

## **0. 0. INTRODUCTION**

### **0.1. The Thesis and Overview of Study**

#### **0.1.1. The Thesis of this Study**

The title of this study is Human Development as Integral Development: Social Teaching of the Church in the Light of the Social Education and Ethics in an African Context. As such, the thesis of this research is that in order to overcome underdevelopment we must achieve integral development, which is based on the reason-based and faith-inspired social teaching of the Catholic Church.

This research work is an attempt to critically assess and creatively comprehend a holistic understanding of human development in Kenya in the redemptive light of the recent social teaching of the Church. The work does this by using an interdisciplinary approach, which brings success-oriented and rights-based political economic liberalism into dialogue or cross-cultural encounter with communitarian African socialism.

Properly understood, this approach leads, in the light of the recent social teaching of the Church, toward the realization of the rationale by grounding it consistently in a holistic and, in part, rights-oriented moral understanding of integral development. Ultimately, the rationale of the present study, in holistically understanding human development as integral development, proposes this model of development as the most effective way of implementing a contextualized or progressive rights-promoting philosophy of liberalism in Africa today.

The thesis of this study also attempts, by implication, to facilitate the realization of a universally intelligible moral understanding of a rights-based model of human development by means of cross-cultural encounters between all men and women of goodwill worldwide with a view to realizing integral development. The proposed encounter is, for example, to take place between the Christian-western understandings of human development, underlying the political economic philosophy of liberalism, on the one hand, and the traditional African *Weltanschauung* of human solidarity, highlighting social values, on the other.

### **0.1.2. The Overview of Study**

As already mentioned, the thesis of the present study is to attempt to delineate a holistic moral understanding of human development as underlying the idea of integral development. This understanding is gained in the light of the recent social teaching of the Church, on the one hand, and ethical terms of the dominant ideology of the political economic liberalism, on the other.

In an apparent natural flow of main ideas, the thesis of this study is presented by means of seven chapters presented in the following order: The problem of underdevelopment within the African socio-cultural context of Kenya and the local Roman Catholic response; the pre and post-conciliar (Vatican II) Church's holistic understanding of human development as integral development; and a proposed remedy for underdevelopment in Kenya with a view to realizing the human rights-based integral development.

Chapter one is discursive in argumentation and social analytic in approach, i.e., it consists of a social analysis and critical assessment of the dominant notions of human development and well-being or happiness in the African social economic context of Kenya. It is the starting point toward understanding the core meaning of the study's thesis: the complete achievement of human development by means of holistic understanding of human development as integral develop-

ment. Chapter one conclusively seeks the meaning of human development in the gospel light of the local Roman Catholic contribution to the social teaching of the Church. Chapter two introduces the pre and post-conciliar Church's holistic understanding of human development as integral development in the light of the social education and ethics of Joseph Kentenich in an African context. Chapter three achieves what chapter one conclusively does in the light of pre-Vatican II social teaching. That means, the recent social teaching of the Church since the publication of the encyclical letter Rerum Novarum (1891) of Pope Leo XIII up to the commemoration of the fiftieth anniversary of the encyclical in a radio-message, La Sollenita della Pentecoste (1941), by Pope Pius XII. Chapter four achieves what chapters one and three do in the light of post-conciliar social teaching. This means the recent social teaching of the Church since the commemoration of the seventieth anniversary of the publication of Rerum Novarum in the encyclical letter Mater et Magistra (1961) of Pope John XXIII up to the latest encyclical letter, Caritas in Veritate (2009), by Pope Benedict XVI on the social context of the practice of love in truth.

Chapter five interprets *sub aspectu moralitatis*, i.e., from an ethical perspective, in part, the meaning of integral development in the socio-economic holistic terms of human development. The underlying moral theological critique is given in view of proposing effective remedial action against the abuse of human rights leading to underdevelopment. This is achieved in the light of pre-Vatican II by means of a proper understanding of the action as a normative course of action required by fidelity to the gospel in favor of integral development. Chapter six achieves what chapter five does in the light of the post-conciliar social teaching, which means the recent social teaching of the Church since the *aggiornamento* Pope John XXIII to the present Pope Benedict XVI.

The fifth and six chapters are explanatory and critical in their methodological approach and hermeneutical in stance. That is to say,

the chapters attempt to interpret the notions of human development and integral development in the light of the recent social teaching of the Church.

Chapter seven applies the foregoing moral theological insights and socio-ethical critique against liberalism within a specific African context, Kenya. It proposes the moral goal or ethical standard of human development in terms of integral development and seeks to establish how these notions and insights do or do not apply in the specific African context.

This last chapter recalls the first chapter in its socio-analytic content and comparative methodological scope. This is done by means of an appropriate “social analysis” of the contemporary African situation in the light of the recent social teaching of the Church. The “social analysis” is also achieved against the historical background of modern liberalism as highlighted in chapter one, in particular, and in the entire corpus of this study, in general. This is furthermore accomplished with a view to realizing the inadequate views of natural rights and human development advocated in particular aspects of the political economic liberalism. These views are considered as the main stumbling block against the complete realization of integral development by means of a holistic understanding of human development.

In summation, with a view to realizing the thesis of this study, chapter one reviews from the relevant historical and socio-cultural as well as religious context the concept of human development in Kenya from 1960. This will be achieved in the light of the recent social teaching in chapters three and four. It will be done with a view to understanding in chapters five and six how a holistically understood idea of a rights-based human development is conducive to integral development. In the concluding chapter seven, the interdisciplinary scope of the practical application of the findings in the study within the African context of Kenya is made against the recent historical background of colonial heritage characterized by the British utilitarian theory of social economic political liberalism.