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Dedication

To Josef Engling: An Inspiring Model of Heroic Courage

The Divine Providence has made it possible to publish this work in the centenary Jubilee Year of the International Schoenstatt Movement by Fr. Joseph Kentenich on October 18th, 1914. The logo at the cover of this book is a souvenir of the 100th. Jubilee.

**This work is then dedicated as a Jubilee Gift
to the International Schoenstatt Family and especially
to Schoenstatt Family in Africa.**

FOREWORD

In this book, Kamau Joseph Kariuki presents integral human development, based on the social teaching of the Roman Catholic church and the social education and ethics of Joseph Kantenich, as the basis for a more lasting and effective means of addressing what he sees as the chronic problem of underdevelopment in Kenya. Kariuki asserts that, especially since independence, corruption and greed fueled by other mitigating factors, such as tribal/ethnic belonging, have stymied the possibility of integral human development. Historical responses to this have primarily targeted economic and social issues but have not adequately addressed how these structural responses relate to the *moral theological* bases of these issues and more specifically to the *individual* at the moral theological level. Kariuki situates the problematic and its resolution in the need for an integration of western liberal economic structures (liberal and neo-liberal capitalism) and an African socialism (typified by *harambee*). This integration, suggests Kariuki, can optimally relate individual human rights with the needs and demands of the community and/or state. The inclusion of Joseph Kantenich and the Apostolic Movement of Schoenstatt is intended to underscore how the integration of individual human rights with the needs/demands of a community can be helped by understanding the process of self-education as key to the repersonalization of individual and social relationships. Kariuki further argues that the social teaching of the Roman Catholic church supports such an integration and he affirms this by a careful presentation of Catholic social teaching from 1880 to the present day, all the while showing how Catholic social teaching understands human development as integral human development and as a human right that should be promoted and safeguarded by communities and states. In the end, integral human development promotes what Kariuki calls an inculturated African ethics of human development, which “is understood as an activity of the mind relating known African values to Western patterns of thought for reciprocal adjustment and mutual enrichment or integral development”, and an African theology of human development which makes use of “rich African values that would be ennobled through dialogue with similar gospel values”. In this work then, Kariuki is calling for a truly global solution to a local situation. He makes us aware that integral human development is not just an option but also a necessity and a human right if we are to see the flourishing of human dignity and happiness in our world.

Gerald M. Boodoo

ABSTRACT

It has been commonly held that the main cause of underdevelopment is the lack of capital. This research is based on the observation that underdevelopment still persists in Kenya despite billions of dollars in foreign aid from Western Europe and North America. The main focus of this work is an attempt to understand an effective remedial action to such an economic situation of underdevelopment. The research work seeks to find the remedy for underdevelopment by the methodological means of demonstrating how a holistic understanding of human development entails integral development in Kenya.

The thesis and the overview of this study are in the introduction. The claim that Kenya is still a developing nation is demonstrated in the first chapter. Chapter two clarifies the social education and ethics of Joseph Kentenich in pedagogical terms of self-education. Chapter three seeks a holistic understanding of human development as integral development with a view to overcoming underdevelopment in the methodological light of the pre-Vatican II social teaching of the Church. Chapter four illustrates such a holistic understanding as a rights-based concept of human development. Chapter five attempts to specify the post-conciliar holistic understanding of human development as integral development with a view to overcoming underdevelopment. Chapter six searches for the remedy for underdevelopment within the conceptual framework of a rights-based understanding of human development as integral development.

The concluding chapter seven seeks to contextualize the findings of the research work within the historical background of the nation-

state of Kenya. It proposes a cross-cultural encounter between African socialism and Western liberalism. This chapter concludes with other propositions for a mutual complementation or reciprocal enrichment between the African *Weltanschauung* and Western thought, for example, in the interdisciplinary field of inculturated African ethics.

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Mtoto umleavyo ndivyo akuavyo. This Swahili proverb epitomizes the African life history of this author. It simply means a child grows up in the same way as he or she has been reared in the wider African context of the extended family. That is where one can truly say, “I am We.” The life stories narrated by my grandfather Paul Ngochi Wa Kanja by the fireside in the cold mornings of the highlands of the Mount Kenya region impressed my imaginative thought. The strict disciplinary code of my trust-filled and beloved late mother, Dominica Wanjiku Wa Kamau, which were modeled, above all, on her authentic religious beliefs and deep ecclesial commitment, streamlined my childish thought patterns and behavior. And I am also grateful to my father, Michael Kamau Wa Ngochi. The philosophy of life that gave vital meaning to my dear late father’s humble service to respectful British colonial officers made me appreciate his own philosophy of life: *servire est regnare* (i.e., to serve is to rule). May God rest my beloved mother and jolly father in eternal peace in Heaven.

I am indebted to the late Dominican Swiss scholar A.F. Utz, my intellectual mentor, whose interdisciplinary broad-minded approach to social issues was followed in this work. I also owe to the Fribourg University professor his scholarly methodological stance in view of the social issues discussed in the study.

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I would like finally to thank my beloved brother Peter Karanja Kamau and his spouse Beatrice Wangui Karanja and their grown up children Michael Kamau Karanja, Grace Nyawira Karanja as well as their nephew Joram Gitau Mwangi for their financial contribution towards the publication of this book.

LIST OF ABBREVIATIONS

AAS	<u>Acta Apostolic Sedis</u> (1909- today)
AP/1X	<u>Pii IX Pontificis Maximi Acta. Romae</u> (1854 -1878)
ASS	<u>Acta Sanctae Sedis</u> (1865-1908)
CA	<u>Centesimus Annus</u>
CFL	<u>Christifideles Laici</u>
CMS	<u>Christian Meaning of Suffering</u>
CT	<u>Catechesi Tradendae</u>
DH	<u>Dignitatis Humanae</u>
DM	<u>Dives in Misericordia</u>
DV	<u>Dominum et Vivificantem</u>
EA	<u>Ecclesia in Africa</u>
EN	<u>Evangelii Nuntiandi</u>
EV	<u>Evangelium Vitae</u>
GNP	<u>Gross National Product</u>
GS	<u>Gaudium et Spes</u>
HV	<u>Humanae Vitae</u>
IMF	<u>International Monetary Fund</u>
KEC	<u>Kenya Episcopal Conference</u>
LE	<u>Laborem Exercens</u>
LG	<u>Lumen Gentium</u>
MC	<u>Marialis Cultus</u>
MM	<u>Mater et Magistra</u>
OA	<u>Octogesima Adveniens</u>
PDV	<u>Pastor Dabo Vobis</u>
PP	<u>Populorum Progressio</u>
PT	<u>Pacem in Terris</u>

OA	<u>Quadragesimo Anno</u>
MD	<u>Mulieris Dignitatem</u>
RM	<u>Redemptoris Missio</u>
RN	<u>Rerum Novarum</u>
RH	<u>Redemptor Hominis</u>
SCCs	<u>The Small Christian Communities</u>
SECAM	<u>Symposium of Episcopal Conference of Africa and Madagascar</u>
SRS	<u>Sollicitudo Rei Socialis</u>
TE	<u>To the Elderly</u>
TMA	<u>Tertio Millenio Adveniente</u>
UNCTAD	<u>United Nations, Conference on Trade and Development</u>
UNESCO	<u>United Nations, Educational, Scientific, and Cultural Organization</u>
USCC	<u>United States Catholic Conference</u>
UUS	<u>Ut Unum Sint</u>

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