AN INVESTIGATION INTO THE IMPACT OF CATHOLIC EDUCATION ON FAMILIES IN MUGALIKE PARISH IN RELATION TO VATICAN II

GRAVISSIMUM EDUCATIONIS

BY

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MAY, 2015
DECLARATION

I Kyaligonza Tom do declare that this research is original, a fruit of my personal work.

I certify that it has never been submitted to any university for the award of a degree or a diploma.

The authors whose work I have consulted have been well acknowledged.

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APPROVAL I

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This is to certify that this work was defended on Monday 4\textsuperscript{th} May 2015, and the corrections which the researcher was told to make were successfully done and approved by the main moderator.

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DEDICATION

This work is dedicated to my beloved parents Mr. John Mary Bahemuka Amooti (RIP) and Mrs. Purikeria Basigirenda Atwooki who implanted in me the virtue of seeking knowledge and wisdom.

Also more dedication goes to Fr. Peter Kaberenge, all my beloved brothers, sisters and friends who have helped me in carrying out my research in one way or the other.
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LIST OF ABBREVIATIONS

AA – Apostolicam Actuositatem
AG – Ad Gentes
Can. – Canon
CCC – Catechism of the Catholic Church
CDF – Congregation for the Doctrine of Faith
GE – Gravissimum Educationis
GS – Gaudium et Spes
No. – Number
§ – Paragraph
CHAPTER ONE: INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Education in Uganda has taken on a largely profit orientation so much so that its quality and impact on those who receive it remains broadly questionable. The quality of the graduates out of this education does not match with the standards expected of them. Unfortunately the impact of this education extends to the important basic unit of the Church and society as a whole—the family.

According to Köstenberger (2013), the fundamental unit (family) today is faced with a lot of challenges: anti-Christian culture, Divorce, Busyness, Absent father figure, Lack of discipline, Financial pressures, Lack of communication, Negative media influences, Balance of work and family, Materialism to mention but a few.

Catholic Education invites people to become Christ-like in their lives so that the reign of God might continue to dawn in our world. The gap created in the education system—can partly be attributed to the neglecting of Catholic Education by not taking it seriously. This prompted the researcher to carry out an investigation into the impact of Catholic Education on families, basing on the exhortations of the Declaration on Christian Education which holds that; “True education aims at the formation of the human person in the pursuit of his ultimate end and of the good of the societies of which, as man, he is a member, and in whose obligations, as an adult, he will share.” (Vatican Council II. (1965). Declaration on Christian Education, Gravissimum Educationis1: AAS 55 (1966) 90-112).
Vatican Council II goes on to teach that, children and young people have a right to be motivated to appraise moral values with a right conscience, to embrace them with a personal adherence; together with a deeper knowledge and love of God. Unfortunately these important qualities have not been given their proper place in the education system of Uganda today. Consequently it earnestly entreats all those who hold a position of public authority or who are in charge of education to see to it that the youth is never deprived of this sacred right. It further exhorts the sons of the Church to give their attention with generosity to the entire field of education, having especially in mind the need of extending very soon the benefits of a suitable education and training to everyone in all parts of the world.

Therefore this study intends to investigate into the impact of Catholic Education on families and society as a whole, in order to highlight why Catholic Education is indispensable for a holistic education system.

1.2 STATEMENT OF THE PROBLEM

According to the status quo, that is; simultaneous eruptions of poorly founded families, the constant domestic violence, the many “Christian families” whose life is modeled not after Christ, the rampant divorces, the neglect of duties of family members, the loss of respect and disobedience of children to their parents, and constant frictions within the families deemed to be emanating from the neglect of Catholic Education as are all vivid in Mugalike parish, prompted the researcher to carry out an investigation into the impact of Catholic Education on families basing on the declaration on Christian education with an aim to clearly spell out the value of Catholic Education on the families.
After, this study the researcher hopes that, Catholic Education will be accorded its proper place in the lives of Christians by all the stake holders in the education sector. The stake holders that is, the parents, pastors, teachers and even children themselves, will actually value the remote preparation for the future marriages and Catholic Families to yield; responsible parenthood suiting the Divine Will namely that, the marriage bond is irrevocable (Mt.19:6), that married couples help one another to attain holiness in their married life and in the rearing of their children.

Adhering to the Divine Will, the married state will be truly the beginning and foundation of human society. Married persons and families will actualize their special importance for both Church and civil society. Christian couples will become witnesses to the faith. They will be able to give clear proof in their own lives of the indissolubility and holiness of the marriage bond, and they will be able to assert with vigour the right and duty of parents and guardians to give their children a Christian upbringing.

1.3 OBJECTIVES

1.3.1 General Objective

This thesis intends to bring out boldly the impact of Catholic Education on Families basing on the declaration on Christian Education (Gravissimum Educationis) while high lighting the dangers of ignoring Catholic Education on the family institution which is the foundation of society.

1.3.2 Specific Objectives

To elaborate on the Biblical basis of Catholic Education
To clearly spell out the value of Catholic Education on the nature and quality of families.

To find out the grave impact shooting from neglecting Catholic Education especially on families and eventually society.

To find out the best ways of rejuvenating Catholic Education for the good of the present and future families.

**1.4 RESEARCH QUESTIONS**

What roles can Catholic Education play towards building peaceful, stable and Godly families?

What are the dangers of neglecting Catholic Education on the quality of family life both now and in the future families?

How best can Catholic Education be promoted for the betterment of Christian families?

**1.5 SIGNIFICANCE OF THE STUDY**

This study will help first and foremost the reader to appreciate the immense positive role that can be played by Catholic Education on the peacefulness, stability and quality of family life.

It will also help pastors of souls and parents alike to take Catholic Education as a vital ingredient for the peaceful Christian family and so be able to develop and promote this education further.

Those making and implementing education policies will equally find this study very instrumental for drawing ideas to endorse harmonious and peaceful systems of education.
1.6. OPERATIONAL DEFINITION OF KEY TERMS

1.6.1 Catholic Education

According to can.795, Catholic Education is that which must pay regard to the formation of the whole person, so that all may attain their eternal destiny and at the same time promote the common good of society. This meaning has been adopted in this study.

1.6.2 Family

A family is the conjugal community established upon the consent of the spouses. Marriage and the family are ordered to the good of the spouses and to the procreation and education of children (CCC. 2201)

1.7 SCOPE

1.7.1 Geographical Scope

The study covered Mugalike Parish which is comprised of 25 active sub-parishes as case study.

1.7.2 Content Scope

The study will concentrate more on the impact of Catholic Education on families though in some few instances reference to impact on the society as whole will be made.
For peaceful Christian families to be realized Catholic Education, however, for Catholic Education to be able to bear its fruits, it requires availing it to children especially in schools. This requires cooperation among parents, teachers and Church leaders. Parents ought to play their role in educating their children, the Church too has to play her role, and likewise the state has to be supporting of Catholic education through its educational policies and acts. Each having played their role, then, we shall have peaceful Christian families which will in turn lead to integrally formed persons able to attain their eternal destiny, bring up morally upright children and at the same time able to work for and to promote a peaceful society and sustainable development.
CHAPTER TWO: LITERATURE REVIEW

2.1 INTRODUCTION

In this chapter the researcher has presented and discussed the literature related to Education and the Family to highlight how Catholic Education can impact on the family institution. The presentation and discussion has been done under the themes; Catholic Education in the Bible, Importance of Catholic Education, How important the family Institution is, Challenges facing the family Institution Today, Challenges in Promoting Catholic Education, How best to promote Catholic Education and, The relationship between Catholic Education and the Family Institution.

2.2 UNDERSTANDING CATHOLIC EDUCATION

As already mentioned in chapter one, Catholic Education is that which must pay regard to the formation of the whole person, so that all may attain their eternal destiny and at the same time promote the common good of society. (Can.795). Children and young persons are therefore to be cared for in such a way that their physical, moral and intellectual talents may develop in a harmonious manner, so that they may attain a greater sense of responsibility and a right use of freedom, and be formed to take an active part in social life.

Catholic Education is also described as a lifelong process of human growth and development forming mature human persons in the image and likeness of Christ. Catholic Education invites people to become Christ- like in their lives so that the reign of God might continue to dawn in our world. (http://www.ceist.ie/Catholic_education/index.cfm?loadref=10(Accessed on 19th /09/2013).
It is more than schooling. It begins in the home, continues in the school and matures through involvement with the Christian community in the parish. These three dimensions of home, school and parish must work together if Catholic Education is to truly attain its goal of forming mature human persons in the image and likeness of Christ.

For the case of Australia, Catholic Education refers to the education services provided by the Roman Catholic Church in Australia within the Australian education system. This understanding of Catholic Education will be used in some instances in this study.

2.2.1 Catholic Education in the Bible

According to Elwell (1996), the word “School” occurs in the Bible only once (Acts 19:9), there are numerous references to teachers and teaching in both Testaments. There are many references in the Old Testament to the importance of religious training but there is no Mosaic legislation requiring the establishment of schools for formal religious instruction. Now, a look at each of the Testaments.

2.2.1.1 The Old Testament

The primary purpose of education among the Jews was the learning of obedience to the law of God, the Torah. Whereas the word torah can be used to refer to all Jewish beliefs, it generally refers to the Pentateuch, the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The secondary purpose in education was to teach about the practical aspects of everyday life: trade for the boy and the care of the house, application of dietary laws and how to be a good wife for the girl. (Elwell, 1996).
The home (the family) was considered the first and most effective agency in the education process, and parents were considered the first and most effective teachers of their children. This responsibility is expressed in Genesis 18:19 where God states his expectation that Abraham will train his children and his household to walk in the ways of the Lord (Zinkuratire1999:46). Proverbs 22:6 is another exhortation for parents to teach their children according to the way of the Lord.

According to Elwell (1996), Deuteronomy 6:7 gives an interesting insight into how parents were to teach their children about God: “Drill them into your children. Speak of them at home and abroad, whether you are busy or at rest.” The parent was to use the various ordinary activities of life as avenues to teach about God. All of life was permeated by religious meaning and teaching about God.

Elwell (1996) adds that, Primary ways of imparting religious knowledge to children included: living by example, imitation, conversation and stories. Parents could utilize the interest aroused in their children by actual life observances such as Sabbath or Passover to teach about God. Training in the Torah began very early. The father had an obligation to teach his children the Law by words and example. A child could observe his father binding the phylacteries on his arm and head. The natural question, “What are you doing?” could be used to teach the child that it was everyone's duty to “Love the Lord your God with all your heart, and with all your soul, and with all your might” (Deut.6:5).

When the son reached the age of twelve, the Jews believed his education in the Torah was complete enough to help him know the Law and keep it. He was then known as a son of the Law. (Elwell, 1996). As a symbol of this attainment, the father would fasten the phylacteries upon the
arm and forehead of his son. The box placed on the forehead indicated that the laws must be memorized. The other box was placed on the left arm so that it would press against the heart when the arms were folded or the hands were clasped in prayer. The box pressed against the heart would symbolize that the laws were to be loved and obeyed. (Elwell, 1996).

Girls received their education at home. A girl's mother taught her what she needed to know to be a good wife and mother. She learned about such things as dietary laws which had to do with the family's devotion to God. Girls learned the practical side of the laws while the boys studied more the theoretical side of the laws.

A girl learned how to make the home ready for special holidays and Sabbath. In such preparation she learnt to be in charge of the customs and history behind the events. This heritage she would be able to pass on to her own children in their very early years (Elwell, 1996).

The girl would learn a variety of skills such as weaving, spinning, and treating illnesses. She could also sometimes learn to sing and dance and play a musical instrument such as a flute or harp.

The Jewish people had opportunity to receive religious education from priests and Levites (Leviticus 10:10-11). The priests and Levites were to be supported by the offerings of the people and were to be the religious teachers of the nation. Apparently the educational function of their work was not well maintained. During the revival under King Jehoshaphat, the teaching function of Priests and Levites was resumed and the people were taught the ordinances of the Law (C.f. 2 Chronicles 17:7-9).
The ineffective work of the priests was supplemented by the teaching of the prophets. The first of these prophets, Samuel, attempted to make his reform permanent by instituting a school of the prophets in Ramah (1 Samuel 19:19-20). Later other schools of the prophets were begun at other places. The main study at these centers was the Law and its interpretation. Not all of the students of these schools had predictive gifts nor were all the prophets students in such schools. Amos is a notable example of a prophet who was not educated in one of these schools (Cf. Amos 7:14-15).

The synagogue apparently came into existence during the Babylonian captivity when the Jews were deprived of the services of the Temple. During captivity they began meeting in small groups for prayer and Scripture reading. When they returned to Israel the synagogue spread rapidly and developed into an important educational institution. Synagogue services made an important educational contribution to the religious life of the community. The elementary school system among the Jews developed in connection with the synagogue. Even before the days of Jesus, schools for the young were located in practically every important Jewish community (Elwell, 1996).

2.2.1.2 The New Testament

Some texts of the New Testament are explicitly about education while others are implicitly talking about Catholic Education. Vatican Council II teaches that, in Jn.4:23, Christians should learn to adore God the Father in spirit and in truth. All Christians—that is, all those who having been reborn in water and the Holy Spirit are called and in fact are children of God-have a right to a Christian education. Such an education not only develops the maturity of the human person but is especially directed towards ensuring that those who have been baptized, as they are gradually
introduced to a knowledge of the mystery of salvation, become daily more appreciative of the gift of faith which they have received (Gravissimum Educationis, No.2).

From Eph.4:22-23, we see that Christians should be trained to live their own life in the new self, justified and sanctified through the truth. They should come to true manhood, which is proportioned to the complete growth of Christ (Eph.4:13), and make their contribution to the growth of the Mystical Body.

The teacher was generally the synagogue “attendant.” An assistant was provided if there were more than twenty-five students. The primary aim of education at the synagogue school was religious. The Old Testament was the subject matter for this instruction. Reading, writing and arithmetic were also taught. Memorization, drill and review were used as approaches to teaching (http://www.biblestudytools.com/dictionaries/bakers-evangelical dictionary/education-in-bible-times.html, accessed on 12th/10/2013).

Boys usually began formal schooling at the “house of the book” at age five. He would spend at least a half day, six days a week for about five years, studying at the synagogue. Parents brought their son at daybreak and came for him at midday. While not at school the boy was usually learning a trade, such as farming or carpentry (Elwell, 1996). If a boy wanted training beyond that given in a synagogue, he would go to a scholarly scribe. Saul of Tarsus received such advanced theological training “at the feet of Gamaliel” in Jerusalem (Acts 22:3).

No formal educational approach is described in the New Testament. However, Jesus is pictured as teaching large crowds (Mark 4:1-2). While Jesus was much more than a teacher, he was recognized as a teacher by his contemporaries. He was a God-sent teacher who taught with an authority and challenge which held his audiences captive. Jesus was also a trainer of teachers. He
selected the twelve and taught them how to teach others
(http://www.biblestudytools.com/dictionaries/bakers-evangelical

As risen Lord, Jesus commissioned his followers to carry their evangelism and teaching ministry into the entire world (Matthew 28:19-20). As seen in Acts 2:42 Acts 4:1-2; Acts 5:21, Acts 5:21, 5:28, teaching became an important work in the early Church in Jerusalem.

The New Testament places importance on the teaching function of the Church. Teaching is regarded as a primary function of the pastor (1Timothy 3:2). In James 3:1, volunteer teachers are also important to the work of the Church. (http://www.biblestudytools.com/dictionaries/bakers-evangelical

In New Testament times Churches met in the homes of members and Christian teaching was done there (Romans 16:3-5). While the synagogue school still existed, the home was still considered a primary place of education for children. Timothy is a notable example of a child who had been educated in the Scriptures in the home (2 Timothy 1:5). (http://www.biblestudytools.com/dictionaries/bakers-evangelical

According to Hesburgh M. Theodore there is, ‘The Divine element in Education.’ This can be deduced from scripture especially basing on the text of Eph.4:11-13 which says:

“And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of ministry, for building up the body of Christ, until we all attain to the unity of faith and knowledge of the Son of God, to mature manhood, to the extent of the full stature of Christ.”

In 1Pt.3:15, conscious of their vocation, Christians should learn to give witness. St. Peter exhorts Christians to sanctify Christ as Lord in their hearts, and always to be ready to give an explanation to anyone who asks them the reason for their hope. To be able to give this explanation presupposes Catholic Education to enable the believer be able to give an explanation.

2.2.2 Importance Of Catholic Education

Ulich Robert discussing ‘The New and Old Nations and the Persistent Problems of Education’ and particularly on the role of religion in education says, but, whatever the continent and the nation, its future will largely depend on the quality and the extent of education. (Ulich Robert, 1962:287). The Education of Nations; A Comparison in Historical Perspective. Cambridge: Harvard University Press). Catholic Education is inalienable if the high quality of public education is to be realized. For, the true nation should be that, which is able to lead its citizens to integral growth and development and to live a life worthy of the true eternal destiny of man. This is exactly what Catholic Education does.

Some like Karl Marx may discard Catholic Education on grounds that this kind of education intends to suppress and exploit people through teaching obedience, forcing schools and teachers into the Church’s service even when their intellectual and social consciences rebel. Educators, including those of in the universities, have shown little independence. (Ulich Robert, 1962:296 - 9).
However, the Church possess an organization of her own, *with goals and loyalties pointing beyond the state and other earthly powers* –though all too often the principles are broken down or ended in compromises. (Ulich Robert, 1962:297). Since the Church has goals and loyalties pointing beyond the state and other earthly powers, the need for Catholic Education becomes even more urgent in that one is helped to be able to reach out to these goals.

According to Peschke (1978:204), Ignorance can rightly be considered as a kind of *spiritual poverty*, which gives a man less opportunity to unfold his abilities and resources. It puts him at a disadvantage with regard to those who are well instructed and deprives him of the possibility to compete with them efficiently. Hence instruction of those who lack knowledge certainly belongs to the works of charity. This applies to general human, to professional and to religious knowledge.

Vatican II is fully aware that the developing nations need not only financial assistance, but also opportunities for both basic and more advanced training. “Through education and professional formation, the citizens of each nation should be prepared to shoulder the various offices of economic and social life. Such preparation needs the help of Catholic Education for Catholic Education caters for the holistic formation of an individual (*GS 85; AG 41*).

The institutions of education have been unable to develop an autonomous structure deriving its strength from the recognition of a universal value. The value as such exists; for what can be more impelling ideal of action than to transmit the best of the human intellectual and moral heritage to the younger generation and thus help them to live a life of truth and responsibility? (Ulich Robert, 1962:297-8). This is partly what Catholic Education aims at realizing.
Even parents desire to have their children formed in their own image and complain when they come home with new ideas. Furthermore, teachers are appointees of the state, or of the community, or of private agencies. (Ulrich Robert, 1962:298). Therefore, teachers should find no problem in promoting Catholic Education.

According to Gravissimum Educationis No.1, all people have the right to an education so that, they may reach their potential for development as individuals and as a society. Moreover, all Christians have the right to a Christian education in order to truly understand the gifts they have received and to grow ever closer to God in faith, hope, and love. The Vatican Council II Fathers discussed the various purposes and forms of education in the modern world as the following:

Catholic higher education promotes an academic spirit and a healthy balance of faith and reason in order to help students discover the truth and witness the Catholic faith to the world. Catholic universities and colleges must conform to high standards and care for the spiritual lives of their students. The Church should set up centers at non-Catholic universities to assist Catholic students in their spiritual, moral, and intellectual development (Vatican Council II GE, No.10).

Education is of paramount importance in the modern world, for it allows human beings to understand their own dignity and responsibility; participate in the social, political, and economic spheres; and discover the riches of technology, science, communication, and culture. The Church, which promotes the welfare of the whole life of man, uses education to fulfill her goal of bringing Christ to the world (Vatican Council II GE, No.7).

All people have a right to education, which should be suitable to the particular destiny of the individuals, adapted to their ability, sex, national and cultural traditions, and promote peace and unity. The goals of education are the formation of the human person in view of his final end and
the good of society. Education develops people's physical, moral and intellectual qualities and instills in them responsibility, liberty, courage, social and technical skills and devotion to the common good (Vatican Council II GE, No.1).

Christians have a right to Christian education, which helps them grow in faith, reach maturity in Christian living, form their consciences, make strong moral decisions, appreciate the gift of salvation, worship more deeply, understand the truths of the faith, discover and accept their vocations, and witness to Christianity (Vatican Council II GE 1965, No.8).

According to Pope John Paul II in Familiaris Consortio (1981, No.36), parents are the primary educators of their children. They have a duty to create a family atmosphere inspired by love and devotion to God and their fellow-men which will promote an integrated, personal and social education for their children. The family, then, is the first and principal school in which children learn to worship and love God and love their neighbor. Society helps to educate young people in order to promote the common good and provide assistance to parents.

The Catholic Church plays a key role in education, for she has the duty of proclaiming salvation and helping every person reach his or her full potential. The Church aids parents and society in providing education through Catholic schools, catechetical programs, educational media, and organizations. Schools are essential to education. Schools develop intellectual faculties, sound judgment, values, skills, and culture. They also provide centers for the entire community (Shuster 1967:42).

According to Pope John Paul II. (1979, 16th Oct.). Apostolic Exhortation, “Catechesi Tradendae.” No.14. Vatican City: Libreria Editrice Vaticana, the Church has always looked on Church instruction and education as a sacred duty and an inalienable right. It is a duty from a
command given by the Lord. From the theological point of view every baptized person, that being baptized, has the right to receive from the Church instruction and education enabling him or her to enter on a truly Christian life; and from the viewpoint of human rights, every human being has the right to seek religious truth and adhere to it freely, that is to say, "without coercion on the part of individuals or of social groups and any human power," in such a way that in this matter of religion, "no one is to be forced to act against his or her conscience or prevented from acting in conformity to it."(Vatican Council II, Declaration on Religious Liberty, Dignitatis Humanae, 2: AAS 58 (1966) 930).

Here, from John Paul II and Dignitatis Humanae we see that Catholic Education is a duty and at the same time a right, which must be respected in order to enable the baptized to enter into a truly Christian life and to form the Christians in freedom to freely follow Christianity without any coercion.

2.3 CHALLENGES IN PROMOTING CATHOLIC EDUCATION

The world is moving towards a philosophy of globalization day by day characterized by pluralism, modernism, relativism, secularism, consumerism, all attempting to eliminate religion from the human affairs. In this rapidly changing situation of man promoting Catholic Education is faced with various challenges as elaborated below.

Muhindo (October 2010) explains that the challenge within the institution of marriage, the family is immersed in a complex of social environment that encompasses the entire breath of human experience. The government of Uganda recognizes as legal three forms of marriage that is, customary, civil and religious marriages. In as far as Church wedding is concerned, there is a lot
of irregularity caused by the fear of committing oneself to a life-long partner, bride wealth, fear of submission and lack of conviction about the importance of Church marriage.

Marriage today is facing particular challenges which lead many people to co-habit out of wedlock. There are many active and good willed Christians living outside wedlock who have therefore incurred penalties like suspension from Holy Communion and denial of Funeral Mass after death. This kind of distortion in the family institution has equally made it very difficult to foster Catholic Education in the children and among the couples in co-habitation. (Muhindo, 2010). Since the family is the first school of Christianity such distortions and irregularity in the family equally hampers Catholic Education.

According to Pope John Paul II, materialistic civilization, the secularized world, the post-Christian era characterized by fashion changes has made it more complex to instruct Christians. Christians today must be formed to live in a world which largely ignores God or which, in religious matters, in place of an exacting and fraternal dialogue, stimulating for all, too often flounders in a debasing indifferentism. To hold on in this world, to offer to all a dialogue of salvation in which each person feels respected in his or her most basic dignity, the dignity of one who is seeking God, we need a catechesis (for our case, an education) which trains the young people and adults of our communities to remain clear and consistent in their faith, to affirm serenely their Christian and Catholic identity, to see him who is invisible and to adhere so firmly to the absoluteness of God that they can be witnesses to Him in a materialistic civilization that denies Him. (John Paul II. Apostolic Exhortation, “Catechesi Tradendae.” No.57).

Muhindo (October 2010) talks of Religious syncretism as a situation of worshipping two deities concurrently. A significant number of Christians prefer to keep some incompatible elements of
the African Traditional Religions (ATR) while outwardly appearing to be committed Christians. A person claims to be a Christian outwardly but behind being a Christian is also a traditional believer. This makes it difficult for such a double stand parent to seek out authentic Catholic Education for his/her children.

Muhindo adds that, it is noted that in one diocese a catechist was also a renounced wizard only to be dismissed by the parish priest on the request of the Christians. This man was preaching Christ but could not condemn such ideas related to his other behaviors. Thus becomes a challenge to a pastor to preach to the people with such a mindset, people whose ideologies have been corrupted by this double dealing. Just as it is hard to preach to such people so it is to extend genuine Catholic Education in such cases.

Syncretism extends to the greater honor given to the same worldly objects so much so that religion is no longer important much as one remains a member of that religion. Jesus tells his disciples that they cannot serve two masters at ago; it is rather hard and impossible to claim belief in god and God at the same time. The gap between cultural beliefs and Christian practice is still wide thus favoring religious syncretism at the detriment of Catholic Education (Cf. Muhindo, 2010).

Waliggo J. M (October 2003) Political Religious groups are yet another challenge. In the journal, “The Waliggo” (2013: 81-96) the article entitled “Political religious groups and other pressure groups, lessons for the future”, as was presented by John Mary Waliggo we notice that when the 1900 Buganda agreement was being signed Sir Harry Johnson, the Buganda chiefs and their missionaries were in a very strong position to negotiate and they did so. As a result the following things did happen: The British over rule was accepted, Chiefs were rewarded with private land
and so the missionary societies, The reformation principles of the 16th century were accepted: *eujus region eiusreligio*: division of Buganda according to religious affiliation, and a political hierarchy among religions in Buganda was imposed a must: Protestants on top, followed by Catholics, Muslims and lastly Traditionalists defined as those without religion.

We have to fully know that the religious factors in this scenario have lived since independence. Take the example of our elections; chaos springs up only because of religious differences. One religion rallies behind their candidate and the principle in this case is survival for the fittest, only the majorities win. But this has brought a number of fights for the political positions of leadership, sharing of national resources and other local benefits. This is a challenge for a pastor to work in such a community where the members are so divided across their religious dimensions. Muhindo (October 2010) goes on to give a case where it is told of a Catholic priest who slapped a prominent protestant politician in public on allegations that he was sabotaging the setting up of a new school.

According to Muhindo, (2010), places where such divisions are absent Protestants and Catholics work together and help one another especially in developmental projects. In our political order, Protestants are put on top, the Catholics follow and lastly Muslims. Any new political organization therefore has to find a just formula which does not discriminate nor marginalize members of a certain religion so that pastoral activities are properly carried out. And of course these pastoral activities carry with them Catholic Education and so where they are challenged also Catholic Education is challenged.

Also the promotion of Catholic Education has been challenged by the lack of cooperation between the two parents who together give life to their children. That is why Aquinas hard to
say, “It is manifest that for the education of man there is required, not only the care of the mother by whom he is nourished, but much more the care of the father, by whom he has to be trained and defended” (Stockhammer, Morris (Ed.). (1965: 49). Thomas Aquinas Dictionary. New York: Philosophical Library Inc.). In many families today the care of the father is almost none existent in the moral upbringing of children. Much of the work is left to the mothers who in the changing trends today give out this responsibility to house girls.

These ideas are being strongly promoted in the developing world as hands are held out for foreign aid. For individual couples, it is a hard choice between having more children due to their failure to identify the safe monthly periods and filling their homes with children they are not able to cater for financially. In most cases it is left to the conscience of the individuals, many of whom choose the contraceptive and ignore the Church’s teaching. All this disrupts Catholic Education as people are easily confused between the Christian teaching and the legal contraception. (Muhindo, 2010).

Muhindo (2010) goes on to talk of poverty as a social catastrophe that has hit most of the underdeveloped countries Uganda inclusive. In Uganda two main classes of people are evident those becoming rich and richer and those becoming poor and poorer. It is noted that this scenario is a characteristic of communities; such are so favored politically such that most resources reach them or the people themselves do private investments to come out of poverty.

On the other hand, other communities are so unlucky or politically marginalized that the trend of movement is absolute poverty. The latter possess threatening questions to pastoral activities because it is hard to proclaim the gospel of love and Catholic Education to such people. These are communities faced with a number of problems like diseases, inadequate basic needs, shelter,
food, clean water and health services are confronted with political oppression, torture and suffering and their rights are often violated especially by those on authority who may want to grab the little property they have. The heaps of these problems divert people from the ideal values including Catholic Education.

2.4. THE CODE OF CANON LAW ON CATHOLIC EDUCATION (CANN.793-795)

The 1983 Code of Canon Law treats Catholic Education from canon 793 to canon 821, but for this study we consider specifically can. 793-795.

2.4.1 Canon 793 on Parental Rights and Obligations

Canon 793 is on parents and from it we find that, Parents and guardians have the right and obligation to educate their children. Then in §2 Parents have moreover the right to assistance from civil society. Parents have the right to select the most suitable means and schools for Catholic Education of their children. These parental rights and responsibilities are fundamental, that is, primary and inalienable in regard to the education of their children. (Coriden A. J., Green, T. J., & Heintschel, D.E. (Eds.). (1985:Can.793). The Code of Canon Law. A Text and Commentary. New York: Paulist Press).

2.4.2 Canon 794 on the Right and Duty of the Church

Can. 794 §1 states that, “The Church has in a special way the duty and the right of educating. §2 Pastors of souls have the duty of making all possible arrangements so that all the faithful may avail themselves of a Catholic Education.” (Catholic Church. (1983, 25 Jan). The Code of Canon Law. AAS 75(1983) 1-317.). The Church’s duty and right of educating comes “not only because the Church must be recognized as a human society capable of imparting education but because it has
the duty of proclaiming the way of salvation to all men, of revealing Christ to those who believe and of assisting them so that they may be able to attain to the fullness of that life. (GE No.3).

2.4.3 Canon 795 on Integral Education

Taken from the first paragraph of Gravissimum Educationis, this canon reiterates the goals of education that is, Education must pay regard to the formation of the whole person: eternal destiny, common good of society, development of physical, moral and intellectual talents, responsibility and freedom.

2.5 THE NOTION OF FAMILY

2.5.1 Family in General

According to the Catholic Church. (1997). Catechism of the Catholic Church (Second Edit.). Vatican: Libreria Editrice Vaticana, a family is the conjugal community established upon the consent of the spouses. Marriage and the family are ordered to the good of the spouses and to the procreation and education of children (CCC, 2201).

A man and a woman united in marriage, together with their children, form a family. This institution is prior to any recognition by public authority, which has an obligation to recognize it. It should be considered the normal reference point by which the different forms of family relationship are to be evaluated (CCC, 2202).

In creating man and woman, God instituted the human family and endowed it with its fundamental constitution. Its members are persons equal in dignity. For the common good of its members and of society, the family necessarily has manifold responsibilities, rights and duties. (CCC, 2203). In Apostolicam Actuositatem (AA, No.11), Vatican Council II teaches that family has the mission
of being the primary vital cell of society given to it by God Himself. In some instances this understanding of a family has been used in this study.

2.5.2. Christian Family

The Christian family constitutes a specific revelation and realization of ecclesial communion, and for this reason it can and should be called a domestic Church. It is a community of faith, hope and charity; it assumes singular importance in the Church, as is evidenced in the New Testament (Eph.5:21-6:4; Col.3:18-21; 1Pt.3:1-7). (CCC, 2204).

According to CCC, 2205, The Christian family is a communion of persons, a sign and image of the communion of the Father and the Son in the Holy Spirit. In the procreation and education of children it reflects the Father’s work of creation. It is called to partake of the prayer and sacrifice of Christ. Daily prayer and the reading of the Word of God strengthen it in charity. The Christian family has an evangelizing and missionary task.

The Catechism of the Catholic Church goes on teach that, the relationships within the family bring an affinity of feelings, affections and interests, arising above all from the members’ respect for one another. The family is a privileged community called to achieve a sharing of thought and common deliberation by the spouses, as well as their eager cooperation as parents in the children’s upbringing (CCC, 2206).

2.5.3 The Family and society

The family is the original cell of social life. It is the natural society in which husband and wife are called to give themselves in love and in the gift of life. Authority, stability and a life of relationships within the family constitute the foundations for freedom, security and fraternity
within society. The family is the community in which, from childhood, one can learn moral values, begin to honour God and make good use of freedom. Family life is an initiation into life in society. (CCC, 2207).

2.5.4 Importance of the family Institution

Peschke underlines three basic functions of the family, namely: it is the primary economic community, the primary educational unit, and the primary spiritual community for man, (Peschke 1990: 543).

As an economic unit, the family provides for man’s everyday wants in food, shelter and clothing. Hardly any of its other tasks is entirely independent of this. This function is reflected among the people of Mugalike in the question asked to a rival in a quarrel that, “Niiwe ondisa?” Literally meaning “are you the one who feeds me?” This means ‘being fed’ is taken as something very fundamental in one’s life. And this is what the family provides daily to its members.

Still in relation to this function the family prepares young people who intend to marry for proper housekeeping. This is learned in the bosom of their own families, and they also learn how to exercise the virtues of industry, thrift and concern for the home; responsibility not to waste their money through drinking, exorbitant smoking, gambling and so forth, (Peschke 1990: 543).

Regarding the family being the primary educational unit, the intellectual and moral development of the human person depends decisively on the education within the family. In its circle the young person’s receive their first knowledge and understanding of the world around them. Here they are first taught the unselfishness of mutual love, (Peschke 1990: 544).
The two most important social virtues, charity and justice are basically taught in family life. Next to these come two social virtues of due obedience and just rule. The life in the family also lays foundation for many other virtues such as readiness to help, consideration, fairness, sincerity, diligence. “If the family is not a center for expressing compassion for humanity, especially patience and care for children, we will not have such a center.” (Jakob, David. (1969:413). “Marriage III. Family”, (Peschke 1990: 544).

Yet the education of children is by no means limited to the educational role of parents. Every member of the family has both an active and passive share in it. The education which the children give one another can hardly be overrated. Such education is lacking where ether is only one child and it attains its greatest effect in a family with several children. The family brings an educative influence to bear on the parents, who are challenged to put forth their best self in order to achieve fully the great and noble aim of a happy family. Responsibilities complied with are one of the most efficacious means of education, (Peschke 1990: 544).

Finally the family as the primary spiritual community for man, it provides the most spiritual home for its members. In daily living based on love, trust, esteem and respect, there is an exchange of ideas, convictions, values and attitudes, a sharing of the experience of joys and sorrows, successes, values and trials such as we find in no other group. Many of the finest values of culture and civilization receive the first seed and development from the family. (Jakob David. (1969:413). “Marriage III. Family”, Sacramentum Mundi as quoted by Peschke 1990: 544).

According to Cahill (1995:110), a family exists for universal functions, that is, breeding and upbringing of children and for changing functions (economic, cultural, religious, to mention). Today the family has lost some of its importance for example the new understanding and
experience of sexuality, the reduction in its procreative function, and the new reproductive
technology et cetera.

For Pope John Paul II, the family forms a community of persons (Familiaris Consortio, No. 14); the family plays a socializing function in that it acts as an example and encouragement to develop a system of social values based on the family atmosphere that is, respect, dialogue and love. Family counteracts the depersonalizing power of mass society with its many evasions such as alcoholism, drug abuse and even terrorism.

The Pope goes on to teach that the family plays a personalizing function by making or providing environment for the formation of the human person through helping to integrate the individual and thus shapes the whole personality of the human individual. Indeed the presence and influence of the different and complementary models of father and mother (masculine and feminine) the bond of mutual affection, the atmosphere of trust, intimacy, respect and freedom, the frame work of social life with in a natural hierarchy all help the family to form strong and balanced personalities for society, (Familiaris Consortio, No.14).

The family develops channels for genuine interpersonal relations, through which emotional stability can be attained. It is a place of cordial welcome, meeting and conversation, of generosity and disinterested service and deep solidarity, (Cahill 1995:110). The family initiates its members into human wisdom, leading to humanism and a particular way of looking at life. In it, different generations come together and help each other to attain greater wisdom.

According to the New Catholic Encyclopedia (1967), family is a primary social group or unit based on a procreative partnership of the sexes and normally constituted by the community of parents and children. It is sometimes extended to include the entire group of persons living in
one house and under one head. It may denote all the persons sharing a common line of descent. Therefore it possesses and communicates tremendous energy, which can save people from anonymity, keep them aware of their personal dignity, enrich them with deep humanity and weave each unique person into the social web.

The family offers a view of life which is critical of social injustices, and thus equips people with attitudes to transform society. The family constitutes the natural place and most effective instrument for humanizing and personalizing society. The family collaborates in an original and profound way in constructing the world, making possible a properly human life. In particular it guards and transmits virtues and values, (Cahill, 1995:112).

According to J.J. Farrel the family plays an educational role. In the overall process of educating from birth to maturity, parents teach under the guidance of the Church, divinely appointed mother, teacher of men in the supernatural order, and in cooperation with the state, which has its own proper concern for the education of its citizens (Farrell, 1995:833). Faithful homes foster the religious vocations on which the Church’s mission depends. Respecting individual liberty, the family should desire such vocations, encourage them, protect them from adverse influences, and support them with training in humility, charity, and self-discipline to ensure perseverance in the religious life.

In the difficult years of adolescence a youth has immense need for tolerant, understanding parents. This final apprenticeship to freedom calls for all the attention, generosity, and benevolent love of the family, whose goal is to produce an upright citizen, a responsible man before God (Farrell, 1995:833).
According to J. Messner, the biological and moral strength of society essentially depends on the state of its families. History provides sufficient evidence that the decay of family life is the deepest cause of the decline of nations. The consequence of the position of the family as the cell in society is that all true social reform must begin with the family. All social reform which overlooks this law or acts against it is ultimately doomed to failure. (Messner, J. (1965:420) and (Peschke 1990: 542).

2.5.5 Challenges facing the family Institution Today

The family and marriage institution as a whole today faces a wide range of challenges. These range from domestic violence that is from within the family itself to the external arena that is from the socio-economic spheres.

The first challenge is that of moral decay and irresponsibility, for example a forty years old mother in Zimbabwe having an affair with his biological son and getting pregnant. And so Ndiwalana writes, “My advice to the public is that we should be vigilant and uphold family values. Uganda must not take that route. We need to be exemplary as parents and nurture our children into responsible citizens. Today’s children are tomorrow’s leaders. What kind of leaders would we want to see for this country? Most Ugandans are Christians and the country’s motto is “For God and My Country”. How can we engage in such despicable acts and still claim to be serving God and our country?” (Ndiwalana, H. 2013, September 13).

According to Buregyeya Dismus, “A girl who killed her father for raping her explains why she did it” (The New Vision, Friday 13th Sept. 2013 p.8). Ahmed Majwala 56-year old fathered 5 children with his daughters, two of whom had died in their infancy. Afuwa was traumatized started being raped at 13 years until 18 years when she became pregnant.
Abortions worry medics “Mukono district health officer Dr. Elly Tumushabe told New Vision that last year the district recorded 945 abortions, 61 of which were the result of domestic violence and married women are also guilty (Nsubuga, H. 2013, September 16).

2.5.6 Gravissimum Educationis an Echo of Human Dignity

The most important reason for the publication of the document is its primary focus on the dignity of the human person, which establishes a right to education rather than focusing upon institutions such as the family and the school — upon which previous Church documents on education, such as Pope Pius XI's 1929 encyclical on Christian education, tended to focus. This focus on human dignity emphasizes that, every human person has a right to education, just as every Christian has a right to a Christian education. (Jim Cosgrove, Catholic Education - From Vatican II to Today, http://www.ncregister.com/site/article/catholic_education_from_vatican_ii_to_today/#ixzz3RHQyecx2 (Accessed on 10th February, 2015).

By issuing Gravissimum Educationis, the Second Vatican Council gave careful consideration to the importance of education in people’s lives and its ever-growing influence on the social progress of the age. The Declaration on Christian Education, Gravissimum Educationis, stated that all people of whatever race, condition, or age, in virtue of their dignity as human persons, have an inalienable right to education. (Willis, Michelle (2008:5). Vatican II Summary and Reflection of Vatican II Documents. Vero: Ocean East Publishing).

2.6 THE CHRISTIAN FAMILY AND CATHOLIC EDUCATION

family forms man in the fullness of his personal dignity according to all his dimensions, including the social dimension.

According to the Holy See. (1983:6). *Charter of the Rights of the Family*. Vatican: Vatican Polyglot Press, the family is a community of love and solidarity which is uniquely suited to teach and transmit cultural, ethical, social, spiritual and religious values, essential for the development and well-being of its own members and society.

For, Vatican Council II (1965, 7th Dec.). Pastoral Constitution on the Church in the World of Today, *Gaudium et Spes*, 731-732: AAS 58 (1966) 817-835, by exercising its mission to educate the family contributes to the common good and constitutes the first school of social virtue, which all societies need.

The family has a completely original and irreplaceable role in raising children. The right and duty of parents to educate their children is *essential*, since it is connected with the transmission of human life; it is *original and primary* with regard to the educational role of others, on account of the uniqueness of the loving relationship between parents and children; and it is *irreplaceable and inalienable*, and therefore incapable of being entirely delegated to others or usurped by others. (Pontifical Council for Justice and Peace, 2004: No. 239).

The parents have the duty and right to impart a religious education and moral formation to their children, a right which the state cannot annul but which it must respect and promote. This is a primary right the family may not neglect or delegate. (Vatican Council II (1965, 7th Dec.). Declaration on Religious Freedom, *Dignitatis Humanae*, 5: AAS 58 (1966), 933.
Parents are the first educators, not the only educators, of their children. It belongs to them, therefore, to exercise with responsibility their educational activity in close and vigilant cooperation with civil and ecclesial agencies. (Pontifical Council for Justice and Peace, 2004: No. 240).

Parents have the right to found and support educational institutions. (Pontifical Council for Justice and Peace, 2004: No. 241). “Whenever the state lays claim to an educational monopoly, it oversteps its rights and offends justice. The state cannot without injustice merely tolerate so-called private schools. Such schools render a public service and therefore have a right to financial assistance.” (Congregation for the Doctrine of the Faith. (1987:No.94). Instruction Libertatis Conscientia, ASS 79, 595-596.).

Still according to the Pontifical Council for Justice and Peace, 2004: No. 242, the family has the responsibility to provide an integral education. Indeed, all true education is directed towards the formation of the human person in view of his final end and the good of that society to which he belongs and in the duties of which he will as an adult, have a share. This integrity is ensured when children with the witness of life and in words are educated in dialogue, encounter, sociality, legality, solidarity and peace through the cultivation of the fundamental virtues of justice and charity.

In the education of children, the role of the father and that of the mother are equally necessary. (Gaudium et Spes, 52: AAS 58 (1966) 1073-1074). The parents must therefore work together. They must exercise authority with respect and gentleness but also, when necessary, with firmness and vigour. It must be credible, consistent, and wise and always exercised with a view to children’s integral good. (Pontifical Council for Justice and Peace, 2004: No. 242).
The family founded on marriage is truly the sanctuary of life, the place in which life the gift of God can be properly welcomed and protected against the many attacks to which it is exposed, and can develop in accordance with what constitutes authentic human growth. Its role in promoting and building the culture of life against the possibility of a destructive anti-civilization, as so many present trends and situations confirm, is decisive and irreplaceable. (Pontifical Council for Justice and Peace, 2004: No. 231).

Christian families have, in virtue of the sacrament received a particular mission that makes them witnesses and proclaimers of the Gospel of life. This is a commitment which in society takes on the value of true and courageous prophecy. It is for this reason that serving the Gospel of life means that the family, particularly through its members in family associations, works to ensure that the laws and institutions of the state in no way violate the right to life, from conception to natural death, but rather protect and promote it.

2.7 CONCLUSION

In this chapter the researcher has looked at the literature that is already available, concerning Catholic Education and the Family. The family is such an important institution that its role cannot be underrated in any way. And so it should be excellently prepared for through Catholic Education. It is faced with numerous challenges but through proper Catholic Education many of these challenges can be overcome, in other words Catholic Education can have an enormous positive impact on Christian families if given its due consideration.
CHAPTER THREE: METHODOLOGY

3.1 INTRODUCTION

This chapter explains how the study was conducted – gives the research design, describes the population from which the study sample was taken and the methods of sampling which were employed. It describes the instruments used in collecting data, indicates how the study proceeded, and the means of data analysis used as chapter four will show.

3.2 RESEARCH DESIGN

The research design used in this study was both qualitative and quantitative designs. Descriptive survey was also used to obtain primary data from the field. This helped the researcher to obtain first-hand information from the people deemed to have the relevant information. From their views, the researcher surveyed, explored and analysed the content of the problem. The descriptive research design was used to describe the target population in their respective family setting, and the influence Catholic Education has had or can have on them.

3.3 POPULATION

The population is mainly that of Mugalike parish. Particular emphasis was put on people of different sexes, occupations, ages and different families (both wedded in Church and those not). Among these, were religious leaders, parents, school heads, opinion leaders (people of good reputation and the elders of the place) and local leaders. In order to obtain more views, comments, and concerns expressed by the citizens, the following categories of people were contacted: the legally married, the single parents, children in child-headed families, step-
children, religious leaders, social workers, youth in institutions of higher learning, youth outside school but unmarried and students.

3.4 SAMPLE SELECTION

In carrying out this study, the researcher employed probability, purposive and snowball methods of sampling. In doing this, he gave precedence to those people from whom more congruent and reliable information was expected. In order to achieve a desired level of accuracy, to establish the magnitude of error due to sampling and determine the level of confidence of the informants, purposive sampling was used. It also ensured adequate representation of the various sub-parishes in Mugalike Catholic Parish. Probability sampling was used as a middle ground between the two: to get information from the people outside the stated population sampling frame and within the population.

3.5 RESEARCH INSTRUMENTS

The researcher employed a number of research instruments in order to obtain the relevant and appropriate information within the available time frame and putting into consideration the informants. The researcher used four instruments during this research project. These include; direct observation, interview guide, document reviews and questionnaires.

3.5.1 DIRECT OBSERVATION

Because of the fact that the researcher would neither be able to interview everybody nor consult all documents about the topic, direct observation served well. Being a resident of Mugalike the researcher has acquired considerable knowledge about the changing Catholic Education patterns
in Mugalike parish in relation to the family institution. With this, the researcher had a firm
ground for the analysis of the problem.

3.5.2 INTERVIEW GUIDE

In addition to observation, the researcher carried out interviews with willing respondents, to obtain
the needed primary data for this study. This was done orally so as to collect information from people
especially, the illiterate. This tool helped the researcher to involve the illiterate and those who had
little time to fill the questionnaires. Some guiding questions were drawn on an interview guide and
these were translated into the local language by the researcher to suit the sample who did know
English.

3.5.3 DOCUMENT REVIEW

In the task of substantiating the obtained data, numerous documents about the families and
Catholic Education were reviewed. These documents include: published works, newspapers,
papal encyclicals especially *Familiaris Consortio*, Church documents especially from the
*Vatican Council II*, and *Catechism of the Catholic Church (CCC)*.

3.5.4 QUESTIONNAIRE

Self-administered questionnaires were distributed to the people in families, to parents and
students. Among the students questionnaires were randomly distributed. Purposively
questionnaires were distributed to select parents, administrators and religious leaders. Both open-
ended and closed questions were designed in the questionnaire. This was to allow free expression
and call for further discussion on one hand, yet on the other to give the desired answer to the
question with no further explanations. Closed ended were coded through quantitative analysis
and statistically significant results were obtained. In order to encourage participation, the questionnaire could take about ten minutes to be answered.

3.6 STUDY PROCEDURE

First of all, the researcher identified the problem within this field of research out of which he drafted a research topic. After approving this topic, he formulated a questionnaire that was submitted to the moderator for corrections and approval. This questionnaire was tested among respondents. This was meant to establish validity and reliability, based on the responses to the test questionnaire, the questionnaire was therefore modified to ensure appropriate responses.

The survey collected descriptive information on the respondents such as sex, marital status, occupation, gender and religion. Moreover, participants’ knowledge and attitude towards changing family patterns were measured by: whether the participants have known that there are changing family systems, their causes and influence to the society, the obstacles of living a healthy family relationship and how the respondents prefer the families to be. Other variables assessed the Church’s knowledge of changing family patterns, and to what extent she has engaged in reinstating families in their past glory.

It was possible that the questionnaire evoked disturbing images and thoughts in people. Before embarking on work in the field, and to ensure sensitivity, the researcher obtained a letter of authorisation from the Dean of Studies – National Major Seminary Ggaba, as a sign of identification and authenticity wherever he went for research and an explanation that the study was voluntary. More still, the purpose of the study was clearly described. The investigator then went to the field to collect data from the selected and relevant interviewees and respondents.
After obtaining the information from the field, it was classified, organized, and results analysed. They (results) were substantiated with library information and personal observations. While doing all this, the researcher constantly sought for correction and advice from his moderator.

3.7 METHODS OF DATA PRESENTATION AND ANALYSIS

After gathering the data, it was organised and analysed using quantitative and qualitative designs. As a supplement to the tabulated material, textual presentations were included. This mode of data analysis was intended to make a deep, open and detailed inquiry into the research problem. It is from this that the investigator proceeded to make comments, pastoral recommendations, discussions and finally drew conclusions in the last chapter of this work.
CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

4.1 INTRODUCTION

This chapter is about presenting and analysing the findings from the field. Data is analysed in response to the objectives of the study namely: to elaborate on the Biblical basis of Catholic Education, to clearly spell out the value of Catholic Education on the nature and quality of families, to find out the dangers accruing from neglecting Catholic Education especially on families and eventually society and to find out the best ways of rejuvenating Catholic Education for the good of the present and future families. But all these aim at the realization of the general objective that is to bring out boldly the impact of Catholic Education on families basing on the Vatican II declaration on Christian Education (Gravissimum Educationis) while highlighting the dangers of ignoring Catholic Education on the family institution from which Church members are born and at the same time the foundation of society.

4.2 PRESENTATION AND INTERPRETATION

4.2.1 The Biblical foundation of Catholic Education.

From the data collected, all the 45 respondents agreed that we can deduce Catholic Education in the Bible. This means that all the 100% respondents are aware of the Biblical foundation of Catholic Education.

Muzahura Richard concretized this by referring to Prv.22:6 “Train a boy in the way he should go; even when he is old, he will not swerve from it”. In this way the Bible directs parents and all those responsible for the proper upbringing of children, to train the children in the way to go which of course should be a way which is upright; that even when old they will not abandon it.
According to some of the respondents, the Bible does not specifically use the terminology “Catholic Education” but this theme of “Catholic Education” can be deduced from the Bible. Prv.1:8-19 reflects a father teaching his son. A parent is obliged by the scriptures to instruct a child in good moral values. And in Sir.30:1-13 the theme of training children is underlined for we find that:-

He who loves his son chastises him often, that he may be his joy when he grows. He who disciplines his son will benefit from him, and boast of him among his intimates. He who educates his son makes his enemy jealous, and shows his delight in him among his friends. At the father’s death, he will seem not dead, since he leaves after him one like himself, whom he looks upon through life with joy, and even in death, without regret: The avenger he leaves against his foes, and the one to repay his friends with kindness. He who spoils his son will have wounds to bandage, and will quake inwardly at every outcry. A colt untamed turns out stubborn; a son left to himself grows up unruly. Pamper your child and he will be a terror for you, indulge him and he will bring you grief. Share not in his frivolity lest you share in his sorrow, when finally your teeth are clenched in remorse Give him not his own way in his youth, and close not your eyes to his follies. Bend him to the yoke when he is young, thrash his sides while he is still small, Lest he become stubborn, disobey you, and leave you disconsolate. Discipline your son, make heavy his yoke, lest his folly humiliate you.

From this text and other texts in the Old Testament we deduce the following:

The duty of training children is the responsibility of the parents and the whole clan (society). Children are buds of hope and expectation and each family or clan makes sure the children are well educated so that its own existence is not extinguished. According to Zinkuratire (1999:1149), through various stages of education a child must be helped to grow properly so that one becomes fully integrated into the entire society.
The educational process should promote social virtues like integrity, sincerity, gentleness and friendship which virtues are very important in the life of a Christian and every human being (Sir.30:6). Children are to be trained to be generous by sharing their talents with others and so avoiding being greedy and selfish as we see in Sir.30:9.

Sir.51:23, talks of the house of instruction a place where students met under a teacher for instruction in the Torah.

And you fathers do not provoke your children to wrath but bring them up in the training and admonition of the hand.

It calls upon parents to be exemplary just like King David was to his son Solomon. Parents should live a virtuous and prayerful life so that they live what they teach to their children. The Bible admonishes that a parent is seen as God. Parents are the first teachers as far as moral education is concerned which an aspect of Catholic Education.

In Mt. 28:19-20 Jesus instructs his Apostles (elders) to go and teach. In the family parents are the elders and so are obliged by the Lord to teach their children and make them disciples of Christ. According to Kaberenge, Jesus commands his disciples to go and teach others and he promises to be with them, to assist them in that noble mission of teaching. Such is the character of the Church to direct and fashion men in all their actions to purity of morals and integrity of life in accordance to the revealed doctrine (Kaberenge, 1990:22).

From Eph.4:22-23, we see that Christians should be trained to live their lives in the new self, justified and sanctified through the truth. They should come to true manhood, which is proportioned to the complete growth of Christ (Eph.4:13), and make their contribution to the growth of the Mystical Body.
4.2.2 The value of Catholic Education on the nature and quality of families

Table 1: Major Values of Catholic Education on Families

<table>
<thead>
<tr>
<th>No.</th>
<th>Value of Catholic Education</th>
<th>Frequency (f)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Children grow up knowing God, fearing Him and with good morals</td>
<td>14</td>
<td>31.1</td>
</tr>
<tr>
<td>2.</td>
<td>Promotes peace and unity in the family</td>
<td>11</td>
<td>24.5</td>
</tr>
<tr>
<td>3.</td>
<td>Promotes reception of sacraments especially those of initiation-Baptism, Holy Eucharist, and confirmation. In a special way promotes Holy matrimony.</td>
<td>09</td>
<td>20.0</td>
</tr>
<tr>
<td>4.</td>
<td>Reduces domestic violence in homes</td>
<td>07</td>
<td>15.5</td>
</tr>
<tr>
<td>5.</td>
<td>Creates a better faith foundation for Christians</td>
<td>04</td>
<td>08.9</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>45</strong></td>
<td><strong>100 %</strong></td>
</tr>
</tbody>
</table>

From the table above, 31.1% of the respondents believe that Catholic Education helps children to grow up knowing, fearing and recognizing God in their lives. By fearing God, children grow up respecting their parents and each other, which enhances peace and harmony in the home. In a family where Catholic Education thrives there is also co-operation among the members of that family, equally there is faithfulness to God promoted as all are lured to the fear of the Lord by the influence of Catholic Education.
Promotion of peace and unity in the family was attested to by 24.5% of the respondents. This is in line with the 15.5% who held that Catholic Education reduces domestic violence as the members are instilled in the true Christian spirit of collaboration. This correlates with Vatican II that Catholic Education enables Christians to be conformed in their personal lives according to the new man created in justice and holiness of truth (Eph. 4:22-24).

Also from table 1 above, we notice that 20.0% of the respondents valued Catholic Education as promoting the reception of sacraments especially those of initiation and in a special way opens the way for Holy Matrimony. The promotion of the meaningful reception of these sacraments is in conformity with the Value that the Vatican Council II fathers talk about, “that the baptized, while they are gradually introduced the knowledge of the mystery of salvation, become ever more aware of the gift of Faith they have received.” With the help of Catholic Education the mystery of salvation is made more meaningful and draws people to the sacraments.

According to Namugera (25) a Catholic and student, Catholic Education is very important and should be highly valued because it gives nourishment to the soul, and at the same time reflects and promotes responsible parenthood. It helps people live a life of virtue after deepening their relationship with God.

According to Wamala (1982:99), “Education aims at bringing up or training the whole man. Thus education would be incomplete if it stressed the intellectual and physical aspect and forgot moral aspect”. This is exactly what Catholic Education does, ensuring that the whole person is trained in all his entirety-intellectual and spiritual aptitudes.

According to Asaba Paul, education creates a world of a just and fair place where everyone is given equal opportunities, despite the corruption curve. Catholic education helps in dealing away
with the existing differences between social and gender classes. It helps an individual go beyond his/her cultural background. It opens a whole world of opportunities for the poor so that they may have equal rights at well paying jobs. It plays a major role in women empowerment.

According to Musigire Michael, those who have attended Catholic education have ended up in highly paying jobs due to the discipline which is instilled in them by the catholic education system. The more educated and more disciplined you are, the better career options you have. This gives one a happy life and enjoys the good things the world has to offer and through one’s success the creator is praised. Catholic education also gives a good social reputation, a promising future and a stable family and Christian life.

Nanyonyi Rebecca observed that, education makes one’s dream come true. It offers one hope of success. However, this also depends on the values and skills which one has acquired. So, catholic education offers opportunities to educate an all round citizen. This helps to create a self-reliant, self-employed person hence fighting unemployment and over dependence.

Kirigwaijo Anatoli noted that Catholic education and education in general saves an individual from being exploited and fooled. However, such exceptions (of being fooled and exploited) are there where by the employer exploits the employee; making hi/her work for long hours and yet pays him/her less compared to the work done. But Catholic education helps the employer to give his employee due payment because of the Catholic social teaching such an individual has acquired. However, it is easier to take advantage of the innocent and illiterate people. They may be trapped into signing false documents or be deprived of some right which they have because they are not well aware of their rights and freedom.
Muzahura Richard commented that, education exposes an individual to the world of technology. An individual finds it to adapt to the new changes than the illiterate one. It opens one’s mind for the reception and implementation of new ideas. For example, uneducated person may not know about the benefits of the internet whereas an educated person uses this gift of technology regularly for academic and religious work as well as entertainment.

According to Atugonza John, illiteracy often breeds ignorance and this ignorance may prove to be dangerous when it comes to healthcare. In most cases it is always very difficult to implement preventive measures among the illiterate for instance; preventive measures of ebola, typhoid and others. Most educated people know better about preventive methods which protect them from a number of diseases. An ignorant and illiterate person is more likely to ignore the symptoms and avoids seeking medical aid unless the problem becomes very serious. Hence education enables one to take better care of oneself as well as the entire family.

4.2.3 The Negative impact of neglecting Catholic Education

According to the data collected from the respondents, neglecting Catholic Education affects not only families but also participation in the Church, schools, quality of political leaders and stability of society as a whole. The major problems resulting from this neglect are presented on the graph below.
Pie-Chart showing the Major Negative Impact of Neglecting Catholic Education

From the pie-chart above, the major negative impact of neglecting Catholic Education is domestic violence marked by 20% of the respondents who attested to this. Equally serious are the other negative impacts, that is, increase on the numbers of indiscipline children marked by 18%, turning away from God marked by 17%, defecting from the Catholic faith marked by 16%, family breakdowns pointed out by 16% and irresponsible parenthood pointed out by 13%. All this shows how it can be disastrous if Catholic Education is not taken very seriously.

Also from the negative impact as presented in the pie-chart above, we can rightly conclude that, antisocial behaviors are bound to heighten when Catholic Education is neglected. Catholic Education in a way helps to check drug abuse, prostitution, and reckless living especially among the youth, and so neglecting Catholic Education increases all these vices in society; which are detrimental to the current and future families, to the Church and society as a whole.
Neglecting Catholic Education makes the future of the Catholic Church questionable and puts it at stake. *Gravissimum Educationis* clearly spells out that “this sacred synod recalls to pastors of souls their most serious obligation to see to it that all the faithful, but especially the youth who are the hope of the Church, enjoy this Christian education.” (Vatican Council II, 1965, *Gravissimum Educationis*, No. 2). Therefore Catholic Education for the good of the Church has to be promoted by all.

Another problem resulting from the neglect of Catholic Education is citizens who are, immature and imbalanced in personality. This is so because Catholic Education has as part of its goal as stated by Vatican II; striving for the maturing of a human person (Vatican Council II, 1965, *Gravissimum Educationis*, No. 2). If no attention is paid to Catholic education, it leads to weakening of peoples’ relationship with their God. Families without Christian education become well spring of all kinds of vices since people are not taught their faith.

Wamala A. wrote that: “The values of the society in Uganda seem to have greatly deteriorated. Our people perhaps old and young seem to have lost the moral values and principles which are desirable in a sane and mature society. The values have perhaps been lost because the general religious education is greatly lacking now days in schools” (Wamala, 1982: vii). This calls for Catholic Education more than ever at all levels of education to uphold the moral fiber of our society with the family as the basic unit. This stresses that Catholic Education has to begin in a family for the family as the foundation in which one learns the first basics in life like speech/language, values to uphold, how to relate with others all these have their foundation being the family.
Wamala (1982: 7) added that, “many young men and women to-day climb the educational ladder without ever receiving the message of the Gospel”. This is very dangerous to morality of society, the future of the Church and dangerous to the harmony and peace in the future families. Therefore Catholic Education is to fill in the gaps such that one does not climb the educational ladder without receiving the message of the Gospel.

Other views of respondents (like: Asaba a civil servant, Asiimwe a teacher, and Kabigumire a peasant) regarding the dangers of neglecting Catholic Education can be summarized as: Immorality since children live carefree life, increased crime rates due to poor background given to children, different religions are created among the family members which affects the unity of the family, sprouting up of diverse Christian ideologies which create confusion in family and Church, loss of faith among the members of the family, Children are not properly brought up in the faith of the Catholic Church, no co-operation in the family and aridity of spiritual formation in the Catholic doctrine.

4.2.4 Ways to promote Catholic Education for the good of the present and future families.

From Concepta Maria we can infer that, to attain this end (Catholic Education), we must first form teachers and professors qualified to satisfy the exactions of ‘Catholic Education’ and we would have these in such numbers that each one would have to teach but a single branch. (Concepta Maria. (1965:52-3). *The Making of a Sister-Teacher*. Notre Dame: University of Notre Dame Press.).

Wamala (1982:7) stated that: “in pre-1960s, the school played a major role in imparting religious knowledge and principles and with those the moral values which are cherished by a sane society, the case is different now”. This assertion by Wamala helps us to appreciate the role of the school
in promotion of Catholic Education. It calls on teachers, parents, Parents’ Teachers Association (P.T.A), Board of Governors and Church as foundation body to see to it that the major role of a school in imparting religious knowledge and principles and with those the moral values which are cherished by a sane society is rejuvenated and sustained.

According to Itungo Everline (20) a Catholic and female teacher, Catholic Education should be preached to the Christians and be encouraged to carry on the preaching so as to propagate it. In so doing Catholic Education will take root in the hearts of people and equally be spread.

Tibakanya Mary a female teacher said, there is need to train more Catholic teachers. These will help to carry the gospel of Catholic Education and to promote it; themselves for they are always in contact with very many students as they do the work of teaching.

Tibyata Peter held that seminars to sensitize people on Catholic Education should be conducted. These seminars will help parents to appreciate the importance of Catholic Education in the life of their Children, their family, and the Church as a whole. Other respondents for example: Kirikaija a parent, Mbabazia doctor, Mugisha business man and Nanyonyia student added that priests and catechists alike on Sundays, should encourage parents to take their children to Catholic schools, for in these schools they find an ingredient of Catholic Education.

Akabo Solomon (24) a single male Catholic teacher stated that, parents should send their children to Catholic founded schools.

Vatican II on Catholic Schools states that, the influence of the Church in the field of education is shown in a special manner by the Catholic school. No less than other schools does the Catholic school pursue cultural goals and the human formation of youth. But its
proper function is to create for the school community a special atmosphere animated by the Gospel spirit of freedom and charity, to help youth grow according to the new creatures they were made through baptism as they develop their own personalities, and finally to order the whole of human culture to the news of salvation so that the knowledge the students gradually acquire of the world, life and man is illumined by faith (Vatican Council II, 1965 Gravissimum Educationis, No. 8).

So indeed the Catholic school, while it is open, as it must be, to the situation of the contemporary world, leads its students to promote efficaciously the good of the earthly city and also prepares them for service in the spread of the Kingdom of God, so that by leading an exemplary apostolic life they become, as it were, a saving leaven in the human community.

According to St. Thomas Aquinas, “It is manifest that for the education of man there is required, not only the care of the mother by whom he is nourished, but much more the care of the father, by whom he has to be trained and defended” (Stockhammer Morris, 1965:49), and that, “The father is not matched with his child as with something absolutely other than himself.” (Stockhammer Morris, 1965:60). Therefore if Catholic Education is to be well promoted there is very high need for the cooperation of the two parents that is, the mother and the father are equally important in the education of their children.

This cooperation should not end at only the two parents, but rather it should likewise extend to the other children in the family as their contribution in the education of each is enormous. And so it should be an imitation of the Holy Trinity whereby there is such excellent unity and cooperation among the three persons of the Trinity so united that the Trinity is One God but with no confusion of the three persons, as Neuner J. & Dupuis J put it, “therefore, neither is the
admirable and divine unity to be separated into three Godheads, nor is the excellence and
supreme greatness of the Lord to be diminished by using the word ‘made’ (poinesis); but one must
believe in one God, the almighty Father, in Christ Jesus His Son, and in the Holy Spirit in such a
way that the Word is united with the God of all.” (Neuner J. & Dupuis J. (Eds.). (1988:99). The
Christian Faith in the Doctrinal Documents of the Catholic Church, (Rev.edtn.). London:
Collins Liturgical Publications.)

Nanyonyi Rebecca a university student believes that instruction given to children when preparing
for the first Holy Communion and Confirmation is very important for the promotion of Catholic
Education. Through this instruction, those under instruction should be helped to appreciate their
faith and be able to propagate it.

Some respondents (like Sunday, Mutebire, Musigire, Mbabazi, Mugisha and others) upheld
Bible study, preaching, joint devotions, going to Church especially on Sundays as essential to the
promotion of Catholic Education. As parents attend Sunday Masses and services, they are
formed more in their Catholic faith and so they come to appreciate it more than ever, choose
Catholic schools for their children, promote prayer life in their homes because of the love for
their faith.

4.3 CONCLUSION
There is a foundation in Holy Scripture for Catholic Education and indeed from the Church
Magisterium. Catholic Education has enormous value towards the integral growth of an
individual in relation to God, self and neighbour with all his spiritual, moral and mental faculties
for the temporal good and final good, for individual good and common good. The problems
accruing from neglecting Catholic Education affect the family institution, Church, state and
entire social arena.
CHAPTER FIVE: DISCUSSION OF THE STUDY FINDINGS

5.1 INTRODUCTION

In this chapter the researcher has presented a discussion of the study findings. Catholic Education is Biblically grounded and founded. It is highly valued for its contribution to the family, to the Church, and to the society as a whole. The duty of promoting Catholic Education rests first and foremost rests upon the parents but also on the teachers and Church leaders alike, and to a small extent on the children. Therefore collaboration between all these parties is highly called for.

5.2 DISCUSSION

Catholic education informs our values and this is reflected in what we say and how we behave. Living a moral life means taking responsibility for controlling our own behavior. This is learnt in a special way through Catholic education. Catholic education looks at a human person as a moral and social being. With this concern, it is able prepare an individual to act as a moral person able to discern what is valuable for life and then act accordingly.

Catholic education leads to the development of important life skills in the one who acquires it. Since it is the primary concern for Catholic education to ensure integral education of an individual, indeed not just an education but a formation of the whole person; it has a special consideration for the disabled, and those unable to cope with the demands of formal education. To these, special life skills for personal survival are taught. For, even in these the image of God is seen present.

Catholic education is important for all children and young people because it allows for personalization and choice, upon reflection. All children and young people develop an
understanding of Christianity, which has shaped partly the history and some traditions of Uganda and continues to some extent to exert an influence on national life. It is also fundamental; being universal Catholic Education will eventually lead children, as they develop, to extend their learning far beyond the local context to national and to international contexts.

Christian values are based on God and the work of Jesus Christ. Even though Christian values are spiritual in nature, the evidence of these values comes through deeds and actions. The most important Christian value is having God first in our lives. As humans we have the freedom of choice to decide what is right and what is wrong, but if we value God we will look to Him for what is right and wrong. (Cf. http://access-jesus.com/christian-values.html). Who would not want to differentiate right from wrong? Catholic education seeks to impart the capacity distinguish right from wrong to choose the right.

Human nobility is the result of education. It is not innate. Catholic education makes a distinctive contribution to a balanced school curriculum that promotes the spiritual, moral, social, cultural, mental and physical development of pupils and of society. This prepares them well equipped for responsibility in a later life especially for the family institution-the basic unit of society.

Catholic Education informs our values. This is reflected in what we say and how we behave. It provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human. It develops the individual’s knowledge and understanding of the nature of Christianity. It offers opportunities for personal reflection and spiritual development. It enhances awareness and understanding of Christian beliefs, teachings, practices and forms of expression, and of the positive influence of Christianity on individuals, families, communities and cultures.
By offering integral formation, Catholic Education contributes to personal development and well-being and to community cohesion by promoting mutual respect and tolerance in a diverse society, since Catholic education never teaches violence and revenge. It enables them to flourish individually within their communities and as citizens in a diverse society and global community.

Once more Catholic education has an important role in preparing pupils for adult life, employment and lifelong learning. It enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice.

Pope Francis called Catholic education “one of the most important challenges for the Church, currently committed to new evangelization in an historical and cultural context that is undergoing constant transformation. (Cf. Pope Francis. (February 13, 2014). Catholic Education ‘One of Most Important Challenges for Church’ address to the Vatican Congregation for Catholic Education).

On the value of dialogue in Catholic education, Pope Francis underlines the fact that Effectively, Catholic schools and universities are attended by many students who are not Christian or do not believe. Catholic educational institutions offer to all an approach to education that has as its aim the full development of the person, which responds to the right of every person to access to knowledge. However, they are also called upon to offer, with full respect for the freedom of each person and using the methods appropriate to the scholastic environment, the Christian belief, that is, to present Jesus Christ as the meaning of life, the cosmos and history.

The profound changes that have led to the ever wider diffusion of multicultural societies require those who work in the school or university sector to be involved in educational itineraries
involving comparison and dialogue, with a courageous and innovative fidelity that enables Catholic identity to encounter the various 'souls' of multicultural society.

Educators must speak to be understood by the younger generation. “Every educator – and the Church as a whole is an educating mother – is required to change, in the sense of knowing how to communicate with the young,” (Pope Francis. (February 13, 2014). Catholic Education ‘One of Most Important Challenges for Church’ address to the Vatican Congregation for Catholic Education. Catholic education institutions, must know how to enter, with courage, into the Areopagus of contemporary cultures and to initiate dialogue, aware of the gift they are able to offer to all.

5.3 CONCLUSION

Now, after the discussion of the study findings in this chapter, the researcher has come up with conclusions and recommendations. Therefore, in the next chapter he presents these conclusions and recommendations.
CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS

6.1 CONCLUSIONS

The researcher has drawn the following conclusions from this study: Catholic Education is concerned with the whole of man's life. A true education aims at the formation of the human person in the pursuit of his ultimate end and of the good of the society of which man is a member, and in whose obligations he shares.

The Vatican Council II Declaration on Christian Education emphasizes the need for the Church to make moral and religious education available in all schools, and on the critical importance of Catholic schools at every level and for every type of study (Vatican Council II GE 1965, No.5, No.8).

The parents have as part of their divine responsibility to ensure that their children get the necessary Catholic Education. They can do this by first, being exemplary to their children; secondly by making sure that their children attend the necessary Catechesis, giving them guidance, grooming their morals and choosing appropriate schools that can foster Catholic Education.

It is not only a responsibility of parents alone to guarantee Catholic Education for their children but also a great responsibility for all teachers at different levels, for, teachers are the second parents to the children especially when the children are at school. And so, they too like the parents ought to be exemplary to the children they teach and at the same time in their teaching ensure that the values of Catholic Education are upheld. Catholic Education is not only for those in school. It should extend even to the youths who are not in school.
Catholic Education being a lifelong process of human growth and development, forming mature human persons in the image and likeness of Christ, inviting people to become Christ-like in their lives so that the reign of God might continue to dawn in our world, it does not end with the youth, it has to continue throughout the life of a Christian. Therefore consideration has to be made also for the parish community to offer an ongoing Catholic Education for everyone.

The role of Catholic Education towards the upbringing of responsible children and citizens is highly valued for the future of the family institution. It is these who are to make the future families, their reverence and regard for moral uprightness, with a focus on what God demands of them in their lives determines a lot the kind of family they will eventually make. This does not only benefit the family institution but extends to the Church and society as a whole for the family is the first Church and the basic foundational unit of society.

With the current waves of pluralism, materialism, relativism, secularism, rationalism and consumerism, Catholic Education is called for more than ever so as to enable Christ’s faithful hung and hold onto their faith, lest they lose their faith in God and their ultimate end- beatific vision of God. For responsible living and care for the created world in which we live Catholic Education is indispensable.

6.2 RECOMMENDATIONS

6.2.1 Promoting Catholic Education

Since parents have given children their life, they are bound by the most serious obligation to educate their offspring and therefore must be recognized as the primary and principal educators. This role in education is so important that only with difficulty can it be supplied where it is lacking. Parents are the ones who must create a family atmosphere animated by love and respect
for God and man, in which the well-rounded personal and social education of children is fostered.

Hence the family is the first school of the social virtues that every society needs. It is particularly in the Christian family, enriched by the grace and office of the sacrament of matrimony, that children should be taught from their early years to have knowledge of God according to the faith received in Baptism, to worship Him, and to love their neighbor. Here, too, they find their first experience of a wholesome human society and of the Church. Finally, it is through the family that they are gradually led to a companionship with their fellowmen and with the people of God. Let parents, then, recognize the inestimable importance a truly Christian family has for the life and progress of God’s own people.

The Sacred Congregation of Rites (1967, No. 71) teaches that “Those who have charge of the religious instruction of children especially parents, parish priest and teachers, should be careful when they are introducing them gradually to the mystery of salvation, to give instruction on the mass. Instruction about the Eucharist, while being suited to the age and abilities of the children, should aim to convey the meaning of the Mass through the principalities and prayers. It should also explain the place of the mass in participation in the life of the Church. All this should be borne in mind especially when children are being prepared for the first communion so that the first communion may be seen as the full incorporation in the Body of Christ”.

The Church is the place where children should receive a Christian education, but there is a problem here. Liturgical and especially Eucharistic celebrations, which of their very nature have educative value are scarcely fully effective (Cf. Directory on Children’s Masses Sacred Congregation for Divine Worship 1973, No. 2).
The family which has the primary duty of imparting education needs help of the whole community. In addition, therefore, to the rights of parents and others to whom the parents entrust a share in the work of education, certain rights and duties belong indeed to civil society, whose role is to direct what is required for the common temporal good. Its function is to promote the education of youth in many ways, namely: to protect the duties and rights of parents and others who share in education and to give them aid; according to the principle of subsidiarity, when the endeavors of parents and other societies are lacking, to carry out the work of education in accordance with the wishes of the parents; and, moreover, as the common good demands, to build schools and institutions.

Finally, in a special way, the duty of educating belongs to the Church, not merely because she must be recognized as a human society capable of educating, but especially because she has the responsibility of announcing the way of salvation to all men, of communicating the life of Christ to those who believe, and, in her unfailing solicitude, of assisting men to be able to come to the fullness of this life. The Church is bound as a mother to give to these children of hers an education by which their whole life can be imbued with the spirit of Christ and at the same time do all she can to promote for all peoples the complete perfection of the human person, the good of earthly society and the building of a world that is more human.

Therefore this sacred synod exhorts the faithful to assist to their utmost in finding suitable methods of education and programs of study and in forming teachers who can give youth a true education. Through the associations of parents in particular they should further with their assistance all the work of the school but especially the moral education it must impart.
Therefore the Church esteems highly those civil authorities and societies which, bearing in mind the pluralism of contemporary society and respecting religious freedom, assist families so that the education of their children can be imparted in all schools according to the individual moral and religious principles of the families.

6.2.2 More specific recommendations

The Kampala Archdiocese Education Seminar on Education in the 1980s gave the following recommendations. Likewise, they can be rightly recommended for my area of study-Mugalike parish, since Mugalike is in the same country as Kampala and under the same national educational policies. (Wamala 1982:99 -113).

The Church as foundation body in the Catholic founded institutions should not abdicate its duties to other agents. The Church should strive to recapture the interest it lost (in the 1960s) in the education field. The teacher needs to continue cooperating with the Church hierarchical authority. Let parents be sensitized even more to the important and inescapable role as the educators of their children. Proper and effective planning should be intensified at every stage of education and coordinated with clear policy and clear goals by the Diocesan Education office.

A new vigorous and militant approach by the Church to address itself squarely to the teaching of religion to the young people is urgently required. It should be ensured that religion is taught to all young people, sending more priests and religious in schools. A team of priests and/or religious be instituted and be charged with the task of giving religious instructions to the youth, not only to those in Catholic founded schools but also to those in non-denominational institutions as well as those out of school and a catechist specially trained for imparting religion to school children.
In this study I also recommend all the above for Mugalike Catholic Parish and to them I add the following:

There is already a move by Mugalike Catechists Training Centre to train teacher-Catechists but this has not yet received the full support it deserves. Therefore I recommended more support to this program- one of the criteria is to give first priority to the teacher-catechists to teach in the Catholic founded schools; secondly parents should take their children to schools with teacher-catechists and the government should respect more the foundational body of the schools so as to give a reasonable degree of autonomy necessary for the promotion of Catholic Education.

Parents should be very serious when choosing the schools where to take their children. The schools which offer a special place to Catholic Education should be empowered, and they too should work hard to give an assurance of good performance such that the parents are encouraged to bring their children to these schools without hesitation.

Priests and religious should have some lessons on the timetable for religious education, such that they have more time to be in contact with the children in schools so as to extend Catholic Education to these children.

Also the choice of head teachers especially for Catholic founded schools should be given special attention. The head teachers to be appointed to these schools should be those who are able to recognize and value the role of Catholic Education in the lives of children under their care.

Special arrangements should be made to extend this Catholic Education to those youth who are out of schools and to the adults. This can be done by organizing seminars at sub-parishes to give this ongoing Christian formation to Christ’s faithful.
The priests and catechists should always remind the parents of the value of Catholic Education. This reminder should be intensified especially towards the opening of a new academic year to help parents choose appropriate schools for their children.

According to Shuster (1967:42), the character-building of the home is greater than that of the school. This quotation from Shuster helps us to appreciate further the importance of a home in the propagation of Catholic Education and to make it have an impact on the lives of people. Therefore in this regard the family needs to be given the appropriated support so as to be truly Catholic and be able to pass on this to the offsprings. Priests, religious and catechists should often visit homes: to encourage them, uplift those who are lukewarm, and to bring back those who have defected from the Catholic faith. In so doing a fertile ground for Catholic Education will be laid.

The vocation of teaching is of high importance, and students are to be encouraged to pursue that vocation as appropriate. The state must ensure that all its citizens have access to adequate education” that prepares students for their civic duties and rights, but the state should not set up a monopoly of schools that takes away the parents' right to choose how to educate their children. Catholic faithful contribute greatly to the development of education in their communities, both intellectually and morally.

Parents are responsible for making sure their children receive a balanced progress in their Christian formation and their preparation for life in the world. Whenever it is possible, parents should send their children to Catholic schools, which help children grow in the new life they received at Baptism, orient the whole of human culture to the message of salvation, illuminate knowledge with the light of faith, and bring the kingdom of God to the world.
The Church has the right to establish schools in order to protect the liberty of conscience, promote parents’ rights, and advance culture. Catholic school teachers ought to be well-trained, charitable, and faith-filled.

Catholic Theology faculties have the very grave responsibility for preparing students for the priesthood but also for the intellectual apostolate of research and teaching that promotes deep study of Divine Revelation, greater appreciation of the Christian wisdom handed down by former generations, dialogue with other Christians and non-Christians, and careful analysis of modern questions.

Catholic schools at all levels cooperate to preserve and advance Catholic Education that the Church may be renewed and the world inspired with faith and truth. The Council’s reminder to parents of the duty that is theirs to arrange and even demand that their children be able to advance in their Christian formation to a degree that is abreast of their development in secular subjects and the admonition, in consequence, that they have the duty of entrusting their children to Catholic schools wherever and whenever possible and of supporting these schools to the best of their ability.

While education has made progress in recent years in terms of recognition of rights, expansion of schools, and development of methods, deficiencies still exist that must be remedied. Parents have the right to choose schools for their children.

The Church should reach out to Catholic students in non-Catholic schools in order to make sure they receive a proper Christian education.
Finally I recommend maximum co-operation between Government and Church in the cause of promoting this Catholic Education. After all, it helps to bring up morally upright people who are not only for the Church but citizens of the nation. Administrators, teachers, the Church as foundation body, parents and children also should cooperate to see to it that Catholic Education is promoted for the good of the children God has entrusted under their care and for the good of society.

There is also need for further investigation into root causes of inconstancy in families and the possible means of alleviating the status quo.

6.3 SUGGESTED AREAS FOR FURTHER RESEARCH

I cannot claim to have exhausted the issue of an investigation into the impact of Catholic Education on families in Mugalike parish in relation to Vatican II *Gravissimum Educationis*, therefore further study on it is highly encouraged.

6.4 GENERAL CONCLUSION

This study has come to a conclusion that there are enormous positive impacts of Catholic Education on families basing on the Vatican Council II declaration on Christian Education (*Gravissimum Educationis*). These extend beyond the family, and so, they range from stability of families, foundation for the future of the Church, stabilizing and harmonizing society due to the moral uprightness that accrues from it, care for a person’s whole life, and end in the ultimate goal of man: union with God the creator.

To create peaceful families that are God fearing and to bring about harmony in our society, more than ever, attention has to be given to Catholic Education. In order to make citizens who are
morally upright and to be able to live in true freedom as human beings striving for a supernatural end, Catholic Education is inevitable.
REFERENCES

CHURCH DOCUMENTS


VATICAN COUNCIL II DOCUMENTS


OTHER CHURCH DOCUMENTS


PAPAL DOCUMENTS


Pope Francis. (2014, 13th February). Catholic Education ‘One of Most Important Challenges for Church’ address to the Vatican Congregation for Catholic Education.
PUBLISHED WORKS


NEWS PAPERS AND UNPUBLISHED WORKS


ONLINE SOURCES


Muhindo V. (October 2010). “The Pastoral Challenges of Urbanization in Uganda-Response of the Church”, Available on:


I am Kyaligonza Tom, a student of Ggaba National Seminary carrying out a research on the topic: “AN INVESTIGATION INTO THE IMPACT OF CATHOLIC EDUCATION ON FAMILIES BASING ON THE VATICAN II DECLARATION ON CHRISTIAN EDUCATION (GRAVISSIMUM EDUCATIONIS)”, for the award of a Diploma in Theology of St. Mary’s National Seminary Ggaba. I kindly request you to help me in this cause by filling this questionnaire. The information you give will be treated with all the confidentiality it requires. Thank you in advance.

Name……………………………………………………………………….. Age………….

Sex:  
A. Male  
B. Female (tick A or B)

Marital status:  
A. Married  
B. Single

Occupation:…………………………………….. Religion:……………………………………

1. Does the Bible tell parents to teach their children?

   A. Yes  
   B. No (tick your choice)

If yes, give what the Bible says about parents’ role in imparting Catholic education.

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............................................................................................................................
............................................................................................................................
............................................................................................................................
............................................................................................................................

2. What roles can Catholic Education (inviting people to become Christ- like) play towards building peaceful, stable and God fearing families?

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............................................................................................................................
............................................................................................................................
............................................................................................................................

3. What are the dangers of neglecting Catholic Education on families?
4. How best can Catholic Education be promoted?

5. Give the advantages of Catholic Education on the families
APPENDIX II: LIST OF RESPONDENTS

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<thead>
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<th>NAME</th>
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<td>Irumba Joseph</td>
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</tbody>
</table>
OFFICE OF THE DEAN OF STUDIES

TO WHOM IT MAY CONCERN

Dear Sir/Madam

RE: FIELD RESEARCH

This is to certify that KYALIGONZA Tom is carrying out academic research on the topic: "An investigation into the impact of catholic education on families in Mugalale Parish in relation to Vatican II (Gravissimum Educationis)", in partial fulfilment for the award of Masters of Arts Degree in Religious and Theological Studies of Makerere University to which we are affiliated.

This work is purely academic and will be held with utmost professional confidentiality it deserves unless otherwise indicated.

Please accord him the necessary assistance and any queries in this regard can be addressed to our office provided above.

Thank you for your assistance,

Sincerely yours in service,

Fr. Benedict Ssettuuma
Dean of Studies