

time and so they integrated nation building and politics in their education system right from the start. By the mid-20th century almost all the vital government offices were headed by protestants. As a reaction, to catch up with the protestants, the catholics began later to establish secondary and high schools.

In conclusion I would say that Omenka has done an indepth historical research on catholic education in Eastern Nigeria. He is quite objective and creative in his use of sources.

Educationists, historians and theologians will find this book very useful.

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b. Jude Ikenna Ibegbu. **NATIONALISATION OF SCHOOLS IN NIGERIA AND THE PARENTS' RIGHT TO THE CHOICE OF SCHOOL: A Moral Evaluation in the Light of Catholic Social Teaching.** (a Dissertation for Doctorate in Moral Theology). Rome: N. Domenici—Peuceux, 1991; 124 pages.

In his introduction Jude Ikenna Ibegbu explains that the right of parents to educate their children is at once original, primary and inalienable. This right involves a freedom to choose the mode and model of education they desire for their children. It is a right that requires the context of educational pluralism for its full expression. The author laments over the infringement of the parents' rights brought about by the nationalisation of schools in Nigeria which dates back to 1970. Chapters one and two of this dissertation which deal with the clarification of the concept of education and of the true educational agents respectively, are not published in this volume under review.

In chapter three Ibegbu argues that "the nationalization of schools by the Nigerian government which created educational monopoly is a violation of the primary educational right of the family and the family's right to choice of school, as these are upheld by official catholic teaching" (p. 19). How does he arrive at this conclusion? First, he makes a brief historical survey of the stages of Western education in Nigeria:

- the early missionaries' foundation 1842—1926
- the era of the nationalist movement 1926—1966,
- the period of nationalization of schools 1966—1979.

For Ibegbu educational pluralism at the first stage meant the establishment of denominational schools, or schools run separately by the various denominations.

By 1909 however the government became passionate over the control of schools hence it introduced grants-in-aid, a charity with strings which became a means of indirect control (pp 24-25).

The nationalists, between 1926 and 1966, felt that by taking away schools from the missionaries they could save their people from colonial bondage. Ibegbu rather feels it was out of envy against the catholic progress in running schools that the move to take over schools was entertained. With the introduction of the Universal Primary Education (UPE), the elite struck the voluntary agencies and the church with a bang, hence there was conflict between them and the government. In the Western part of the country UPE was introduced in view of free education by government policy; it crippled any ambition to open schools by voluntary agencies, withdrew aids as the schools were about to be brought under the general control of civil authority by government edict.

The catholic hierarchy fought against this. They warned that a child without religious education heads to ruin. Although the UPE scheme collapsed in Eastern Nigeria, government did not relent in its desire to control the schools. Hence Ikoku's committee recommended a go-ahead order on complete government control of all primary schools.

The period of nationalisation of voluntary agency and private schools was between 1966 and 1976. This started with the East Central State (presently Imo and Anambra), and spread to the rest of Nigeria. It was a post-war education policy. Ibegbu goes on to study the public Education Edict no. 2 of 1972 that undergirded the nationalisation exercise. He concludes that it was a systematic confiscation of the property of voluntary agencies, and an arbitrary education edict. The church rightly condemned government monopoly of schools and called for a restoration of schools to their owners and for just compensation to those affected by the government action.

According to the author the bishops of Nigeria rightly condemned the nationalisation policy as an infringement on the education right of parents. The government has right to educate, but the principle of subsidiarity does not give it right to a monopoly of schools even when nationalisation can be justified. Parents' right of decision in the education of their children is inalienable.

The Archbishop of Lagos, Anthony Olubunmi Okogie (the Trustee of Roman Catholic Schools), who took a legal action against the Lagos State government was defending the parents' right. For Ibegbu his legal victory goes to underline that the right of the family to the education of children is primary in Nigeria. It affirms the freedom of choice of schools according to one's religious and moral convictions, and thus there is no juridical basis for the government nationalisation of schools for this violates both the right of the church and individuals to establish schools (pp. 103—104).

The author has really argued well his case that state monopoly of schools violates parents' right to education of their children and that essentially the Nigerian nationalisation policy has no juridical basis.

However Ibegbu did not specify how the provision of separate denominational schools helps a healthy interaction in Nigeria. In my view it would be healthier to teach religion in public schools to all as part of the development of man instead of the isolation system adopted by denominational schools.

The author could have been more critical of the content of Western church education at the time which apart from proselytization served the interest of European market, the colonial administration and had in view the domestication of the 'natives'. Perhaps the government misconstrued its nationalisation policy, but the current educational content is sufficient reason for any reasonable government to step in!

The author's view of integral education judged in the light of the present day experience falls short of scholarly treatment. One would have expected such a thesis published at this point in time to take into account modern theories of education. And in contemporary Nigeria new forms and strategies for violation of parents' education rights by government have even overtaken nationalisation policies. The high cost of present day

education, the quota system, and mass unemployment are all limits to the educational and economic rights of parents.

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c. David Regan **CSSP CHURCH FOR LIBERATION—A PASTORAL PORTRAIT OF THE CHURCH IN BRAZIL**
Dublin: (DOMINICAN PUBLICATIONS): 1987 238 PAGES.

Contextualisation of christian faith has been part and parcel of the mission of the church. If christianity has practically survived, it is not only because it is the will of God, but also because men and women of every age are able to identify its voice addressing the specifics of their history. Latin America with its "burden of history" has given the global church a paradigm shift in pastoral and theological enterprises.

In this book, David Regan, an Irish Spiritan and a missionary for that matter, treats us to the liberation project which has become foremost in the mission of the church in Brazil. The author attempts to convince his readers as to how and why Brazil, the flagship of the Latin American church, has become the focus of admiration and study in the area of the church's salvific mission in our age.

Renewals are not a bolt from the blue. The author rightly asserts time and time again that pastoral and theological revolution in Brazil are very much inspired by Vatican II, Puebla and Medellin and, rather interestingly, the Cuban revolution. The renewal in Brazil is unique, having its own lineaments which characterise and mark it out. For this and other reasons, the author calls the book a pastoral "portrait".

As a means to an end, the author divides the book into 8 interesting chapters making 238 pages excluding a stimulating introduction, an all embracing epilogue and copious bibliographical notes.