

7.0. CHAPTER SEVEN: MISSING LINKS IN THE SOCIAL TEACHING OF THE CHURCH AND THE PROPOSED REMEDY FOR UNDERDEVELOPMENT

7.1. Problem Statement: Central Question of Investigation

As the overall rationale of the present study was to demonstrate how a rights-based holistic understanding of human development entails integral development, the specific rationale of the above stated title of this concluding chapter is to implement in the African context of underdevelopment in Kenya related key concepts to be discussed forthwith. The core concepts are originally deemed applicable to the recent social teaching of the Church in its attempt to propose effective remedial action against underdevelopment. An example of such an attempt is the proposal to master business education on the part of third world countries, like Kenya, from developed nations. That means, the original core concepts are not explicitly explained as effective means to overcome underdevelopment in the teaching. The socio-ethical point of view from which they have been selected is the moral understanding that they can function as effective remedial action against the underdevelopment prevalent in Kenya. The rationale of this chapter is then to demonstrate how the core concepts inspired by the recent social teaching of the Church are understood as effective remedial measures against the underdevelopment in the social economically depressed African context of Kenya. By way of overcoming underdevelopment, these key concepts are also viewed as socio-ethical incentives for the promotion of integral development in Kenya. Among others, the core concepts, which are key to the realization of integral development as

they deter underdevelopment and promote integral development, follow this sequence in the present chapter: Inculturated African Ethics of Human Development along with Family Life Education and Small Christian Communities as well as African Theology of Integral Development.

In this concluding chapter, the core concepts are viewed as adequate responses to the central question of investigation in the present study. This question seeks to find effective countervailing measures against the prevalent underdevelopment in Kenya. These measures underlying a remedial action against underdevelopment are available from a critical and creative application of the recent social teaching of the Church in the African context of social economic depression in Kenya. The implementation of the core concepts in this concluding chapter is meant to complement the recent social teaching of the Church in its search after an effective remedial action against underdevelopment. The concepts provide the missing links to facilitate the desirable connection between Christian faith and social justice.

In chapter one the social economic underdevelopment in Kenya was attributed, in part, to the dominant ideologies and mentalities in the nation-state. In chapter one also the key to overcoming underdevelopment was seen in a sound theological grounding of a holistic understanding of human development as a fair distribution of wealth and moral renewal of conscience at the local level of the Kenya Episcopal Conference. From chapter two through chapter five the conclusion was reached that such a theological grounding means that a holistic understanding of human development according to the universal social teaching of the Church entails recognition and realization of integral development. That means that the theological grounding of the evangelical vision of a holistic understanding of human development as integral development justifies this vision as the universal biblical call to practice social justice and fraternal love. In other words, working for justice and social love are integral aspects of evangelization.

These Christian social virtues, such as justice, and active charity function best according to the social teaching of the Church, as remedies against underdevelopment and incentives for the promotion of integral development. This development is seen as the creation of a new man and the reconstruction of a new social order. This concluding chapter seeks effective ways and means of implementing the gospel values incumbent in the social virtues of love and justice with a view to finding remedial action against underdevelopment and applying integral development in the social economically depressed African context in Kenya under the following leading questions:

1. Is there a specifically African meaning of human development in contradistinction to the holistic Christian meaning of integral development as indicated in the relevant social encyclicals and Church documents?
2. How real would the danger of Africanism and syncreticism be in the moral attempt to inculcate the gospel values of integral salvation?
3. What is the importance of the remedies proposed in the social teaching of the Church to the African context of social economic underdevelopment in Kenya?
4. Which are the main remedies to known causes of the social economic underdevelopment in Kenya today?

In moral terms of obstacles to authentic human action leading to the integral realization of human development, we will set the scene for background information concerning proposed effective remedies to known causes of underdevelopment. This information is meant to prepare the ground or pave the way toward an adequate response to the above stated leading questions in the light of the last one. We will attempt to answer the last question first in the light of which the other related issues concerning the main causes of underdevelopment are systematically tackled with a view to overcoming it by means of proposed effective remedies in the second place. These proposed reme-

dies are inculturated African ethics of human development along with family life education and Small Christian Communities as well as African theology of integral development. The underlying remedial action against or cure for the underdevelopment in the social economic context in Kenya is systematically implemented as follows.

7.2. Remedy for Underdevelopment

7.2.1. Background

In this concluding part of the study, we will attempt to make contributions to the advancement of knowledge of the above stated remedial action in the known African context of the nation-state of Kenya. Since the time of independence three setbacks or hindrances to the complete realization of human dignity and the achievement of integral human development were recognized in Kenya. The so-called three enemies or pitfalls on the way toward social progress were identified as ignorance, poverty and disease.

For the purposes of the present study we will focus on the first of these pitfalls and seek to understand in the light of this one the other two obstacles to the complete realization of human dignity or hindrances against integral realization of human development. As an appropriate African proverb in the *lingua franca* or generally understood and spoken language of the *Kiswahili* in Eastern and Central Africa expresses a popular belief: *Akili ni mali*, i.e., knowledge is wealth. In a similar way, Socrates⁷²⁴ understood that knowledge is virtue, i.e., perfection of some faculty of the mind. It is in this intellectual sense that a holistic understanding of human development entails integral development. This claim is demonstrated, in part, in the present case of overcoming pitfalls to social progress in Kenya.

In this connection, for instance, the poverty-reduction programs

724 Komonchak *et al* (eds.), *The New Dictionary of Theology* (Collegeville, Minnesota: The Liturgical Press, 1987), p. 108ff.

in the third world may, in part, require the transfer of technology, i.e., practical expertise or technical know-how. Such a transfer takes place from a developed country of the first world in the form of bilateral aid to a developing nation, for instance, in the practice of computerized dairy farming or zero grazing. The modern technology would also be needed, for example, in the use of a combined harvester to intensify food production for the growing population in developing nations. The skillful technical know-how in the agricultural sector would empower Kenyans to practice competitive commercial farming for world trade markets. The third world, in general, and Africa, in particular, stands in dire need of the transfer of food technology, for instance, for long-term storage and conservation. The scientific methods of storage and conservation enable commercial farmers or agricultural industrial firms to preserve food when it is abundant during the harvest season for durable consumption in dry weather when nothing grows.

In sum, the third world stands in dire need of transfer of technology. This dependence can be viewed much in the same way as, for instance, President Bush, in his State of the Union speech on February 2, 2006,⁷²⁵ admitted that America is addicted or totally dependent on, among other sources, foreign oil from third world countries such as Nigeria and Angola in the African continent. At the international level of world trade, no nation or part of the world can be self-sufficient in social economic goods that it requires for meaningful survival and complete well being in total isolation from the rest of the world. If an objection were then raised asking why the third world cannot learn or invent the appropriate technology alone for itself instead of depending on the first world for the relevant intellectual properties, the response, in part, would be as follows. Most of all, according to Gewirth, there is no indignity in standing in need of help from fellow human beings so as to assist one to help himself or herself.⁷²⁶ As the English saying goes,

725 http://www.Washingtonpost.com/up-dyn/content/article/2006/AR_2006020 – editorial: feeding the oil addiction, p. 1.

726 Gewirth, Human Rights, p. 5.

“no man is an island.” Similarly, no nation can stand simply by itself.

That is to say, the transfer of technology or skillful technical know-how from a developed country of the first world to a developing nation in the third world is part of the meaning of the right to development by means of a bilateral international aid. We may observe⁷²⁷ here the relevant African meaning of the already mentioned needs-based concept of integral development. For instance, in the popular language of the inhabitants of the Great Lakes Region of Eastern and Central Africa, it is not enough for a poor and hungry person to give him or her some fish to eat for the day. It is necessary to teach him or her, for instance, how to make fishing net and a cooling storage system. The storage system would be a long-term income generating development project of selling fish to distant towns and urban centers as well as abroad.

With special regard for the intrinsic connection between the appropriate knowledge that is hygiene or health science and the prevalence of diseases in the African continent, it may suffice to make reference to the devastating tragedy of the spreading HIV/AIDS in Africa. This is in connection with the third pitfall or hindrance, i.e., disease, on the way to the realization of integral development. As the HIV/AIDS scourge affects mainly the sexually active and able-bodied earners of bread, destitute orphans and helpless widows have been left to languish in untold poverty. The massive poverty forces neglected children and women as well as men to engage in sexually irresponsible behavior such as prostitution. And so the vicious circle of the malicious spread of HIV/AIDS pandemic widens further. On the average, over five hundred people die of the HIV/AIDS related diseases each day in Kenya.⁷²⁸

However, in Uganda, for instance, where rigorous and systematic AIDS awareness campaigns and HIV testing clinical sites have

727 See page 50ff in this work.

728 <http://www.cdc.gov/nchstp/od/gap/countries/Kenya.htm>-department of health, Global Aids Program (GAP): The Emergency Plan in Kenya, p. 1

been organized and financed by the civil government, a considerable decrease in related death rates has been recorded. The decrease in the number of deaths from the HIV/AIDS pandemic has been recorded, in part, as a result of a U.S. based emergency plan⁷²⁹ or financial help from NGOs (non-governmental organizations) such as the U.S. Global AIDS (USG) and Global Aids Program (GAS)⁷³⁰ as well as others like the Clinton HIV/AIDS Initiative⁷³¹ working also in Kenya to facilitate the following critical interventions.⁷³²

- Specific programs to reach in-school youth.
- Injecting high-risk populations such as drug users, commercial sex workers, and members of the uniformed security forces.
- Services to prevent mother to child HIV transmission.
- Training several counselors in VCT (voluntary counseling and tests) to provide HIV testing and counseling in medical settings.
- Preferential treatment of the poor and vulnerable people such as the disabled, refugees, and nomads receiving free HIV prevention services.
- Support for more hospice care to promote wider availability of quality end-of-life care.
- Expansion of home-based care programs for provision of additional resourceful comprehensive services as well as better links to clinical and in-patient care.

In this connection with the intervention or preventive and healing care, to avoid contracting or spreading the dreaded virus, in our view, special attention ought to be given to a particular category of people in most parts of the African continent including Kenya. Many people

729 Ibid.

730 Ibid.

731 <http://www.who.int/3by5/mediacenter/releases/news25/en/index.html>, p. 1ff.

732 <http://www.cdc.gov/nchst/gap/countries/Kenya.htm>, p. 2.

in Africa harbor the vincible ignorance of attributing the disease to superstitious causes such as witchcraft. In point of fact, some bush witch doctors are reputed to prescribe the malicious advice to have sexual intercourse with virgin girls as an effective cure for HIV/AIDS. As a consequence very young children have been raped and infected with the incurable deadly disease.

As Jesus himself forgave from the heart all those who persecuted and crucified him, we too are called to a life of profound conversion of minds and hearts from all that alienates us from our own selves and from God as well as other people. He forgave them on account of their ignorance concerning God's universal plan for their own salvation: "Father, forgive them, they know not what they do." (cf. Lk 23:24). However, we may sin against our own conscience or God and others out of our vincible ignorance. In this case of vincible ignorance, an inadequate motivation of the will on the part of human reason may lead us to mistake an apparent good for a real good. For instance, this is the case in malicious advice to have sexual intercourse with virgin girls as an effective cure for HIV/AIDS. One ought to know better so as to avoid spreading the deadly HIV virus.

In summation, in the face of the rampant underdevelopment in Kenya, we have sought then, in the previous chapters to unearth the underlying erroneous ideologies and mentalities or attitudes of mind with a view to prescribing effective remedial action in the present chapter. This remedy is the awareness or knowledge that a holistic understanding of a rights-based concept of human development intrinsically entails integral development with a view to overcoming underdevelopment. We will in the final analysis demonstrate how a holistic understanding of the rights-based concept of human development would entail integral development. For instance, the renewal of the social institution of the human family as well as a contextualized understanding of the African theology of development also would be instrumental to the realization of meaningful social renewal in the con-

text of the Small Christian Communities. These communities and the human family are effective ways of linking Christian faith with social justice. In his first encyclical letter, Deus Caritas Est,⁷³³ Benedict XVI indicated the ecclesial need for a Christian community to strive to connect faith with justice as an efficacious way for the Church to identify itself with the joys and sorrows of such living communities. The moral theological significance of social justice is conclusively grounded on an inculturated African ethics in general, and African theology of integral development in particular. This ethics and the African theology are to be briefly examined in the present chapter.

7.2.2. Inculturated African Ethics of Human Development

For the particular purposes of the above stated topic on an inculturated African ethics of human development, inculturation 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.⁷³⁴ The ensuing African ethics is a consistent critique of traditional ethos of enshrined customs and habits, specifically known as genuine human acts on the moral basis of their criteria of choice. The main source of such an African moral epistemology is life in abundance. In the relevant African worldview, the acting persons perform their deeds so that they may have life . . . and have it in abundance. Any increment in the quality of life is a hallmark of moral goodness and human happiness.⁷³⁵ Whatever hinders growth

733 Benedict XVI, Deus Caritas Est, 20, Vatican City: Libreria Editrice Vaticana, 2006) p. 28: “Love of neighbor grounded in the love of God, is first and foremost a responsibility for each individual member of the faithful but it is also a responsibility for the entire ecclesial community at every level. From the local community to the particular church and to the church universal in its entirety. As a community the church must practice love. Love thus needs to be organized if it is to be an ordered service to the community.”

734 Adrian Hastings, *et al.* The Oxford Companion to Christian Thought (Oxford: Oxford University Press, 2000), p. 133ff.

735 Benezet Bujo, African Theology in its Social Context (Nairobi: Paulines Publi-

in the ancestral stream of life is a characteristic proper of that which is morally base. One of the Fathers of the Church, Saint Irenaeus of Lyons, is reputed to have said that the glory of God is man fully alive: "It is God's glory that man should live, but it is man's life that he sees God (Haer. IV, 20, 7)."⁷³⁶ It is from such an African moral perspective that ontic evils as sterility or barrenness in married women were viewed with horror.⁷³⁷ In fact, it was for the nurture of life that kinship and peer groups were normal patterns of social behavior.

The Western mode of thought and behavior patterns in economic liberalism, as it is understood and practiced in Kenya, lack such a moral vision of social behavior promoting social goods. As the sacred scripture puts it "by their fruit you will know them" (Mt. 7:16). The malfunctioning of the African society in its failure to promote social goods such as income, wealth and property or to facilitate integral development is, among other factors, an obvious indication of the lack of moral vision in the nation-state. This malfunction in society is owed in part to rampant corruption. The essence of this vision is to know the good and to act accordingly as well as to recognize the evil and avoid it. The ethical consequence of the lack of a moral vision is, for example, among other pitfalls, rampant political corruption and prevalent bribery. This malfunction of society is clearly seen in the consequent self-seeking mentality and disintegration of society as known and practiced, for instance, in Kenya. Things have fallen apart in the in the nation-state.

We contend that the African malaise is in part owing to the lack of a proper philosophical understanding of the ideology of free enter-

cation Africa, 1999), p. 18ff.

736 Compenhausen, The Fathers of the Church Combined Edition of Father of the Greek Church and the Father of the Latin Church. Trans. Manfred Hoffman (Peabody, MA: Hendrickson, 1998), p. 21.

737 Kariuki, "Christian Faith and the Search for Happiness in Africa," in Athesim and Faith, xxvi-2, 1991 (Citta Del Vaticano: Pontificium Consilium pro Dialogo cum Non-Credentibus), p. 130.

prise. The free market is perceived to be in favor of economic individualism and the sacred motive of profit as well as material affluence at any cost, i.e., self-aggrandizement regardless of the moral dictates of conscience in most cases in the African context of Kenya. We suggest that a more comprehensive or communitarian understanding of a free market economy and liberal individualism based on the ethical personalism is highly recommended in such an African context. This is because the underlying economic liberalism if properly understood as effectively overcoming the self-centered mentality would work in favor of the wealth of a nation-state such as Kenya. According to Novak, the emerging moral sense of individualism in a free market economy is an integral part or what John Paul II called ethical personalism. This ethical concept underlies the moral sense of responsible individualism or the centrality of man in the universe. Such a comprehensive understanding of the Western economic liberalism in an African context would serve adequately as a conciliatory concept of ideological encounter between the distinct worldviews of the individualistic entrepreneurial capitalism, on the one hand, and the communitarian African socialism on the other hand. The encounter between the different systems of thought would function as a call to change or conversion in both social economic worldviews. In summation, the encounter is viewed as a call for change. That means, conversion toward a reciprocal understanding of the important meanings and, therefore, indispensable roles of the mutually inclusive concepts of individuality (i.e., mutually concerned and universally open or responsible individualism), on the one hand, and sociality (i.e., altruistic other mindedness or ethical communitarianism) on the other. That is to say, moral individualism and ethical communitarianism are integral parts in any significant system of a person-centered concept of the common good and integral development. Novak revealed:

Individualism-undeniably both in its bourgeois spirit of excellence and in its “animal spirits” a market system gives rein to the creative individual. Historians properly link “the Age of the Individual” to

both Protestantism and capitalism. Just the same, one must not be simpleminded about such pet schemes. It is true that, from the Renaissance on Europe discovered the glory of the individual as never before. There were even older traditions of the owners—that is, sovereigns of their own estates. The historical emergence of personal dignity* was beautifully treated by Jacques Maritain with respect to the arts in *Creative Intuition in Art and Poetry* and with respect to politics in *The Person and the Common Good*. But its very novelty blinded intellectuals to the simultaneous emergence of new forms of community* Ernst Troeltsch and Toennies, of course, noted the historical gravitational shift from *Germeinschaft* (i.e., community)* to *Gesellschaft* (i.e., society)*. But, I do not think that anyone has grasped clearly enough the spiritual ideal behind the new forms of voluntary association,*—the new communitarian ideal involved in liberal societies. The most distinctive invention of the spirit of capitalism is not the individual as much as is many individuals joining together in creative enterprise. It is, for example . . . the credit union, as well as insurance funds and pension funds. . . .⁷³⁸

Pope John XXIII illustrated the new communitarian ideal with reference to the above cited example of the modern social security schemes and insurance funds as well as pension funds.⁷³⁹ *The aggiorramento* pope lauded the Western system of economic liberalism for what it has done to contribute in the modern world to the relativization of the concept of ownership of private property. That is to say, this type of material ownership was traditionally viewed as the sole guarantor for an employed worker or individual citizen against misfortunes. Such misfortunes in life are, for instance, accidents or bodily disabilities and old age: “more people today through belonging to insurance groups and systems of social security find that they can face the future with confidence.”⁷⁴⁰

In this task of realizing the spiritual ideal of a development conscious formation of a new human person in a new society, John XXIII

738 Michael Novak and Davies, The Catholic Ethic and the Spirit of Capitalism (New York: The Free Press, 1993) p. 27.

739 MM 105 in Walsh and Davies, Proclaiming Justice and Peace, 100.

740 Ibid.

recommended to the whole world the Western system of the economic liberalism for what it has done to emancipate the European worker and his or her North American counterpart from total dependence on private property. This property, for instance, in the form of land was mainly the sole guarantor of future well being. As John Paul II acknowledged, the prosperity of the Western world depends today more on intellectual property than on material ownership of wealth.⁷⁴¹

As already mentioned, according to Tames,⁷⁴² the ideological encounter between the distinct worldviews would be a call or invitation for change, i.e., conversion in both the Western and African systems of thought and behavior patterns. The desired ethical consequence or end result would, therefore, be an inculturated African ethics of integral development. The next topic is consequently an explanation of a known catalyst of social change as an essential part of integral development. This catalyst of social change is identified with the family life education in the African context of Small Christian Communities and theology of integral development. In this connection, development is also understood as a value-laden cross-cultural encounter between, among other areas, nations and religions of the world. The rationale of the present topic on an inculturated African ethics is then to evaluate the extent to which the religious significance of development applies or does not apply in the relevant African context. This evaluation is made in the light of further research of the following areas of study: Family Life Education and Small Christian Communities and Theology of Integral Development.

7.2.3. Family Life Education and Small Christian Communities

During the past quarter of a century, we have been involved in family life education as a way of highlighting marital rights among married couples by means of inculturated techniques of mutual dia-

741 CA 31.2.*, in Walsh and Davies., Proclaiming Justice and Peace, p. 456.

742 Tames, Case Studies of Emergent Nations, p. 14.

logue. As another Swahili saying asserts: *Elimu ni nguvu*, i.e., education is power. Similarly, the couple-power that spouses learn to unleash in themselves is truly liberating in opening the way to their complete development or self-realization. Family life education, i.e., in the conventional form or structural outline of the Worldwide Marriage Encounter⁷⁴³ usually takes the intensive form of forty-four hours spread over a weekend from Friday evening to Sunday afternoon. The first session consists of the spiritual exercises aimed at the individual self-knowledge of the spouses. This is done by means of an inculturated critical self-examination of one's past life as a married couple. All couples discover in themselves areas in which they have been living as married singles. Examples of such married single behavior patterns might be given with reference to a recent case. This case involved a friend who lost her spouse. As she went to her husband's bank to examine her spouse's account, she was surprised to find out that he had taken a loan without her knowing about it. This is a common African phenomenon among married couples. Many spouses buy property without informing their husbands or wives. In case of death, some such properties have been lost to their family. Through distributed dialoguing questions, couples gradually learn to weigh the long term advantages of a continuous dialoguing way of life against the short term conveniences of a married single life style. A real intellectual and moral conversion follows as the encountered couple is commissioned to be open and apostolic to the human needs of society and actively participate in the mission of the Church to renew the face of the earth in their daily dialogue.

743 On the description of mission and vision of the worldwide Marriage Encounter: The Spiritual Renewal of Couples, and their commitment to change the world, see Kristy A. Swartout, "Worldwide Marriage Encounter (WWME)" in Encyclopedia of Association: An Associations Unlimited Reference, 43rd edition vol. I –National Organization of the U S P (2 sections 7-18) entry 1134 (Detroit: Thompson Gale), 2006, p. 1415: "conducts weekend events to help married couples examine their relationship with each other and with God guidance is given by three married couples. (and a team-priest)." * The brackets are mine.

On returning home, after the weekend of soul-searching prayer and spiritual exercises, the encountered couples form cells or small groups of open sharing about their life of prayer and apostolate. It is in this way that they can be instrumental in the renewal of families in their neighborhood. They can do this by sharing with other families their negative experiences before their Marriage Encounter Weekend as well as their joyful experience after the weekend seminar. The fullness of life of their grace-filled separate togetherness affects their own children for the better as well as neighboring families. The couples become then effective apostles and first teachers of the social virtues of friendship and love as well as mutual help. Inspired by the family life education, they would be true ferment of society by joining hands with other Christians in their neighborhood and Small Christian Communities.

We were also instrumental in the introduction of the Small Christian Communities in our new parish about twenty years ago. The introduction of Small Christian Communities served truly in the spiritual renewal of the Church through the active participation of believers in their common journey of truth toward the realization of everyday holiness. The Christian believers are involved in the continuous search after holiness in their common endeavor to read signs of the times or the holy will of God for them in all the occasions of their daily lives. They seek to find meaning and the will of God in everything as they view this together in the light of the word of God. With the divine word they are empowered to review ordinary things in an extraordinary way, i.e., with the eyes of faith and God's love, made visible in the service of neighbor or charitable works of mercy.⁷⁴⁴ This pastoral circle method of raising normal things beyond the ordinary by viewing them with faith and love mediated by the word of God in a Small Christian Community is then an active way of linking Christian faith

744 Benedict XVI, *Deus Caritas Est*, 15 p. 19: "Love of God and Love of Neighbor have become one in the least of the brethren we find Jesus himself and in Jesus we find God."

with social justice. As the third Synod of Bishops reminded us, working for social justice is an integral part of evangelization.⁷⁴⁵ In this way, the Small Christian Communities become instruments of God's salvation. These Small Christian Communities fulfill the mission of forming a new human person in a new human community according to the image of Christ.⁷⁴⁶ They would carry out this biblical mandate of renewal of the world if they were themselves renewed from their very grassroots of the Christian family or the domestic Church. The renewal of the domestic Church through its family life education or worldwide marriage encounter would empower all its members and the entire Small Christian Community to connect their faith with social justice on a daily basis. Thus the family would grow in its everyday holiness as a true ferment of society and catalyst of social change for better, more complete human development in the light of recognized marital and family rights. Examples of such matrimonial rights are the human rights to mutual help and the family right to a monogamous marital intimacy as well as the natural right to educate one's children as one deems fit. As Bishop Kettler saw, "the encouragement of virtue must also unleash the potential of virtue into the social situation . . . social action springs intrinsically from Christian concerns."⁷⁴⁷

In summation, we contend it is through such grace-filled and faith-inspired Small Christian Communities that the greatest of the divine-willed commandments or God's love made manifest in the love of neighbor would take its initial organic form in the universal Church according to the social teaching of Pope Benedict XVI: "Love of neighbor, grounded in the love of God, is first and foremost a responsibility for each individual member of the faithful, but it is also a responsibil-

745 EN 31, in Walsh, *Proclaiming Justice and Peace*, p. 296ff.

746 Rom 8:28-9: 'We know that all things work for good for these who love God who are called according to his purpose. For those he foreknew he also predestined to be conformed to the image of his son* so that he might be the first born among many brothers.' * The underlying is mine.

747 Murphy, RN, in Weigel, *A Century of Catholic Social Thought*, p. 11.

ity for the entire ecclesial community at every level: from the local community to the particular church and to the church universal in its entirety.”⁷⁴⁸ We may then say that for the purposes of the present study, in general, and the scope of this chapter, in particular, the outstanding question is a conclusive overview of the extent to which, in the first place, family education and small groups contribute to development, i.e., addressing poverty, ignorance, and disease. In the second place, the overview aims to ask how family education and small groups add to social justice, more than just love of neighbor.

The underlying working hypothesis in the above mentioned problem statement is that development entails more than giving voluntarily in terms of charitable works of mercy like almsgiving. That means that the integral development is meant to change the way people interact in society with a view to connecting faith with justice, i.e., viewing with the eyes of faith the works of justice as a redemptive work of God. This faith-connection was upheld by the 1971 Synod of Bishops in their final document, Justice in the World,⁷⁴⁹ to the effect that working for justice is an integral part of evangelization. And the same theme is emphasized by Paul VI in his apostolic exhortation, Evangelii Nuntiandi 31: “Between evangelization and human advancement-development and liberation-there are in fact profound links.”⁷⁵⁰

It is for the above stated reasons that a reputable African theologian, Lawrence

Magesa, stated it in his article “Sollicitudo Rei Socialis, ”: The Answer of the Church to Economic Situations: “A vision of development unrelated to the theme of salvation falls short of its real meaning and is simply not Christian. True development must affect salvation of individuals and peoples. This involves two related and interdependent aspects:

748 Benedict XVI, Deus Caritas Est, 20 p. 28.

749 Walsh, Proclaiming Justice and Peace, p. 90.

750 Walsh, Proclaiming Justice and Peace, p.216.

(a) salvation from want and (b) salvation from fear. The reality that is human person is, its needs and desires, summed up in these aspects.”⁷⁵¹

We shall see how the above mentioned aspects are taken into consideration in family education and small groups in an African context. Family education has been instrumental to the salvation from want and fear by means of helping, in a reliable way, couples and members of their nuclear as well as extended families to meet adequately their human needs of love, worth, acceptance, and autonomy over and above their basic needs of food, shelter, and clothing. The education does so by empowering couples to be open and apostolic or sensitive to the needs of people in their basic units of society as well as in civil society at large. This outreach would include also the ecclesial community or the local church. In this way, couples are taught how to turn their family education into everyday living or daily routine in the relevant socio-ecclesial context. They are also shown that an effective way of being adequate instruments of integral salvation to the whole person and all peoples is dialogue, the key to communication. This apostolate of simply being in a working relationship and human solidarity with others prepares couples to know better what to do for themselves in God’s name within the social economic and ecclesial context of their small groups: “*agere sequitur esse* (i.e., action follows being). That means, from the attentive listening with the heart not only to the uttered words but also attending to the feelings underlying them, we can in some way identify ourselves with them and so be in a better position to tell what is best for them out of our empathy in their regard. As Tambasco says in his article “Option for the Poor,” Douglas, The Deeper Meaning of Economic Life: “We can identify in some way with them in their view of reality.”⁷⁵²

751 Magesa, “Sollicitudo Rei Socialis,” The Answer of the Church to Economic Situations, p. 146.

752 Tambasco, “Option for the Poor,” Douglas, The Deeper Meaning of

In the above stated way, family education has been able to save several marriages from collapsing and converting them to vibrant primary schools of socio-ethical virtues, which are a key to realization of the integral development of all concerned. Family education also has development programs for youth preparing for marriage with a view to their contribution to integral development through childbearing and nurturing as well as planning for their future well-being.

We may then, furthermore, mention here some areas of felt needs for works of justice perceived in faith-awareness as God's work or integral aspect of human development in the likeness of Christ. For instance, when couples return home after their formal family education session or marriage encounter, they organize popular seminars in their local churches and small groups. These seminars are aspects of life education. They focus on known structural or African traditional injustices existing between a married couple. They also examine the adverse effects such injustices have on children and the ecclesial community as well as civil society at large.

In the above stated way, the seminar is an invitation to husbands and wives to denounce openly what they found oppressive or most injurious in their spouses. That means, the lack of openness between a husband and a wife for fear of rocking the boat is what emerges nowadays as the main stumbling block against stable marriages and thriving families as effective contributive factors of integral development.

In sum, dialoguing down to the level of feelings functions as a catalyst of social change toward integral development in Africa today. That means, it empowers couples to feel with one another and therefore be in a better position to do things for one another, which restores full trust and total confidence in their separate-togetherness toward mutual complementation in their self-actualization toward the achievement of integral development. For instance, couples are motivated or led into effective co-ownership and co-management of their

Economic Life, p. 39.

assets, which cannot be lost to their children. This loss of family assets often happens in Africa today. It takes place, for instance, by means of the lack of transparency or openness on the part of a husband investing his own money into a project which is hidden from the knowledge of his wife for fear of rocking the boat. The perceived danger could take place in the event of the in-laws conspiring with his wife to rob him of his own hard won property. This happens among couples who have not yet known the benefit of family education. In sum, the assurance of leaving assets to the future generation is value added advantage of family education in promoting economic justice toward the realization of integral development. It spares economic ruin to innocent and helpless children. Similarly, at the level of the small group, by sharing the good news from the viewpoint of the participants, in a praying community, a new gospel light is shed. The light or the emerging consensus indicates how to put the proclaimed Christian vision of life into practice. This practice is, then, an attempt to connect Christian faith and everyday holiness with personal commitment leading to social action, for instance, in favor of the poor and marginalized members of society in Africa today. It is, then, action by the people and for the people, especially the less privileged members, leading to what is popularly known as development from below. It seeks to identify root causes of prevalent human deprivation with a view to finding lasting solutions.

The active participation or concerted personal initiative and voluntary democratic approach to the integral development from below at the microeconomic level of small groups is then a challenge to the passive reception of development aid from above. This is at the macroeconomic level of donor aid with strings attached. The proposed new way of doing things between the foreign development donors and passive local recipients has to be reconsidered with a view to re-educating the latter to understand the felt need to be convinced to take into their own hands their development. As John Paul II put it in his encyclical letter On Social Concern: Sollicitudo Rei Socialis:

Development demands above all a spirit of initiative on the part of the countries which need it. Each of them must act in accordance with its own responsibilities, *not expecting everything* from the more favored countries, and acting in collaboration with others in the same situation. Each must discover and use to the best advantage its *own area of freedom*. Each must make itself *capable of initiative responding to its own needs as a society*...The development of peoples begins and is most appropriately accomplished in the dedication of each people to its own development, in collaboration with others.⁷⁵³

In the spirit of the above stated social teaching of the Church, for instance, with a view to poverty-reduction, the small group is a springboard for self-reliance projects popularly known as *harambee*. In these *harambee* initiatives members of the small group and outside well-wishers raise funds and contribute local material to assist, for instance, in the building of a classroom or the education of a poor child. The small group is also a source of inspiration for effective small scale credit unions popularly known as “merry-go-round,” in which members contribute a stipulated large amount of money to a single person at a time. With such a considerable amount of money given to a member of the small group he or she is, for instance, able to buy a big-size water tank or build a permanent house. In this way, the person affords clean water from the roof-top of his house and avoids the danger of contracting water-borne diseases such as typhoid fever from contaminated stagnant water pods or polluted streams and rivers as well as lakes. In sum, in working for the development of their small groups and their neighborhood, these communities bear the truth that working for justice is an integral part of evangelization. That means that the small groups give the Christian witness that there is a profound link between evangelization and working for development.

7.2.4. African Theology of Integral Development

The aim of the final part of this study is to synthesize and critically assess our personal contribution with reference to the relevant

753 SRS 44, Social Teaching of the Church 9, p.57.

modern meanings of and views on the concept of human development in intrinsic connection with the related remedial idea of human rights. This contribution is accomplished from recent Catholic social teaching in the light of the gospel. The attempt is thereby made within a known African context, i.e., the nation-state of Kenya, to argue the case for the integral development of the whole person, all persons and entire peoples concerned on the moral basis of the fundamental human need for “the protection of the rights and . . . the performance of the duties of the human person.”⁷⁵⁴ The protection of the rights as well as their reverse side or moral duties should not be viewed as an option. It is an integral part of that essential contribution for the complete meaning of the natural right to respect of human dignity, i.e., the promotion of human dignity is a normative course of action required by fidelity to the gospel. To this effect an example is herewith given from the known African context for such a need of respect for the cultural and individual rights of the African person. It is the issue of advocating the social teaching of John Paul II concerning the law of graduality in the inculturation work of evangelization, especially on the part of foreign missionaries. However, as the pope well observed, this should not be construed to mean graduality of the law. The graduality of the law would entail the morally undesirable ethical relativism. This is akin to what Murray said would constitute an abuse of the fundamental human right to religious liberty to claim that “I have the right to do what my conscience tells me to do, simply because my conscience tells me to do so.”⁷⁵⁵

754 Grasso, DH, in Weigel, A Century of Catholic Social Thought, p. 100.

755 Grasso, DH, in Weigel, A Century of Catholic Social Thought, p. 10ff. On an analogous notion of Hegel’s Willkuer (caprice), see Robert M. Wallace, Hegel’s Philosophy of Reality, Freedom and God, (Cambridge-Cambridge University Press, 2005), p. 234: “an arbitrary will that does what it wants [was man wolle] is not free because it does not yet have itself as its as its content and end—we may interpret in-order to be fully with itself in accordance with paragraph 7 (Philosophy of Rights). The arbitrariness that fails to have itself as its content and end could be identified with either or both of the non-rationalist conceptions of freedom and responsibility – namely voluntarism and naturalist compatibilism – in

The case for the law of graduality is the legitimate concern with cultural pluralism. It is in the biblical light of the latter pluralism that a passionate appeal is made for a better or more compassionate pastoral care for polygamous marriages in Africa today. This is according to the very words of Jesus: "I have come not to abolish but to fulfill."⁷⁵⁶ But this should not be construed as advocating polygamy *per se* in the modern Africa today. It is only applying the eschatological ethics of Saint Paul:

Only everyone should live as the Lord has assigned, just as God called each one. I give this order in all the Churches. Was someone called after he had been circumcised? He should not try to undo his circumcision. Was an uncircumcised person called? He should not be circumcised. Circumcision means nothing, and uncircumcision means nothing; what matters is keeping God's commandments. Everyone should remain in the state in which he was called."⁷⁵⁷

Notwithstanding his advocacy for a redemptive monogamy among Christian couples, in 1 Cor. 7, according to Saint Paul we should not for the sake of the imminent kingdom of God try to absolutize earthly goods such as human sexuality in marriage, because the shape of this world as we know it is soon passing away.⁷⁵⁸ Before God, the only absolute, everything else is relative. It is with such a Pauline attitude of mind that we believe Saint Boniface could similarly find a compassionate pastoral solution to the marital problem of the newly baptized young prince in the newly evangelized Germany. When his newly wedded wife could not help him meet his marital need for sexual love on account of her long sickness, Saint Boniface married him to a second wife with express permission from Rome. It is in the same vein that we have argued for a more compassionate pastoral care

so far as neither of these conceptions shows how the person promotes something in her action that is distinct from what is given her from outside of her: Neither shows how the person's will has itself as its content and end."

756 Mt 5:17.

757 1 Cor 7:17-20.

758 1 Cor 7:29-31.

for polygamous spouses. Some of the spouses assumed their marital status prior to their baptism as adults and membership in the Catholic Church. The unjust missionary practice so far is for the husband to choose one woman among the many wives to whom he was legitimately or customarily married. This is a necessary condition for him and his wives to be baptized. The husband should relate to his other wives as his own sisters. As such, therefore, the separated wives retain their economic right to dependence on their former husband. Usually, the husband opts for the youngest of his wives.

The ecclesiastical injustice perpetrated on the unwilling former wives is the denial of their fundamental human right to the freedom of choice of the vocation or fundamental option of their way of life here on earth. And this is much in the same way as Pope Leo XIII denied the existence of any meaningful freedom between a destitute seeker of a job and the economically powerful as well politically influential industrial employers during the industrial revolution.⁷⁵⁹ Similarly there can be no meaningful consent of a second or third wife being relegated to the ancillary role of a sister to her economically superior former husband.

As Saint Paul again warns all those men and women of goodwill venturing freely into the celibate vocation in their life time here on earth: “Now to the unmarried and to widows I say: it is a good thing to remain as they are, as I do, but if they cannot exercise self-control they should marry, for it is better to marry than to be on fire.”⁷⁶⁰

The missionary Church in Africa would appear to be an accomplice in perpetuation of the social evil—*cooperatio in malice*—of leading the alienated women into the temptation of helping themselves to meet their human need for sexual love either illicitly with their former husbands or sinfully through the extra marital relationship with other

759 RN 2, in Walsh, Proclaiming Justice and Peace, p. 17ff.

760 1 Cor 7:8.

men.⁷⁶¹ But that is what the Church teaches believers not to do in reciting our Lord's Prayer, "and do not subject us to the final test, but deliver us from the evil one" (cf.Lk.11:4). According to Zera Yacob, a seventeenth century African Ethiopian rationalist philosopher and deist theologian, "He who abandons his wife abandons her to adultery."

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We have originally contributed elsewhere in this all important inculturation area of study in Africa today: ⁷⁶³

There are rich African values, which would be ennobled through the dialogue with corresponding Gospel values. As an example, we mention the sacredness of the stream of life from ancestors. It is the latter's will that none of us become a dead-end of the ancestral stream of life. Within such an African worldview of the innate urge to prolong and protect life the Church should consider such issues like polygamous marriages (for instance, in the case of the barrenness of the first wife), as well as the other sensitive case of witchcraft and traditional healing. They are theologically conceivable in the missionary and transitional period of Africa today. In similar cases, the Church had also, in the past, the courage to accept the law of graduality as well as the compassion to allow the lesser evil as Saint Boniface of Fulda did. He was the first missionary to evangelize the Germanic people. Among the first converts was the local Prince whose marriage was also solemnized in the Church. Some time later his wife fell sick. She did not recover for a long time, so Saint Boniface applied for permission to marry the Prince to another woman. He got the authority from Rome to do so. By marrying the Prince to a second wife, Saint Boniface helped him to meet his marital needs in a responsible manner that is without the public scandal of having to do the same thing outside the Church.⁷⁶⁴

⁷⁶¹ Lk 11:4.

⁷⁶² R. Gebrehinwet, The Priority of Reason Over Faith According to Zera Jacobs, unpublished MA Thesis, Nairobi, Catholic University of Eastern Africa, 2005, p. 9.

⁷⁶³ J. Kariuki, "New Trends in Moral Theology": in CHIEA Extension Programme, 1987-1988, Towards African Christian Maturity (Nairobi: St. Paul Publications, Africa), pp. 136-156.

⁷⁶⁴ J. Kariuki, "New Trends in Moral Theology", CHIEA Extension Programme, 1987-1988, p. 155.

Likewise, the Church in Africa is being called to make its own the aspirations and needs of the African Christians today. The primary role of the African moral theology is to find an ethics of culture on sound biblical basis, so that we may build a truly African and truly Christian Church.⁷⁶⁵ This is the important meaning of an inculturated African Theology of Integral Development. The latter development may in sum, be well connected also to the issue of polygamy. This is possible especially, as already mentioned, if we realize how it is true that there are rich African values that would be ennobled through dialogue with similar gospel values. As an example, we mentioned the sacredness of the ancestral stream of life. That means it is the will of African ancestors that none of us become the dead-end of the stream of life. Within such an African worldview of the innate urge to prolong and protect life, the Church should consider such an issue like polygamous marriage (for instance, in case of the barrenness of the first wife). The issue is theologically conceivable in the missionary or transitional period of Christianity in Africa today.

The socio-cultural justification of polygamy within the traditional African heritage was grounded, in the first place, on social economic motive. That means, the first wife (*ngatha*) usually approached her husband with the proposal to him to marry another woman. The reason-explanation for the request to her husband was that she was finding the management of their ever increasing assets to be beyond her ability. She needed a helpmate for more co-ownership and co-management of their growing wealth. The woman involved in a second marriage is then welcomed by the first wife as a legitimate co-wife (*muirwa*) of her own husband.

According to the relevant African mentality, what one achieves in his or her early days of life or youth serves as social economic insurance against the undeserved misfortunes of life such as old age or poverty owing to mental or physical ill-health. Since the source of wealth

765 Kariuki, "New Trends in Moral Theology," in CHIEA Extension Programme, 1987-1988, p. 155.

was then found only in tilling the land and practicing animal husbandry, many wives and many children were viewed as many necessary hands to harness the wealth of the family as part of the wealth of the clan and tribal unit as a whole. They were family assets. They were not viewed as liabilities or mouths to feed, since everyone including children contributed to the accumulation of family assets according to a well-defined division of labor. As the age difference between the eldest step-brother or sister and his or her youngest step-brother or sister was likely to be big, the former were taught to take care of the latter. According to this general rule in both polygamous and monogamous marriages, for instance, my two elder brothers paid a considerable part of my tuition fees in high school. This voluntary gesture of fraternal love and human solidarity has made me always feel duty-bound to help my brothers and their families, especially when they lost their jobs or retired.

In sum, we may appreciate how the issue of polygamy was traditionally connected to integral development in the accumulation and distribution of wealth as a safeguard against the undeserved misfortunes of life such as poverty, ignorance, and disease.

In this study, a final application is made to the Church in Kenya of the prophetic words of warning from the Fathers of the Third Post Conciliar Synod of Bishops. As if pointing an accusing finger against the Church in Kenya the Synod declared: “While the Church is bound to give witness to justice, she recognizes that anyone who ventures to speak about justice must first be just in their eyes. Hence we must undertake an examination of the modes of acting and the possessions and life style found within the Church herself.”⁷⁶⁶

The African Church’s moral and spiritual insensitivity to the human suffering due to the denial of the fundamental human right to freedom of choice and action for the newly baptized wives from polygamous marriages is a clear case of social injustice. As a negative right, the freedom of choice, in this connection, means that nobody

766 JW 40, in Walsh, Proclaiming Justice and Peace, p.477.

stands in your way to the full realization of your plan of life. The Church perpetrates this denial of the freedom of choice in God's name against poor women. The unfortunate catechumens have been in good will legally married according to their culturally acceptable customary law of marriage. But an unbelievable yoke is imposed upon them as a condition of their admission to the Catholic Church following their public baptism. The unfortunate women have no alternative but to oblige at least for their economic survival and that of the children. This goes a long way to explain how vulnerable the women are as they are made totally dependent on their more affluent husbands; it is a clear case about the denial of women's rights in Africa today. An affirmative action in favor of the neglected children (girls) right to higher education-the passport to social economic success in Kenya-would liberate women from the undue subordination to men and pave the way toward their legitimate contribution to their own welfare as well as the integral development of others. This is what the proposed pastoral care to polygamous marriages is all about. It is not therefore a threat to revive a relativist syncretic Africanism. The recommended pastoral care to women in polygamous marriages is only a humble moral attempt to inculturate the gospel values of integral salvation in the light of authoritative ecclesial sources such as the patristic teaching and pastoral practice of the early Father of the Church St. Boniface of Fulda. Others are the reputed contemporary scholars and researchers such as the African Theologian and Chair of Moral Theology at the State University of Fribourg, Switzerland, Prof. Benezet Bujo,⁷⁶⁷ and the famous Spiritan missionary and social analyst, Fr. Eugene Hillman.⁷⁶⁸ The recommended pastoral care to polygamous marriages is

767 Bujo, "Die pastoral ethische Beuteilung der Polyamie in Afrika," in Freiburger Zeitschrift fuer Philosophie und Theologie, 31: pp.177- 189.

768 On the pastoral relevance of an inculturating theological interpretation of polygamy in the light of the known law of graduality or organic growth, see Eugene Hillman, Polygamy Reconsidered (Mary Knoll, New York; Orbis Books, 1975), p. vii ff "Bernard Haering – Foreword: I personally read Father Hillman's study in the light of the message of Bethlehem. Peace on earth to all men of good Will.

therefore no mean contribution toward an emancipationist transcultural understanding of human rights, “equally relevant to Europeans, Africans, Americans and others.”⁷⁶⁹

Again the Synod of Bishops reminded their colleagues in Kenya, according to the canon law “those who serve the Church by their labor, including priests and religious should receive a sufficient livelihood and enjoy that social security that is customary in their region. We reiterate the recommendations that lay people should exercise more important functions with regard to Church property and should share in its administration.”⁷⁷⁰ There are clear-cut cases of frustration of the poor local indigenous clergy denied their canonical right of access to their flock for financial support and yet not receiving the same from the centralizing office of the Diocesan Ordinary. This leads the local clergy into the temptation of making ends meet by hook or crook. Some of them engage in investments in productive property such as passenger commercial vehicles (*matatu*) for which they have been suspended from their priestly ministry. As a consequence some priests

So I ask myself whether our way of proposing, and eventually imposing,* our norms on the people of totally different cultures does not contradict our basic message. We ourselves can live in hope and abound in peace only because the morality of the gospel allows us adequate time for growth,* and for conversion. We must manifest our gratitude for God’s enduring patience with us.* We can do this by learning to be more patient with the different ways of other peoples and by allowing them also the time required for the leaven of the gospel to become gradually more active *within their varied cultures. If we truly convey to them the gospel of salvation, and they accept it with joy, not hampered by any legalism,*the dynamism of the faith will produce an infinitely greater harvest than what might be produced through the abrupt imposition of all rules and regulations. *Besides, it is no longer possible today for people in certain cultural situations to accept with a sincere conscience,* such impositions –even though it may be foreseen that the faith will eventually lead them in the same direction intended by our rules and regulations.”* The underlining is mine.

769 Brian Cronin, Foundations of Philosophy: Lonergan’s Cognitional Theory and Epistemology Guide to Philosophy Series 10 (Nairobi-Consolata Institute of Philosophy, 2004), p. 1

770 JW 41, in Walsh, Proclaiming Justice and Peace, p. 197.

walk on foot or take public means to various far distant mission stations for lack of means of transportation.

Due to the many vocations to the religious and priestly ways of life in Africa, some bishops have denied the fundamental human right to respect of human dignity of the candidates as well as the local priests themselves. Some of the candidates have been neglected by their own bishops. Elsewhere, we are aware of a member of the local clergy who was helplessly left to die rather than meet the affordable cost of flying him to receive appropriate medical care abroad. The unjust way in which some ordinaries handle their priests is the same one with which they treat their Christian laity, especially in their places of Church work. This is in sharp contrast to what the Third Synod Fathers direct: "Lay people should be given fair wages and a system of promotion."⁷⁷¹ Catechists are in particular deprived of such a just wage.

The above stated socio-ethical concerns and locally significant pastoral insights should inform, in part, a faith-inspired content of a relevant African Theology of Integral Development along with its initial problem-statement concerning the pertinent central question of investigation: "Is there a specifically African meaning of human rights and human development in contradistinction to the Christian understanding of the same as indicated in the relevant social encyclicals and Church documents?" Toward an African understanding of human rights, we may respond for further research with special reference to our Gikuyu people of Central Kenya as follows. It has been consistently argued that the concept of human rights is a modern terminology in the Western history of philosophy. The concept is based on the enlightenment (*Aufklaerung*) idea of the Kantian autonomy of human reason.⁷⁷² It is then individualistic in its nineteenth century, i.e., "night

771 JW 40, in Walsh, *Proclaiming Justice and Peace*, p. 197.

772 Immanuel, Kant. Critique of practical Reason. Trans. Lewis White Beck. Indianapolis: The Bobbs-Merrill Company, INC., 1975, p.59ff.

watchman”⁷⁷³ symbolism. That means that it is libertarian, i.e., upholding absolute free will of individuals, in its modern theoretical framework. By contrast, the recent twentieth century “social welfare” conceptual framework of a civil society traces specifically its way back to the Locke’s contractarian concept of the original state of nature. Locke is usually understood as a contractarian rather than a communitarian since the natural rights doctrine preceeded the social contract theory.⁷⁷⁴ According to Locke, in the compact or original state of nature, the idea of natural rights is moderately understood as the end result of a reasonable or mutually beneficial social contract. As such the social contract entails surrendering the individual sovereignty or the absolute autonomy of human reason to a self-governing community of persons or holders of rights for the sake of the common good.

The Cartesian and Kantian notions of unaided reason or exaggerated rationalism in the modern understanding of human rights are the object of moral critique by Leo XIII and other recent popes as we have reviewed in this work. The purpose of the relevant African Theology of Integral Development is, among other concepts, to propose a corrective view of a human rights-based holistic understanding of human development. This view is more interpersonal and communitarian in scope. It is then ethical in vision. The ethical vision is based, among other factors, on the traditional African understanding of social justice. The ethically significant African concept of social justice is experientially derived from such moral issues as family life and ownership as well as marital rights among the Gikuyu people of Central Kenya. These natural rights are, among others, proposed as a paradigm or exemplary case study of the African mentality: “*cognatus ergo sum,*”

773 Schultz, English Liberalism and the State, p. xi.

774 V. Chappell, (ed.), The Cambridge Companion to Locke (Cambridge: Cambridge University Press, 1994), p. 239: “The State of Nature has a law of nature to govern it... that all being equal and independent, no one ought to harm one another in his life, health, liberty or possessions.” Locke is usually understood as a contractarian rather than a communitarian since the natural rights preceeded the social contract theory.

i.e., I am related (to others) therefore I am, in contradistinction to the individualistic or solipsistic Cartesian philosophy of mind: “*cogito ergo sum*,”⁷⁷⁵ i.e., I think (for myself) therefore I am.

7.3. Conclusion

The main thrust or rationale of this study was an attempt to gain a broad minded or more informed human rights based understanding of human development as integral development. This was achieved with special reference to the wider African context of socio-cultural and political as well as religious factors in Kenya. It argued that there is an intrinsic cause-effect or means-end relationship between human rights and human development, i.e., the human rights-based understanding of human development has a remedial effect on underdevelopment with a view to realize integral development. The present study also indicated its specific contributions to the known Church documents and their corresponding appropriate social teaching with special regard for the wider identification of the countervailing factors of human development in Kenya. This study singled out certain social economic and cultural as well as political external countervailing indicators of the lack of human development. Examples of such factors are past colonial heritage along with its neo-colonial hangover. The hangover takes the value-laden form of condescending dependent mentality of the emerging *nouveau riche* class of African capitalist agents or social economic protagonists of the Westernization model of modern development in Kenya today.⁷⁷⁶ This model underlies the English philosophy of liberalism.

775 Rene Descartes, *Discourse on Method and Meditations* (New York: Penguin Books, 1979), p. 103. See also John S. Pobee, *Toward an African Theology* (Nashville: Abingdon Press, 1979), p. 49.

776 Geoff Sawyer, *Kenya: Promised Land?* p.24: “Western companies have always been welcomed in Kenya, not least because their presence allowed the local *Wabenzi* (owners of Mercedes Benz cars) to grow rich on the bribes they could extract for offering ‘security’. The *Wabenzi* were also able to use their positions to acquire land, often at ridiculously low prices, for speculation. Corruption, nepotism, and smuggling have come to permeate the whole system of government, the civil service, and the police. (A new supermarket in a suburb of Nairobi was

Other internal impending indicators of integral development include cultural alienation and social dislocation from the native tribal cohesion. Other negative indicators of integral development within the nation-state of Kenya consist of the divisive politics of racial discrimination and tribal favoritism leading to political corruption and ethnic clashes. This has been to the detriment of social harmony and national security undermining human development for lack of peace.

That is to say, the rationale of the present study was to propose a moral understanding for implementation of the recent social teaching of the Church as an effective liberating remedy for underdevelopment, i.e., a liberating or healing cure against the prevailing underdevelopment following, among other malpractices, the abuse or denial of human rights in Kenya.⁷⁷⁷ The teaching was understood as a pastorally and historically conscious *corpus* of the Church social documents and papal encyclicals. These documents and encyclicals underlie a two-fold purpose: (a) renovation of a person and (b) reconstruction of a so-

reported in 1997 to be unable at the last minute to open for trading, because a close associate of government minister suddenly announced that he had been given title to the verge between the supermarket entrance and the road, and he was demanding ₡500,000 in return for access.) Everything has a price, from a major international contract to the *kitu kidogo*, a ‘little something’, that must be handed over for a driving license or new ID card, or to escape police custody for a fictitious motoring offence. Even some of Kenya’s banks have been rocked by allegations of corruption, and top government officials and leading politicians have been implicated in the notorious “Goldenberg scandal”, a fraud involving fictitious exports of gold and diamonds, which has cost Kenya’s treasury nearly US \$5000 million. In its Poverty Assessment report (1995), the World Bank estimated that 46 percent of Kenya’s rural population and 30 percent of the urban population were living below the poverty line in 1992. the poor in Kenya are becoming poorer. The country’s resources have become increasingly concentrated in the hands of a few, with 10 percent of the population holding 48 percent of the wealth. There is nothing inevitable about these statistics. Processes at work in society and the economy bring wealth to some, while others are reduced from vulnerability to destitution.”

⁷⁷⁷ See page 186ff in this work.

cial order.⁷⁷⁸ The aim of the two-fold complementary goal-statements is to become a better person within a better society. To achieve this ethical goal, it is necessary to practice social justice.⁷⁷⁹ The objective of the social teaching of the Church is then to gain a deeper or enlightened understanding of the cumulative truth about what it means to be human and Christian in the light of natural rights. That is to say, within the African context: “what it means to be truly Christian and truly African.” The quintessence of natural rights is to take one’s life into one’s hand or simply to be free. This is according to the words of Jesus: “and you will know the truth, and the truth will make you free.”⁷⁸⁰

The vision and mission of the relevant African Moral Theology is then the inculturated socio-ethical formation of a self-confident and self-reliant image of Kenyans. This image should be truly African and truly Christian. The hallmark of such a Christian believer as von Ketteler, the intellectual mentor of Leo XIII, appropriately said, and Benedict XVI concurred is that “a person cannot be a Christian . . . if his conviction does not flow into social action, and if his social action is not guided by Christian principles that shape his personal life.”⁷⁸¹ This means that Christian believers in Kenya cannot be an exception to the general rule of what it means to be a devout Christian. That is to say, the rationale of the present study, underlying the conscientization goal of the socio-ethical formation of such a committed African Christian is, among other proposals, the inculcation of an internalized or self appropriated moral understanding of human development. Such a value-added human development would include, among other concepts, ownership of private property. According to the social teaching of the Church,⁷⁸² the justification of the human right to the ownership of private property is mainly keeping personal worth. That is to say,

778 Roets, Pillars of Catholic Social Teaching: A Brief Social Catechism p.5.

779 Ibid.

780 Jn 8:32.

781 Murphy, RN, in Weigel, A Century of Catholic Social Thoughts, p. 11.

782 RN 11, in Walsh, Proclaiming Justice and Peace, p. 20.

it is not dignified or morally permissible for an able-bodied adult to depend on others for his or her daily needs, e.g., food, shelter, and clothing. The right to the ownership of private property makes a person enjoy self-esteem in catering for his or her material well being. It enables one to support his or her family members as well as other needy members in the neighborhood at large. The grounding or biblical foundation of the right to the ownership of private property is God's plan for the common destination of all created goods. The divine plan requires diligent self-support in earning one's daily bread as well as a mutually beneficial right to self appropriation of the fruits of one's labor: "The obligation to earn one's bread by the sweat of one's brow also presumes the right to do so."⁷⁸³

In the above stated methodology or systematic sequence of presentation of content, underlying also the above stated rationale of this study, i.e., grounding a rights-based concept of integral development on the philosophy of liberalism as critiqued and understood in the faith inspired and justice-oriented recent social teaching of the Church, there is a notable continuous thread of thought, that is, natural flow of ideas. The logical sequence of the main ideas throughout the work is theoretically grounded on the key concept of a rights-based moral understanding of human development as integral development. This value-laden understanding culminates in the relevant review of modern economic liberalism. The political economic philosophy of liberalism is the best known method by means of which the rights-based concept of integral development can be implemented in the new light of ethical personalism or rational individualism (i.e., moral individuality).⁷⁸⁴ Novak conclusively considered the communitarian contribution or novelty of such a universalizable moral understanding. This understanding entails an ethically responsible or rational and human rights-oriented individualism on which economic liberalism is, as we have already

783 CA 43.2, in Pope John Paul II, On the Human Person, p. 94ff.

784 Novak, The Catholic Ethic and the Spirit of Capitalism, p. 27.

demonstrated,⁷⁸⁵ ultimately based: “Individualism’. . . I do not think anyone has grasped clearly the new forms of voluntary association—the communitarian ideal—involved in liberal societies.”⁷⁸⁶

In summation, the moral theological goal of the proposed African theology of integral development underlying the overall rationale of this study is in the above indicated methodological way to gain a rights-oriented understanding of the gospel mandate of the social teaching of the Church. Such a moral understanding of the above stated two-fold biblical message is best achieved and implemented by means of a contextualized conscientization or ethical formation of a new person in a new human society according to the image of Christ. This politico-economically relevant inculturation goal of African theology is an effective way of implementing the gospel mandate of connecting Christian faith with social justice. The inculturation is implemented in the light of a rights-based or person-centered understanding of community development as the moral rationale and socio-ethical scope of the present study sought to demonstrate. Economic liberalism, as we have already illustrated in this study,⁷⁸⁷ was proposed as an effective system or an important way of realizing the rationale of the present study. This proposal was realized by means of implementing such a moral understanding of human development as integral development within the relevant African context. That means, ultimately, the rationale of this study proposal was to argue that the social economic and political system of Western liberalism promotes successfully good governance and democratic equality in a free market economy. The overall conclusion of the present study was that in such a free market economy, as we have observed,⁷⁸⁸ distributive justice and human rights thrive adequately as integral parts of good governance and democratic equality. And this is, in part, the adequate meaning of a rights-based

785 See page 387 in this work.

786 Novak, The Catholic Ethic and the Spirit of Capitalism, p. 27.

787 See page 351 in this work.

788 Rawls, A Theory of Justice, p. 65ff. See also Goldsworthy, Tom Mboya, p. 54.

and person-centered concept of human development properly understood as integral development. The search after the above mentioned adequate meaning was the subject matter under investigation in the present study.

As a final logical conclusion to this general overview or closing remarks, the last proposal was made to indicate the universal need for a global partnership or cross-cultural encounter concerning the meaning and implications of the concept of moderate liberalism. The rationale of such an ideological community of minds, subsumed under the overall rationale of this study, is to gain a rights-based understanding of human development as integral development. This concept of integral development is viewed as it has been gradually understood and critically assessed as the original meaning of the rationale of the present study, in the light of the faith-inspired recent social teaching of the Church. As a main contribution to this study, the liberal tradition of natural rights as moral claims owing to a person in as much as he or she is a human being would be accordingly made equally intelligible to all men and women of good will worldwide.

The ideological encounter between the conceptual frameworks of Western liberalism and African socialism, according to Mboya,⁷⁸⁹ would be an effective methodological way, as another contribution of this study, toward a more comprehensive moral understanding of human rights and integral development in an African context. The systematic acquisition of such a contextualized human rights-based understanding of human development as integral development constituted the socio-ethical rationale and grounded the moral argument of this study as we have demonstrated. The proposed cross-cultural encounter is yet another contribution of this study.

In summation, the above stated rationale was achieved in a methodological way and interdisciplinary means of a religiously oriented

789 Goldsworthy, Tom Mboya, p. 54.

critique of the social economic and political philosophy of liberalism in the light of the faith-inspired and reason-guided social teaching of the Church. The rationale was achieved with a view to implementing the ensuing significant findings in a particular context of African socialism as understood and practiced in Kenya today. It is in this way that one aspect of the rationale of this study was to contribute, as we have already indicated, to the advancement of knowledge in a contextualized socio-ethical form of a moral understanding of the entrepreneurial self-reliance, i.e., “harambee.” That means that the related spirit of capitalism as a moral idea of self-reliance or personal initiative is a constitutive part of a universally intelligible applicability criterion in the new utilitarian philosophy of liberalism, in general, and in the modern political economic thought in human development in particular. This interdisciplinary scope of the contribution to the advancement of knowledge is made in the reason-based and faith-inspired light of the recent social teaching of the Church in its significant critique of liberalism: “there is no more fascinating theme in contemporary history than to follow the stages through which the *laissez-faire* ‘night-watchmen state’ of the 19th century has been transformed into the ‘welfare state’ of today—at one and the same time its logical opposite and its logical corollary.” – E. H. Carr.⁷⁹⁰

As we observed in chapter two of this study, it is in the above stated sense of liberal capitalism that Kentenich sought to address the integral needs of the human person on the level of his or her physical as well as spiritual development. He did so by means of his classical distinction that there is nothing *intrinsece inhonestum* (i.e., intrinsically wrong) with the capitalistic system as such. That means, he clarified how supply and demand as the main economic elements of the system are value neutral. In other words, there is nothing intrinsically evil about capital or the means of production and labor as such. There is nothing inherently wrong with the supply of goods to satisfy felt

790 Schultz, English Liberalism and the State, p. xi.

needs. We also noticed in chapter three that such an ethical stance is in agreement with the biblical optimism of creation: “God looked at everything he had made, and he found it very good.” (Gn 1:31)

However, according to Kentenich, the main components of liberal capitalism can be abused by human freedom, although they are value neutral. That means, in his view, they can also be properly used by means of a well informed human freedom to alleviate the hardships of the working poor, both physically and spiritually. Such an alleviation of poverty is especially undertaken in a welfare state as above illustrated by E.H. Carr. The catalyst of change is this liberating or development minded direction is, in Kentenich’s view, the de-industrialization or repersonalization of individual and social relationships. And this is to be achieved from the grassroots level of the basic unit of society, i.e., the family. As he concludes:

What is the source of human society, its nucleus? Marriage and the family. If the root – family and marriage is healthy, the tree will be healthy, as well as its blossoms and fruit. If root is sick, what will come of the tree? . . . If we want to contribute to building up the national state, we must especially take care that the nucleus is healthy. If we want to educate healthy, virtuous citizens, we must see to it that in the little family these virtues are cultivated in the surest way.⁷⁹¹

791 Kentenich, Marianische Ehepaedagogik (Marian education in marriage, conference for educators) undated transcript (about 1975), p. 6f. See also Niehaus, Brushstrokes, pp. 199-200.