Church*. New York: Maryknoll Orbis Books.
- Boff, L., 1995. *Cry of the Earth, Cry of the Poor*. New York: Orbis Books
- Bogonko, S.N., 1992a. *A History of Modern Education in Kenya 1895-1991*. Nairobi: Evans Brothers.

- Bogonko, S.N. 1992b. *Reflections on Education in East Africa*. Nairobi: Oxford.
- Boos, E.J., 2001. *Are Catholic Schools Still Catholic? Responding to the Challenge of Ex Corde Ecclesiae by Implementation Ethics across the Curriculum through the Human Systems Paradigm*. Morogoro: Salvatorian Institute of Philosophy and Theology.
- Boulaga, E. F. 1981. *Christianity without Fetishes. An African Critique and Recapture of Christianity*. Translated by Robert R. Barr. New York: Orbis Books.
- Branden, N. 1994. *Six Pillars of Self Esteem*. New York: Bantam.
- Bryk, A. S., Lee, V. E. & Holland, P.B., 1993. *Catholic Schools and the Common Good*. London: Harvard University Press.
- Bujo, B. 1998. *The Ethical Dimension of Community. The African Model and the Dialogue between North and South*. Nairobi: Pauline Publications.
- Bujo, B., 2003. *Foundations of an African Ethic. Beyond the Universal Claims of Western Morality*. Nairobi: Pauline Publications.
- Catholic Bishops' Conference of England and Wales, 1997. *Guidelines of the Study and Implementation of Catholic Schools and Other Faiths*. London: Matthew James Publishing Ltd.
- Chesaina, C. 1997. *Oral Literature of the Embu and Mbeere*. Nairobi: East African Educational Publishers.
- Chesoni, A. 1995. "The Evolution of Peace-net Kenya" in *Wajibu*. Vol. 10, No. 4. p.2-3
- Cobb, N., 1995. *Adolescence: Continuity, Change & Diversity*. London: Mayfield Publishing Company.
- Commission of Inquiry into the Education System of Kenya, 1999. *Totally Integrated Quality Education and Training TIQET for Unity, Equity and Development*. (Koech Report). Nairobi: Government Printer.
- Congregation for Catholic Education, 1977. *The Catholic School*. Victoria: Paulines Publications.
- Congregation for Catholic Education, 1982. *Lay Catholics in Schools, Witnesses to Faith*. Homebush: St. Paul Publications

- Congregation for Catholic Education, 1988. *The Religious Dimension of Education in a Catholic School. Guidelines for Reflection and Renewal*. Dublin: Veritas.
- Congregation for Catholic Education, 1998. *The Catholic School on the Threshold of the Third Millennium*. Rome: Vatican Press.
- Congregation for Catholic Education, 2002. *Consecrated Persons and their Mission in Schools. Reflections and Guidelines*. Rome: Libreria Editrice Vaticana.
- Crain, W., 2005. *Theories of Development. Concepts and Applications*. New Jersey, Prentice-Hall Inc.
- Datta, A., 1984. *Education and Society: A Sociology of African Education*. London: Macmillan Press.
- Davis, G.A., 1996. *Teaching Values. An Ideal Book for Teachers and Parents*. Wincousin: Westwood Publishing Company.
- De Graft, J., 1977. *Muntu*. London: Heinemann.
- Deal, T. E. & Peterson, K. D., 1999. *Shaping School Culture. The Heart of Leadership*. San Francisco: Jossey-Bass Publishers.
- Dewey, J. & Dewey, E., 1962. *Schools of Tomorrow*. New York: E.P. Dutton.
- Dewey, J., 1966. *Democracy and Education*. New York: The Free Press.
- Diaz, M. H., 2001. *On Being Human. U.S. Hispanic and Rahnerian Perspectives*. New York: Orbis Books.
- Donovan, V., 1982. *Christianity Rediscovered. An Epistle from the Maasai*. New York: Orbis Books.
- Elias, M.J. et al., 1997. *Promoting Social and Emotional Learning. Guidelines for Educators*. Virginia: Association for Supervision and Curriculum Development.
- Eggen, P. & Kauchak, D., 2004. *Educational Psychology. Windows on Classrooms*. 6th ed. New Jersey: Pearson Prentice Hall.
- Eshiwani, G. S., 1993. *Education in Kenya since Independence*. Nairobi: EAEP.

- Ferguson, S. B. & Wright, D. F. ed., 1988. *New Dictionary of Theology*. Downers Grove, Illinois: InterVarsity Press.
- Fichtner, J., 1978. *Man the Image of God. A Christian Anthropology*. New York: Alba.
- Flannery, A., 1975. *Vatican II: The Conciliar and Post Conciliar Documents*. Bombay: St. Paul Publications.
- Flynn, M. & Mok, M., 2002. *Catholic Schools 2000. A Longitudinal Study of Year 12 Students in Catholic Schools. 1972 – 1982- 1990 – 1998*. New South Wales: CEC.
- Fowler, S., Brunnelen, H. W. & Dyk, J., 1990. *Christian Schooling, Education for Freedom*. Transvaal Potchefstroom: University of Christian Higher Education Press.
- Freire, P., 1972. *Pedagogy of the Oppressed*. Translated from Portuguese by Robert R. Barr. New York: Continuum.
- Freire, P., 1992. *Pedagogy of Hope. Reliving Pedagogy of the Oppressed*. Translated from the Portuguese by Robert R. Barr. New York: Continuum.
- Gallimore, R. & Tharp, R.G., 1988. *Rousing Minds to Life Teaching, Learning and Schooling in Social Context*. New York: Cambridge University Press.
- Getui M. N. & Obeng eds., 1999. *Theology of Reconstruction. Exploratory Essays*. Nairobi: Acton Publishers
- Giardino, T.F., 2000. An International Perspective on Catholic Schools. In T. C. Hunt, T. E. Oldenski, & T. J. Wallace, eds., *Catholic School Leadership. An Invitation to Lead*. New York: Garland Inc.
- Gogan, C., 1998. *HGM. Spiritans in Nairobi*. Limuru: Kolbe Press.
- Goleman, D., 1995. *Emotional Intelligence. Why it can matter more than IQ*. New York: Bantam Books.
- Goodlad, J.I. 2004 *A Place Called School*. New York: McGraw-Hill.
- Government of Kenya, 1980¹⁹⁶⁸ *Laws of Kenya. The Education Act. Chapter 211*. Nairobi: Government Printer.

- Grahmann, B., 1995. Total Catholic Education. In *Origins*. CNS Documentary Service, month Vol. 25, No. 13. pp. 206 -216.
- Grogan, P., 2001. School Masses. in *Priests and People* month Vol. 15, No. 6
- Groome, T. H. 1983. "Religious Education for Justice by Educating Justly" in P. O'Hare, ed. *Education for Peace and Justice*. San Francisco: Harper & Row.
- Groome, T. H. 1998 *Education for Life. A Spiritual Vision for Every Teacher and Parent*. New York: The Crossroad Publishing Company.
- Guerra, M.J., 2000. Key issues for the future of Catholic schools. In T. C. Hunt, T. E. Oldenski, & T. J. Wallace, eds., *Catholic School Leadership. An Invitation to Lead*. New York, Garland Inc.
- Guinean, M.D., 1994. *To be Human before God. Insights from Biblical Spirituality*. Collegeville, Minnesota: The Liturgical press.
- Guissani, L., 2001. *The Risk of Education. Discovering our Ultimate Destiny*. New York: Crossroads.
- Gyekye, K., 1996. *African Cultural Values. An Introduction*. Accra: Sankofa Publishing Co.
- Gyekye, K., 1997. *Tradition and Modernity. Philosophical Reflections on the African Experience* New York: Oxford university press.
- Hargreaves, A., ed. 1997. *Rethinking Educational Change with Heart and Mind* Alexandria, Virginia: Association for Supervision and Curriculum Development.
- Holland J. & Henriot, P., 1980. *Social Analysis. Linking Faith and Justice*. Washington DC. Centre for Concern.
- Jefford, C. N., 2000. Sin. In D. N. Freedman, ed. *Eerdmans Dictionary of the Bible*. Grand Rapids, Michigan: Wm.B. Eerdmann Publishing Co. pp. 1224 - 1226.
- Jensen, E., 1998. *Teaching with the Brain in Mind*. Alexandria, Virginia: Association for Supervision and Curriculum Development.
- John Paul II, 1995. *Ecclesia in Africa – The Church in Africa. Post-Synodal Apostolic Exhortation*. Nairobi: Pauline Publications Africa.

- Kasper, W., 2007. *A Handbook of Spiritual Ecumenism*. New York: New City Press.
- Keane, R. & Riley, D. eds 1997. *Quality Catholic Schools. Challenges for Leadership as Catholic Education Approaches the Third Millennium*. Brisbane: CEC
- Kenya Catholic Secretariat, 2006. *Kenya Catholic Directory 2006*. Nairobi: KCD Datacentre.
- Kenya Episcopal Conference, 1982. *Whither and How. Kenya Catholic Education Policy Handbook*. Nairobi: English Press.
- Kenya Episcopal Conference, 1985. *Your Church and Education*. Nairobi: Kenya Catholic Secretariat, Education Department.
- Kenya Episcopal Conference, 1992. *Facing the Challenge of Education Policy Implementation Handbook*. Nairobi: Kenya Catholic Secretariat, Education Department.
- Kenya Episcopal Conference, 2000. *Policy Document for Catholic Education in Kenya*. Nairobi: Pauline Publications Africa.
- Kenya Episcopal Conference, 2001. *Syllabus for Pastoral Instructions in Secondary Schools*. Nairobi: Pauline Publications Africa.
- Kenyatta, J. 1938 *Facing Mount Kenya*. Nairobi: Heinemann.
- Kerlinger F. N. & Lee, H. B., 2000. *Foundations of Behavioural Research*. 4th ed. Fort Worth: Harcourt College Publishers.
- Kessler, R., 2000. *The Soul of Education. Helping Students Find Connection, Compassion and Character at School*. Alexandria, Virginia: Association for Supervision and Curriculum Development.
- Kiyosaki R. T. & Lechter, S., 1997. *Rich Dad Poor Dad*. New York: Warner Books.
- Leach, J. & Moon, B., 2006. *Learners & Pedagogy* London: Paul Chapman Publishing.
- Legum, C., 1999. *Africa Since Independence*. Bloomington: Indiana University Press

- Lewis, L.J., 1962. Phelps–Stokes Reports on Education in Africa. In *Education in East Africa: a Study of East, Central and South Africa*. New York: Phelps-Stokes Fund.
- Losito, W. F., 2000. Reclaiming Inquiry in the Catholic Philosophy of Education. In T. C. Hunt, T. E. Oldenski, & T. J. Wallace, eds., *Catholic School Leadership. An Invitation to Lead*. New York, Garland Inc.
- Luma, I.E., 1990. Towards Relevant Education for Africa Schools in Rural Environment. In B.D. Kaba & L.C.A. Rayapen, eds. *Relevant Education for Africa*. Yaounde: PWPA. pp.95-104
- Magesa L., 1997. *African Religion. The Moral Traditions of Abundant Life*. New York: Orbis.
- Magesa L., 2002. *Christian Ethics in Africa*. Nairobi: Acton Publishers.
- Magesa L., 2004. *Anatomy of Inculturation. Transforming the Church in Africa*. Nairobi: Pauline Publications.
- Maathai, W., 2006. *Unbowed: One Woman's Story*. London: William Heinemann
- Mbiti, J., 1969. *African Religions and Philosophy*. Nairobi: East Africa Educational Publishers.
- McLaren, P., 1989. *Life in Schools. An Introduction to Critical Pedagogy in the Foundations of Education*. New York: Longman
- McMillan, J. H. & Schumacher, S., 2001. *Research in Education. A Conceptual Introduction*. New York: Longman.
- Mercadante, F., 1998. *Growing Teen Disciples. Strategies for Really Effective Youth Ministry*. Winona: St. Mary's Press.
- Metuh, E. I., 1981. *God and Man in African Religion*. London: Geoffrey Chapman.
- Ministry of Education Science and Technology, 2001. *Report of the Task Force on Student Discipline and Unrest in Secondary Schools*. Nairobi: Jomo Kenyatta Foundation.
- Ministry of Education Science and Technology, 2002. *Secondary Education Syllabus*. Vol. 3. Nairobi: Kenya Institute of Education.

- Moore, L., 2000. Staff Development in the Catholic School. The Caring Response of a Community. In T. C. Hunt, T. E. Oldenski, & T. J. Wallace, eds., *Catholic School Leadership. An Invitation to Lead*. New York, Garland Inc.
- Mosha, R.S., 2000. *The Heart Beat of Indigenous Africa. A Study of Chagga. Educational System*. New York: Gorland Publishing, Inc.
- Moustakas, C., 1966. *The Authentic Teacher. Sensitivity and Awareness in the Classroom*. Cambridge Massachusetts: Howard Doyle.
- Mugambi J. N. K., 2002. *Christianity and African Culture*. Nairobi: Acton Publishers.
- Mugambi J. N. K., 1997. "Social Reconstruction of Africa" in J. N. K. Mugambi, ed. *The Church and Reconstruction of Africa. Theological Considerations*. Nairobi: All Africa Conference of Churches. pp. 1-25.
- Mugambi, J. N. K., 1995. *From Liberation to Reconstruction. African Christian Theology after the Cold War*. Nairobi: East African Educational Publishers.
- Mutua, R.W., 1975. *Development of Education in Kenya: Some Administrative Aspects*. Kampala: East African Literature Bureau.
- Mutunga, P. ed., 2003. *Life Skills, Sexual Maturation and Sanitation. What's Not Happening in our Schools? An Exploratory Study from Kenya*. Harare: Weaver Press.
- Negash, T., 1996. *Rethinking Education in Ethiopia. The Fear of God is the Beginning of Knowledge*. Uppsala: Nordiska Afrikainstitutet.
- Ng'osos, D., 1997. *Tugen Proverbs*. Nairobi: Phoenix Publishers.
- Njoroge, L. M., 1999. *A Century of Catholic Endeavour. Holy Ghost and Consolata Missions in Kenya*. Nairobi: Paulines Publications.
- Njoroge, R. J. & Bennaars, G. A., 1986. *Philosophy and Education in Africa. An Introductory Text for Students of Education*. Nairobi: TransAfrica press.
- Nodding, N., 1992. *The Challenge to Care in Schools: An Alternative Approach to Education*. New York: Teachers College Press.

- Nodding, N., 1995. *Philosophy of Education*. Boulders Co: Westview.
- Norvick B. Kress, J. & Elias, M. 2002 *Building Learning Communities with Character. How to Integrate Academic, Social and Emotional Learning*. Alexandria, V.A.: Association for Supervision and Curriculum Development.
- Nyerere, J. K., 1978. Development is for Man, by Man, and of Man: The Declaration of Dar es Salaam. In Budd L. Hall and J. Roby Kidd eds. *Adult Education: A design for Action*. Oxford: Pergamon.
- Nyerere, J. K., 1968. *Freedom and Socialism. Uhuru na Ujamaa. A Selection from Writings and Speeches, 1965 – 1967*. Dar-es-Salaam; Oxford University Press.
- Nyerere, J. K., 1967. *Education for Self Reliance*, Dar-es Salaam: Information Service Division, Ministry of Information and Tourism.
- O'Collins, G. & Farrugia, E. G., 1991. *A Concise Dictionary of Theology*. New Jersey: Paulist Press.
- Odwako, E. H. O., 1975. *The Church and Education, the Contribution of the Church Missionary Society to Education in Western Kenya 1905 – 1963*. M. A. University of Nairobi.
- Ogot, B.A. 1999. *Building on the Indigenous: Selected Essays 1981–1998* Kisumu: Anyange Press Ltd.
- Okemwa, P., 2003. Impact of Adventist Schooling on the Status of Women in Kenya. In G. Wamue & M. M. Theuri, eds. *Quests for Integrity in Africa*. Nairobi: Acton Publishers. pp. 139 - 158
- Okwach, A. and Abagi, O., 2005. *Schooling, Education and Underdevelopment. The Paradox of Western Oriented Education in Africa*. Nairobi:
- Oldenski, T. E., 2000. Who Will Keep Our Hearts Burning Within Us? In T. C. Hunt, T. E. Oldenski, & T. J. Wallace, eds., *Catholic School Leadership. An Invitation to Lead*. New York, Garland Inc.
- Otiende, J.E., Wamahu, S.P. & Karungu, A.M. 1992. *Education and Development in Kenya. A Historical Perspective*. Nairobi: Oxford, University Press.
- Palmer, P. J., 1998. *The courage to Teach. Exploring the inner Landscape of a Teacher's Life* .San Francisco: Jossey-Bass.

- Palmer, P.J., 1983 *To Know as We are Known. A Spirituality of Education*. San Francisco: Harper Row.
- Paul VI, 1975. *Apostolic Exhortation Evangelii Nuntiandi On Evangelisation in the Modern World*. Nairobi: St Paul Publications.
- Paul VI, 1967. *On the Development of Peoples, Populorum Progressio.*, Nairobi, Pauline Publications Africa.
- Pring, R. 2004. *Philosophy of Education. Aims, Theory, Common Sense and Research*. London: Continuum.
- Reagan, T. G., Case, C.W. & Burbacher, J.W., 2000. *Becoming a Reflective Educator. How to Build a Culture of Inquiry in the Schools* Thousand Oaks, California: Corwin press, Inc.
- Republic of Kenya, 1965. *Kenya Education Commission Report. (The Ominde Report)*. Nairobi: Government Printer
- Republic of Kenya, 1976. *Report of the National Commission on Educational Objectives and Policies. (The Gachathi Report)*. Nairobi: The Government Printer.
- Republic of Kenya, 1988. *Report of the Presidential Working Party on Manpower Training for the Next Decade and Beyond. (Kamunge Report)*. Nairobi: Government Printer.
- Rosanna, E. 2004 "Youth in Society: Potential, Possibilities, Problems. A Global Perspective" in E. Rastello, ed. *Youth Challenge. A Symposium by the Institute of Youth Ministry*. Tangaza Occasional Papers, No. 16. Nairobi: Paulines.
- Ryan, M. – Brennan, D. – Willmet, T., 1996. *Catholic Schools: Australian Landscapes*. Katoomba: Social Science Press.
- Sachs, J. R., 1991. *The Christian Vision of Humanity. Basic Christian Anthropology*. Collegeville, Minnesota: The Liturgical Press.
- Sagor, R., 2000. *Guiding School Improvement with Action Research*. Alexandria, VA: Association for Supervision and Curriculum Development.
- Schnelle, U., 1996. *The Human Condition. Anthropology in the Teachings of Jesus, Paul and John*. Edinburgh: T & T Clerk.

- Schultz, T. & Schultz, J. 2000. *DO It: Active Learning in Youth Ministry*. Loveland, Colorado: Group Publishing Inc.
- Schuster, E. M., 2000. Foreword. In T. C. Hunt, T. E. Oldenski, & T. J. Wallace, eds., *Catholic School Leadership. An Invitation to Lead*. New York, Garland Inc.
- Sergiovanni, T. J., 1994 *Building Community Schools*. San Francisco. Jossey – Bass Publishers.
- Sergiovanni, T.J., 1996. *Leadership for the Schoolhouse. How is it Different? Why is it Important?* San Francisco: Jossey-Bass Publishers.
- Sergiovanni, T.J., 2001. *The Principalsip. A Reflective Practice Perspective*. Boston: Allyn and Bacon.
- Sifuna, D., 1982. *Short Essays on Education in Kenya*. Nairobi: KBL.
- Sifuna, D. 1990 *Development of Education in Africa. The Kenyan Experience* .Nairobi: Initiative Publishers.
- Sifuna, D.N. and Otiende, J.E. 1992. *An Introductory History of Education*. Revised Edition. Nairobi: Nairobi University Press.
- Silver, H.F., Strong, R.W. & Perini, M.J., 2000. *So Each May Learn. Integrating Learning Styles and Multiple Intelligences*. Alexandria, Virginia: Association for Supervision and Curriculum Development.
- Smith, A.B., 1982. *Interdenominational Religious Education in Africa. The Emergence of Common Syllabuses*. Leiden – Interuniversitair Institute voor Missiologie en Ecumenical.
- Smith, S. C. & Pierle, P. K., 1997. *Leadership. Handbook for Excellence*. Oregon, University of Oregon.
- Sodipo, J.O., 1990. “How can Africa Regain her soul through Education? Opening Greeting.” In Kaba & Rayapen, eds. *Relevant Education for Africa*. Yaounde, PWPA. pp.xvii – xviii
- Sprod, T., 2001. *Philosophical Discussion in Moral Education. The Community of Ethical Inquiry*. London, Routledge Publishers.

- St. Roman, P. 1984. *Becoming a New Person. Twelve Steps to Christian Growth*. Missouri: Ligouri.
- Ssekamwa J. C. & Lugumba S.M. E., 2001. *A History of Education in East Africa*. Kampala: Fountain Publishers.
- Tharp R. G. & Gallimore, R., 1998. *Rousing Minds to Life. Teaching, Learning and Schooling in Social Context*. Melbourne: Cambridge University Press.
- The African Bible* 1999. Nairobi: Pauline Publications, Africa.
- Thompson, A. R., 1990. *Education and Development in Africa*. London: Macmillan.
- Thornburg, D., 2002. *The New Basics. Education and the Future of Work in Telematic Age*. Alexandria, Virginia: Association for Supervision and Curriculum Development.
- Tooley, J., 2000. *Reclaiming Education*. London: Continuum.
- United States Catholic Conference, 1977. *Teacher Organizations in Catholic Schools*. Washington: University Press.
- Vallabaraj, J., 2000. *Catholic Schools and Faith Education*. Bangalore, Kristu Jyoti Publications.
- Vallabaraj, J., 2003. *Empowering the Young towards Fullness of Life*. Bangalore, Kristu Jyoti Publications.
- Van Lierop, P., 1992. *Christian Education Principles and Practice* Nairobi: CCEA.
- Vattathara, T. & Michael, B. ed., 2002. *Youth Vision. Guidelines for Youth Ministry in North East India*. Assa: Bosco Institute.
- Waruta, D., 2000. The Education Mission of the Church: An African Perspective. In Nasimiyu–Wasike, A. & Waruta, D., eds. *Mission in African Christianity. Critical Essays in Missiology*. Nairobi: Acton. pp.123 – 149.
- Wilson, J. 2000. *Key Issues in Educating and Teaching*. London: Cassell.

Journal Articles

- Keane, M., 1975. The Challenge to Catholic Education. In *The Way-Supplement*. No. 26. p. 69-77.
- Loverde, P., 2006. Catholic Schools: Their Roles and challenges. In *Origins* Vol.35, No. 35, p. 587-590.
- Mbae, J., 1995. Conflict Management and Resolution in our Schools. In *Wajibu*, Vol. 10, No. 4 p. 4 – 6.
- Morgan, F., 1975. The Complete Curriculum and the Complete Person. In, *The Way Supplement* .Vol. No. 26. London: publisher. pp.27-36.
- Robinson, D.W., 1965. “The Church, Schools and Religious Liberty” in *AFER* Vol. VII No. 1. PP. 9-22.

Unpublished Works

- Bogonko, S.N., 1976. *Christianism and Africanism at the Crossroads in Kenya, 1909 – 1940*. PhD. Thesis. University of Nairobi.
- Gachiri, E. W. 1996. *Gikuyu Story-telling as a Method of the Communication of Moral Values*. PhD. Kenyatta University.
- Getui, M.N., 1993. *The Religious Aspects of Secondary School Life and their effects on the Youth in Nairobi*. PhD. Kenyatta University.
- Karani, F. A., 1974. *A History of Maseno School, 1906 – 1962; its Alumni and the Local Society*. M. A. University of Nairobi.
- Karuga, E. W., 1986. *Religious Controversy in our Schools and how they affect the Smooth Running of these Schools*. PGDE. Kenyatta University.
- Muhoho, G. K., 1970. *The Church's Role in the Development of Educational Policy in the Pluralistic Society in Kenya*. PhD. Pontifical Universitas Urbaniana.
- Mwangangi, L.I., 2000. *The Role of the Catholic Church in Provision of Education in General and in Particular Primary Education. A Case Study of Machakos Catholic Diocese*. M.A. Kenyatta University.

- Ng'ang'a, A. N., 1999. *Factors Influencing Teaching and Learning of CRE in Secondary Schools in Embu District*. PGDE. Kenyatta University.
- Ogada O. J., 1985. *Secondary Educational Trends, 1963 – 1983*. PGDE Thesis, Kenyatta University.
- Onsarigo, R. B., 1986. *The Contribution of Religious Education to National Unity, The Kenya Case* P.G.D.E. Kenyatta University.
- Osodo, A. E., 1986. *Church and Educational Development, A Case study of Kamagambo Seventh Day Adventist Mission and Kiranda Catholic Church Mission in South Nyanza*. PGDE. Kenyatta University.
- Osogo, J. N. B., 1970. *The History of Kabaa-Mang'u High School and the Contribution of the Holy Ghost Fathers to Education in Kenya*. M. A. University of Nairobi.

Internet Sources

- Bauer, A., Brust, F. & Hubbert, J. 2002 "Entrepreneurship, A Case Study in African Enterprise Growth Expanding Private Education in Kenya, Mary Okelo and Makini Schools" *Chazen Web Journal Of International Business Fall 2002* [On Line] www.gsb.columbia.edu/chazenjournal. [Accessed 10 January 2005].
- Clifford, C. 1907 St. Athanasius. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Available on: <http://www.newadvent.org/cathen/02035a.htm> [Accessed 6 June 2008].
- Gaudium et Spes, Pastoral Constitution on the Church in the Modern World*. Vatican Council II, 1965. Available on http://www.osjspm.org/majordoc_gaudium_et_spes_part_one.aspx [Accessed 26 June 2007].
- Gravissimum Educationis, Declaration on Christian Education*. In <http://www.ewtn.com/library/councils/v2educ.htm> Vatican Council II, 1965. [Accessed 22 June 2007].
- John Paul II, 1990 *Ex Corde Ecclesiae - On Catholic Universities*. Available on: http://www.vatican.va/holy_father/john_paul_ii/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae_en.html [Accessed 25 January 2008].

John Paul II, 1998. *Fides Et Ratio - On The Relationship between Faith and Reason*. Available on http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_15101998_fides-et-ratio_en.html. [Accessed 25 January 2008]

Leo XIII, 1885 *Spectata Fides* on Christian Education, Available on: http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_27111885_spectata-fides_en.html [Accessed 21 April 2006].

Ngambi, F.W., 2002. Promoting an Education system that works: priorities and funding options for Kenya. Education position Paper, Nairobi Stock Exchange. [Accessed 2 January 2006].

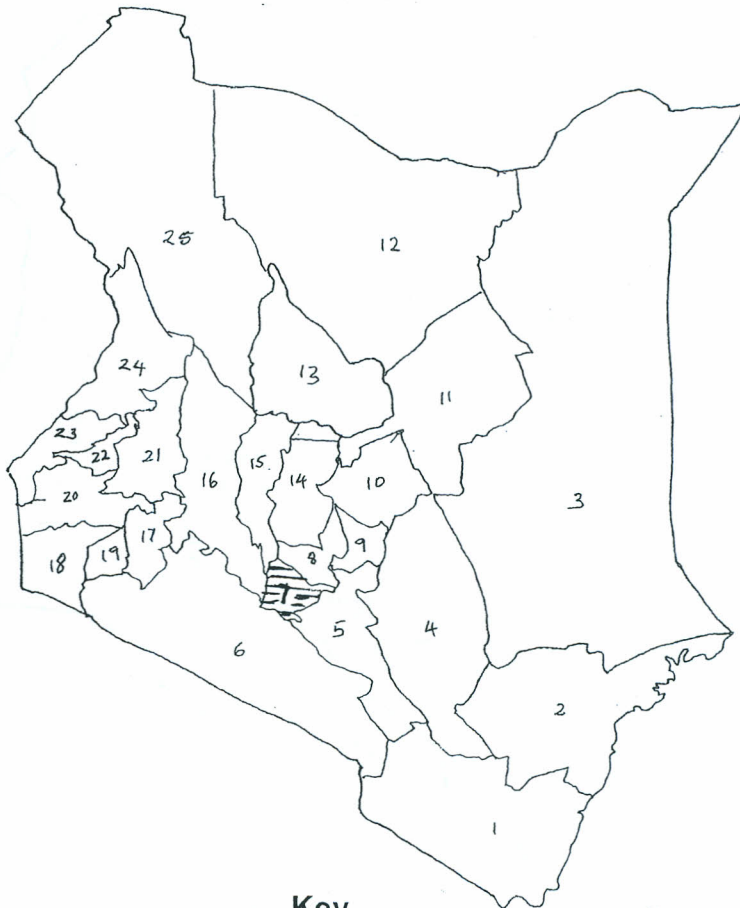
Pius XI, 1929 *Divini Illius Magistri - On Christian Education*. Available on: http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri_en.html [Accessed 16 July 2007].

Waihenya K. & Kariga, A. 1999 "Church Blames Politicians for Violence in Schools." Daily Nation, June 25, 1999. Available on <http://www.nationaudio.com/News/DailyNation/250699/News/News10.html> [Accessed 26 June 2008].

Number	Diocese/Province	Telephone
1	Catholic Archdiocese of Nairobi	011 254 254 254
2	Catholic Diocese of Kisumu	051 254 254 254
3	Catholic Diocese of Kericho	052 254 254 254
4	Catholic Diocese of Eldoret	053 254 254 254
5	Catholic Diocese of Meru	054 254 254 254
6	Catholic Diocese of Taita	055 254 254 254
7	Catholic Archdiocese of Tanzania (Dar es Salaam)	022 254 254 254
8	Catholic Diocese of Mombasa	021 254 254 254
9	Catholic Diocese of Lamu	022 254 254 254
10	Catholic Diocese of Malindi	022 254 254 254
11	Catholic Diocese of Vihiga	052 254 254 254
12	Catholic Diocese of Malindi	022 254 254 254
13	Catholic Diocese of Siaya	052 254 254 254

APPENDICES

Appendix A: Map of Catholic Dioceses and Archdioceses of Kenya

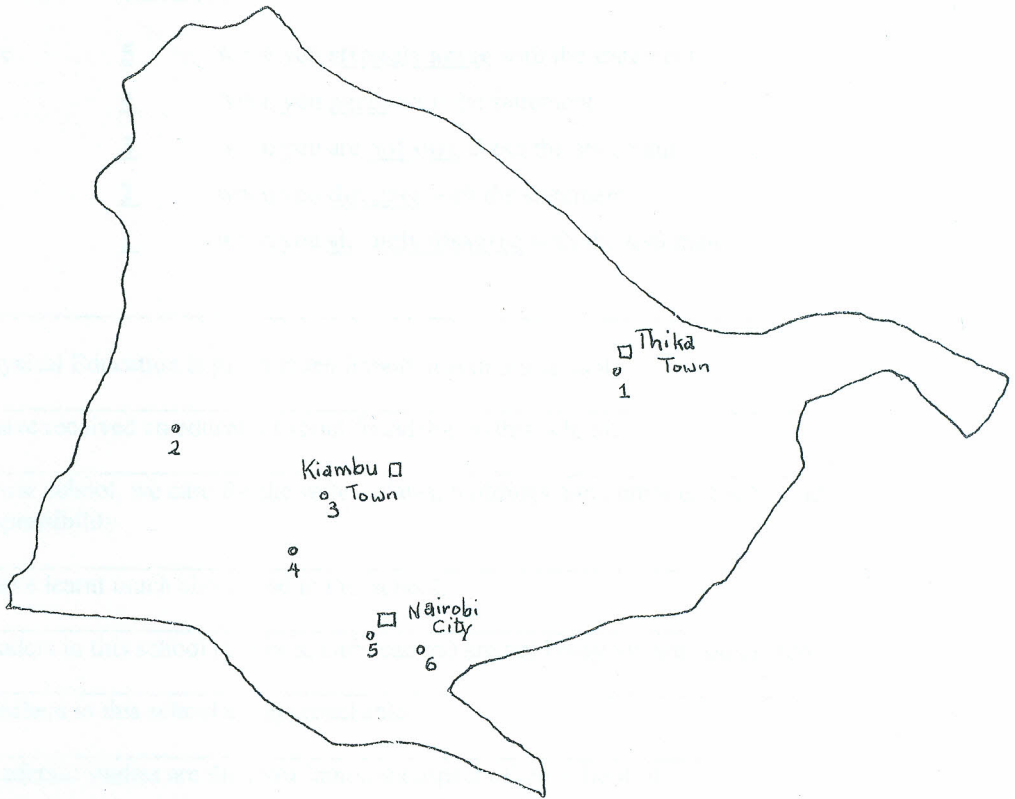


Key

Number	Diocese/Archdiocese	Number	Diocese/Archdiocese
1	Catholic Archdiocese of Mombasa	14	Catholic Archdiocese of Nyeri
2	Catholic Diocese of Malindi	15	Catholic Diocese of Nyahururu
3	Catholic Diocese of Garissa	16	Catholic Diocese of Nakuru
4	Catholic Diocese of Kitui	17	Catholic Diocese of Kericho
5	Catholic Diocese of Machakos	18	Catholic Diocese of Homa Bay
6	Catholic Diocese of Ngong	19	Catholic Diocese of Kisii
7	Catholic Archdiocese of Nairobi (shaded)	20	Catholic Archdiocese of Kisumu
8	Catholic Diocese of Murang'a	21	Catholic Diocese of Eldoret
9	Catholic Diocese of Embu	22	Catholic Diocese of Kakamega
10	Catholic Diocese of Meru	23	Catholic Diocese of Bungoma
11	Catholic Diocese of Isiolo	24	Catholic Diocese of Kitale
12	Catholic Diocese of Marsabit	25	Catholic Diocese of Lodwar
13	Catholic Diocese of Samburu		The Military Ordinariate spreads throughout the whole country

Source: Kenya Catholic Secretariat (2006:9)

Appendix B: Map of the Archdiocese of Nairobi showing the Schools in which the study was done.



Key

Number	School
1	Mang'u High School
2	Loreto High School Limuru
3	Kanunga Boys High School
4	St. Mary's School Nairobi
5	Loreto Convent Valley Road
6	Huruma Girls High School

Source: Archdiocese of Nairobi, (2002:16), with addition of schools by the researcher.

Appendix C: Questionnaire Individual for Form Four Students

Religion

Denomination

Instructions Circle the most appropriate response to each of the following statements.

- Write
- 5** when you **strongly agree** with the statement
- 4** when you **agree** with the statement
- 3** when you are **not sure** about the statement
- 2** when you **disagree** with the statement
- 1** when you **strongly disagree** with the statement

1. Physical Education is given much importance in our school.
2. I have received an education about friendship in this school.
3. In our school, we care for the water, plants, buildings and compound with pride and a sense of responsibility.
4. I have learnt much about God in this school.
5. Leaders in this school (prefects, club leaders) are not bossy towards other students.
6. Teachers in this school are approachable
7. Academic studies are the most important aspect of our school life.
8. In this school students are encouraged to develop good relationships with teachers
9. I have experienced myself s a respected member of our school and class community.
10. In our school, people from different ethnic groups are not suspicious of each other.
11. I have learnt the values of beauty and good manners in this school.
12. Non-academic learning is not given importance in the school.
13. My experiences in the school are a good preparation for facing life after school.
14. The subjects we study are relevant to my future career.
15. Students' individual talents are encouraged to develop in this school.
16. When I have had personal concerns I have been given assistance in this school.
17. When I have had difficulties of relationships I have been helped to resolve them in this school.

18. The school has enabled me grow in the sense of care for the less fortunate or disadvantaged people in school itself.
19. The school has enabled me grow in the sense of care for the less fortunate or disadvantaged people in society.
20. Parents have only financial responsibilities in the school and no other.
21. Parents play an important part in the life of the school.
22. The school organizes programs to assist parents understand their parental responsibilities.
23. My parents understand well the values upheld in our school.

Student's

1. What enables the school to achieve this goal?
2. What difficulties have you encountered in school? How do you overcome them?
3. Who are the key players in understanding the Integral Good? How do they do it?
4. What roles do they play?
5. What links are there with the Church? How do they do it?
6. Does the link with the Catholic Church help you or hinder you in achieving the goal of Integral Good? How do you overcome the hindrance?
7. What suggestions would you make for making more Integral Good in the Church?
8. Comment on the relationship between the school and the parents. How do the parents come into the life of the school? In what ways do they help the school?
9. In what ways does the school contribute to the Integral Good of the school?
10. In what ways does the school contribute to the Integral Good of the school?
11. How does it help students?

Appendix D: Questionnaire for PPTnT.

Name(*optional*) Sex

Position in the School.....

Religion

Denomination

.....

1. What do you consider to constitute integral personal development of the Students?
2. What enables the school to achieve this goals?
3. What difficulties/hindrances does the school experience in undertaking the above?
4. Who are the key players in undertaking the integral development of students?
5. What roles do they play?
6. What links are there with the Catholic Church?
7. Does the link with the Catholic Church **help** ___ **or hinder** ___ the school to achieve the goal of integral personal development of students? ___ How?
8. What suggestions would you make for making more helpful links with the Church?
9. Comment on the relationships between the school and the parents. Where do parents come into the life of the school? In which areas do they contribute to the school?
10. In which areas does the school contribute to the families of school members?
11. Is there a Guidance and Counselling department in the school? Yes ___ No ___
12. How does it help students?

Instructions for the rest of the questions: The following are aspects of personal development that are given varying degrees of importance in different circles of society. Circle the appropriate number to show what, in your view, is the practice in the school.

Write

5 when you think that the aspect is considered to be **critically important**

4 when you think that the aspect is considered to be **important**

3 when you do not know how important the aspect is considered to be

2 when you think that the aspect is considered to be **not important**

1 when you think that the aspect is **Non existent** in the school

Physical Qualities	✓ Body health
	✓ Nutrition
	✓ Appearance or Personal Grooming
	✓ Physical Fitness
	✓ Physical Strength
Emotional Qualities	✓ Self Esteem and confidence
	✓ Dealing with strong emotions such as fear and anger
	✓ Dealing with emotions of attraction to others and love
	✓ Cultivating joy
	✓ Self awareness
Spiritual Qualities	✓ Personal Relationship with God
	✓ Community relationship with God
	✓ Moral values and decision-making skills
	✓ Knowledge of the scriptures
Intellectual Qualities	✓ Comprehension skills
	✓ Critical thinking skills
	✓ Creative thinking skills

Appendix E: Checklist (SASE)		✓ Individual responsibility for learning
		✓ Ability to exercise freedom in learning
Socio- communitarian Qualities	✓ Inclusiveness	
	✓ Individuality and respect of differences	
	✓ Exercise of Authority	
	✓ Social grooming – good manners	
	✓ Service	
	✓ Cooperation	
	✓ Belonging	
	✓ Companionship	
	✓ Respect of others	
	✓ Friendship	
	✓ Sex Education	
	✓ HIV/AIDS awareness	
	✓ Conflict Resolution	
Economic Qualities	✓ Use and value of money	
	✓ Creativity	
	✓ Value of work	
	✓ Career guidance	
Environmental Qualities	✓ Up-keep of the school	
	✓ Greening the school compound	
	✓ Responsibility for the same	

Appendix E: Checklist for Discussion with FGDs

School.....

Date of Interview.....

1. What do you consider to constitute integral personal development of the students?
2. What enables the school to achieve this goal?
3. What difficulties/hindrances does the school experience in undertaking the above?
4. Who are the key players in undertaking the integral development of students?
5. What roles do they play?
6. What links are there with the Catholic Church?
7. Does the link with the Catholic Church **help** ___ **or hinder** ___ the School to achieve the goal of integral personal development of students? ___ How?
8. What suggestions would you make for making more helpful links with the Church?
9. Comment on the relationships between the school and the parents. Where do parents come into the life of the school? In which areas do they contribute to the school?
10. In which areas does the school contribute to the families of school members?
11. Is there a Guidance and Counselling department in the school? Yes ___ No ___
12. How does it help students?
13. Comment on the importance given to each of the following aspects in the life of your school.

Write

5 when you think that the aspect is considered to be **critically important**

4 when you think that the aspect is considered to be **important**

3 when you do not know how important the aspect is considered to be

2 when you think that the aspect is considered to be **not important**

1 when you think that the aspect is **Non existent** in the school

Physical	✓	Body health	
	✓	Nutrition	

Qualities	✓ Appearance or Personal Grooming	
	✓ Physical Fitness	
	✓ Physical Strength	
Emotional Qualities	✓ Self Esteem and confidence	
	✓ Dealing with strong emotions such as fear and anger	
	✓ Dealing with emotions of attraction to others and love	
	✓ Cultivating joy	
	✓ Self awareness	
Spiritual Qualities	✓ Personal Relationship with God	
	✓ Community relationship with God	
	✓ Moral values and decision-making skills	
	✓ Knowledge of the scriptures	
Intellectual Qualities	✓ Comprehension skills	
	✓ Critical thinking skills	
	✓ Creative thinking skills	
	✓ Individual responsibility for learning	
	✓ Ability to exercise freedom in learning	
Socio-communitarian Qualities	✓ Inclusiveness	
	✓ Individuality and respect of differences	
	✓ Exercise of Authority	
	✓ Social grooming – good manners	
	✓ Service	
	✓ Cooperation	
	✓ Belonging	
	✓ Companionship	
	✓ Respect of others	
	✓ Friendship	
	✓ Sex Education	
	✓ HIV/AIDS awareness	
	✓ Conflict Resolution	
Economic Qualities	✓ Use and value of money	
	✓ Creativity	
	✓ Value of work	
	✓ Career guidance	
Environmental Qualities	✓ Up-keep of the school	
	✓ Greening the school compound	
	✓ Responsibility for the same	

Appendix F: Check-List for Interviews with Nairobi Archdiocesan Education Leadership

1. What is the vision of the Archdiocese about its schools?
2. What are the values upheld by these schools?
3. Explain how they are/are not upheld.
4. How does the Archdiocesan office encourage the schools to engender personal development in the students?
5. What helps build a culture of integral personal development of students in the schools?
6. Describe the desired components of such a culture.
7. What have been some of the achievements in this area?
8. What are some of the experiences or factors that militate against these in the schools?
9. What is the experience of collaboration between the Catholic Archdiocese of Nairobi and the Ministry of Education offices in the management of Catholic Public Schools?
10. Are there any advantages of Catholic Private schools over Catholic Public schools or vice versa, regarding the implementation of integral personal development of the students? Explain.
11. What recommendations would you make towards making Catholic secondary schools in the Archdiocese more effective in their mission of educating for integral personal development of the students?
12. What helps can the church give to the schools to enable them to become more effective in enabling students develop in an integral manner?

Appendix G: Catholic Secondary Schools in the Archdiocese of Nairobi

NAIROBI PROVINCE	Girls/Boys/ Mixed	Day/ Boarding	Private/ Public
Apostolic Carmel	Girls	Day	Private.
Aquinas High School	Boys	Boarding	Public
Consolata School	Mixed	Day	Private.
Huruma Girls	Girls	Boarding	Public
Kianda School	Mixed	Day	Private.
Loreto Msongari	Girls	Day	Private.
Loreto Valley Rd	Girls	Day	Private.
Nembu Sec. School]	Mixed	Day	Public
Our Lady of Fatima	Mixed	Day	Public
Our Lady of Mercy	Girls	Day	Public
Precious Blood	Girls	Boarding	Private.
Queen of Apostles Seminary	Boys	Boarding	Private.
St. Catherine's Mtr. View	Mixed	Day	Private.
St. Justino CPS Sec.	Mixed	Day	Private.
St. Lucia Kiriri(Private)	Girls	Boarding	Private.
St. Martin's Kibagare	Girls	Boarding	Private.
St. Mary's School.	Mixed	Day	Private.
St. Teresa's Boys	Boys	Day	Public
St. Teresa's Girls	Girls	Day	Public
Strathmore School	Mixed	Day	Private.

THIKA DISTRICT	Girls / Boys/ Mixed	DAY /Boarding	Public/ Private
Gathuri Sec.	Mixed	Day	Public
Gatitu Girls	Girls	Boarding	Public
Gikindu Sec.	Mixed	Boarding	Public
Gikure Sec.	Mixed	Day	Public
Igegania Sec School	Mixed	Day	Public
Ituru High	Boys	Day	Public
Kagio Sec	Mixed	Day	Public
Kairu Rumwe Sec.	Mixed	Day	Public
Kamwirigi sEc.	Mixed	Day	Public
Karinge Girls	Girls	Boarding	Public
Kiamwangi Sec.	Mixed	Day	Public
Kiangunu Sec. School	Mixed	Day	Public
Kibiru Sec	Mixed	Day	Public
Makwa Sec.	Mixed	Day	Public
Mang'u High School	Boys	Boarding	Public
Mary Hill School	Girls	Boarding	Public
Mary Immaculate	Girls	Boarding	Private
Muhoho High School	Boys	Boarding	Public

Mukohokoho Sec.	Mixed	Day	Public
Munyuini Sec	Mixed	Day	Public
Mururia Sec.	Boys	Boarding	Public
Muthiga Sec	Girls	Boarding	Public
Mutuma Sec. School	Mixed	Day	Public
Mutunguru Sec	Mixed	Day	Public
Ndundu Sec.	Mixed	Day	Public
Nembu High School	Mixed	Day	Public
Ngethu Sec. School]	Mixed	Day	Public
Nyamangara Sec.	Mixed	Day	Public
Our Lady of Fatima (Kiriko)	Girls	Boarding	Public
St Francis Girls – Mang’u	Girls	Boarding	Public
St. Joseph the Worker – Mang’u	Mixed	Day	Public
St. Stephen – Ndiko	Mixed	Day	Public
Wamwangi Sec.	Mixed	Day	Public

		Day /	
	Girls /Boys /Mixed	Boarding	Public/ Private
KIAMBU DISTRICT			
Escarpment Secondary School	Mixed	Day	Public
Gitithis Secondary School	Girls	Boarding	Public
Kagwe Girls	Girls	Boarding	Public
Kambaa High School	Mixed	Day	Public
Kamburu High School	Mixed	Day	Public
Kanunga High School	Boys	Boarding	Public
Kiairia Sec. School	Mixed	Day	Public
Kiamworia Sec.	Mixed	Day	Public
Kigumo Sec. School	Mixed	Day	Public
Lioki Sec. School]	Mixed	Day	Public
Loreto High School Kiambu	Girls	Boarding	Public
Loreto High School Limuru	Girls	Boarding	Public
Miguta Sec. School	Mixed	Day	Public
Muguga Wa Gatonye Sec.	Mixed	Day	Public
Murithu Sec. School	Girls	Boarding	Public
Ngarariga Girls	Girls	Day	Public
Ngenia High School	Mixed	Day	Public
Nyamweru Sec. School	Mixed	Day	Public
Nyanduma Sec.School	Mixed	Day	Public
Renguti High School	Mixed	Day	Public
Riabai High School	Mixed	Day	Public
Riara Sec. School	Mixed	Day	Public
St. Anne's Lioki	Girls	Boarding	Public
St. Joseph's Gathaga	Mixed	Day	Public
St. Joseph's Githunguri	Boys	Boarding	Public
St. Joseph's Kereita	Mixed	Day	Public
St. Kevins Ruko	Mixed	Day	Public
St. Mary's Thigio	Girls	Boarding	Public
St. Patricks Nyanduma	Mixed	Day	Public
Thjiogo Boys Sec.	Boys	Day	Public

Tinganga Sec.	Mixed	Day	Public
Wangunyu Sec.	Mixed	Day	Public
William Ngiru Gitau	Mixed	Day	Public

Henrietta W. Cham

1111 West 150th Street

Nairobi

October 17th 2009

Rev. Dr. Lawrence Kibaki

Ministry of Education

Constitution Avenue, State House

Dear Dr. Kibaki,

Following authorization by the Ministry of Education, I am writing to you in Nairobi.

As per my conversation with you on January 17th 2009, I am writing to you regarding the research proposed in the attached report. I am pleased to hear that you are in Nairobi. The schools to be approached are as follows:

- Mung'u High School
- Luzero High School Limuru
- Kariakoo Girls High School
- Haramba Girls' Primary
- Arise with Christ Girls' School
- St. Mary's School - Nairobi

I would be most grateful if you could also write to the principals of all these schools requesting them to participate in the research.

Sincerely,

Henrietta W. Cham (PhD Student) - HR Department, Kenyatta University

Appendix H: Copy of Letter to the Education Secretary – Archdiocese of Nairobi

Beatrice W. Churu
P.O. Box 15055 – 00509
Nairobi.

October 15th 2005

Rev. Fr. Lawrence Kamere
Education Secretary
Catholic Archdiocese of Nairobi.

Dear Fr. Kamere,

Requesting authorization to do research in Catholic sponsored schools in the Archdiocese of Nairobi.

As per my conversation with your in January 2005, I hereby request your authorization to carry out the research proposed in the adjoined copy of the proposal in 5 schools of the Archdiocese of Nairobi. The schools to be approached are as listed below.

Mang'u High School
Loreto High School Limuru
Kanunga Boys High School
Huruma Girls' School
Apostolic Carmel Girls' School
St. Mary's School - Nairobi

I would be most grateful if you could also give me a letter of introduction to the various Heads of these institutions asking them to allow me carry out research in the schools.

Sincerely,

Beatrice W. Churu (PhD Student – PRS Department, Kenyatta University).

Appendix I: Log of Oral Interviews with individuals in the Field Research

	Person Interviewed	Venue of Interview	Date
1.	KCS Education Secretary – Augusta Muthigania	Kenya Catholic Secretariat – Waumini House, Nairobi	July 20, 2004
2.	Principal of School U	Principal's Office School U	July 15, 2006
3.	Principal of School V	Principal's Office School V	June 10, 2006
4.	Deputy Principal of School V	Office of the Deputy Principal School V	June 10, 2006
5.	Religious Education Advisor for the Archdiocese of Nairobi	Education office of the Catholic Archdiocese of Nairobi	July 11, 2006
6.	Principal School X	Principal's Office School X	July 10, 2006
7.	Principal of School W	Principal's Office School W	June 25, 2006
8.	Deputy Principal School Z	Office of the Deputy Principal School Z	August 13, 2006
9.	Games Teacher School Y	Teacher's House	August 8, 2007
10.	Former Archdiocesan Education Secretary	Parish Office – St Francis Xavier Parish - Parklands	July 19, 2007
11.	BOG Member for School Y	BOG member's Office	July 19, 2007
12.	Teacher – School Y	Staff Tea room – School Y	July 18, 2007
13.	Principal School Y	Principal's office School Y	July 18, 2007
14.	Deputy Principal School Y	Office of the Deputy Principal School Y	August 7, 2007
15.	Former KCS Education Officer	Restaurant in Nairobi City Centre	June 20, 2007
16.	Diocesan Education Secretary	Tangaza College – Nairobi	June 22, 2007
17.	Religious Sister, coordinator leadership in a group of Catholic private schools including School Y	Tangaza College Nairobi	August 15 2007

Appendix J: Log of Focus Group Discussions

	School	Venue of Interview	Date of the Interview
	School V	Deputy Principal's Office - School V	June 10, 2006
	School W	School Hall	June 25, 2006
	School X	Playfield of School X	June 29, 2006
	School Y	Parlor of the School Y	August 7, 2007
	School Z	Classroom space in the School Z	August 10, 2006
	Control School	Classroom space in the Control School	July 24, 2006