

New Education in New Scenarios

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MARIANIST EDUCATION
HERITAGE AND FUTURE

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Volume 7



**MARIANIST EDUCATION
HERITAGE AND FUTURE**

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PREFACE

The publication which we present here forms a part of the collection of *MARIANIST EDUCATION: HERITAGE AND FUTURE*, a series of essays on Marianist education that came out of a project which began to take shape, four years ago, under the leadership of the Assistant general for education of that time.

We Marianist religious have been instituting educational works since our very origins, almost two centuries ago. Today we continue all over the world to dedicate the best of our human and material resources to education. The practical implementations are accompanied, as always, by reflection about the task to be accomplished, the ways of responding creatively to novel and unforeseen situations, and the means for transmission of our experience and wisdom to new generations of educators.

In this way, the Marianist educational tradition has been enriched over the years, nourished by the reflection, competence and creativity of those who carry on the initial commitment.

Marianist educators – at the beginning all were Marianists, while today almost all are laity – have known how to maintain an on-going dialogue with their environs so that their formational goals might be able to continue being incarnated in each human situation.

Again today, current circumstances demand our attention. The internal conditions of the Society of Mary and of our own establishments need ongoing planning. The growth of Marianist works in new countries and cultures produces the consequent need to transmit to them an up-to-date Marianist pedagogy. A presence of lay persons in the majority exists in almost all the positions of responsibility. These contemporary circumstances are all realities encountered along the route forward in Marianist education.

Given these considerations, the idea arose to undertake the project of *Marianist Education: Heritage and Future*. The desire to deepen and to develop the content of the document on our educational characteristics impelled us to create something new. The growing interest in knowing our charism and the current contributions of the educational sciences have further inspired and oriented our efforts. Finally, the new circumstances facing the youth and families of the societies where we are present urge us along in this task.

The books which form the collection are intended to respond to these needs. They are the result of a process of study, reflection and dialogue, and are meant to offer guidelines for a

Marianist education that is capable of inspiring individuals and of transforming society.

The target readerships are the many diverse groups of men and women interested in Marianist education: *Marianist religious* currently dedicated to education, both those who are now preparing themselves for it and those who have consecrated their entire lives to it; *lay persons* who direct, animate and teach in a Marianist institution, that they might find ever deeper meaning in their efforts and be filled with enthusiasm for the educational project in which they are engaged; *pastoral workers and other educators*, so that they might accomplish their task with awareness of the principles and motivations which inspire Marianist works; *those who animate and govern* Marianist life according to diverse levels of responsibility; *parents of the students*, who also begin a process of formation when their children enter an educational institution. The project is also directed to *alumni*, to *the society* in which we are present and to all those interested in education. Finally, it is directed to local churches, so that they might understand more deeply what the Marianist educational works intend to do.

The ultimate goal, of course, is to better serve the *children and young people* who come to our educational institutions, and who are the principal addressees of all our efforts.

The purpose of this whole project is to offer a qualitative instrument for promoting formation, reflection and dialogue in different Marianist surroundings. It can serve, at the same

time, as a point of reference and of inspiration for local educational projects. For that reason it includes theoretical reflections, as well as more concrete proposals. The *Characteristics of Marianist Education* are thus framed in a comprehensive study that intends to be thorough and rigorous, but yet accessible.

The work in its entirety consists of various segments, each of which is developed in an independent publication. The purpose of the first segment, *Charism and Educational Mission*, is to show how the Society of Mary's dedication to education is closely related to its very identity. In the segment titled *Educational Principles* we intend to plumb the depths of the foundations of Marianist education utilizing the contributions of anthropology and theology and showing the vision of society, of the world and of the person which we try to form, as well as of the educational institution where the work is to be carried out. The third topic addressed is the *Context*, given that the Marianist institutions must take account of both general principles and the needs, expectations and conditions proper to each locale, at the same time incorporating the advances of the pedagogical sciences and new technologies. The fourth segment treats the *Identity* of Marianist education, the heir of a rich tradition with distinctive traits that respond to the principles studied in the preceding chapters. The fifth section deals with the *Educational Activity* which is developed in diverse institutions; it considers as well some agents and specific addressees. The sixth theme addresses itself to *Animation and Leadership* of the Marianist educational works, since the accomplishment of their objectives

depends in great part upon those who bear the burdens of leadership responsibility.

Under the title of *New Education in New Scenarios*, we intend to bring together in the seventh section the contributions of countries or continents more culturally distant from the Western matrix in which Marianist education was born, or where there is as yet less of a tradition. The elaboration of the last section, *A Project Open to the Future*, is foreseen for later. In it we will try to develop what are for us today, as the fruit of a *creative fidelity*, the Mission and the Vision of a Marianist education that looks toward the future.

To carry this whole project forward we have enjoyed the collaboration of a very valuable team. Among the authors are religious and lay persons, men and women, immediately engaged in the Marianist educational mission or fulfilling diverse responsibilities in this field. All of them know well the Marianist educational praxis and its history. The majority have been teachers, directors, department heads or researchers in pedagogical sciences or coordinators of the Marianist mission in their respective countries.

The book now in hand is the **seventh** in the collection. Its title is **New Education in New Scenarios**. It presents the specific contributions from the countries and continents where there is significant development in Marianist education with a relatively short tradition (the case of countries in Africa, such as Togo, Benin, Kenya, Zambia, Malawi) as well as the contribu-

tion of countries which are culturally far removed from the Western milieu in which Marianist education first developed (the case of Japan).

A group of Marianist educators from Africa and Asia was in charge of the writing. All of them have been or still are teachers, directors, heads of the Office of Education of their Unit, or coordinators of the Marianist mission in their countries.

Although each of these authors has been responsible for the development of one section, all have worked together, sharing their work and viewpoints concerning the common objective and the content of the different parts. To all of them our sincere thanks for work well done - serious, rigorous and thorough efforts - and for the time they have dedicated to it. Our thanks, also, to those who have contributed with their suggestions and assistance in improving the text.

Essodomna Maximin Magnan, SM
Assistant General for Education
May 2014

INTRODUCTION

Far from being a treatise on pedagogy that would present a methodology to be followed for implanting and transmitting Marianist education beyond the western world where it was born, the pages that follow are rather an attempt at synthesizing the Marianist experiences of three Units in their efforts to appropriate the Marianist educational tradition and its application to their local scene. In order to cover in the most representative way the lived experience of the Marianist implantations outside the western world, several Units were initially considered and invited to participate. At the end, however, only three responded: Japan in East Asia, Togo and Benin in West Africa, and Kenya, Malawi and Zambia in East Africa. Their contributions are presented in this volume.

Without strictly following the same outline, each of the three contributions tries to approach and present, in the most appropriate way possible, the following elements:

- A short history and the current situation of Marianist education in the educational context of the country or, indeed, of the entire zone of the continent.
- The principal accomplishments and successes of Marianist education in those places, the strengths, the weaknesses, the problems, the opportunities in those same places, and the manner of facing the challenges which arise.
- The importance of the *Characteristics of Marianist Education (CME)*: how they are translated into the situation of the educational establishments of the different countries; how they are understood in particular local contexts; how the *CEM* and the local educational situation mutually enrich each other.
- The transmission of Marianist education to the teachers (religious and lay) in each context: how it is done, what the problems are, and how these are handled.

So many different aspects are approached unrestrictedly by the various authors in the midst of the social, political and cultural contexts in which they live.

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Eric Otiende, Maximin E. Magnan, Masachika Tsuboko & Isao Aoki

Chapter I

M A R I A N I S T E D U C A T I O N I N E A S T E R N A F R I C A

Eric Otiende, SM

The Region of Eastern Africa, which exists as an autonomous Unit of the Society of Mary since May 23, 2010, was first begun as a Marianist mission of the former Provinces of Cincinnati and New York. Having left Nigeria, where it had first been established in 1957 with the arrival of the first Marianists at Asaba, the mission then moved to East Africa after the closure of its houses in Nigeria in 1983.

The current Region of East Africa covers three countries, all having the English language and culture: Kenya, Malawi, and Zambia. The presentation which follows takes into account the socio-cultural and economic nuances of these diverse sectors.

1. HISTORICAL DEVELOPMENT OF EDUCATION IN KENYA

Before the coming of Europeans, Kenyan societies had their own systems of education. There were no classrooms and no special class of people called teachers. All members of the community were involved in the education of the children. Children learnt cultural traditions and customs of their ancestors from the community as well as specific skills from their families and other specialized individuals through apprenticeship programs. Localized, relevant indigenous knowledge was, therefore, very important in the organization and transmission of knowledge.

The foundation of modern education was laid by missionaries who introduced reading to spread Christianity. They also

taught practical subjects like carpentry and gardening which were useful around the missions. The Frazer report¹ of 1909 recommended the establishment of separate educational systems for Europeans, Asians and Africans. This system was maintained until independence in 1963.

In 1963, Kenya gained independence and a commission was set up to make changes in the formal educational system. The focus of the commission was to build a national identity and to unify the different ethnicities through subjects in school such as history and civics, and civic education for the masses. Between 1964 and 1985, the 7-4-2-3 education structure modeled after the British education system was followed. The system was designed to provide seven years of primary education, four years of lower secondary education, two years of upper secondary education, and three years of university. The country was in dire and immediate need for skilled workers to hold positions previously held by the British. Hence, the government set out to quickly expand educational opportunities to its citizens.

1.1. THE 8-4-4 SYSTEM OF EDUCATION

In 1981, a Presidential Working Party was commissioned to examine curriculum reform of the entire education system in the country. The committee submitted a recommendation to change the 7-4-2-3 education system to the current 8-4-4

¹ A British government sponsored study of education in East Africa.

system of education, whose overall structure was similar to the U.S. education system. The 8-4-4 system was launched in January 1985, and was designed to provide eight years of primary education, four years of secondary, and four years of university education. Emphasis was placed on Mathematics, English, and vocational subjects.

The focus on vocational education was aimed at preparing students who would not continue on with secondary education, those who would be self-employed, and those who would be seeking employment in the non-formal sector.

1.2. STRUCTURE OF THE EDUCATION SYSTEM IN KENYA

Kenya has mainly four levels of education, namely;

1.2.1. PRE-PRIMARY EDUCATION

Prior to joining primary school, children between the ages of three and six are required to attend pre-primary (pre-unit) for one or two years. The main objective of pre-primary education is to cater to the total development of a child, including the physical, spiritual, social, and mental growth, brought about through formal and informal interaction, with the parents and the community taking a leading role. A focus of pre-primary education has been health, nutrition, care, and basic education. Programs are run through partnership with the government, district-based agencies, local communities and external agencies. The Pre-School section of the Ministry of

Education is responsible for the registration of pre-schools and the coordination of all partners.

1.2.2. PRIMARY EDUCATION

Primary school is the first phase of the 8-4-4 education system and serves students between the ages of 6-14 years. According to Education Information Center, the government education regulatory body, the main purpose of primary education is to prepare students to participate in the social, political and economic well-being of the country, and prepare them to be global citizens. The new primary school curriculum has therefore been designed to provide a more functional and practical education to cater to the needs of children who complete their education at the primary school level and also for those who wish to continue with secondary education. In addition it caters to students who wish, and have the means, to continue on with secondary school education. Primary education is universal and free but not compulsory. A major goal of primary education is to develop self-expression, self-discipline, and self-reliance, while at the same time providing a rounded educational experience.

At the end of the eighth year, the Kenya Certificate of Primary Examination (K.C.P.E.) is taken and the results are used to determine placement at secondary school on a merit basis. K.C.P.E. candidates are examined in five subjects including: 1) Kiswahili; 2) English; 3) Mathematics; 4) Science and Agriculture 5) Social Studies.

When a new government was formed in 2003, one of the priorities was to make educational opportunities available again in order to meet one of the Millennium Development Goals. Thus, free primary education (FPE) was introduced. This resulted in a significant increase in enrollment from 5.9 to 7.2 million pupils. However, most schools were not equipped to handle the large numbers of students in terms of the number of teachers, physical classroom space, and learning resources. In some schools, some classes now have as many as 80-100 students. Ironically, the introduction of free primary education has led to a dramatic increase in the number of privately owned and operated schools. These schools target families who can afford to pay school fees and have their children taught in small groups.

Kenya is home to Kimani Maruge, the world's oldest person to start primary school. An illiterate farmer, Kimani enrolled in class 1 at the age of 84 when he learned that schooling had become free. His ambition is to be able to read the Bible and other materials for himself.

It is estimated that Kenya's primary school enrollment rate is 86% for both boys and girls.

1.2.3. SECONDARY EDUCATION

Secondary school education begins around the age of fourteen. However due to delayed primary school entry and limited educational schools and facilities, many students, especially

those from rural areas, experience late admission into the education system. Secondary school education in Kenya is aimed at meeting the needs both of the students who terminate their education after secondary school as well as those who proceed onto tertiary education. It takes 4 years to go through secondary school. The required secondary school subjects are categorized into five groups as follows:

Group 1: English, Mathematics, and Kiswahili;

Group 2: Biology, Physics, Chemistry, Physical Sciences, and Biological Sciences;

Group 3: History and Government, Geography, Christian Religious Education, Islamic Religious Education, Hindu Religious Education, and Social Studies and Ethics;

Group 4: Home Science, Art and Design, Agriculture, Woodwork, Metalwork, Building Construction, Power Mechanics, Electricity, Drawing and Design, and Aviation Technology;

Group 5: French, German, Arabic, Music, Accounting, Commerce, Economics, Typewriting and Office Practice.

Students are required to take all three subjects in Group 1 and at least two subjects from Group 2. They are also required to select subjects in the other three remaining areas. The selection of subjects is dependent upon what each of the individual schools offers. This is in turn dependent upon the resources and teachers available in the individual schools. At the end of the fourth year in secondary school, the Kenya Certificate of

Secondary Examination (K.C.S.E.) is taken in the mandatory and elective subjects above in preparation for tertiary and higher education.

The KCSE Grading System uses grades A, A-, B+, B, B-, C+, C, C-, D+, D, D-, E with corresponding points 12, 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1. The average grade is based on performance in the seven subjects. Where a candidate sits for more than seven subjects, the average grade is based on the best seven subjects. University admission is based on the best seven subjects and performance in particular subjects relevant to degree courses.

At the secondary level, the number of boarding schools is higher than at the primary school level. Public secondary schools are funded by the government, local communities, or NGOs and are managed through boards of governors and parent-teacher associations. The private schools, on the other hand, are established and managed by private individuals or organizations. Many private secondary schools still follow the British education system, offering British O-levels, A-levels, and International Baccalaureate programs. Other schools follow the American education system. These British and American school systems mainly prepare students who plan on attending university abroad.

Kenya has always held education as a priority at all levels, promoting it as a key indicator for social and economic development. At independence there were fewer than 900,000 Kenyan children attending primary school but by 1992, the number

had grown to 5.53 million according to UNESCO. At independence there were 6,056 primary schools and 891,000 students enrolled in school. By 1990, there were over 14,690 primary schools, about five million students and 200,000 trained teachers. The teacher/student ratio in 1991 and 1992 was reported to be 1:31. Further, the proportion of girls in school had grown to about 50%. Despite a high attrition rate in secondary school, enrollments at this level have been growing steadily due to the large increase in primary school enrollment. The number of students seeking secondary school education has grown significantly. In 1963 there were 151 secondary schools and the total number of students enrolled was 30,120. Today there are about 3,000 secondary schools and the enrollment is about 620,000 students. Of these, about 40% are female. In 2008, the government introduced a free secondary schooling education program that targeted raising student enrollment to 1.4 million by the end of the year. The scheme proposed to pay tuition fees for students while parents would still be required to meet boarding school costs and the cost of school uniforms. The enrollment rate in secondary school stands at 43% for girls and 57% for boys.

1.2.4. TERTIARY EDUCATION

For students who go on to higher education in Kenya, there are 7 public universities and 25 private universities with either a full or an interim charter. In addition to adding technical courses at the primary and secondary school level, vocational education has been a focus of the education system. The Min-

istry of Higher Education has developed a national strategy for technical and vocational education and training aimed at the rehabilitation of physical facilities and equipment. The strategy aims to ensure that vocational and technical institutions are appropriately equipped by 2010 (UNESCO, 2006) and that there are many two- and three-year colleges which offer certificate and/or diploma programs. These public and private colleges offer technical hands-on skills in various fields including, engineering, medical sciences, nursing, education, computer science, mass communication, tourism, and business.

Enrollment: Kenya's 32 universities -- 7 public and 25 private -- enjoy an enrollment of about 100,000 students. Roughly 80% are enrolled in public universities, while 20% of the total university student population attends private universities. More than 60,000 students enroll in middle-level colleges. The middle-level colleges cater to a variety of post-secondary career courses leading to certificate, diploma, and higher diploma awards. By 1990, Kenya had about 160 middle-level colleges; by 2000 it is estimated that the country had more than 250 of them.

2. STRUCTURE OF THE EDUCATION SYSTEM IN ZAMBIA

Like Kenya, Zambia attained her political independence from Britain in the early sixties, on 24th October 1964. Up to that point, after 75 years of colonial administration, provision of education in the country was mainly in the hands of mis-

sionaries. Had it not been for the missionaries, primary and secondary education could have been much slower coming to Zambia than it did. Zambia, then, owes a great deal to the early missionaries for its educational system. The missionaries laid the foundation on which Zambia continued to build. Discussing educational development in Zambia without mention of the early missionaries is incomplete.

At independence there were already two education systems running parallel along racial lines. There was European education and African education. The former included Asians and Colored. The European schools were well funded, provided with good learning facilities, and sufficiently staffed with qualified teachers. African schools, on the other hand, were pathetically neglected in many respects. They were poorly funded, staffed with ill-qualified teachers, understaffed and with poor learning facilities. The result was that Africans' education lagged behind in development. It was the responsibility of the new African government to integrate the two systems to bring about effective educational impact on Africans.

In 75 years of colonial administration, Northern Rhodesia, as Zambia was called before independence, produced about 100 African university graduates, a bare 1,500 Zambians with a school certificate and only 6,000 with junior secondary education. The situation was such that at independence Zambia faced a critical shortage of manpower for its development.

Setting the pace for expansion of educational facilities in Zambia, Kenneth Kaunda spoke of: "...Expanding our secondary school education and paying greater attention to the requirements of university education, in order to produce qualified personnel... and help establish sound administrative cadres for upper and middle grades in government, commerce and industry, agriculture extension schemes and public works."

2.1. THE CHALLENGE FOR THE AFRICAN GOVERNMENT

When the truly indigenous (African) Zambian government was installed in October 1964, it faced many problems; major among them were the following:

- Shortage of manpower
- A segregated education system favoring Europeans over Africans
- The expectations generated among Zambians in anticipation of the benefits of independence

2.1.1. AIMS

The new government, confronted with the problems of manpower, devised developmental aims and objectives for addressing the above:

- To train educated and skilled Zambian manpower
- To integrate the two education systems into one

- To aim at meeting Zambian aspirations for the fruits of independence.

The following were objectives for achieving the three broad aims stated above:

- To expand educational facilities at all levels
- To train skilled and educated Zambian personnel
- To institute universal primary education
- To integrate two racially segregated education systems into one
- To encourage female education at the differing age levels
- To meet Zambian expectations following attainment of independence
- To improve the state of education inherited from previous governments.

2.1.2. DEVELOPMENT

Following independence in 1964, Zambia quickly prepared strategies for intervention. This action sought to correct the wrongs of previous governments that had caused the manpower shortage. The new government decided to embark on the expansion of educational facilities in primary and secondary schools. The Government had realized that positive production from secondary education and above was vital for development. The following strategies were formulated in due course.

2.1.3 STRATEGIES FOR INTERVENTION

- Emergency Development Plan: 1st January – 31st December 1964
- Transitional Development Plan: 1st January 1965 – 30th June 1966
- First National Development Plan: 1st July 1966 – 30th June 1970
- Second National Development Plan: January 1972- December 1976.

An emergency development plan (EDP) was devised to supplement the existing colonial government's Capital Development Plan (1961–1965) that was ending in 18 months' time.

2.2. EMERGENCY DEVELOPMENT PLAN (JANUARY - DECEMBER 1964)

The Emergency Development Plan (EDP) was quickly devised. Its broad aim was to provide more educational facilities to meet the needs of African education that had been neglected. The structure of Primary and Secondary Education is shown below. The full primary course formerly lasted 8 years and the secondary course another 5 years.

After independence, however, the primary course was reduced to 7 years. Later during the third Republic, a 9-year Basic Education Course was introduced.

The completion of the primary and secondary school program is attained after 12 years. Next comes the tertiary education. Students are ready to pursue college, vocational training, university education and other professional studies. The course for primary school teachers lasts two years, while secondary school teachers spend as many as four years at the university. Other courses, like medicine, last as many as seven years.

Diploma courses for secondary school teachers also take two years to complete. The United National Independence Party (UNIP) Government implemented the final phase of the colonial government development plan. Out of Kwacha 63,266,000 (exchange rate 1 ZK to 1.4 US\$), K4, 800,000 was allocated to education. The Ministry of Education allocated K1, 960,980 to primary education. An additional K20,000,000 was allocated for capital expenditure for the 9 months March to December 1964. Kwacha 2, 232,000 was for accelerating the expansion of secondary education and increasing facilities in primary schools.

3. STRUCTURE OF THE EDUCATION SYSTEM IN MALAWI

Malawi has an 8-4-4-education system consisting of primary school, secondary school, and university education with few opportunities for pre-school. The education system in Malawi faces many challenges in most areas, including areas of access, equity, quality, and internal efficiency. In its publication, “A Policy and Investment Framework for Education in Malawi 1995-2005,” the Ministry of Education has covered most of

these challenges and problems and also outlined the government policy being put in place to address them. Here is how the educational structure is organized.

3.1. PRIMARY SCHOOL

Only primary school is compulsory in Malawi. Most children start formal education in primary school at the age of six. The primary school takes 8 years from Standard 1 to 8 at the end of which pupils write the Primary School Leaving Certificate examinations. These are jointly composed, conducted and marked by the Ministry of Education and the Malawi National Examinations Board (MANEB). Students must pass then be selected if they are to attend secondary school in a government secondary school.

The introduction of free primary education in Malawi has resulted in a large increase in the number of pupils attending primary school, but this increase in access has also brought major infrastructure problems and a significant decline in quality.

3.2. SECONDARY SCHOOL

Secondary school education takes 4 years from Form 1 to Form 4. Students can attend secondary school in public schools run by the government or in private schools run by the private sector and individuals. The quality of secondary education varies widely in both sets of schools. In general, fees in private

schools are more than 50 times higher than in public schools. For a long time, secondary education was restricted in Malawi, but this situation is changing in a positive direction due to the rapid expansion of private schools as well as government-run community secondary day schools. A directory of secondary schools in Malawi is available.

Students in secondary schools sit for two examinations, a Junior Certificate Examination (JCE) at Form 2 and a Malawi School Certificate Examination (MSCE) at Form 4. Both of these examinations are set by MANEB but jointly administered by MANEB and the Ministry of Education. Performance or pass rate at MSCE has been falling sharply in the last few years, reaching a low of around 16% in 1999; this decline prompted the setting up of a Presidential Commission of Inquiry into the dismal performance. In recent years MSCE administration has been beset with many serious cheating cases, resulting in government cancellation of the examination in 2000, less than one week before the beginning of the administration of the examination, and the dismissal of the head of MANEB.

Selection takes place at Form 4 to various colleges including vocational colleges, technical colleges and to the only two universities, the University of Malawi and the University of Mzuzu. The latest selection list to University of Malawi is available.

A few private high schools are available mostly in Kasungu, Blantyre, and Lilongwe; these institutions run British style A-Level courses and examinations. However most of these

require fees which are well beyond the reach of almost all Malawians.

3.3. HIGHER EDUCATION

The University of Malawi, opened in 1965, offers a wide range of bachelors degree courses and a few masters' degree courses through its 5 constituent colleges widely spread out in the central and southern regions of Malawi. The Mzuzu University, situated in the northern region, offers an education degree course but has plans to open other areas of training in the near future. Most students in the University of Malawi are government sponsored on full scholarships. This changed in 2001 as the University announced a significant increase in fees in a measure to increase cost-sharing partly because of the dwindling resources that come from government for support of university programs. The University of Mzuzu has been charging students nearly full tuition and fees from its very beginning.

4. SHORT HISTORY OF THE DEVELOPMENT OF THE REGION OF EASTERN AFRICA

In Eastern Africa, as in all other parts of the continent, the work of schools was a church project – namely a diocesan mission. The bishops saw the need for schools and invited many religious to help them open and run new schools in various dioceses.

With almost 50 years of Marianist presence in Eastern Africa, tremendous advances have been made since the beginnings of that presence. In the beginning, in the three countries of Marianist presence (English-speaking Africa) namely, Kenya, Zambia and Malawi, the Marianists ran the following schools: Mangu and Aquinas High Schools in Kenya, Matero Boys' Secondary School in Zambia, and Chaminade Secondary School, Mzuzu Technical School, and Nkhata Bay Secondary School in Malawi. All the Marianist schools followed the government-set standards. Currently, there are seven ministries/projects that provide both formal and informal education especially to the needy youth, women and children:

4.1. OUR LADY OF NAZARETH, commonly known by the abbreviation as OLN, is located in the middle of one of Nairobi's slums known as Mukuru kwa Njenga where 350,000 people struggle to survive. The school currently enrolls about 2000 children. Education offers an opportunity to escape the desperate situation they live in. OLN is the only means of breaking the cycle of poverty in which they were born. OLN provides primary school education to boys and girls between the ages of 5-13. The primary work of the school addresses the educational needs in the primary sector, preparing children for a possible place, on a sponsorship basis, in an affordable secondary school. At the end of eight years, the pupils sit for the KPCE examinations in the core subjects of Kiswahili, English, Mathematics, General Science through to Religious Knowledge, Geography, History, etc. In addition, the children are taught IT (Information Technology) from a very early age.

This equips them with the computer skills required to obtain a job and a better living in the future. Religion also plays an important role in the OLN pupils' education. It instills in them the values of life, respect for both people and property, and behavioral discipline.

Due to Marianist quality education, OLN children leave the school armed with knowledge and skills that are ready to be nurtured and that will take them towards higher levels of education and performance.

The school is classified as a private school and as such does not readily receive government funding for teachers' salary or school meals. However, there are a few government teachers among the OLN staff. The pupil to teacher ratio is about 40:1.

4.2. IMANI is a Marianist program in Eastern Africa. "Imani" is a Swahili word for faith; as an acronym IMANI stands for "Incentive from the Marianists to Assist the Needy to be Independent." IMANI programs include the Chaminade Training Center, Maria House, and the Job Creation Program.

4.2.1. CHAMINADE TRAINING CENTER is an outreach program to young men and women that provides the opportunity to learn trade and life skills so as to become employable and thus able to support their families.

4.2.2. MARIA HOUSE stands as a beacon of hope for poor unwed mothers and pregnant women. It was first established 25

years ago in response to the high abortion rate among poor slum-dwellers. The programs at Maria House offer hope for women in distress by empowering them through skills training to create a better future for themselves and their children. Over the years, Maria House has helped thousands of women to become self-reliant and economically self-sufficient. It is “Mary’s House” where women find hope and acceptance.

4.2.3. **JOB CREATION PROGRAM** completes the IMANI program by offering loans and business training to already established small business men and women with the idea of expansion and (as the name suggests) the creation of new jobs within the business. It also provides business education and job experience placements to CTC and Maria House trainees, and seeks employment possibilities for them. Its mission includes continuing research of the job market and the needs of businesses to keep the training programs up to date on the skills needed for the job market. JCP has also embarked on development of group loans for business development.

4.3. **MARIANIST DEVELOPMENT PROJECT** much like IMANI, offers skills training to unemployable young people in order to empower them to become financially self-sufficient. Located in the Bombolulu slum, MDP has become a center for youth who struggle just to subsist. Here, they learn psychosocial, trade, and business skills needed for employment. Through the job creation program, graduates are placed in full-time jobs or they are assisted in starting their own small enterprises.

4.4. UJAMAA FAMILY. This center's general aim is to help parents and children in the Mukuru slum of Nairobi. This aim is being realized by offering parents education and awareness programs on child nutrition, democracy, human rights, security, HIV/Aids and alcoholism; it offers as well counseling and self-help initiatives, such as income-generating activities. Basic language and computer education is also given. The center strives to motivate parents and guardians to facilitate the education of their children and help these men and women to develop their own potentials, interests, abilities and skills for sustainable development of their families.

The center is located in Mukuru kwa Njenga, in the middle of Nairobi, with about 350,000 inhabitants. The project had initially six objectives and after one year, including evaluation, remains in line with its goals. The six objectives are:

- 1- To establish a Family Centre for education, awareness campaigns, motivation, counseling, self-help initiatives and income-generating activities.
- 2- To provide opportunity for self-support among men and women in the Mukuru kwa Njenga slum.
- 3- To motivate parents and guardians to facilitate education of their children.
- 4- To help men and women to develop their potentials, interests, abilities and skills for a sustainable development of their families and the environment.

- 5- To support those suffering from alcoholism through counseling and support groups.
- 6- To support those who are infected and affected by HIV/AIDS through counseling and referral services.

The first objective, however, needs to be complemented with the introduction of peer education (similar to train-the-trainer). The evaluation has shown that the target group wants to be trained in guidance and counseling.

4.5. MIRACLE IN KARONGA, MALAWI: the name is an acronym for the “Marianist Institute of Rural Artisans for Christian Life Education” in Malawi, which is the second poorest country in the world. Malawi has a population of 11 million people; more than one million are orphans. The life span in Malawi is only 38 years. Two-thirds of Malawians live on less than 50 cents a day, by US dollars. Amid this misery, there is MIRACLE because we believe that empowering the youngest and the poorest is the best way to heed Jesus’ words that, when we do it for the least of our brothers and sisters, we do it for him.

MIRACLE is a job skills training program for unemployable orphans who have lost their parents to the AIDS pandemic sweeping sub-Saharan Africa. Integral to MIRACLE is religious and value education. The curriculum includes modern farming skills and low-cost irrigation techniques to help these young people become self-sufficient by raising their own vegetables. Each day, students are fed a hot meal of beans and cornmeal which, for most, is the only food they will eat that day.

Upon the completion of two years of training, these young men and women are placed in apprenticeships for six months and then assisted in securing jobs or in starting their own small businesses. With employable skills, small loans, and gifts of work tools, miracles happen. Despair is replaced by hope.

4.6. CHAMINADE SECONDARY SCHOOL

Established in 1963, this high school is a national boarding school for boys. Even though its facilities, with their concrete floors and concrete blocks, are deplorable, it is ranked academically among the top schools in Malawi. Because of the pervasive poverty in the country, few students can afford the full tuition and boarding fees which are only \$54 a term. Chaminade has about 300 boarding students, 40 percent of whom have lost one or both parents to the AIDS pandemic. In 2000, an academic program in reading, math, and language skills was added for those boys and girls in the Karonga area who do not pass the government exams for admission to a secondary school. These children are accommodated after the regular classes end for the day. All these children depend on financial aid to further their education.

4.7. MATERO BOYS' SECONDARY SCHOOL

In 1965 the Marianists were invited to Zambia to teach at a Catholic secondary school. Construction began that year on a site in the Matero section of Lusaka, the capital, and classes began in January, 1966. Matero Boys' Secondary School is not

better than any other school even though it ranks near the top of all secondary schools in Zambia. The school is different, and that is why it is said: When it rains at MaBoys, it rains all over Zambia.

The school with its House System is unique because it is similar to a family, an approach to pupils and staff within the Marianist tradition.

Many government and business leaders have come out of the school because of its special training in leadership. Pupils learn and experience that only by great effort can one expect to achieve success. For this reason, the school motto is “Deeds not Words.”

5. ACHIEVEMENTS AND SUCCESS OF MARIANIST EDUCATION IN EASTERN AFRICA

Perhaps, before looking further at the achievements of individual programs in a particular country, we need to clarify a set of important words that lend clarification to what we believe a Marianist Education is: formal, informal and non-formal education. These words are very important for the study of African indigenous education and mission education.

Formal education is the hierarchically structured, chronologically graded system that runs from primary school to university or other forms of higher education. Some of our schools like Chaminade, Matero, and Our Lady of Nazareth, as well

as Mangu and Aquinas in our early days, fall under formal education. It is the most common type of education present in Africa even today. Non-formal education is any organized educational activity outside the establishment of formal system that is intended to serve identified learning objectives.

A good example of non-formal education is the conduct of workshops or other forms of education intended to serve identified learning purposes such as acquiring specific skills like carpentry, bricklaying, welding and so on. In this area we have Maria House, Chaminade Training Center, MIRACLE, MDP and the most recent one in Kenya, Ujamaa, that deals mainly with parents of OLN pupils.

Informal education is the life-long process whereby every individual acquires attitudes, values, skills, and knowledge from daily experiences and other educational influences and resources in each one's environment. This is the type of education where one learns how to survive in life through experiences and instructions from the elders. We believe that this type of education is what is at the core of Marianist Education.

As defined in the Characteristics of Marianist Education, "Education is more than provision of education and instruction . . ." In Eastern Africa, we have stressed that our schools should focus mainly on the well-being of an individual. In Africa, before the introduction of education brought by the missionaries, there was a form of education that was aimed at preparing people for a better life in society. This type of

education started from childhood until such a time when an individual attained adulthood. This mentality resonated very well with our Characteristics of Marianist Education and what our educators are aiming to achieve when a child enters a Marianist school. Like indigenous African education, Marianist Schools in Eastern Africa aim to instill the accepted standards and beliefs that govern correct behavior and create unity and consensus.

5.1. SO WHAT ARE THE ACHIEVEMENTS OF INDIVIDUAL SCHOOLS IN EASTERN AFRICA?

The successes and achievements of our schools in Eastern Africa vary depending on the countries where they are located. Even though all African countries had a need for what we could term schooling – learning to read and write – each country had and still has its own culture, and cultures that differ from community to community. Thus these variations must be considered in the realm of education. In Kenya, for example, African indigenous education was mainly concerned with tribal social divisions (family, lineage or village, clan, chiefdom). Indigenous education reflected the organization of social relationships that existed, the rights and duties of husbands, wives and children. It also took into account whether a particular tribe is patrilineal, that is, children belonging to the husband, or matrilineal where descent is reckoned from the mother's side of the family. The relationship between relatives (for example, a mother's or a father's brother) was also seen to have special importance to a child's growing up. In such

a situation, a Marianist education, in stressing education for adaptation and change, aims to unite the people coming from tribal groupings in Kenya by leading them to think of themselves as Children of God and how they complement each other, “to celebrate diversity”, to use a more Chaminadean term.

In Zambia, on the other hand, where the local leaders had educated their people to think of themselves as being one nation, education recommended and promoted by the Marianists is that type of education that would be responsive to the needs of their communities, looking to make them better places. The Marianists also discouraged the colonial mentality of education, which was too competitive and based principally on performance. This colonial mentality meant that only the best students were to proceed to the next level. Thus the “underdogs” would always remain behind. For a long time, even with its national outlook, Matero Boys’ has been known as a community school in the sense of creating Family Spirit.

In Malawi, most of the communities were very involved in culture and/or witchcraft. In this situation, Marianist Education aimed to shape character for the students’ academic, personal, and faith development. Here, education was geared to character education but with Christianity as the core program. Thus, over the years, the students who have gone through Chaminade Karonga have been found to be positive in their attitude towards life, disciplined, and unlikely to be involved or engaged in social misbehavior.

5.2. MEANING OF CHARACTERISTICS OF MARIANIST EDUCATION IN EASTERN AFRICA

The Characteristics of Marianist Education in Eastern Africa are understood by our brothers, coworkers, teachers, parents of our students, and indeed our students, as the source of Catholic identity for our institutions. Catholic identity is the visible sign or the spirit of all those involved in the school. It is that sign that reflects the gospel message of Jesus Christ, and there is no doubt that our Marianist identity is embedded within the wider context of Catholic identity. It is that identity that cultivates the holiness of the students through the Church's teaching by an upbringing which fosters awareness of goodness and holiness around them; it also teaches them certain behavioral standards of what is right and wrong. Finally it allows them not only to pray but to value prayer. In a nutshell it is education in faith formation. We have in all our learning institutions, both formal and informal, a strong Pastoral Program which builds on the faith of our students and staff members.

By our school programs, parents and all our coworkers come to know and to appreciate that there is a deep respect for the individuality and integrity of every person, that there is a commitment to the pursuit of justice, and that there is a promotion of a sense of mission which empowers individuals to recreate the face of the earth.

The faculty and other staff members of our schools are taught and embrace a clear sense of mission by valuing academics,

religious theory, and faith development. These faculty members are trained on faith issues that will allow them to radiate that faith to the students they teach.

Finally in the African milieu where sometimes the blood of family ties tends to be thicker than the water of our baptism, the Characteristics of Marianist Education help our school faculties to place more emphasis on human dignity than on the factors that separate us.

5.3. HOW MARIANIST PEDAGOGY IS TRANSMITTED TO EDUCATORS?

Our Marianist pedagogy is linked to both school heritage and school living traditions. Both Matero Boys' in Zambia and Chaminade High School in Malawi, for example, have a long standing tradition and the programs, rooted in the past, for the schools' living tradition. These programs have the mandate to (1) conserve and promote the school's historical and cultural heritage by encouraging and supporting the study, recognition and preservation of some Marianist education practices (2) to provide teachers and other school staff with a venue where a knowledgeable and experienced Marianist, who embodies the skills and techniques required by the schools, imparts to a group of new teachers those skills and techniques. Over the last three or four years this has been coordinated by CEMAF (the association of Marianist school administrators in Africa – East and West, sub-Saharan). Specifically, CEMAF programs aim to identify aspects and

components of Marianist school traditions and educational arts considered important to our Marianist African schools and which need to be communicated to the teachers so that these aspects can be perpetuated.

The second method, indeed the one most effective, is mentoring. Our school leaders work at promoting the practice of an experienced teacher working with new teachers so that they get to learn and know some of the expectations and traditions of the school. Together, these teachers evolve strategies that are beneficial to themselves and their children that will ensure the continuity expected by Marianists in the school.

In two of our schools, namely Matero Boys' in Zambia and now in Our Lady of Nazareth, all teachers of the school are expected to meet and decide on the overall goals of the institution during staff development days. During these meetings, teachers discuss common procedures and strategies that are used and or can be used or experimented with so as to enable the schools to maintain the identity and/or become more Marianist.

In conclusion, much as it looks and sounds as if Marianists have been present in Eastern Africa for many years, we can proudly say that the seeds sown years ago are just beginning to yield a harvest. With the indigenous African brothers and priests being in the majority in the ministries, it seems like the language is changing, and many young people are owning the ministries and working hard to ensure that this apostolate is run well.

Our biggest challenge still remains that of finances to run these projects. We also lack well-trained people in things Marianist so that our Marianist heritage can be preserved. The presence of religious is still growing, Marianist culture and heritage is taking root, and is alive and thriving; very soon we believe that, as the number of brothers becomes greater in our schools, Characteristics of Marianist Education will be understood and practiced by everyone in our schools. This is our hope and prayer.

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Eric Otiende, Maximin E. Magnan, Masachika Tsuboko & Isao Aoki

Chapter II

MARIANIST EDUCATION IN THE EDUCATIONAL SYSTEM OF TOGO AND BÉNIN

E. Maximin Magnan, SM

The Marianist Region of Togo was started as a mission of the Province of Switzerland in 1958, with a first foundation in Lama-Kara², before extending itself to the rest of the country and even beyond. Today it includes the Republic of Bénin where the Marianists have been established since 2007 in the Diocese of Natitingou. The presentation which follows takes into account the situations of these two countries, nuancing them according to each case and place.

1. General Overview³ of the country and areas of influence of the society of Mary (SM)

1.1. TOGO IN GENERAL

Togo is a country in West Africa with an estimated population, in 2010, of about 6 million, resulting in a density of 95 inhabitants per km². It is one of the smallest African states, stretching 600 km from north to south and not more than 100 km east to west. In spite of its small land area, Togo is known for the diversity of its landscapes: a coastline of fine sand bordered by coconut palms in the south, hills, green valleys and low mountains in the center of the country, arid plains and great savannahs planted with baobabs in the north. The country shares 1700 km of borders with Burkina Faso, Ghana, and Bénin, and 50 km of coastline along the Gulf of Guinea.

² The city of “Lama-Kara” has changed its name and is now called simply “Kara”

³ This section is based on the data available on the *Wikipedia* sites on April 19, 2012, about Togo (<http://fr.wikipedia.org/wiki/Togo>) and about Benin (<http://fr.wikipedia.org/wiki/Benin>).

The official *language* of Togo is French. Ewe, Kabiye and Mina are the national languages most often used by the people.

For *schooling*, six years of primary education is obligatory in Togo; that primary education is free. The secondary level is subdivided into 4 years of secondary school called CEG (*Collège d'Enseignement General* in French) and 3 years of high school called *Lycée* as in the French system. In all, 13 years of school are required before the *Baccalauréat*. Passing this test gives access to the University and to institutes of higher studies (*Grandes Ecoles*). The Togolese educational system has suffered from shortages, from the inferior quality of teaching in the rural zones, and from drop-out rates.

The *principal religions in the country* are animism (traditional African religions) practiced by 50% of the population, Catholicism (26%), Islam (15%) and Protestantism (9%).

Togo's economy rests essentially on food farming that employs 65% of the workers. The rest of the work force is supported by the raising of cacao, coffee, and cotton, but above all by the phosphate mines which are vital to the country. Togo is actually the fifth largest producer of phosphates in the world. Like many other African countries (Senegal, Mauritius, Namibia), Togo has had a free trade zone since the late 1980's. In that zone are found some pharmaceutical companies, manufacturers of vegetable oils, computer assemblers, distributors of cosmetic products, dental prostheses makers and trucking companies...

1.2. AREAS OF MARIANIST INFLUENCE

The Marianist presence, first begun in Lama-Kara in 1958, has gradually spread over the years to other localities in the country, especially to the cities of Sotouboua (in 1995) and Lomé (in 2006), then to neighboring Bénin in the commune of Natitingou (in 2007).

1.2.1. LOMÉ

The capital city of Togo, Lome, is situated in the extreme southwest of Togo, and extends along the coast of the Gulf of Guinea. Even though many claim a population of a million inhabitants, officially the metropolitan area has slightly fewer, while the city itself was home to 737,751 inhabitants in 2008.

Lomé is a border town whose metropolitan area is spreading towards the border with Ghana, located just a few hundred meters from the city center. It is neither a “colonial” city, founded and built by the colonial powers, nor a “traditional city” where the village roots would still be part of the structures and urban procedures. Instead, Lomé presents itself as an African city alive and evolving at high speed, sporting the rhythms of night clubs, of “*nana-benz*”⁴ of the big markets, of internet cafes, of the motorscooter taxis commonly called

⁴ The *Nana-Benz* are well-known rich and powerful businesswomen in the big Lomé markets, who almost always drive around in Mercedes-Benz cars, whence the nickname given them.

Zémidjans, of freighters in the free-trade zone of the Autonomous Port of Lomé.

Lomé is, therefore, an incontestably typical African city, mixing tradition with animism (think fetish makers' market) and modernity (think luxury hotels and bank buildings).

1.2.2. KARA

Kara is the capital of the region of Kara and has approximately 109,287 inhabitants. The city is located about 400 km north of Lomé, in the center of the Kabyè land. At its beginning, Kara was a small settlement next to the German bridge over the Kara River in the village of Lama, located on the first rises of the mountainous massif of the Kabyè land. The original name, inherited from colonialism, was “Lama-Kara.”

Kara has several luxury hotels, banks, a convention center that was for a long time the seat of the RPT (Rally of the People of Togo) before the coming of democracy, a university and numerous secondary schools. The city can also accommodate tourists, businessmen and important political personalities, thanks to the international airport of Niamtougou, located just a few kilometers from Kara. One must not forget, however, that the airport of Lomé, the Togolese capital on the Atlantic coast, receives more international flights. The Togolese government is currently working to upgrade the Niamtougou airport in order to encourage the development of tourism in the north of the country since, just a few kilometers from the

airport, the *Tamberma* land, registered as a world heritage site by UNESCO, is a must-see destination in West Africa.

The *Evala* Tournament, a contest of traditional wrestling, is held every year at Kara. That highly publicized event is a stage in the rite of initiation of the young Kabyè, his passage into adulthood.

1.2.3. SOTOUBOUA

This locality in the center of Togo draws its name from a stream that borders the city on the south. The same name is given to the commune which includes the neighboring villages within a radius of 6 km. About 32,000 people live within the commune. Sotouboua is also the name of the larger prefecture which counts 124,000 inhabitants and additional territory. Agriculture is the major occupation of the people who live in the rural areas in mud huts roofed with straw. They work hard on the land with primitive tools like the hoe. There is, however, a minority that is investing more and more in ox-drawn cultivation. The food crops are millet, rice, potatoes, yams. . . . All these people work at a subsistence level and are often victims of nature's capriciousness: drought, floods, epidemics.

The inhabitants of the urban zones are mostly bureaucrats, drawn from the 4 corners of the country. There are also craftsmen of every kind. Schooling for the children remains average: 60-70% go to school, but girls are very much in the minority in the classes. Besides the traditional religion (local traditional

ancestral religion with earth, air, water gods....) which the majority of the locals practice, Christianity and Islam are the religions that are attractive to some people.

1.2.4. NATITINGOU

Natitingou is a commune in the northwest of Bénin, the centrally located capital of the Department of Atakora. It is situated in a valley at the foot of the Atakora Mountains, which rise to an altitude of 641 m. It covers an area of 3,045 km² some 12.8% of the total land surface of the department. The name “Natitingou” comes from *Nantibatingou* (the place where Nanti, mythical founder of the city, crushes millet) in the *Ouama* language, and was given to the site by the missionaries.

Having been the seat of the governor’s palace for the Atakora Province during the French colonization, the city of Natitingou became the Prefecture of the Atakora when the Republic of Bénin achieved independence in 1961. It has had a strong growth up to the present day and is peopled by several diverse ethnic groups: *Ouama*, *Betamaribe*, *Otamari*, *Peuls*.... The current population of the metropolitan area is about 80,000 inhabitants.

A stop-over point on the way from Togo to the west and with the National Park of the Pendjari to the north, Natitingou is already home to a good number of hotels and restaurants; in addition, the city is near many natural attractions like the Kota Falls, the Park of Pendjari, or simply the forested savannah that

covers the mountains surrounding the city. With confidence in the future, the city administration of Natitingou plans to make tourism one of the major businesses of the region.

Economically, crafts and trade predominate now, while agriculture furnishes sorghum, maize, yams for food and cotton for industry.

2. THE EDUCATIONAL SYSTEMS IN OUR AREAS OF INFLUENCE

2.1. IN TOGO

The Togolese educational⁵ system is conditioned by two major guidelines: the 1975 decree on the reform of education and the *National Policy of Education and Training* promulgated in December 1993. In the first, the government expressed the intention of making school accessible to all children from age 2 to age 15. In the second, it committed itself to put in place a global strategy of education and training, in order to improve the internal and external effectiveness of the educational system, giving particular attention to primary teaching. Both of these guidelines had become necessary because of the recent historical past of Togo.

⁵ The data presented here are taken from “Le Système éducatif togolais” by Jean Adama Nyame, former Cabinet Director of the Togolese national Ministry of Education. The article was written for the NGO *Aide & Action* in 2009 and is available at the *Centres des ressources documentaires*, Lomé..

In fact, Togo had known three successive European colonizations. During the German period (1884-1913), the Ewé language was strengthened through its utilization as the language of teaching. The English colonization (1913-1919) infused education with Anglo-Saxon pragmatism and favored the development of the social values specific to each dominant ethnic group. The long French period (1919-1960) contributed to the development of schooling in the interior regions and to the implantation of French as the classroom language, relegating the native languages to a back seat.

At the time of the independence of Togo in 1960, the schools bore the mark of the urban political and economic interests. But very quickly a revision of the curricula was seen necessary by the new authorities of the country, because the weaknesses of the schools were only too visible.

In November 1969, the Rally of the Togolese People (RPT), the sole political party, was founded. Concerning education and training, it was listed among the Government's priorities that the school should "constitute a dynamic system at the service of national development so as to allow the freeing up of unexpended energies, as well as familiarization with the requirements of productivity."

Some general principles were adopted, including:

- Mandatory attendance and free tuition in school for all Togolese aged 2-15;

- Introduction of the national languages into the school programs;
- Coeducation at all levels of the educational system;
- Reintegration of teen-age mothers into school in order to promote the education of girls.

The intention was to promote a group of values distinct and different from those transmitted by the colonial school, which had led to a cultural uprooting of the pupils. These values were, therefore, linked to the reinforcement of cultural identity, to the development in the pupil of an individual and collective sense of responsibility and to a true cultural initiation in the full sense of the term.

The desired miracle was to occur through the activity of teachers; their degree of motivation and capacity for adaptation, however, proved to be overestimated. The incentives, moreover, for the teaching personnel that were to guarantee success were never put in place.

Today, some alarmingly concrete facts remain and expose the crucial problem hindering the internal and external effectiveness of the Togolese educational system. The current rate of repetition and promotion in the primary school speaks volumes. For 1000 pupils enrolled in the Preparatory Course 1 (CP1),

- Only 43 will have their certificate at the end of primary studies (CEPD) after 6 years of normal schooling.

- Only 230 other pupils will have theirs after 7 or 8 years, and 727 will leave the system without a diploma.

It was into the unstable scenario of the Togolese educational system as sketched here that, towards the end of 1958, the Marianist presence came upon the scene.

2.2. IN BÉNIN

Bénin, whose colonial history and post-independence political rule were similar to those of Togo, had an educational system that produced results analogous to those of Togo. The educational system, like most of the French-speaking countries, is patterned after the French system. After independence, the new rulers of Bénin tried, in various ways, to establish an educational system capable of engendering responsibility among the young and of transmitting to them the cultural heritage of their surroundings. But there was never a real correspondence between those good intentions espoused by the rulers and the infrastructures and means that were actually in place. The quality of the teaching betrayed that disparity.

A proof of this is that the ratio of pupils/teachers never stops rising⁶: 36.2 pupils per teacher in 1991 as compared with 52.6 pupils per teacher in 1998, with the threshold of 60 pupils to teacher already exceeded today. Moreover, the percentage of

⁶ According to a 2010 report on Bénin's educational system entitled: « *Prestation efficace des Services Publics de l'Education* » by AfriMAP and Open Society Initiative for West Africa.

qualified teachers is low and is tending to decrease: 91.9% in 1994 against 71.3% in 1998. In 2000-2001, the evaluation of the schools in respect to the standards of a “School of basic quality” revealed that only 48.8% of the classrooms were built of permanent materials and only 15.3% of classrooms had a seat for each pupil.

On the basis of current reports, the retention rate is estimated at 34% for both sexes and 28.1% for girls. The completion rate, meanwhile, is 26.5% for both sexes and 23.1% for girls. These ratios show high rates of repetition and attrition. About 66% of the children who are admitted into primary education drop out during the cycle, before reaching the 6th year of the primary school.

Furthermore, from nursery school to higher education, the levels and number of classes per level are the same in Togo and Bénin, the French educational system being the reference point in both countries.

3. THE MARIANIST CONTRIBUTION TO EDUCATION IN TOGO AND BÉNIN

3.1. OVERALL CONSIDERATIONS

The Marianist intervention began in Togo in October 1958, with the arrival in Lama-Kara⁷ of three Swiss Marianist religious

⁷ / See note 2.

to take over direction of the Catholic secondary institution of that diocese. It had been created two years earlier by the Fathers of the African Missions (SMA) of Lyon, who had just withdrawn from it.

The Marianist pioneers, Auguste Augustin, Pierre Cattin and Stephan Hoïn, took upon themselves the delicate mission of awakening an entire region to human development and to the love of Christ. Very rapidly, they became aware of the range of difficulties which were undermining the Togolese education system of the time. In particular, equality of opportunity was still unbalanced at the level of the regions, the prefectures and the sexes, radical differences showing up in the school statistics. The official public school network had not yet reached all the regions of the country, especially those in the interior.

Against all the recommendations of their predecessors in the missionary terrain of Togo, the Marianists chose to settle in Lama-Kara, far from all the socio-political, economic and intellectual centers of the country. But, as the years went by, and thanks to hard work and the unshakeable determination of its various participants, the Catholic secondary institute of Lama-Kara, which had changed its name to *Collège Chaminade*, became such a reference point for education in Togo that today parents scramble to enroll their children there.

Note in passing that our schools, while developing as private institutions, follow strictly the official programs, directives and guidelines of the ministry of primary and secondary teaching

and our pupils take all the official examinations of the Togolese state. We do nothing out of the ordinary, except for our internal rules and educational projects. These are set in place for the purpose of facilitating our management of the day-to-day affairs of the institutions and to provide for our pupils and our personnel the formation which is specifically ours. That said, even if the Togolese government does influence us in the way we conduct and maintain the programs and examinations, our way of following and living these instructions and the good results that come from it make our institutions reference points imitated by other institutions, sometimes even upon the advice of the state officials.

Be it in the pedagogical, social or religious domains, Marianist education in Togo and Bénin, based on the CME, has surpassed expectations. At the present time, a great number of Togolese executives, priests and consecrated persons have gone through the Collège Chaminade in Kara and have a legitimate pride in having benefitted from Marianist education in that prestigious school. Originally from social strata that were *a priori* disadvantaged, many among them recognize, rightly, that it is thanks to their time at the Collège Chaminade that they have been able to attain a new social status. Even the state education officials don't miss an opportunity to recognize the contribution of that institution to the development of that remote region and even to the whole of the country.

Parallel to the school's educational evolution, the formation to the Marianist religious life has been developed since 1983,

when a group of three students of the Collège Chaminade of Kara decided to join the Marianists in order to share in the Society's ideal. Here seems to be sign of a Divine Providence that would assure the Society of Mary a continuity of its presence in Togo. With the growth in the number of Togolese religious as time went on, the independent Region of Togo was created on September 12, 2005, with a Togolese regional superior at its head. Today that Unit counts almost 40 members, of whom $\frac{3}{4}$ are former students of the Collège Chaminade. In fact, that institution is a hotbed of priestly vocations for the Diocese of Kara, as well as for the local religious congregations.

3.2. GROWTH OF OUR MISSIONARY POTENTIAL

Even while working to open new paths for the Marianist mission at the Collège Chaminade in Kara, which was the first and most important work in the Region, the Togolese SM is deploying its efforts on two additional planes: consolidation of its Marianist presence at Sotouboua and its expansion to new sites.

3.2.1. THE CONSOLIDATION OF THE MARIANIST PRESENCE IN SOTOUBOUA

The work in Sotouboua, where the Marianists arrived in 1995 to improve the rural society and take up the work of operating an agro-pastoral farm with rural youngsters, is one of the great points of interest in the Region of Togo, after the Collège Chaminade. After fifteen years of involvement in the rural

setting, results were questionable; very few religious had been oriented towards the agricultural sector in their formation. So it was that the Region changed direction and decided to focus the impact of its presence by opening a science high school in October 2011.

The new high school bears the name of Robert Mattlé, the Swiss provincial who, after a long journey -- more than 22,000 km -- across Africa, decided in 1958 to establish the Marianist presence in Togo. The creation of this high school is the fruit of a long observation of educational practice in Togo which has seen, through the years, the workforce shrink in the teaching of the sciences, especially in mathematics and the physical sciences. For example, at the session of the *Baccalauréat* in July 2011, there were 46,244 candidates enrolled from the entire country, but among them were only 276 candidates for *Série C4*⁸, a math and physics oriented high school curriculum. That represents hardly 0.6% of the candidates.

The truth is that several of the country's big high schools no longer have these curricula which train for mathematics and the physical sciences. There are many reasons to justify it. But just thinking about such a situation sends shivers down the spine: the spectre of a progressive disappearance of a chain of transmission of scientific knowledge.

⁸ Area of high school studies whose main subjects are Mathematics and Physics.

Our observation and our experience coming out of the Collège Chaminade in Kara, where we succeeded in increasing enrollment in that C4 curriculum from 6 to 10 pupils in 1996 to normal class sizes of 30-35 pupils in 2011, show us that good leadership can still interest young people in that curriculum, which is no more difficult or mysterious than the others. In the July 2011 session, 27 out of 30 of our *Série C4* pupils from the Collège Chaminade in Kara passed the *Baccalauréat II*; that represents a percentage more or less identical to that of past years. And that is not trivial!

The science high school opened its doors with 13 pupils in the first class. But its planned capacity is for 300 pupils when all six classes of the institution will be filled. The age of the pupils in that first class ranges from 14 to 17. When they reach the final grade, they will be between 17 and 20 years old. All the current teachers (9 of them) are employed by the high school, but our hope is that, with the negotiations currently underway with the State, the latter might take responsibility for a part of the teaching faculty through a subsidy, as is currently done with the Collège Chaminade in Kara, where 20% of the teachers are paid by the State.

The goal of this project is double:

- Each year train 50 (capacity of one classroom) to 100 (2 classrooms capacity) scientific graduates with the purpose of increasing the population of university students in the sciences with the hope that eventually there will

be more science teachers available for the secondary schools;

- Contribute to reversing the disappearance of the chain of transmission of scientific knowledge, a situation currently disturbing to more than one expert; only 0.6% represent science *baccalauréat* candidates in 2011.

3.2.2. THE EXPANSION OF THE MARIANIST PRESENCE IN OTHER LOCALITIES

Expansion of the Marianist presence is the other very important challenge to the Region of Togo. There was at first a trend towards Lomé, the capital of Togo, where the Marianists settled beginning in October 2006 in order to assure the spiritual support for the MLC (Marianist Lay Communities) composed essentially of former students of Collège Chaminade in Kara. The house purchased on the periphery of the city, near the University of Lomé, took the name of Jakob Gapp, in honor of our Austrian martyr. This ensures a residence for Marianist students attending the University. There are currently four young religious who live and study there, two in physical sciences, one in agronomy, and the last in German and English.

The expansion of the Marianist presence goes beyond the Togolese frontiers; it is now established in Natitingou in the Republic of Bénin, where the Marianists arrived in October 2007, upon the invitation of the local ordinary, to start another *collège*, for which the bishop himself recommended the name of “Collège Chaminade.” The development of this new institu-

tion will be gradual in the building of the infrastructure, but rapid in the growth of its faculty. Beginning with one class at first year of the secondary school and 13 pupils in 2007, it already has the 4 secondary classes and enrolls more than 130 pupils after 4 years of existence. For the opening of school in October 2012, which will see the first high school classes, a total of more than 200 pupils is anticipated.

With the total of the 3 works under the influence of the Region of Togo, the Marianists touch a school population of 1,346 pupils, including 537 girls, and teaching personnel of 78 members.

4. TRANSMISSION OF MARIANIST KNOW-HOW

Whether it be to the Marianist religious personnel or to the lay persons involved with us in our works, attention is given in at least three ways for the transmission of Marianist know-how:

- **Previous school experience.** This process of transmission begins with the recruitment of educators in which we try to give preference to candidates who are alumni of our institutions or who have been active members of some Marianist movements like the MLC. Even when they are not Marianist religious, these lay persons who have been our former pupils or members of the MLC already have certain sensitivity and prerequisites that dispose them to be Marianist educators. Having lived through it them-

selves, they already have a certain idea of the demands of our Marianist pedagogy.

- **Professional qualifications.** Some teachers are assigned to us by the State. They are only a minority. The majority is recruited in accord with the budget of the institutions, and there the recruitment is based on merit. The background of the candidates is important, especially whether or not the candidate has had at least preliminary pedagogical training. Even the Marianist religious involved in education are required to meet the same level of demands imposed on the lay persons.

- **Periodic training sessions on the spot.** Once incorporated into the faculty, new personnel are regularly furnished with specific information and training about our educational style. For each newcomer, there is from the beginning a supportive program of instructions and lessons about the life of the institution as it unfolds. For all there is provided, at the beginning of each year and at intervals during the year, a general reminder of the CME and of its local interpretation in terms of the institutional regulations or the educational plan. Our institutions remain also cognizant of what is organized at the general level of the SM in support of training for education. One of our English teachers, thus, was able to participate in Dayton in the program organized by the International Center of Marianist Formation.

At the present time, all the religious personnel of the Region of Togo are exclusively Togolese, the three oldest religious being barely 50 years old. Lacking a mixture of different ages and cultures that would always be desirable to have involved in the same mission, the Region of Togo, in each of its three educational works (in Kara, Sotouboua and Natitingou), can count only upon a team of Marianist educators. It tries to prepare them well, at least academically, so as to be ready to live and transmit the Marianist ideal in deeds. Since the greater part of them are alumni of the Marianist work of the Collège Chaminade in Kara, these young Togolese religious, who have very few years of teaching experience, can nevertheless rely upon the relative experience they themselves had as pupils. Through attraction and collaboration at different tasks with the other teachers, the Marianists, even though relatively young, contribute to the stimulation of the other members of the faculty.

At the Collège Chaminade in Kara, there are currently 9 religious involved in the work of the Collège and in the support of the candidates to the religious life (in the *Notre Dame du Oui* Prenovitiate). The academic training received by all helps them; in fact, each of the religious has at least the Bachelor's degree in a specialty which he teaches in the institution. At Natitingou, there are 5 religious who animate the life of the Collège and at Soutouboua there are 6 brothers who work in the scientific high school and on the agro-pastoral farm. As at Kara, each of the religious involved in Natitingou and in Soutouboua has had sufficient preparation for carrying out the job to which he is assigned in the work.

5. THE IMPLEMENTATION OF THE CHARACTERISTICS OF MARIANIST EDUCATION (CME) IN THE MARIANIST WORK

5.1. PRELIMINARY REFLECTIONS

How is Marianist education implemented and what characterizes it in Togo? It is, in fact, in the daily life of the institution and of its personnel that it plays out. As the word itself implies, a characteristic does not exist without the action that embodies it. It is not the characteristic that needs to be advanced; it is through acting in a certain given way that a characteristic emerges. One might ask: which of the two comes first, the characteristic which describes the action or the action from which flows that characteristic?

Whatever the case might be, the CME, as we have them at present, the fruits of a long global Marianist educational tradition, remain a valuable synthesis that serves as a reference point for him who is acquainted with them at the outset, so that he knows where he is to arrive. They can also serve as a stimulus for him who has already begun to develop work habits and who wants to see his results converge towards what might potentially be global achievements.

That said, when we speak of Togo with its mere fifty years of educational tradition, those fifty years are dwarfed beside the 200 years of worldwide Marianist experience. But before the articulation of the synthesis known as the CME which currently serves as a reference point, a praxis based on the pursuit of a

certain number of values was already at work in the Collège Chaminade in Kara. Those values were unconsciously transmitted to the other works as they were coming into being. These values, *excellence*, *service* and *family spirit*, were being cultivated, day by day, at the level of both the faculty and the students, as well as their parents. Our institutions even drew from them their motto, repeated at the beginning of each school day, lest it be forgotten. They were also repeated in pedagogical conferences, in meetings of parents and in other engagements with the pupils.

5.2. OVERALL INTERPRETATION OF THE CME

Seen from the perspective of the *Characteristics of Marianist Education*, these “value-mottos” are easily interpreted.

In fact, **the pursuit of Excellence** is a necessary element of day-to-day effort, in which one tries to be effective in each and every task, by taking actions and making choices that strive for an over-arching quality. Perfection is another name for God, and to pursue it is an act of faith. This is another way of speaking about **integral and adaptive formation**. Both the pupils and their educators (teachers and parents) are involved here, so that the thirst for learning felt by the pupil might parallel the pleasure found in the teaching as it is carried out by the educator..

Everyone easily understands that the search for excellence can be in vain if it is not oriented towards **the service of others**.

The educational undertaking of the Collège Chaminade in Kara never ceases to accentuate this value in order to educate toward *justice, peace and the common good*, in the fullest meaning of those values. As a religious institution we cannot be content with merely developing cultivated minds. We must also forge wills concerned with the common good; we must raise up men and women concerned for others. We would wish that our pupils, once they are adults engaged in the active life, would look upon their profession first of all as a specific service to society. This issue is spoken about in all the courses of FHR (Human and Religious Formation) which are taught in all the classes; it is also spoken about on other occasions.

Family spirit is also a very strong value because we have always wanted the Collège, where teachers and pupils spend most of their time, to be a friendly place that stifles no one. We have seen over the years, through various generations of persons, that each of them had their own little habits and rituals that contributed to generating this family spirit. These seemingly insignificant contributions, while weaving bonds among the members of the same generation, strengthen their sense of belonging and the very strong impression of being part of the same family. When, several years after leaving the Collège, people meet other alumni, it is often these little things that they recall with pleasure.

One important detail that must be noted here concerns the **protection of our surroundings** for our life and our work. In fact, with the goal of advancing our life in common and our

family spirit, the members of our educational communities are encouraged, both as individuals and collectively, to use and promote means and practices which respect the environment and its attributes. In doing this, we want to maintain our works in a sustainably green and clean setting, so that they thus reflect the harmonious beauty of creation and the interdependence between human beings and nature.

5.3. THE PARTICULAR CASE OF EDUCATION IN FAITH

What is to be said about *educating for formation in faith*, the very goal of our mission? There is indeed much to be said.

5.3.1. SINCE THE BEGINNING

As can be seen in most of the Catholic missions established here and there across Africa, the opening of schools, the Collège Chaminade in Kara included, corresponded to a need and request of the people. The Church willingly encouraged it insofar as she saw in the school a means of attracting the children in order to evangelize them; she also saw in it a response to her own needs for personnel, for human resources (catechists, local clergy, and teachers).

But very soon, the difficulties in financing Catholic education and the possibilities for studies offered in the official schools required a reevaluation of the *raison d'être* of the mission schools. Today, it is not at all certain that the schooling efforts of the missionaries were actually profitable from the

point of view of evangelization. From those schools that very often operated in a system lacking sufficient pedagogical and financial resources, came bureaucrats prone to corruption, without professional consciences, who exercise a petty tyrannical power over a public whom they consider to be at their service.

That awareness must have very soon influenced the first Marianist missionaries in Togo in the definition of their local mission, which they expressed thus: *“As educators, we wish to honestly let the school be a school. We have therefore become aware that our activity at Lama-Kara is more a technical assistance than a missionary action properly so called. Our first goal is to manifest concretely the love of Christ in assisting the people of our region to develop themselves, by assuring the promotion of the young through the training given at the Collège and that of the adults through our collaboration in their professional training and cultural formation (evening courses, various sessions, the example of our work). Our second goal is to collaborate in the evangelization of the region of the Kara through the witness of our Marianist life, the Christian formation given to our pupils and the participation in the work of the mission (parish ministry and animation of Catholic Action movements).”*

Accomplishing a mission like that which aimed at the development of persons through an exemplary life and concrete assistance could not be done without difficulties. The author of the notes to which we are referring continues: *“Our works at Lama-Kara (the Collège Chaminade and Collège Adèle) live in*

a climate of insecurity caused by various difficulties: precarious financing, lack of personnel, internal tensions, etc. On average, once or twice a year we skirt disaster; that has gone on for nine years and amounts to an impressive series of being saved at the last moment, where we see the hand of God. After trying for three years, we are more and more persuaded that only free tuition allows us to attract the important pupils in our region. That free tuition we have been able to assure through the 'scholarship' drive started in the province in the summer of 1964" (Letter from Joseph Fisher, director of the Collège Chaminade to his Provincial, written in October 1967).

The free tuition at Collège Chaminade in Kara was well intentioned and did a lot of good in its time, conferring a privileged status to that institution as a model Catholic school. Unfortunately, the superiors of that time did not know how to plan for a future; they were not forward-looking, since they saw their own presence at Kara to be only for a set time. For their successors in this work today this has left a difficult challenge to meet. With the withdrawal of the Swiss missionaries, the system of sponsored grants has also disappeared. The free tuition at the Collège has become difficult to maintain, and putting in place new management models based on payment of tuition causes problems.

5.3.2. TODAY

In our schools, the program of education for formation in faith properly so-called is incorporated into the educational

endeavors of the institutions in order “to assure to all the pupils a formation based on the knowledge and love of the truth which leads to God⁹.” In fact, since our institutions are open to all young persons of any religion, an obligatory course called FHR (Human and Religious Formation) has been instituted, for one hour per week in all classes. Without being the place for catechesis and without treating purely Catholic religious content, it broaches all the great human and social questions which lead the human person to reflect upon his/her destiny, upon God and upon the world. In short, it is concerned with inciting each youngster to deepen his/her faith, whatever be his/her religion.

Our educational activity is not just limited to forming right consciences and wills determined to listen to the voice of God in their hearts. For those already Christian, the Collège is, by its structures and its organization, the privileged place for the maturation of their faith. Specifically, we are committed 1) to guarantee them, all throughout their studies and outside the official hours of the courses, an adapted catechetical teaching, 2) to make available to them at their level a practical knowledge of the various liturgies, 3) to give them the desire to participate personally in the mission of the Church, 4) to have the opportunity to make a spiritual retreat, usually given in the house of Charity at Alédjo, for our pupils of Kara and of Sotouboua.

⁹ Taken from the 2011-2012 Educational Plan of the Collège Chaminade in Kara.

Above all, we work in such a way that the contact among Christians and non-Christians, which help them to acquire a more accurate knowledge of the other religions, might encourage each one to develop the personal aspect of his/her religious convictions, all of this in view of the knowledge of the truth which should lead one to God, whatever the name given the divinity in the family or in his/her culture.

A Chaplaincy service is formally established in each institution, with a chaplain and a set number of collaborators, to follow the life of faith of individuals and to give guidelines for living for the totality of the educational community.

BY WAY OF CONCLUSION

The Marianist tradition is not so old in Togo, but it is far from being non-existent. Although just newly involved in the educational work of our institutions, our young brothers who are for the most part alumni of *Collège Chaminade* know how to be mindful what they lived through as pupils themselves in a Marianist school and to continue to maintain and even advance that which characterizes a Marianist educational work.

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Eric Otiende, Maximin E. Magnan, Masachika Tsuboko & Isao Aoki

Chapter III

OVERVIEW OF MARIANIST EDUCATION IN JAPAN¹⁰

Masachika Tsuboko, SM & Isao Aoki, SM

¹⁰ The first section of this Chapter written by Father Masachika Tsuboko, SM, reflects the Marianist schools in Japan which are in direct contact with the Society of Mary and not those related to the Daughters of Mary Immaculate.

In that “Age of Exploration and Discovery,” the waves of enthusiastic 15th century European expansion abroad finally reached the shores of China, Japan and elsewhere. In September of 1543 a ship headed for China was struck by a storm and drifted onto the shores of Tanegashima, an island south of Japan. The seven Portuguese aboard were washed up on the shore and were helped by the Japanese islanders there. This was the very first intervention of Europeans in Japan, and it led to the arrival of other Portuguese trading ships carrying European goods like firearms and so forth. A flourishing trade resulted.

It was not merely a question of trade, for Christianity was also brought to Japanese shores. In August of 1549, six years after that first ship drifted ashore, the Jesuit priest, St. Francis Xavier, landed in Kagoshima for the purpose of spreading Christianity. This memorable date marks the arrival of Christianity in Japan.

St. Francis Xavier resided in Japan for a mere two years, but the Christian seeds which he planted would grow richly and thereafter blossom in Japanese history.

After that, Japan greatly limited its trade, as well as its cultural and philosophical interaction with other countries. From that time and up until the arrival of U.S. warships in the sea off of Uraga on July 8 in 1853, Japan was a “secluded” country. During this period of national seclusion, lasting approximately 300 years, numerous Christians were persecuted for their religious beliefs by those in authority

at various periods. Many were martyred, beginning with the “Twenty-Six Martyrs of Japan.”

During this age, Christian clergy and leaders were banished to other countries or imprisoned and then martyred. The Christians (“*Kirishitan*”) who believed the Gospel message left by St. Francis Xavier ended up a “flock of sheep without shepherds.” After the arrival of those U.S. warships off of Uraga, the Shogunate government at that time was unable to hide the fact that it felt threatened by the pressure from foreign governments, and its response to this pressure was an extremely confused one. Finally, in July of 1858, on an American warship anchored off the coast of the city of Edo (presently Tokyo and Tokyo Bay), a “Treaty of Amity and Commerce” was signed between Japan and the United States (the “Harris Treaty”) and Japan was liberated from its “seclusion.” Moreover, Article 8 of that same treaty opened the door to the second arrival of Christianity to Japan.

In general, the contents of that article state: “Those Americans in Japan are free to believe their own religions and are also free to have houses of worship within their settlements. These buildings must not be destroyed nor the religious faith of the Americans be obstructed. For their part, the Americans must not disparage the temples and shrines of the Japanese, obstruct the Japanese in their worship of the gods and buddhas or destroy Shinto or Buddhist images. The nationals of both countries must not quarrel about their respective religious beliefs.”

The practice of the *fumi-e* (that is, the enforced stepping upon the images of Christ or Mary to indicate apostasy) in the government offices in Nagasaki had already been abolished.

1. The Beginnings of Marianist Education in Japan

Around that same time, Bishop Pierre Osouf, who had been sent to Tokyo from the headquarters of the Paris Foreign Mission Society in France, considered the education of young men to be an urgent need. Schools educating girls had been opening up one after another: in 1875 by the Sisters of the Infant Jesus, a religious institute founded by Nicolas Barré; in 1877 by the Congregation of the Infant Jesus of Chauffailles; and in 1878 by the Sisters of St. Paul of Chartres. At that same time Bishop Osouf requested the Superior General of the Society of Mary, Fr. Joseph Simler, to send religious of the Society of Mary to Japan. However, a definitive response was not immediately forthcoming from the Society of Mary due to the uncertainty and uneasiness of the SM General Administration regarding financial issues, personnel issues, and the future development of the work in Japan after the religious had been sent.

As a result of a decision by Fr. Simler, made approximately ten years after the original request from Bishop Osouf, five members of the Society of Mary were sent to Tokyo. This marked the birth of the Society of Mary in Japan.

At the Missionary Commission Ceremony conducted at Collège Stanislas in Paris on November 17, 1887, Good Father Simler

issued the following instructions: “The Society of Mary was founded in order to eradicate the control of evil while doing good, in other words, to practice the message of St. Paul ‘to overcome evil with good.’ (Romans 12:21) In the midst of the hardships of the world, one must always act mildly and meekly. In order to do this, however, one must have a firm sense of self-control. Whenever difficulties are encountered, ‘*look to the star and call upon Mary.*’ (*Respice Stellam Voca Mariam!*) During your journey, as well as in your life journey hereafter, may you always keep pure and maintain your dignity.” (From that time on, these words “*Respice Stellam Voca Mariam!*” have served as a favored quote of the Society of Mary in Japan and of each of the Marianist schools in Japan.)

The Marianist religious landed on Japanese soil at the end of 1887. In February of the following year of 1888 they opened “Gyosei School” in a section of Akashi Catholic Church in Tsukiji, Tokyo.

Then in January of 1892 they founded “Kaisei School” in Nagasaki. This school which continues in existence to this day was founded in order to educate in the spirit of the Gospel the young people of Nagasaki, the place of the *Kirishitan* who had preserved the Christian faith throughout the “period of national seclusion.” The Faith survived without the presence of the Fathers and Brothers to provide spiritual leadership while the *Kirishitan* were buffeted by the storms of persecution. This same school was damaged by the atomic bomb on August 9 in 1945.

“Osaka Meisei School” opened on September 29 in 1898 in the commercial city of Osaka with Bro. Joseph Wolff as its first principal. The name of the school “Meisei” like that of “Gyosei” in Tokyo and “Kaisei” in Nagasaki employed titles used symbolically as appellations of Mary. This practice reflects the idea of placing the schools and the students studying therein under the protection of the Blessed Virgin Mary. Later on, about the same time that the dictatorial government of Hitler was assuming control in Germany in 1933, Bishop Wenceslaus Kinold (1871-1952), the Ordinary of the Sapporo Diocese, founded , in April 1934, “Sapporo Kosei Commercial School.” This bishop strove to establish schools to educate boys and girls and also to establish institutions working in the areas of health and human welfare. He made these institutions the bases of apostolic mission in Hokkaido, that massive area in the northern part of Japan. It was thought at first that “Sapporo Kosei Commercial School” would develop smoothly. However, the operation of the school did not go well, and the situation became extremely difficult. Whereupon in 1938 a decision was made to entrust the management of the school to the Society of Mary which had at that time over 30 years of experience in the Catholic education of the young men of Japan. This transfer process itself, however, met with various difficulties. Finally in April of 1942 the “Sapporo Kosei Commercial School” became a “Star School” with Bro. Ichiro Kataoka as the third principal of the institution.

2. Historical Background of the Era

The *Imperial Rescript on Education* was promulgated in 1890. This *Rescript* was decisive in terms of the educational system of Japan. All thought, indeed life in general, was to be shaped around the Emperor. For those involved in the task of Christian education, the promulgation of this document was an event that could indeed be described as a “bolt from the blue.” The educational pedagogy and methods which the Marianist religious brought to Japan were ones that had been employed by Fr. Chaminade. Now the first Marianist religious and their successors in Japan were using them directly in their schools, in some cases after alteration and adjustment. However, these were nothing like what was found in the *Imperial Rescript*. The basis of the education of the Society of Mary is the Catholic educational theory that Christian teachings are not merely instruction but education. In short, it is not a question of teaching young people Christianity but “of educating these young people in Christ.”

It took a long period of reflection for the members of the Society of Mary in Japan to work out the differences between their own educational ideals and those found in the *Imperial Rescript on Education* which had binding force upon our educational activities, both spiritually and materially. As a result, while compromising somewhat with the contents of that *Imperial Rescript*, they held to the educational ideals of the Society of Mary with the firm belief that they themselves bore responsibility for secondary education in Japan at that time. What is more, they were convinced that by implementing what they believed

the ideals of education to be, great results could certainly be anticipated in the future.

Based upon the decision made by these courageous Marianist religious, the three Society of Mary schools which had started in the 1800's, and the school which opened up later on in Hokkaido, went on to develop marvelously. In the 20th century, these schools were to have an enormous influence upon the field of education in Japan.

Even so, at that same time in Japan there were only a handful of Christians among the entire populace of the country. In such an environment Marianist education was an attempt to offer an education based upon a value system, a religious outlook, and view of morality new to the Japanese. As a result the pains that the early members of the Society of Mary experienced and the difficulties they had to overcome were not simply ones of language but of cultural and mental adaptation, of building human relationships, and of adjustment to the life and customs in Japan, and so forth. These pains and difficulties called, one would think, for a constant and persistent effort by them as human beings.

In this connection, because they offer an education of the whole person based on the philosophy that flows from Catholic teachings, the respective schools, as Marianist schools, remind us of Mary. Moreover with the notion of conducting the education of their students under Mary's protection, they have the title "star" in their school names. They are indeed known as the

“star schools” in the various parts of Japan: “Gyosei” – Etoile du Matin [Morning Star School] (Tokyo); “Kaisei” – Etoile de la Mer [Star of the Sea School] (Nagasaki); “Meisei” – Etoile Eclatante [Bright Star School] (Osaka); and “Kosei” – Etoile Brillante [Brilliant Star School] (Sapporo). In addition, there were also “Taisei” – Etoile du Grand Calme [Star of Peace School] (Fukuoka) which was returned to the Diocese of Fukuoka by the Society of Mary and “St. Joseph College” [later St. Joseph International School] (Yokohama) which was forced to close.

3. The Four Marianist Schools in Japan

3.1. GYOSEI SCHOOL (MORNING STAR SCHOOL)

Begun in 1888 by the five first members of the Society of Mary in Japan, Gyosei School celebrated its 125th anniversary in 2013. The five religious – Fr. Alphonse Heinrich, Bro. Joseph Senentz, Fr. Nicholas Walter, Bro. Louis Stoltz, and Bro. Camille Planche – welcomed their new students and began their school with prayers requesting “Mary’s help.” There was a sense of unease in this appeal for “help”; they had only been in Japan a very short time and they faced the difficulty of being teachers unable to communicate with their students. The name of their school “Gyosei” was taken from the traditional motto of the Society of Mary “Per Mariam ad Jesum.” “Per Mariam ad Jesum” was likewise the educational ideal of the Society of Mary.

What was the founding spirit of the school? From the very time of its foundation until now, the founding spirit of Gyo-

sei School has been to form individuals able to contribute to the welfare of society by means of an “education based upon Christian ideals.” That education aimed at the perfection of the personality as well as at an appreciation of the depth of one’s relationship with others through the activities of school life. An education of the whole person is conducted while respecting the individuality of each and every student. The cultivation of character is realized in an atmosphere that finds the entire school imbued with family spirit.

The school aims at the realization of the fact that the way of life built on loving God and loving man as it was taught by Jesus Christ is the way of self-realization fitting for human beings. The daily educational activities of the school are aimed at these educational ideals and goals. Fr. Alphonse Heinrich, the school’s founder, made this teaching of Jesus Christ the basis for the education offered by the school.

3.2. KAISEI SCHOOL (STAR OF THE SEA SCHOOL)

In 1892 there were 44,500 Catholics in Japan; except for the some 12,000 Catholics in Tokyo, most of the remaining were concentrated in the Diocese of Nagasaki. In response to the enthusiastic request from the Bishop of Nagasaki, Bishop Jules Cousin, that “the people of Nagasaki, Catholic believers and non-believers alike, are desirous of a school for boys in which the truth is pursued,” Fr. Alphonse Heinrich in Tokyo sent four newly arrived members of the Society of Mary to Nagasaki, the birthplace of many martyrs for the faith. The

four religious were: Fr. Jacques Barth, Bro. Joseph Guthleben, Bro. Celestin Rambach, and Bro. Leopold Baumann.

Like Gyosei School (Morning Star) in Tokyo, the school in Nagasaki, under the inspiration of Mary, the star shining brightly over the vast oceans, was named “Kaisei” (Star of the Sea) in the hope that the students studying there would become like stars of the sea and become leaders among their fellow human beings.

To express its founding spirit, the *Prospectus* of Kaisei School states: “the foundation of the education of this school is the formation of human beings based upon the school motto “Love of God, Love of Man.” The school educates individuals able to know themselves thoroughly and make correct value judgments and also able to serve society as leaders for charity, justice and peace. Such ideas are taken from the Scriptures: “You shall love the Lord your God with all your heart, with all your soul, and with all your mind.” (Mt. 22:37) and “You shall love your neighbor as yourself.” (Mt. 22:39). The hope is that the students studying at Kaisei School become aware of that which is not visible to the eyes, that which is absolute and unchangeable, and behind all that is happening in the world. Living with a longing for those things “which are above” (Saint Paul), these students are at the same time individuals capable of bringing forth peace and joy and love among human beings and in society, individuals possessing a mature and compassionate humanity.

There are seven pillars in the educational policy of Kaisei School aimed at developing to the maximum the abilities of each and every student in accord with his or her individuality.

- 1- Based upon Christian values, the school aims at a perfection of the human personality which is balanced, while at the same time paying the utmost attention to the human rights and the potentialities of the students.
- 2- Appealing to the consciences of the students in a family-like environment, the school offers an education with discipline that is firm yet compassionate.
- 3- The school community strives to serve and contribute to society based upon love of neighbor and upon justice.
- 4- The school seeks to foster solid academic ability and to finely sharpen the intellect with a curriculum and study methods in keeping with the particular program of study selected.
- 5- The school works at training the body and improving the physical strength of the students and strengthening the extracurricular program of the school overall.
- 6- The school community strives to respond to the needs of society; it seeks to develop innovative educational materials and outstanding teaching methods and classes.
- 7- The program devotes energy to linguistic education, and in various aspects, aiming at the formation of individuals capable of contributing to the world.

3.3. OSAKA MEISEI SCHOOL (BRIGHT STAR SCHOOL)

On instructions from Fr. Alphonse Heinrich, Bro. Joseph Wolff established in 1898 an evening foreign language school with 13 students bearing the name Meisei (Bright Star) School. In 1902 the school was approved by the Ministry of Education as a commercial school, and in 1903 land was purchased in what is currently called Sanadayama; that same year the school had its first graduating class of five.

Between that point and the tenure of Fr. Shinkichi Magome, the current and 18th principal of the school, the school has developed to the point of having graduated approximately 31,000 individuals. From its foundation until 1932, its principals were members of the Society of Mary from France (Bro. Joseph Wolff, Bro. Albert Deiber, Bro. Joseph Koehl, Bro. Albert Deiber (2nd time)); from the time of the fifth principalship, its principals have been Japanese members of the Society of Mary. The only exception to principals from the Society of Mary was Mr. Soichi Saito, a graduate of the school and a Catholic, who served in that office between 2004 and 2009.

During its history, which encompasses the change from the Meiji Period (1868-1912) to the Taisho Period (1912-1926), World War I, the beginning of the Showa period (1926) and then WWII, with all the changes in society during that time, the school itself went from being a commercial school to being an industrial technical school. As such it offered a general course middle school–high school program. During this entire time, from its very beginnings, the school viewed as its educational

goal “to bring forth in each and every student the image of the ideal human presented to us by Christ.”

This image of the ideal human being is a person who, while having the humility to recognize his weaknesses before God, constantly strives to cultivate his own character. At the same time, he recognizes the dignity of others and is motivated by it to exercise the generosity to accept courageously even matters which put himself at a disadvantage. As such, students at Meisei School are taught that in order to create the ideal society, they are called to form a nucleus and exercise leadership in all the spheres of society, becoming individuals able to work on behalf of others. This expresses undoubtedly the intent of Blessed Father Chaminade, the founder of the Society of Mary.

In order for the students to acquire the knowledge that they need, the educational system adopted is a comprehensive one. In order for students to confront evil, there is no neglect of detailed guidance, care, and the like. It might be said that the maxim of the school -- “the playing field is a classroom” -- explains the nature of the education of the whole person which aims at thorough supervision in all aspects of life within and outside of school.

The basis of the education offered by Osaka Meisei School is one of training individuals who have acquired a way of life in which they come to know themselves thoroughly, in which they make correct value judgments, and in which they are capable of service, playing key roles in society as leaders who

promote charity, justice and peace in the midst of a contemporary pluralistic society.

The words of Christ in the Scriptures that “you are to be the salt of the earth and the light of the world” are important, indeed treasured. Just as salt has the role of purifying, of preserving from decay, and of flavoring, the “salt” of mutual interaction with one’s fellow human beings “seasons” one to do what he must do in order to build a better society.

And just as a light brightens its surroundings, one should become a presence in society that brings light to it. This means that one does not seek to shine oneself. On the contrary, one is asked to become an individual who, with the source of light within, seeks to make others shine. The school wants to be one that educates individuals who love others without limit, who cherish others from the depths of their hearts, and who can unpretentiously lend a hand to those in need of support.

Encouraging one another and helping one another indeed results in gaining experience in living together in society.

The school refers to the students who in the future will be able to be the “salt and light” for society as “Meisei Gentlemen”; this is also the motto associated with their character formation by the school.

3.4. SAPPORO KOSEI SCHOOL (BRILLIANT STAR SCHOOL)

Sapporo Kosei Commercial School, control of which was transferred to the Society of Mary in April of 1946 by Bishop Wenceslaus Kinold, had numerous difficulties to overcome in the very turbulent period right before, during, and after World War II. Under the newly reformed Japanese system of education the school began anew in April of 1947 as “Sapporo Kosei Middle School.” Then “Sapporo Kosei High School” was established in April of 1948. In April of 2008 “Sapporo Kosei School” was launched as a coeducation institution.

Since the time of its foundation, the school has consistently sought, on the basis of Catholic teachings, to educate so that each and every student is culturally refined and richly human. The goal is to “form individuals who are able to serve as a support to other human beings.” For this reason, the school strives to educate individuals who can make the world a better place by giving hope to others, individuals who will use their abilities “for the happiness of others.”

The educational goals of the school are to strive to cultivate in each and every student the ideal person which Christ revealed to us; the school seeks to activate the abilities and individuality given to each by God for the benefit of others. The school educates with the conviction that these goals reveal a path which will bring genuine, deep-seated happiness to each student. These goals for the individual person may be specified in four sub-statements :

- 1- Individuals with richly developed emotions who act in a considerate manner;
- 2- Individuals who strive each day to seek the truth and to enhance their personal values;
- 3- Individuals who strive to respect freedom and to develop strength of the will;
- 4- Individuals who make efforts to respond prudently to the times.

During the six years of middle school and high school, school life and activities are carried out with each of the following steps in mind so as to achieve the above four goals:

Step 1: To know oneself and also to know others; this will produce human qualities which are the basis for all subsequent activity.

Step 2: To be attentive to society and thus learn the link between one's daily studies and society.

Step 3: To develop oneself to fulfill the dreams that constitute his or her goals.

Step 4: To contribute to society in the future by making use of the education and the human qualities which one has acquired.

4. Others Schools related to the Marianists

4.1. FUKUOKA TAISEI SCHOOL (STAR OF PEACE SCHOOL)

Just as the Diocese of Sapporo transferred the management of Sapporo Kosei School to the Society of Mary, in 1949 the Diocese of Fukuoka on the island of Kyushu likewise transferred the management of Taisei School to the Society of Mary. However, numerous difficulties and challenges involved in the management and operation of this school arose and, unfortunately, twenty-five years later the school was returned to the Fukuoka Diocese.

Taisei School was originally founded in 1932 as a formation institution for seminarians. However, the school was turned over to the Society of Mary, experienced in the management of educational institutions, in order to open the doors of the school to middle school and high school students in general, in keeping with the reforms of the educational system in post-World War II Japan.

In the beginning, the school pursued its ideals of providing a Christian education as a small-scale Catholic school. However, the recruitment of students did not proceed as hoped for, and in 1971 the Society of Mary was forced to return control of the school to the diocese. The Diocese of Fukuoka, incidentally, later turned the administration of this school over to the Society of Jesus which continues to operate it to this day.

4.2. YOKOHAMA SAINT JOSEPH COLLEGE (NAME CHANGED TO ST. JOSEPH INTERNATIONAL SCHOOL IN 1984)

Due to the decision to make Gyosei School in Tokyo an educational institution solely for Japanese nationals, “Saint Joseph Gakuin” was opened in Yokohama on September 20, 1901 for those non-Japanese at Gyosei School as well as for the sons of non-Japanese living in the Yokohama area. English was the main language used in the conduct of the program of the school in Yokohama.

The members of the Society of Mary involved in the apostolic work of the school were from a wide variety of Marianist provinces. Many were from the provinces in the United States which later formed the current Province of the United States. Many were also from the Province of Madrid. At peak times in the nearly 100-year history of St. Joseph College, there were students of over 20 nationalities enrolled at the school. There was a period when the school was a unique presence among the schools in Japan. Among its graduates are individuals like Charles Pedersen (1904-1989), a recipient of the Nobel Prize for Chemistry.

Although the operations of the school went smoothly for a period after World War II, matters grew increasingly difficult with the passage of time. The school was closed in 2000, one year short of celebrating its 100th anniversary of foundation.

5. The “Unchanging Ideals” of the Marianist Schools of Japan

During the 125 years from the latter half of the 19th century into the first half of the 21st century, the Marianist schools have continued to move in the flow of Japanese history. Amid the great waves that rocked that turbulent period of history, these same schools have come to make a major contribution as one of the leading forces in the sphere of Japanese education. Of this fact we can be very proud. Mindful of the *Educational Goals Shared by the Marianist Schools* and the *Characteristics of Education* that have continuously informed this long period of involvement in school education, I would now like to reflect upon how our evangelistic mission and our educational activities should be carried out in our schools as we face the future that lies before us.

These are goals and characteristics which ought to serve as guidelines for our Marianist schools in the future. In spite of the passage of time and diverse changes in culture and values, or in the Japanese system of education, it is certain that we will have to preserve these essential educational goals and characteristics as basically unchangeable elements.

5.1. THE EDUCATIONAL GOALS SHARED BY THE MARIANIST SCHOOLS

In the educational philosophy shared not only by the Marianist schools but by all Catholic schools, three main goals can be considered:

The **first goal**: to lead the students through all the dimensions of school life to pose to themselves and discover for themselves the answers to profound questions regarding the purpose of human life, of what true happiness consists, and so forth. At the basis of this is the realization of “personal good” through the better understanding of oneself and, at the same time, through heartfelt exchange based upon a deep respect for the existence of others, the realization of the “common good” which aims at a joint pursuit of human happiness.

The **second goal**: to establish one’s own way of living while being in contact with the multiplicity of values and cultures found in the world. It is critical that in the midst of such a social environment, students acquire a way of living characterized by a worldwide perspective, one that recognizes a pluralism in terms of race, religion and culture. It must be recognized that in our modern age the society in which we live has broadened its vision to a greater global dimension. There is need to have students know the importance of involvement, that is, how each of them might personally contribute to peace in the world and in society.

The **third goal**: to strive, in consideration of the above, for an education which enables the students to direct the aspects of their own personal lives according to correct value judgments, after they have reflected upon their own view of human life, then reflected upon their own conduct in light of the moral values revealed in the Scriptures.

It goes without saying that there is a common background to these goals of Catholic education, namely, that it is essential that schools be operated and an education offered from the point of view of trying always to embody as much as possible the way of life taught by Christ, in other words, the “way of life revealed in the Scriptures.” Therefore, in the implementation of the educational goals of the Marianist schools, the following five characteristics must be present.

5.2. THE FIVE CHARACTERISTICS OF EDUCATION IN MARIANIST SCHOOLS

For the past 125 years our Marianist schools in Japan have held fast to the *Five Characteristics of Marianist School Education*. The Marianist education offered in these schools is rooted in the attempt to know oneself and one’s place within the world and society while asking oneself the deep questions regarding human life and humanity.

The **First Characteristic** is reverence for the human and respect for the person. Speaking in Christian terms, the respect for the human person as the image of God must be valued above all else and the practice of love of neighbor takes priority over all else.. We must be individuals who are able to show compassionate consideration to others, individuals who are aware of the pain felt by others, individuals who can offer a helping hand to others in an unpretentious way. This is a way of living that must be fostered within that community called the school.

The **Second Characteristic** is that we must be offering an education of the whole person that comprehensive and highly qualitative. A school is not simply a place to cram a lot of information into one's head; it is important, rather, to foster the ability to live one's life while determining for oneself a path of life surrounded by a plurality of values. It is hoped that we can educate students with rich personalities who are abounding with intelligence, firmly rooted in sound moral values, and in possession of a social sense, all based upon an education in Christian sensibilities.

The **Third Characteristic** is family spirit. By nature, education begins with the family. It goes without saying that the role of love in education is of major importance. The child matures as a human being in the family through the communion, trust, consideration, cooperation, shared joys and sorrows that can be found there. The ideal is that in our schools those groups comprising the school community – the students, the faculty and staff, the parents and guardians, the alumni and alumnae – can, just as in a family, all experience among themselves a deep communion of the heart.

The **Fourth Characteristic** is education for service. The students ought to be educated as individuals who will become the pillars of a better society in the future and not end up merely pursuing their own personal gain. Our education strives to produce individuals who can serve others and who can work unsparingly for justice and peace. Aren't these the individuals for whom contemporary society, though perhaps unwittingly, is eagerly waiting?

The **Fifth and Final Characteristic** is an education which provides students with the capacity of adaptability. It is necessary that the students who graduate are provided with the capacity to respond to and to critically deal with situations and environments in which they confront a wide variety of ideas, ways of living, and the reality of change. At the same time, in order to be able to respond properly to the needs of society, we would like to send graduates into society who can cultivate richer personalities and deepen their emotional maturity in the future, in short, graduates with a great potential for further growth.

As shown above, the Marianist school with such *educational goals* and the *Characteristics of Marianist Education* as its basis will, by realizing these in the concrete educational activities of each day, form individuals capable of self-reflection, able to make correct value judgments in a modern society that they find filled with a wide diversity of values. Such a school will also form young people who have acquired a way of life in which they can serve society in key roles in the pursuit of love and justice and peace.

As stated previously, we always place great importance on the words of Christ in the Scriptures that “one is to be the salt of the earth and the light of the world.” Just as salt has the role of purifying, of preserving from decay, and of flavoring, an individual learns and masters what he or she must do in order to build a better world through the interaction with fellow students.

Just as a light enlightens its surroundings, one becomes a presence in society that brings light to it. This means that one does not seek merely to shine oneself. On the contrary, we are asked to become individuals who, with the source of light within ourselves, seek to make others shine. We want to continue to be schools which educate individuals who love others without limit, who cherish others from the depths of their hearts, and who can unpretentiously offer their hand to those waiting for such a hand of support.

In our schools students will be gaining experience to encourage each other, to help each other and to live together in society. Our students will leave our schools and enter society with the ability to fulfill the role of salt and light in the midst of society in the future.

6. The Schools in Relationship with the Church of Japan

The major importance of the existence of the Catholic school as a place for evangelization in Japan was recognized by the “National Incentive Convention for Evangelization” -- NICE 1 -- held in 1987. However, at that very same period in time, in the dioceses and religious institutes involved in the operation of the Catholic schools, the lack of future leadership, the aging of the priests and religious, and the lack of religious vocations created a situation which endangered the continuation of those very groups which had up until then initiated and supported such schools. Naturally, the time has now arrived when the participation of the lay faculty and staff members as

collaborators in school management and operations will be something that will need to be cultivated.

Questions have been raised about a new approach for Catholic schools in Japan. In response to this, the Japan Federation of Catholic Schools in September of 1995 responded to a request from the Catholic Bishops' Conference of Japan with the formulation of a proposed set of standards for a self-evaluation as a Catholic school that would apply to all of the approximately 900 Catholic schools in Japan – kindergartens, primary schools, middle schools, high schools, and universities. With the formal approval of these standards at the General Assembly of the Bishops held in February of 1997, these standards took effect as tools for evaluation of one's school as a Catholic institution.

6.1. STANDARDS FOR A SELF-EVALUATION AS A CATHOLIC SCHOOL (DOCUMENT APPROVED BY THE CATHOLIC BISHOPS' CONFERENCE OF JAPAN, FEBRUARY 24, 1997)

- 1- The school is recognized by the local Ordinary as a Catholic school.
- 2- There is contact with the local Ordinary according to the circumstances, and there is a mutually collaborative relationship with the local parish.
- 3- The composition and the operational policies of the school corporation's Board of Directors assure the continued existence and development of the school as a Catholic school.

- 4- The school charter, the school regulations, the employee regulations, the school handbook and so forth all clearly state that the school is one operated on the basis of the Christian spirit.
- 5- The presidents of universities / the principals of schools / the heads of kindergartens should be individuals who possess the principles and the spirit of a Catholic school and can exercise the leadership needed to realize such principles and spirit.
- 6- The members of the school community respect the Christian spirit of the school.
- 7- The faculty and staff of the school have the expressed intention to carry out an education of the whole person, respecting the individuality of each and every student based upon the ideals of Christianity.
- 8- In all the educational activities conducted by the school, the formation of the human person is based upon the Christian spirit.

Thus one can sense keenly that the Catholic schools of Japan, including our own Marianist schools, are on the verge of a transition to a new period in their history.

Even as we strive to realize the ideals common to all Marianist schools throughout the world, it is understood that we recognize our role in carrying out one part of the evangelistic mission of the Japanese Catholic Church and to proceed

forward under the direction of the Catholic Bishops' Conference of Japan.

Moreover in February of 2004, as if in response to the above, a document from the Catholic Committee for School Education entitled *In Order to Build an Evangelizing Community in the Catholic School* was announced by its Committee head, Bishop Osamu Mizobe.

It was pointed out in that same document that the major issues facing the Catholic schools in this transition period are (1) the “crisis of identity” and (2) the “crisis of management” – both within the context of Japanese society.

6.2. ISSUES FACING THE CATHOLIC SCHOOLS IN THIS TRANSITION PERIOD

6.2.1. THE “CRISIS OF IDENTITY”

This point includes the creation of a religious atmosphere in the schools and the issue of religious education, among other things. A situation exists in which there is a decrease in the number of religious working in the schools, while others are not being formed to take their place. From this flows the question of who is going to carry out those aspects of school life upon which the identity of the school as a Catholic institution hinges. Further, how this is going to be done: namely, the religious education being conducted via the curriculum and the overall school environment, the religious ceremonies

held in the school and the cultivation of religious sentiments?
There are numerous issues with which to deal.

6.2.2. THE “CRISIS OF MANAGEMENT”

This crisis is tied up with the continued existence of the educational institutions as such, an issue which many Catholic schools are presently facing.

6.3. HOW TO OVERCOME SUCH CRITICAL PROBLEMS?

In order to overcome such critical problems, the Catholic Committee for School Education in February 2004 formulated a document and offered a three-part proposal.

6.3.1. BUILD AN EVANGELIZING COMMUNITY IN THE CATHOLIC SCHOOL

Based upon this notion, the Catholic schools are being challenged as to how they can preserve their identity as Catholic institutions:

- the importance of making all the clearer the principles for which they were founded and the philosophy of Catholic education;
- the involvement of the entire faculty in religious education;
- that in terms of the employment and formation of faculty members, it is desirable that the schools have

a policy of actively employing Catholics who believe in Christ and can transmit His love; however, as in the case of Japan where the number of Catholics is limited and where a large number of those employed are not Catholic, the document states that it is desirable that those employed should fully understand what it means to be working in a Catholic school. With this in mind, numerous occasions should be provided that make it possible to foster religious sentiments through a basic understanding of religion and through participation in religious activities. Also given the aim of building such an evangelizing community, it would only be natural in the course of such daily educational activities for successors and those supporting them to come forth from the community. Also, one would expect that God would provide without fail successors for such a community.

6.3.2. FOR THE DEVELOPMENT AND ENHANCEMENT OF THE CATHOLIC SCHOOL

To achieve this, the document proposes that the role and responsibility of the Boards of Directors of the schools be made clear. For each Catholic school set up as a “school corporation,” it is no exaggeration to state that whether the school will be able hereafter to carry out its foundational mission of Catholic education depends solely, so to say, upon the nature of the school’s Board of Directors.

In order to be able to completely fulfill this role and to carry out these responsibilities, it is necessary to confirm the following four points:

- There ought to be a clear distinction between the Board of the “religious corporation” which originally established the school and the Board of the current “School Corporation.” The composition of the school’s Board of Directors should not be something merely pro forma; it is strongly desirable that in order to show its posture of engaging in the management of the school with the a future perspective, the Board be appropriately composed and that it carries out its duties.
- The major challenge the Board faces, including that of its management of the school itself, is one of assuring that there are individuals who can take responsibility for the school in the future. The Board of Directors must solidly form those faculty members the school presently has and must be the force in building up in a planned manner the school as an evangelizing community.
- From the point of view of the Catholic school as a place for evangelizing mission, the greatest responsibility of the Board of Directors is to promote evangelization through the education the school offers. To the members of the faculty and staff, to the students and their parents/guardians, the Board must clearly present the “Vision of Catholic Education” and serve as the underpinning for the institution as a Catholic school. There is a need for the

Board to constantly ask itself why it is operating a Catholic school. The pursuit of the founding spirit of the school brings a strong sense of mission and enthusiasm to the realization of the ideals of Catholic education.

- Moreover, for all Catholic schools hereafter it will be particularly important for them to work in solidarity and collaboration; each school's Board of Directors must overcome its mindset of working independently and must work with the consciousness that it is a part of a single corporate entity of Catholic schools. Up until now, stress has been placed upon carrying out the unique educational mission of the founding organization of a particular school; it will now be desirable, however, that over and above this, the position should be one of participating in the Catholic education being offered throughout the country of Japan.

6.3.3. TO EXIST IN HARMONY WITH THE PROTESTANT SCHOOLS

The Catholic Committee for School Education and the Japan Federation of Catholic Schools have worked in recent years to build collaborative relationships with the Protestant schools in order to further mutual understanding.

In collaboration with the Association of Christian Schools in Japan and in keeping with the ecumenical movement of the entire Church, there is a desire to establish collaborative structures for sharing in the mission of evangelization in Ja-

pan and for making mutual learning and reciprocal assistance possible. We are trying to broaden our sharing with this Association because we have something to learn from them in terms of their methods of forming their Christian faculty and staff members; they seem to have more “know-how” than we do when it comes to the formation of those directly involved in their educational efforts.

From what has been stated above, one can state that there is no future for the Marianist schools in Japan without a relationship to the Church in Japan.

7. Organizations Connected with the Spread of the Spirit of Marianist Education

Three important organizations of the Society of Mary in Japan are connected with the spread of the spirit of Marianist Education.

Indeed, the Society of Mary, just as in the “Parable of the Mustard Seed” in the Scriptures, received great blessings and the support of the Church, and has grown wonderfully into a gigantic tree having withstood the hardships it faced over the years. However, this same Society has become an aged tree of more than 125 years and lacks the vitality and the energy that it has had up until now. The Society in Japan must now prepare a new generation of individuals to carry on its efforts. At the time of the Provincial Chapter held in 1999, the Provincial at that time, Fr. Masahiro Tomiki, made a proposal

for structural reform calling the attention of the membership to the “restructuring of the works of education.” “During the past several years, all of the members of the Province have come to recognize that it will become impossible for the Society of Mary to remain involved in the schools as it has been in the past. Consequently, we must look for individuals who are not members of the Society of Mary to take our place in these schools while maintaining the Catholic identity of these schools. It is a question of deciding from which schools the Society of Mary should withdraw and in which schools the Society of Mary should remain until the end. The principle of service to the Church should be the foremost principle. And then should follow the idea of offering to the Church the best that the Society of Mary has to offer.”¹¹ This shows that already at that time there was deep concern about this matter.

In fact, the Provincial Council at that time, in preparation for such a situation, had already with foresight taken measures and adopted various plans to deal with it. What is important is that these attempts to respond gradually, but firmly, take hold in the sister schools of what is now the Region of Japan. Even so, fundamental changes have not yet taken place. We have reached the point of urgency in which we can no longer wait; the time has come for thorough discernments and courageous decisions. This being so, the remarks that follow will be lim-

¹¹ Minutes of the Ordinary Session of the Provincial Chapter for 1999 – the 2:00 pm afternoon session held on July 27. Personal point of View of the Provincial regarding the Educational Works served by the Society of Mary.

ited to an introduction of what we are currently undertaking in tandem with the restructuring of the “Missionary Project” of the Region¹² of Japan and the “Restructuring of the Zones” that is taking place throughout the Society of Mary.

The following presentation regards:

- the reasons behind the creation of the *Society of Mary School Federation* launched in anticipation of the future crisis concerning the preservation and continuation of the founding spirit of the schools of the Society of Mary in Japan and their educational philosophy and formation regarding these;
- the development of the *Workshops for the Religion Departments in the Marianist Schools* which have now been conducted for 20 years and aim at the improvement of the pedagogy of the religion courses. These Workshops flowed from the Society of Mary School Federation; and finally,
- the present situation of the *Charitable Trust: Catholic Society of Mary St. Joseph Scholarship Fund* set up after the sale of St. Joseph International School in Yokohama which closed in its 99th year of existence; the Society of Mary was the consignee and the Sumitomo Trust Bank the trustee.¹³ [The following regards likewise] the manner of the continued involvement

¹² The Province of Japan became the Region of Japan on April 1, 2000.

¹³ March 31, 2001 – the Elementary and Secondary Education Bureau of the Ministry of Education, Culture, Sports, Science and Technology – receiving acquisition of approval based upon Article 68 of the Trust Law.

of the Society of Mary in carrying out the duties of this Trust in light of the future decrease in the number of members of the Society of Mary that will arise in the future.

7.1. SOCIETY OF MARY SCHOOL FEDERATION (SINCE ON APRIL 1, 1994)

The Society of Mary School Federation was founded in 1994. It was established by the Provincial Administration of the Society of Mary in Japan. Through the efforts of the Office of Education, in particular, it continues to this day to adhere to the original intentions behind its foundation. In a situation in which the influence of the members of the Society of Mary within the schools was weakening due to the decrease in the numbers of members of the Society at each of the schools, the goal was to work at the formation of faculty and staff members who understood the spirit and the philosophy of Marianist education. This Federation has its own unique organization and manner of operating as laid down in the “By-Laws of the Society of Mary School Federation.” Its office is located at the Regional Headquarters of the Society of Mary of Japan (Article 2); the Regional Assistant for Education serves as the head of its secretariat (Article 11). The Federation aims at “conducting the necessary research and discussions in order that the schools of the Society of Mary can realize their mission” (Article 3). Moreover, in order to carry out these objectives, the Federation conducts the following four activities:

- Research and dissemination of the Marianist educational philosophy;

- Research regarding the in-service training of faculty and staff;
- Activities related to cooperation and rapport among the member schools;
- Other activities aimed at achieving the objectives of this organization (Art. 9).”

Participation in the general meeting and workshop of this Federation held each year has expanded from that of merely the chief administrators of the schools (the Chief Directors, the Principals, and the Head Teachers) to include also the young and spirited newly-appointed faculty and staff members; the content has become increasingly profound. Blending a scholarly atmosphere with the experience of familial quality time together, these sessions have become a precious formation opportunity enabling the participants to acquire, quietly but surely, the Marianist spirit both in heart and mind.

From this perspective the Society of Mary School Federation has now taken firm root within the Region of Japan, and through its yearly general meetings and workshops contributes to promoting the “Educational Charism of the Society of Mary” among the Society of Mary sister schools in Japan. It contributes likewise to the “cultivation and achievement of the ideal human image” which is the aim of Society of Mary education.

Incidentally, the Board of Directors of the Koka Gakuen School Corporation which belongs to the Daughters of Mary Immacu-

late (FMI) formally approved at its meeting held on November 22, 2013, its affiliation with the Society of Mary School Federation for the reason that Koka Gakuen shares the spirit of the same Marianist Family. Now that the Federation has taken on a new look, its name has been changed to the *Marianist School Federation* and its By-Laws have been revised and definitively approved accordingly. With the 200th Anniversaries of the foundations of the Society of Mary and of the Daughters of Mary Immaculate imminent, we expect new vitality and permanence in the apostolic works of education of both the male and female religious institutes within the Marianist Family.

7.2. MARIANIST SCHOOLS' RELIGION DEPARTMENTS' WORKSHOP

(Commenced in 1995)

These workshops grew out of the process of study conducted by the Chief Directors and Principals participating in the general meetings and workshops sponsored by the Society of Mary School Federation (formed in 1994). These Chief Directors and Principals were concerned about the preservation and continuation of the foundational spirit of their respective institutions and wished to pass on to their faculties and staffs the ideals of the Marianist educational spirit and to form them in that spirit. After several changes over the years, the present name for this annual event came about.

For a long time the Religious Affairs Departments in each of the Society of Mary schools acted under leadership of priests of the

Society of Mary. These priests served as the driving force behind the religious education programs within the schools as the individuals responsible for the religious events and ceremonies and the religion courses, etc. However, as these same priests reached the age of retirement and grew fewer in number, (1) the recruitment of lay Catholics to serve as teachers in the Religion Departments took place. Also (2) in order to maintain the spirit of Society of Mary education (the foundational spirit of the school) there arose a need to promote the active involvement of Catholic teachers in conducting the religious activities at each school. The “Society of Mary Schools’ Religious Affairs Meeting” was started as the organization to coordinate and to supplement the response to these twin needs. What started out in 1995 as the “Society of Mary Schools’ Religious Affairs – Religion Departments’ Meeting” was changed from the term “Religious Affairs Meeting” to the new name “Workshop” in response to a request from the Chief Directors and Principals attending the “Society of Mary School Federation General Meeting and Workshop” who had been asked to send teachers to attend the “Religious Affairs Meeting.”

As a result, the newly named *Society of Mary Schools’ Religious Affairs Departments’ and Religion Departments’ Workshop* moved this organization one step forward as a means to more effectively pass on the spirit of the Society of Mary’s educational philosophy. Yet again, however, at a School Federation General Meeting and Workshop there was a further request from the participating Chief Directors and Principals for “workshops aimed at the improvement of the contents of the religion classes.” Thus these workshops developed into sessions aimed at the

formulation of an integrated religious education curriculum extending from the elementary school level to the high school level. They aimed, further, at the exchange of information through the open “model” courses conducted by the religion teachers of the respective sister schools themselves, and at the enrichment of the contents of the religion programs. With the participation of Koka Gakuen Middle School and High School conducted by the Daughters of Mary Immaculate (FMI), the name has now been changed to the Marianist Schools’ Religious Affairs Departments’ Religion Departments’ Workshop.

It is understood that religious education is not simply the concern of a single department by itself. It is, rather, an important touchstone by which the reason for the existence of the Religious Affairs Department, and consequently of the school itself, in the whole area of the educational environment is challenged. In that sense, the direction of this workshop since the time of its beginnings has been handled by the Regional Administration. The Office of Education, in particular, has been responsible for the practical tasks associated with holding these workshops. This fact flows also from the long ties of this “workshop” to the Marianist School Federation. Normally, such workshops are held annually in the large meeting room on the 2nd floor of the Chaminade Marianist Community Residence, the location of the Society of Mary Regional Administration. Efforts are made to deepen the ties between the Society of Mary which is the parental organization of these schools and the representatives sent from each of the sister schools, and to raise the level of understanding and consciousness of the educational ideals of the Society of Mary.

7.3. THE SOCIETY OF MARY ST. JOSEPH SCHOLARSHIP FUND

Honoring the resolution adopted at the Extraordinary Session of the Provincial Chapter held in December of 1992 (namely, the policy decision that the assets remaining upon the closure of St. Joseph International School in Yokohama should be used broadly for the public good; that is, to assist in the education of non-Japanese in Japan and for the Catholic schools, rather than having these assets assigned to a designated school corporation), the Regional Chapter held in July of 2000 expressed the intentions behind the establishment of the *Charitable Trust: Catholic Society of Mary St. Joseph Scholarship Fund*. All is being carried out according to the terms of The Catholic Society of Mary St. Joseph Scholarship Fund Trust Agreement.

Here is a summary of its aims and purposes: the Fund is to offer the opportunity to young people to benefit from an education befitting them, given the importance of the role of education in the elucidation of the right to life and of the moral rights of each and every person. “This Trust has as its objective to form reverent and loyal members of society by providing scholarships to high school students from families which are financially underprivileged and providing funds to assist elementary and middle school students who are of foreign nationality residing in Japan, as well as other such students who are from families which are financially underprivileged to attend school” (Article 1). The official name will be as indicated in the agreement between the Trustor and the Trustee (Article 2), the Trustor will be the Religious Corporation: “Catholic Society of Mary” (Article 3) and the Trustee will be the Sumitomo Trust & Banking Co. Ltd. (Article 4).

In order to realize Article 1 above, the Fund:

- provides scholarship funds to high school students from families which are financially underprivileged irrespective of their nationalities;
- provides funds to assist in attending school elementary and middle school students who are of foreign nationality residing in Japan, while providing the same assistance to other such students who are from families which are financially underprivileged irrespective of nationality;
- and other necessary activities in order to fulfill the objectives of this charitable trust (Article 6).

The Society of Mary, the Trustor, operates this scholarship fund on a national level and, based upon the Society of Mary's educational philosophy, through a Steering Committee composed of men and women of knowledge and experience (the Archbishop of Tokyo, clergy with an extensive knowledge of education, knowledgeable Catholics, Catholic scholars, and university professors, etc.) who agree with the purposes of the Fund. At the present point in time (2013):

- assistance is provided to 200 scholarship awardees (20,000 yen per month for 12 months): that is, a total amount of 48,000,000 yen per year;
- Exchange gatherings are held annually for past beneficiaries of the Fund: some 4,000,000 yen is allotted for each of these events.

As for the methods of recruitment: invitations and application information are sent to the Education Committees in each of the prefectures of Japan and posted on the websites of the Japan Federation of Catholic Schools as well as that of the Catholic Committee for School Education under the Catholic Bishops' Conference of Japan. The application documentation is then sent to the members of the Steering Committee who make the selection of scholarship awardees based upon the screening regulations laid down by that Committee. The Committee makes its decisions on the basis, in particular, of the documentation indicating the total income of the family, and it focuses upon assisting and promoting the motivation to study of those students who have good grades despite their poverty. It sets quotas for students of schools of the Society of Mary, for students of other Catholic schools, for students with excellent results, etc. It likewise holds individual discussions among its members and studies the implementation plans of the Fund (its scope and frequency) trying to make the maximum use of the accumulated interest funds available.

The exchange gatherings for past scholarship beneficiaries have been held eight times to this point, and the participants – now college students, employed members of society, teachers, freelance professionals, coming literally from all over Japan – gather and have begun to blend in together with admirable compatibility in the “Marianist spirit.”

In the midst of the ever declining numbers of members of the Society of Mary directly involved in the educational works, this Society of Mary St. Joseph Scholarship Fund is becom-

ing for the membership of the Society a new and a valuable educational contribution.

CONCLUSION

Throughout the pages that we have just read, we have discovered three regions of the world where the Marianist presence has progressively taken root, whether by more recent intervention, as it is the case in Africa, or following older initiatives, very far from the western world, as is the case of Japan. The adoption, adaptation and application of the standards of Marianist education have been done differently according to the locales, in the way the participants on the spot have functioned, and according to their ability to appropriate to themselves and to interpret the Marianist charism.

From Japan to Malawi via Kenya, Zambia, Bénin and Togo, these countries whose experiences are related in this volume differ in their internal political, social and economic conditions and are very far apart, one from another, in their cultures. Nevertheless, the Marianist educational charism has found in all of them a fertile soil in which to germinate and grow. More specifically and more concretely, where there is a boy or a girl to educate, where the opportunity exists to awaken in that child the love of truth that leads to God, there also the Marianist charism can be implanted and bear fruit.

In fact, the schools that we have seen organized and developed, and the creativity with which the missionary terrain has been

blessed in these parts of the world – this phenomenon is quite impressive. Ours has been an intervention which integrates, over and beyond the purely scholastic activities of the Regions of Japan and Togo, social services that are diversified for the benefit of the poor. These same services constitute the object of predilection in the works of the Region of East Africa, although this Region does not neglect formal education. Be it in the formal or non-formal works, everything is organized and animated according to standards that are identifiable as Marianist characteristics.

There is an ardent desire, among both the religious and their lay collaborators involved in these works, to have at hand adequate resources for knowing ever more in depth the richness of the Marianist charism and for an ever more complete appropriation of our educational standards. In that regard, the *Characteristics of Marianist Education* offers sound and sure resources. But concrete experience and a wise inculturation are always necessary and remain on the agenda. The very recent creation of the Continental Centers of Marianist Formation offers the hope of seeing these efforts come to a progressive fulfilment.

Marianist education will, then, have a future under these new skies if we can respond to all the needs of these locales, here and now, remaining always faithful to the intuitions of our Founder. New developments will be taking place, here and there, in these regions of the world; other adaptations will be necessary and we will have to explore still newer paths for our educational mission. It is just here that our tradition can

continue to be enriched and our educational offerings can play an important qualitative role for today and tomorrow.

In closing, we wish to address our sincere thanks to all those who, in different ways, have helped us in the publication of this volume. To start with, this volume was written partly in French and partly in English and Japanese. It is thanks, especially, to the advice and the work of translation and correction by our confreres, David Herbold, Charles Miller, Juan de Isasa and Bernard Vial, that the present work has finally been rendered accessible in the three languages of the Society. We wish to express our special gratitude to them.

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The Marianist religious have been creating educational works since our beginnings nearly two centuries ago. Today, we continue to dedicate the best of our human and material resources to education across the globe. The changing circumstances of our world and the growing presence of Marianist works in new cultures pose questions regarding how to respond creatively to new situations and how to transmit our educational knowledge and heritage to the new educators who join in our works.

Connected to our history and with a foothold in the present, we will be able to face the future with confidence if we can act with fidelity and creativity. Heir of the past, full of life today and open to the future, Marianist education continues to represent, as it has since its beginnings, a **heritage** and a project of the **future**.

The collection *Marianist Education: Heritage and Future* was born out of these convictions. It is intended as a tool for formation and reflection for all people and groups involved in Marianist education, as well as a source of inspiration for local educational projects. The collection comprises a number of titles that aim to take an in-depth look at and expand upon the contents of other existing documents on the characteristics of Marianist education.

- 0 Marianist Education Heritage and Future
- 1 Marianist Charism and Educational Mission
- 2 Principles of the Marianist Educational Action
- 3 Marianist Education and Context
- 4 Identity of Marianist Education
- 5 Marianist Educational Praxis: Institutions, Agents and Recipients
- 6 Leadership and Animation
- 7 New Education in New Scenarios



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