



Attitudes Towards Marriage, Sexual Morality, and Parenthood of Individuals Associated with Shalom Centre in Mitunguu, Kenya: A Theological-Pastoral Perspective

JACEK GOLEŃ 

The John Paul II Catholic University of Lublin, jacek.golen@kul.pl

FLORENCE KABALA 

Tangaza University College in Nairobi, kabalaeffia13@gmail.com

JAN KOBAK 

The John Paul II Catholic University of Lublin, jan.kobak@kul.pl

MAŁGORZATA SZYSZKA 

The John Paul II Catholic University of Lublin, malgorzata.szyszka@kul.pl

Abstract: Attitudes to marriage, sexual morality, and parenthood are currently undergoing substantial cultural transformation, noticeable also in mission countries. For this reason, the Catholic Church has in recent years treated pastoral care of married couples and families as an urgent concern. The article presents results of empirical research conducted among a selected group of Catholics in Kenya as well as conclusions and postulates for Catholic formation and pastoral care of families. It indicates a need for education that would help individuals overcome unethical conjugal and familial attitudes. It also emphasizes the value of positive attitudes to parenthood present in African culture and accentuates clear progress in rejecting a conviction that marriage without children is pointless. The text points out urgent need for formative and pastoral work to eradicate corporal punishment of children and indicates challenges related to the education of women.

Keywords: marriage, sexual morality, spouses, parenthood, pastoral theology, pastoral care of the family, Catholic education

1. Theological Introduction

Human sexuality is strictly related to a possibility of one's self-realization in and through love, which every human being is created for (*GS* 24; cf. *FC* 11; *RH* 10). The Catholic Church's current teaching on sexuality is considered particularly valuable in uncovering a proper sense of human love and is worthy of wide dissemination (Semen 2004). In the Church's postconciliar teaching, human sexuality is

The article is a part of the project financed by the Ministry of Education and Science, Republic of Poland, "Regional Initiative of Excellence" in 2019–2022, 028/RID/2018/19, the amount of funding: 11 742 500 PLN.

understood in a positive and integral way, in the context of a gift and calling for love. Sexuality is by its nature intentional, that is to say it is oriented onto interpersonal dialogue, gift of oneself in love, fertility and the transmission of life (CCE 1983, no. 32; cf. Kobak 2018, 115–16). The human body is sexual and as such expresses a human being's calling for love and for mutual gift of oneself (CCE 1983, no. 24). The Pontifical Biblical Commission pointedly argues that the purpose of a differentiation into a man and a woman is the creation of conjugal covenant, that is unity ("one body" – Gen 2:24) as a source of new life (PCB 2019, no. 157). Pope John Paul II posited that in accord with their masculinity and femininity the spouses through their conjugal covenant realize the communion of people desired by God so that human life can be conceived, born, and developed (cf. *FC* 11; *AL* 80). The spouses can in this way experience a community with God through their partner and participate in God's creative love (CCE 1983, no. 26). This way they realize their calling for love as a community of love of two persons who love each other (cf. *GS* 12; *MD* 7; CCE 1983, no. 26). Thanks to God's mercy that heals, perfects, and elevates human life, they realize the two-fold goal of marriage, that is mutual help and procreation (Granados 2014).

God's endowment of a human being with a capacity for love (cf. *MD* 11) entails a mutual gift of self that the spouses become for each other. This mutual gift-giving does not only have a private character, but encompasses as well communal and social life. A marriage of baptized individuals is a sacrament in which earthly reality is included by God in the dynamics of salvation. This way the relationship of a man and a woman married "in the Lord" (1 Cor 7:39) is rooted in what is quotidian and earthly while at the same time having a deeper spiritual dimension, for the creator of marriage is God himself (*GS* 48). As a personal community of life and love, marriage is related to ethical requirements of faithfulness, indissolubility, chastity, and openness to life (cf. Vidal 2005).

Created in the image and likeness of God, a man and a woman are equal in terms of personal dignity, while at the same time being different so as to forge a mutual bond and unity in marriage (PCB 2019, no. 157). Conjugal unity is a sign and reflection of the communion of love between God the Father, the Son, and the Spirit of love (*AL* 11, 63). The sexual union of the spouses that marks and strengthens this unity should be a reflection of their harmony in truth and love (*GrS* 8). Sexual commitment is the province of conjugal love only, as in its essence it is realized in a truly human way only when it forms part of integral love through which a man and a woman are bound to each other until death (PCF 1996, nos. 14, 16; cf. CCC 2337). Then a love of a man and a woman finds its fullest fulfilment, as their complete devotion encompasses also the corporeal level (PCF 1996, no. 11). Pope Francis accentuates the role of the sexual union of the spouses to an even larger degree, maintaining that "sexual union, lovingly experienced and sanctified by the sacrament, is in turn a path of growth in the life of grace for the couple." (*AL* 74) This way

the spouses deploy the language of sexuality to express its sense, to communicate with each other, and to convey certain values. What seems to be a key issue for a Christian is that in an indissoluble marriage sexuality is integrated with the path of sanctity (PCF 1996, no. 30).

Created as a man and a woman in a duality of sex, a human being reflects the image of God, who decided that like himself a human being should be a source of life (Paul VI 1970). God created in the human body a dynamism of fertility incorporated within the human nature. In its anatomic and functional structure, the body itself calls a man and a woman to fulfil their basic calling to fecundity (CCE 1983, nos. 22–24). Fertility is one of the rudimentary features of conjugal love (HV 9). The apostolic exhortation *Familiaris consortio* (no. 28) posits that “[f]ecundity is the fruit and the sign of conjugal love, the living testimony of the full reciprocal selfgiving of the spouses.” The spouses’ fertility distinguishes and elevates human beings over other earthly creatures and endows their lives with sense and value (Grzeškowiak 1985, 33). The *Catechism of the Catholic Church* teaches that God appointed a man and a woman to realize the lofty task of fecundity and the transmission of life. As spouses and parents, they are to complement each other in the realization of this task and cooperate with their Creator (CCC 1607, 1652; PCF 2006, no. 14).

At the same time, a human being is free from any pressure when it comes to procreation. Procreation does not fall within the realm of instinct but is directed by one’s reason and responsibility for oneself and others (cf. FC 28–29; GrS 12; EV 43; Smykowski 2018, 78–81). A responsible stance in this respect requires that a close connection between sexuality and love and fecundity be respected (CCE 1983, no. 32; PCF 1996, no. 11). Parenthood understood in the context of one’s relation with God is a sacred sphere. The encyclical *Evangelium vitae* (no. 44) clearly corroborates God’s participation in the parents’ transmission of life: “The certainty that the life which parents transmit has its origins in God. We see this attested in the many biblical passages which respectfully and lovingly speak of conception, of the forming of life in the mother’s womb, of giving birth and of the intimate connection between the initial moment of life and the action of God the Creator.” In the present times, however, parenthood requires willingness and an ability to overcome crises related to fear, sense of guilt, exhaustion, and situations destabilizing the relationship and antagonizing the man and the woman (AL 239). At times the spouses need also to overcome their own prejudices or even enmity towards procreation (EV 23; cf. AL 80).

Conjugal fecundity leads to parenthood not only in the physical sense, but also in the spiritual one, whereby “giving birth” can be understood as the shaping of souls and upbringing (Wojtyła 2010, 232; PCF 2006, no. 18). Pope John Paul II pointed out that the fecundity of conjugal love “is enlarged and enriched by all those fruits of moral, spiritual and supernatural life which the father and mother are called to hand on to their children, and through the children to the Church and to the world.”

(*FC* 28; *GrS* 10) The spouses' spiritual fecundity may bring about apostolic, charitable, and social results (*FC* 41; cf. Semen 2004, 95). When the spouses realize their spiritual fecundity and parenthood, it may be of tremendous help in seeing the sense of their life and calling for love in situations of biological infertility (*AL* 178). Thanks to this, the spouses may more easily accept their suffering and view it as a source of spiritual fecundity while opening themselves up to other important service to human life (*FC* 74; *DV* 8).

Pope Francis argues that even though marriage – with its features of exclusivity, indissolubility, and openness to life – is at the moment being damaged by various whims, Christians should continue to propose it and show its motivation. The gospel of family, after all, “responds to the deepest expectations of the human person,” (*AL* 201) and failing to preach it, one would deprive the world of the values that can and should be incorporated (*AL* 53, 34–35).

In Central Africa marriage is often understood as an ongoing process with a rich cultural framework engaging extended family and local community. It encompasses customary, religious, and civil elements. This is related to general social acceptance of informal and traditional relationships. Even for Catholics, it is common to first have a traditional wedding and only some time later a church ceremony. The custom of bridewealth payment is deeply ingrained, with families of the bride and the groom negotiating its amount. One of the reasons for postponing the latter is the fact that it requires a rich and costly set-up (Baral et al. 2021, 5–7). Marriage is associated with the development of broad and diverse bonds between the families of the spouses (Manderson and Block 2016, 206).

Recent scholarship on conjugal and family life in Kenya concentrates on the position of women in marriage (Scheibinger 2019; Cotton 2020), acceptance of women's inheritance rights (Harari 2019), the influence of job market (Luke and Munshi 2006) and women's education (Ikamari 2005) on getting married, as well as HIV prevention in the context of sexual behaviour and education in this respect (Duflo, Dupas, and Kremer 2015). Scholars pay attention to the significance of African customary law for getting married (including by children) and the position of spouses (in particular women) in a relationship. They point out a disjuncture between constitutional and legislative levels of protection of women's rights in polygamous customary marriages (Cotton 2020; Osman 2020; Haffejee et al. 2020; Warioba 2018), which is reflected primarily in attitudes to widow inheritance. “For most African women living in patrilineal societies where a marriage constitutes an alliance between two persons as well as two lineages, experiencing one's husband passing away does not end the marriage or the alliance. As a substitute, another male in the clan of the deceased may enter a relationship with the widow and be responsible for her, the children and the material property.” (Christiansen 2009, 85) Customary law in Africa places an emphasis on an individual's responsibilities towards their family and the family's decisive role in shaping the life of each member (Scheibinger 2019, 201–3), resulting

in frequent early and forced marriages (Bunting, Lawrance, and Roberts 2016). Nowadays, moreover, the attitudes of Africans may be influenced by the phenomenon of anti-natalism, although not directly present in the culture under study, but impacted from Western culture through media messages.

Christians' conjugal and family life in Africa, including Kenya, was a subject of a broadly conceived sociological, theological, and pastoral project titled Churches' Research on Marriage in Africa (CROMIA). The research encompasses statistics on church marriages and other relationships, divorces and remarriages, polygamy and widowhood, relations between the spouses, parenthood and sexuality, relations between parents and children, as well as sexual education, miscegenational and interdenominational marriages, population growth, responsible parenting, as well as relations between a married couple and community (Kisembo, Magesa, and Shorter 1998, 11–18). However, this ecumenical project,¹ headed by Benezeri Kisembo, Laurenti Magesa, and Aylward Shorter, was realized over 45 years ago, in 1973–1976.

Existing empirical research makes it possible to posit that Christians and followers of the majority of other religions evince more traditional views on marriage, its indissolubility, and its unique and key value for the community.² Scholars have noted a connection between mutual spiritual disclosure and a better functioning of the family (Brelsford and Mahoney 2008) and a positive attitude to generativity (Brelsford et al. 2009). Marriage as a holy union means spiritual intimacy constitutes a resource of the couple, deepening their mutual trust, attachment, emotional safety, and sense of belonging to the spouse (Padgett et al. 2019).

These results have prompted the authors of this study to conduct theological-empirical research to determine the attitudes to marriage, sexual morality of the spouses, and parenthood among a group of selected Kenyan Catholics. Knowledge of the respondents' convictions in these respects is significant for catechesis and pastoral care in Africa. The Church has developed materials for premarital education, but a lot of these have been adapted from Western contexts, without accounting for the specificity of local customs and traditions of African culture (Rotich and Starcher 2016). For this reason, it is vital to find out how individuals who have undergone Catholic formation (i.e. the Kenyans associated with the Shalom Center in Mitunguu) understand marriage, the spouses' sexual morality, and parenthood. To what extent do they share Catholic convictions on marriage and parenthood? Which elements of the Catholic sexual ethics do they accept and which do they reject?

¹ The following churches and church communities took part in the project: Anglican, Church of God, United Church of Zambia, Congregationalist, Dutch Reformed, Greek Orthodox, Lesotho Evangelical Church, Lutheran, Mennonite, Methodist, Moravian, Presbyterian, Catholic, Society of Friends, Vapostori Independent, and Zionist Independent Churches (cf. Kisembo, Magesa, and Shorter 1998, 11–18).

² See Thornton 1985; Pearce and Thornton 2007; Adamczyk 2013; Halman and Ingen 2015; Wilkins-Laflamme 2016; Aman et al. 2019.

The article aims to signal the results in three areas: understanding of marriage, attitude to sexual morality of spouses, and approach to parenthood. Even though the present research project is of a preliminary character and is not based on a representative sample, its results provide information useful for the preparation and implementation of catechesis and pastoral care for Kenyan Catholics. Empirical research conducted within practical theology is based on a model composed of three stages – normative, executive, and praxeological (Kamiński 2018) – while analysis should contain elements of theological reflection (Szymczak 2020, 503–27). For this reason, the second goal of the article is to point out conclusions and suggestions for Catholic education and pastoral care of families as regards conjugal morality.

2. Research Methodology and Characterization of the Respondent Group

The present research among a group of Catholics in Kenya was carried out through a survey method with the use of a questionnaire specially designed for the purposes of this study to capture the respondents' understanding of marriage, sexual morality, and parenthood. The questionnaire comprised altogether 45 close-ended questions, with a few additional queries on socio-demographic features. The questions were created by the authors of this study on the basis of the teaching of the Catholic Church on marriage, sexual morality, and parenthood. Some aspects of the cultural specificity of the region that the respondents came from were also taken into consideration. The selection of questions was then verified using the method of expert judges, where a team of seven judges consisted of specialists in Catholic sexual ethics, theology of marriage and family, practical theology, social psychology, psychology of family, and sociology of family. The accuracy and internal consistency of the questions in the first part of the questionnaire on marriage was assessed through Cronbach's alpha, whose value was established at 0.68, with average correlations between statements assessed at 0.20. Ultimately, 14 statements on marriage were included in the first part of the questionnaire (see Table 2). The 19 statements on the spouses' sexual morality were arrived at in a similar vein (see Table 4). Cronbach's alpha for the questions in this part of the questionnaire was 0.82, with the average correlations between statements amounting to 0.25. Analogously, the same procedure was used to select the 12 statements on parenthood (see Table 5). Here Cronbach's alpha was assessed at 0.70, with the average correlation between the statements of 0.19.

The research was carried out in March 2022 at a group of respondents specifically selected for pastoral reasons from among individuals related to the missionary educational-pastoral Shalom Centre in Mitunguu in Central Kenya.

The Shalom Home Pastoral Center (in Matetu, St. Francis of Assisi Parish in Mitunguu, Diocese of Meru, Central Kenya) was established in 2011 on the initiative of Fr. Francis Gaciata, who has been parish priest since 2008. The center's wards are children and adolescents from about 3 to 25 years of age, mainly from the slums of Gakaromone in Mitungu Town. The facility includes a center for orphaned and vulnerable children, in addition to an elementary school, a secondary school and a vocational school, which are also attended by other willing students. Students, teachers and most of the staff, live on its premises. As of 2022, there were about 500 people under the care of the Center and 50 teachers and staff, including two missionary volunteers and seven religious. Former wards are often still affiliated with the center, taking on casual jobs or getting help with studies and becoming independent. The Shalom Home Pastoral Center was established with funding from two Italian charities: "Melamango" and "Val di Sole." The center receives material, organizational and substantive support from the Diakonia for Missions of the Light-Life Movement, founded in Poland, also through Adoption at a Distance and missionary volunteerism (cf. "La Loro Storia," n.d.; Goleń et al. 2022).

The research was a pilot for a theological-empirical project on pastoral care of the family. Respondents were from among the oldest students attending the Catholic Shalom Center in Mitunguu in Central Kenya, as well as graduates of the school. The sample was selected in a purposive manner. The age ranges of the respondents (up to 20 years, 21–25 years and over 25 years) were assumed, based on the adopted criterion for selecting respondents – participation in the process of education at the Catholic Shalom Center and Catholic formation, as well as involvement in the Center's activities after education. The research was conducted in English (the language in which the teaching takes place) using the CAWI (Computer Assisted Web Interview) technique during the interviewer's meetings with students and graduates (auditorium questionnaire).

The survey sample was 156 individuals of the Catholic faith, of whom men accounted for 51.3 percent and women for 48.7 percent (see Table 2). The age distribution of respondents included three ranges: up to 20 years of age – 29.5 percent of respondents, 21 to 25 years of age – 38.5 percent, and over 25 years of age – 32.0 percent of respondents. 55.1 percent of respondents were residents of small towns, 30.8 percent – rural residents, and 14.1 percent were urban residents. Half of the respondents described themselves as religious (50.0 percent), 41.0 percent as very religious, and only 9.0 percent as weakly religious or religiously indifferent. 62.5 percent of respondents grew up in full families, while the remainder came from various types of single-parent, polygamous and other families. Remaining in a Catholic or civil marriage was declared by 1 in 10 people, 84.6 percent of respondents were single, and 3.8 percent were in an informal relationship.

Table 1. Characteristics of the study group

Characteristics	Categories	Parameter	
		N	%
Sex	Women	80	51.3
	Men	76	48.7
Age	Below 20	46	29.5
	Between 21 and 25	60	38.5
	Over 25	50	32.1
Conjugal-familial situation	Church/civil marriage	16	10.3
	Informal relationship	6	3.8
	Single	134	85.9
Place of residence	Countryside	48	30.8
	Town	86	55.1
	City	22	14.1
Family	Family with both parents	96	61.5
	Other types of family	60	38.5
Siblings	None	38	24.4
	Yes	118	75.6
Affiliation with a religious organization	Yes	140	89.7
	No	16	10.3
Attitude to faith	Very religious	64	41.0
	Religious	78	50.0
	Non-practicing believer	6	3.8
	Spiritual but not religious	2	1.3
	Indifferent	6	3.8

N – frequency; % – percentage.

The survey was voluntary and anonymous. In the presence of the researcher, the respondents were asked to express their opinions on the statements provided, assessing to what extent they agree or disagree with a given statement. Their acceptance of the statement or its lack thereof was assessed on a numerical scale of from -3 to 3, where the lowest number signified complete lack of acceptance, while the highest – full acceptance of the statement (-3 – I definitely disagree, -2 – I disagree to a large

extent, -1 – I rather disagree, 0 – It is hard to say, 1 – I rather agree, 2 – I agree to a large extent, 3 – I definitely agree).

The responses were then statistically processed. Average values were calculated on the basis of the answers given to capture the acceptance of a given statement on the same 7-number scale. For the sake of statistical analysis of the results, – arithmetic mean, Me – median, and Mann-Whitney test results were calculated (Frankfort-Nachmias and Nachmias 2001, 507–8; Francuz and Mackiewicz 2005, 435–36, 449–50). The differences between the results were deemed statistically significant when $p < 0.05$. The use of statistical methods made it possible to formulate certain conclusions and theological-pastoral and pedagogical suggestions. Still, it needs to be remembered that the sample was not representative and does not account for the distribution of the socio-demographic features within the Kenyan society or its specific region. For those reasons, caution needs to be exercised while extrapolating the results of this study.

3. The Respondents' Convictions on Marriage

The results presented in Table 2 show that the vast majority of the respondents share the Catholic convictions on marriage (to a large or to some degree). At the same time, what seems puzzling is a high percentage of respondents who agree to some extent that the parents or community may decide on the children's marriage (30.8 percent), that a woman's status in the marriage is lower than that of a man (28.2 percent), and that in some situations violence against the spouse may or should be used (11.6 percent). It is only over half of the respondents that decisively disapprove of such convictions (see Table 2).

Table 2. The respondents' convictions on Catholic marriage in numbers and percentages.

Convictions on Catholic marriage	-3	-2	-1	0	1	2	3
	%	%	%	%	%	%	%
1. Parents or society can decide about the marriage of their children	34,6	17,9	7,7	9	11,5	9	10,3
2. Friendship between husband and wife is very important to a marriage	1,3	0	1,3	0	6,4	26,9	64,1
3. Spouses should be completely faithful to each other	1,3	0	1,3	7,7	1,3	29,4	59

Convictions on Catholic marriage	-3	-2	-1	0	1	2	3
	%	%	%	%	%	%	%
4. Sexual bond is very important for a marriage	2,6	0	1,3	2,6	15,4	25,5	52,6
5. In a marriage the woman has a lower status than the man	34,6	23,1	10,3	3,8	7,7	7,7	12,8
6. Love of husband and wife is the basis of a marriage	0	0	3,8	1,3	3,8	29,6	61,5
7. Only union between one man and one woman can be considered to be a marriage	5,1	2,6	3,8	5,1	6,4	24,4	52,6
8. Spouses should be honest with each other	1,3	0	2,6	2,6	2,6	30,7	60,2
9. Spouses should have respect to each other	1,3	0	1,3	2,6	1,3	29,4	64,1
10. Marriage should be blessed in the Church	1,3	0	1,3	5,1	9	32,1	51,2
11. A marriage can only be successful through God's grace, which works in the sacraments	2,6	0	2,6	6,4	9	23,1	56,3
12. In some situations violence against the spouse can or should be used	41	25,6	10,3	11,5	3,8	1,3	6,5
13. Marriage is for life	1,3	2,6	3,8	6,4	7,7	26,9	51,3
14. Husband and wife should pray together	0	1,3	3,8	1,3	7,7	32,1	53,8

N=156 (100%), possible answers: -3 – I definitely disagree, -2 – I disagree to a large extent, -1 – I rather disagree, 0 – It is hard to say, 1 – I rather agree, 2 – I agree to a large extent, 3 – I definitely agree.

The results vary when the independent variable of sex is taken into account. Men more frequently than women believe that spouses should respect each other (9), that sexual bond is very important in marriage (4), that friendship between the husband and the wife is of great significance in marriage (2), and that the spouses should be completely faithful to each other (3). The results are presented in Table 3.

Table 3. Convictions on Catholic marriage and the respondents' sex

Convictions on Catholic marriage	Sex	Test result U	Value of p
2. Friendship between husband and wife is very important to a marriage	Women	-2,349	0,019
	Men		
3. Spouses should be completely faithful to each other	Women	-2,246	0,025
	Men		
4. Sexual bind is very important for a marriage	Women	-2,380	0,017
	Men		
9. Spouses should have respect to each other	Women	-2,679	0,007
	Men		

U – Mann-Whitney test result, p – test of statistical significance.

4. The Respondents' Convictions on the Spouses' Sexual Morality

As the data in Table 4 make it clear, the respondents quite frequently share some Catholic convictions on the sexual morality of the spouses. Most frequently they agree that every conceived child should be accepted with love (93.5 percent), that men and women should remain chaste until marriage (circa 80 percent), and that natural control of a woman's fertility is the proper conduct in marriage (64.1 percent). However, in the last case only half of the respondents confirm that it is possible to determine a woman's fertile days on the basis of mucus and body temperature analysis.

At the same time, relatively high percentages of the respondents (approximately 80 percent to over 90 percent) clearly disagree with the opinions that are at odds with Catholic sexual ethics, such as acceptance of masturbation, watching pornography, homosexual intercourse, using abortion pills, marital infidelity, or polygamy. A lower percentage of the respondents disapprove of the following behaviours that are unethical from the Catholic point of view: acceptance of divorce and remarriage (disapproved of by 71.8 percent; accepted by 19.2 percent), use of contraception (disapproved of by 61.6 percent; accepted by 29.4 percent), and acceptance of informal relationships (disapproved of by 60.2 percent, accepted by 23.1 percent). What is more, 7.7 percent of the respondents accept abortion as a solution in the case of an unwanted pregnancy (see Table 4). The variable of sex does not seem to affect the results in a statistically significant way.

Table 4. The respondents' convictions on the sexual morality of the spouses in numbers and percentages

Convictions on the sexual morality of the spouses	-3	-2	-1	0	1	2	3
	%	%	%	%	%	%	%
1. A woman should remain sexually chaste until marriage	1,3	5,1	0	14,1	10,3	25,6	43,6
2. Masturbation (stimulation of one's own genital organs in order to achieve sexual pleasure) is acceptable for a man	48,7	35,9	5,1	3,8	2,6	0	3,9
3. Abortion is morally acceptable in the case of unwanted pregnancy	46,2	34,6	7,7	3,8	0	2,6	5,1
4. It is good to have children before marriage in the Church	35,9	25,6	14,1	7,7	6,4	5,1	5,2
5. Homosexual intercourses are morally acceptable	48,7	35,9	3,8	5,1	1,3	2,6	2,6
6. A man should remain sexually chaste until marriage	1,3	3,8	2,6	14,1	7,7	29,5	41
7. Abortion pills are morally acceptable	50	35,9	7,7	3,8	0	0	2,6
8. Watching pornography is morally acceptable for married people	44,9	30,8	5,1	10,3	2,6	1,3	5
9. Divorce and remarriage are morally acceptable	37,2	20,5	14,1	9	7,7	0	11,5
10. Masturbation (stimulation of one's own genital organs in order to achieve sexual pleasure) is acceptable for a woman	52,6	28,2	9	5,1	2,6	0	2,5
11. Sometimes a wife can have sexual intercourse with a man who is not her husband	51,3	34,6	5,1	2,6	3,8	1,3	1,3
12. A man can have several wives simultaneously	52,6	32,1	6,4	2,6	2,6	0	3,7
13. Spouses can use contraceptive means (condoms, pills etc.) to control conception	32,1	24,4	5,1	9	12,8	6,4	10,2
14. It is possible to identify the days on which a woman is fertile by analyzing mucus and body temperature	11,5	6,4	3,8	28,2	14,2	9	26,9
15. Sometimes a husband can have sexual intercourse with a woman who is not his wife	44,9	34,6	3,8	5,1	6,4	2,6	2,6
16. A woman can have several husbands simultaneously	48,7	38,5	5,1	2,6	1,3	0	3,8
17. Natural recognition of fertility is the appropriate way to control conception in a marriage	9	6,4	5,1	15,4	6,4	20,5	37,2
18. Living in a concubinage (free relationship) is morally acceptable	35,9	20,5	3,8	16,7	10,3	2,6	10,2
19. Every child conceived should be welcomed with love	1,3	2,6	0	2,6	5,1	26,9	61,5

N=156 (100%), possible answers: -3 – I definitely disagree, -2 – I disagree to a large extent, -1 – I rather disagree, 0 – It is hard to say, 1 – I rather agree, 2 – I agree to a large extent, 3 – I definitely agree.

5. The Respondents' Convictions on Parenthood

The results gathered show that the respondents very frequently share the Catholic convictions on parenthood. Almost all the respondents agree that having children is a blessing from God and that parents should take care of good education of their children, their religious formation, as well as their psychological and emotional growth. A similar percentage of respondents support the statement that parents should help their children become good people.

There is a substantial degree of ambivalence with regard to opinions that having children is the most important component of marriage and that the spouses should strive to have as many children as possible. When it comes to the latter statement, more respondents disagree than agree with it. There is a puzzling ambiguity also with respect to corporal punishment of children, which is approved of by 41.2 percent and rejected by 47.3 percent of the respondents. At the same time, three-fourths of the respondents (75.6 percent) disagree with the opinion that marriage without children is pointless, while 17.7 percent agree with it. The results are presented in Table 5.

Table 5. The respondents' opinions on parenthood in numbers and percentages

Opinions on parenthood	-3	-2	-1	0	1	2	3
	%	%	%	%	%	%	%
1. Parents should help their children to become good people	1,3	1,3	0	1,3	3,8	30,8	61,5
2. The most important thing in marriage is having children	17,9	7,7	17,9	7,7	12,8	15,4	20,6
3. Upbringing a child is the mother's responsibility	42,3	23,1	11,5	0	3,8	7,7	11,6
4. Having children is a God's blessing	0	0	0	0	2,6	30,8	66,6
5. Parents should love their children at first	2,6	2,6	3,8	1,3	7,7	29,5	52,5
6. Upbringing a child is the father's responsibility	46,2	21,8	14,1	0	3,8	5,1	9
7. Parents should take care of psychical and emotional development of their children	0	0	2,6	0	1,3	30,8	65,3
8. Marriage without children doesn't make sense	47,4	14,1	14,1	7,7	1,3	10,3	5,1
9. Parents should take care to develop their children's faith	0	0	0	1,3	5,1	33,3	60,3
10. Spouses should strive to have many children	37,2	17,9	16,7	12,8	7,7	3,8	3,9

Opinions on parenthood	-3	-2	-1	0	1	2	3
	%	%	%	%	%	%	%
11. Parents should take care of their children's good education	0	0	0	0	7,7	26,9	65,4
12. Corporal punishment of the children is acceptable	17,9	17,9	11,5	11,5	7,7	14,2	19,3

N=156 (100%), possible answers: -3 – I definitely disagree, -2 – I disagree to a large extent, -1 – I rather disagree, 0 – It is hard to say, 1 – I rather agree, 2 – I agree to a large extent, 3 – I definitely agree.

When the variable of sex is taken into consideration, men more frequently than women agree that parents should primarily love their children (5) and take care of their psychological and emotional development (7). They markedly more frequently than women disagree with the conviction that the upbringing of children is the duty of the father (6) – see Table 6.

Table 6. Convictions on parenthood and the respondents' sex

Convictions on parenthood	Sex	Test result U	Value of p
5. Parents should love their children at first	Women	-2,570	0,010
	Men		
6. Upbringing a child is the father's responsibility	Women	2,095	0,036
	Men		
7. Parents should take care of psychical and emotional development of their children	Women	-2,104	0,035
	Men		

U – Mann-Whitney test result, p – test of statistical significance.

6. Conclusions and Pastoral Suggestions

“The rapidity of change in the African context is startling. Traditions and practices still firmly entrenched only a generation ago are all but forgotten today. The African church today has need of relevant structures to support families and marriages in a changing cultural context.” (Rotich and Starcher 2016, 59) What is of particular value are suggestions for pastoral care of spouses and families which may be deployed both locally and in intercultural missions.

1. The vast majority of the respondents share Catholic convictions on marriage (see Table 2). This may be a testimony to a positive educational and formative impact of Shalom Centre, which fosters Catholic views on marriage among its wards. At the same time, approximately one-third of the respondents to some extent subscribe to ethically dubious convictions that parents or the community may decide upon the children's marriage or that a woman's position in marriage is lower than that of a man. More than one in ten respondents (regardless of their sex) accept the use of violence against the spouse in some situations (see Table 2). These results may indicate the influence of negative models of conjugal and family life inculcated in the respondents in the past, calling for systematic educational and pastoral work to eradicate such unethical conjugal-familial attitudes in the respondents (cf. Phiri 2011, 29–33). What seems vital are educational projects that would underscore the dignity of every human person, especially women (Bujo 2009, 49–54). It is also significant to show the relation between a person's communal and individual life that would acknowledge the proper position of the parents, extended family, and local community without at the same time decreasing the autonomy of the individual (cf. Phiri 2011, 94–96).

2. The respondents frequently share the Catholic convictions on the spouses' sexual morality and disapprove of the opinions that are at odds with the teachings of the Catholic Church (see Table 4), which may corroborate the efficacy of the education and formation that the respondents have received. At the same time, however, some opinions on unethical attitudes are disapproved of to a lesser extent or even accepted. This is the case with acceptability of divorce and remarriage, the use of contraception, the acceptance of informal relationships, and – more rarely – of abortion. The acceptance of divorce and remarriage as well as of informal relationships may to some extent be culturally conditioned in Africa (Ngundo 2015, 18–27). It may also be related to high expectations that young people need to meet to gain the approval of the family and local community in order to get married. Frequently, this leads to living in an informal or traditional relationship and to the postponing of the sacramental marriage (cf. Phiri 2011, 37–40, 90–92). The influence of Western models of family life also has a bearing on the choices Africans make, as these reach them through the media and get mixed with the traditional African lifestyle (Nyaundi 2005, 73–84).

In light of the above, it seems crucial to constantly strive for a deeper integration of sacramental marriage with culturally-rooted models of conjugal and family life (Bujo 2009, 115–20). It is also important to shape the ability of reasonable and critical reception of media content that is associated with the lifestyle of advanced and affluent societies (Badejo 2017, 14–2). This can be aided by traditional African attitudes of respect towards chastity, human life, and parenthood, especially maternity (Bujo 2009, 42–49, 134–37).

3. When it comes to ethical control of fertility, the respondents accept it while at the same time admitting difficulty in recognizing the symptoms of a woman's fertility (see Table 4). It seems that respect for life and parenthood as well as a positive attitude to having many children (cf. Phiri 2011, 75–79) rooted in African culture and tradition constitute a good foundation for the formation of responsible parenthood, in which preparation for marriage (cf. Lesser 2016, 68–73) plays a significant role together with access to reliable knowledge on natural family planning and specific methods of recognizing a woman's fertile days (cf. Phiri 2011, 72). One of the biggest challenges for the pastoral care of families is lack of family centres and qualified instructors in natural family planning as well as the system of their education. It seems vital to support and develop the existing initiatives in this respect as well as propose new ones (Barasa and Nzangi 2015, 94–96).

4. Almost all the respondents agree with the Catholic views on parenthood, namely that having children is a blessing from God, that parents should take care of their children's good education, growth in faith, and psychological and emotional development (see Table 5). The state of the respondents' formation seems satisfactory in this respect. Positive attitudes and motivation should nevertheless be further enhanced via scientific justification (cf. Pireli 2015, 99–100). The value of positive attitude to parenthood present in African culture and tradition should also be underscored as a potential valuable contribution of African Catholics that could possibly enrich other communities all over the world (cf. *E Afr* 80).

5. The results of the questionnaire seem to corroborate the weakening among young Kenyans of the traditional conviction that having children is the most significant aspect of marriage and that the spouses should attempt to have as many children as possible. This is corroborated by the fact that as many as three-fourths of the respondents disagree with the view that marriage without children is pointless (see Table 5). Such results should be considered as positive from the theological-pastoral perspective. At the same time, it seems important to shape an integral vision of the intentionality of marriage among Catholics and of an expanding fruitfulness, encompassing also spouses who are biologically sterile (cf. Phiri 2011, 79–81).³

6. Unfortunately, the results gathered during the course of the research project indicate that opinions on corporal punishment are not as easily changed, as this form of punishment is still accepted by above 40 percent of the respondents (see Table 5). This is likely to be related to personal experiences of the substantial part of the society and to a widely propagated belief in the acceptability of corporal punishment. One possible corrective may be to systematically and patiently share with the spouses and parents accurate knowledge on the negative consequences of corporal punishment and to point out alternative methods of disciplining their children (cf. Lichuma and Lichuma 2015, 111–19).

³ About expanding fruitfulness see Francis, *Amoris Laetitia*, nos. 178–86.

7. Men share the Catholic convictions on marriage more frequently than women in a statistically significant way when it comes to personal, psychological, and sexual bond within marriage (see Table 3). They are likewise more likely to subscribe to some opinions on parenthood, especially the need of loving one's children and taking care of their psychological and emotional development (see Table 6). This may indicate that women find it more difficult to clarify and express their opinions and are more prone to familial and social pressure and expectations. In light of other studies, this seems to be related to women's more difficult access to education, including religious formation. The results of the present research project point out the urgency of women's formation as one of the most urgent pastoral challenges (cf. Bujo 2009, 88–101; Mwaura 2005).

The article aimed to formulate suggestions for catechesis of youth and families based on research conducted among the community associated with the Shalom Center in Mintunguu that has undergone Catholic formation. This made it possible to find out how Catholics respond to the Church's teaching on conjugal and family life. The results of this project may be of interest to individuals involved in mission work in various contexts and may be useful in catechesis. They contribute significantly to existing literature on the subject as they provoke creative reflection on methods of conveying Catholic convictions while taking into account the cultural specificity of Africa.

7. Limitations

The article presents the results of a small research sample. We recommend continuing the study with a larger research sample so that more sophisticated statistical analyses can be applied. We did not include a control for the social attractiveness variable in our analyses. Perhaps including this variable could have strengthened the conclusions of our study.

This pilot study, moreover, requires further in-depth research among other communities associated with the Catholic Church. This will allow for a clearer perspective and more accurate conclusions.

Translated by Izabella Kimak

Bibliography

- Adamczyk, Amy. 2013. "The Effect of Personal Religiosity on Attitudes toward Abortion, Divorce, and Gender Equality. Does Cultural Context Make a Difference." *EurAmerica* 43 (1): 213–53. [https://doi.org/10.7015/JEAS.201303_43\(1\).0005](https://doi.org/10.7015/JEAS.201303_43(1).0005).
- Aman, Jaffar, Jaffar Abbas, Mohammad Nurunnabi, and Shaher Bano. 2019. "The Relationship of Religiosity and Marital Satisfaction: The Role of Religious Commitment and Practices on Marital Satisfaction Among Pakistani Respondents." *Behavioral Sciences* 9 (3): article no. 30. <https://doi.org/10.3390/bs9030030>.
- Badejo, Emmanuel Adetoyese. 2017. "The Influence of Modern Media and New Ideologies on the Family in Africa Today." In *The Echo of Amoris Laetitia in Africa: Living the "Joy of Love Experienced by Families" in the Church*, edited by Nicholas Segeja and Emmanuel Wabanhu, 3–25. Nairobi: CUEA Press.
- Baral, Anna, Valérie Golaz, Norah Kiereri, and Nanna Schneidermann. 2021. "Marriage as a Connector: A Conversation about Spatial and Temporal Scales of Partnership and Self-accomplishment in Kenya and Uganda." *Les Cahiers d'Afrique de l'Est / The East African Review*, no. 56, <https://doi.org/10.4000/eastafrica.1484>.
- Barasa, Paul W., and Alice Nzangi. 2015. "Counselling and Marital Issues." In *African Family Today*, edited by Giuseppe Caramazza and Beatrice W. Churu, 83–98. Nairobi, Kenya: Paulines Publications Africa.
- Brelsford, Gina M., and Annette Mahoney. 2008. "Spiritual Disclosure between Older Adolescents and Their Mothers." *Journal of Family Psychology* 22 (1): 62–70. <https://doi.org/10.1037/08933200.22.1.62>.
- Brelsford, Gina M., Stephanie Marinelli, Joseph W. Ciarrochi, and Gabriel S. Dy-Liacco. 2009. "Generativity and Spiritual Disclosure in Close Relationships." *Psychology of Religion and Spirituality* 1 (3): 150–61. <https://doi.org/10.1037/a0015821>.
- Bujo, Bénézet. 2009. *Plea for Change of Models for Marriage*. Nairobi: Paulines Publications Africa.
- Bunting, Annie, Benjamin N. Lawrance, and Richard L. Roberts. 2016. "Introduction: Something Old, Something New? Conceptualizing Forced Marriage in Africa." In *Marriage by Force?: Contestation over Consent and Coercion in Africa*, edited by Annie Bunting, Benjamin N. Lawrance, and Richard L. Roberts, 1–40. Athens, OH: Ohio University Press. <https://doi.org/10.2307/j.ctv224tvwm.5>.
- Catechism of the Catholic Church*. 1997. 2nd ed. Vatican: Libreria Editrice Vaticana. (= CCC).
- CCE (Congregation for Catholic Education). 1983. *Educational Guidance in Human Love: Outlines for Sex Education*. London: Catholic Truth Society.
- Christiansen, Catrine. 2009. "The New Wives of Christ: Paradoxes and Potentials in the Re-making of Widow Lives in Uganda." In *Aids and Religious Practice in Africa*, edited by Felicitas Becker and Wenzel Geissler, 85–116. Leiden: Brill. <https://doi.org/10.1163/ej.9789004164000.i-410.37>.
- Congregation for the Doctrine of the Faith. 1987. Instruction on Respect for Human Life in Its Origin and on the Dignity of Procreation *Donum Vitae*. (= DV).
- Cotton, Sonya. 2020. "Do Equality and Non-discrimination Apply to Polygamous African Customary Marriages? A Constitutional and Statutory Analysis of 14 African Commonwealth States." *Global Journal of Comparative Law* 9 (1): 87–116. <https://doi.org/10.1163/2211906x-00901004>.

- Duflo, Esther, Pascaline Dupas, and Michael Kremer. 2015. "Education, HIV, and Early Fertility: Experimental Evidence from Kenya." *American Economic Review* 105 (9): 2757–97. <https://doi.org/10.1257/aer.20121607>.
- Francis. 2016. Apostolic Exhortation *Amoris Laetitia*. (= AL).
- Francuz, Piotr, and Robert Mackiewicz. 2005. *Liczby nie wiedzą, skąd pochodzą: Przewodnik po metodologii i statystyce: Nie tylko dla psychologów*. Lublin: Wydawnictwo KUL.
- Frankfort-Nachmias, Chava, and David Nachmias. 2001. *Metody badawcze w naukach społecznych*. Translated by Elżbieta Hornowska. Poznań: Zysk i S-ka.
- Goleń, Jacek, Florence Kabala, Jan Kobak, and Małgorzata Szyszka. 2022. "The Interview Conducted on 19 Nov 2022 by the Authors with the Volunteers of the Diakonia for Missions of the Light-Life Movement." Authors' archive.
- Granados, José. 2014. *Una sola carne in un solo spirito: Teologia del matrimonio*. Amore umano 20. Siena: Cantagalli.
- Grzeškowiak, Jerzy. 1985. "Centralne idee teologii małżeństwa." In *Małżeństwo i rodzina w świetle nauki Kościoła i współczesnej teologii*, edited by Adam Ludwik Szafranski, 19–53. Lublin: TN KUL.
- Haffejee, Sadiyya, Astrid Treffry-Goatley, Lisa Wiebesiek, and Nkonzo Mkhize. 2020. "Negotiating Girl-led Advocacy: Addressing Early and Forced Marriage in South Africa." *Girlhood Studies* 13 (2): 18–34. <https://doi.org/10.3167/ghs.2020.130204>.
- Halman, Loek, and Erik van Ingen. 2015. "Secularization and Changing Moral Views: European Trends in Church Attendance and Views on Homosexuality, Divorce, Abortion, and Euthanasia." *European Sociological Review* 31 (5): 616–27. <https://doi.org/10.1093/esr/jcv064>.
- Harari, Mariaflavia. 2019. "Women's Inheritance Rights and Bargaining Power: Evidence from Kenya." *Economic Development and Cultural Change* 68 (1): 189–238. <https://doi.org/10.1086/700630>.
- Ikamari, Lawrence. 2005. "The Effect of Education on the Timing of Marriage in Kenya." *Demographic Research* 12:1–28. <https://doi.org/10.4054/demres.2005.12.1>.
- John Paul II. 1979. Encyclical Letter *Redemptor Hominis*. (= RH).
- John Paul II. 1981. Apostolic Exhortation *Familiaris Consortio*. (= FC).
- John Paul II. 1988. Apostolic Letter *Mulieris Dignitatem*. (= MD).
- John Paul II. 1994. Letter to Families *Gratissimam Sane*. (= GrS).
- John Paul II. 1995a. Apostolic Exhortation *Ecclesia in Africa*. (= EAfr).
- John Paul II. 1995b. Encyclical Letter *Evangelium Vitae*. (= EV).
- Kamiński, Ryszard. 2018. "Pastoral Care of the Family – A Scientific Reflection." In *Catholic Family Ministry: The Scientific Reflection and the Practical Ministry of the Church*, edited by Jacek Goleń, Ryszard Kamiński, and Grzegorz Pyżlak, 27–39. Lublin: Wydawnictwo KUL.
- Kisembo, Benezeri, Laurenti Magesa, and Aylward Shorter. 1998. "Introduction to the Second Edition." In *African Christian Marriage*, 2nd ed., edited by Benezeri Kisembo, Laurenti Magesa, and Aylward Shorter, 11–24. Nairobi: Paulines Publications Africa.
- Kobak, Jan. 2018. "Anthropological Foundations." In *Catholic Family Ministry: The Scientific Reflection and the Practical Ministry of the Church*, edited by Jacek Goleń, Ryszard Kamiński, and Grzegorz Pyżlak, 107–20. Lublin: Wydawnictwo KUL.
- Lesser, Roger H. 2016. *So You Want to Get Married*. Mumbai: St. Paul.
- Lichuma, Tom, and Lynnette Lichuma. 2015. *Parenting in the 21st Century & Beyond. God's Gifts into the Spouses' Hands in the Midst of Challenges*. Nairobi: Tom & Lynnette Lichuma.

- “La Loro Storia.” n.d. Accessed December 21, 2022. <https://melamango.wordpress.com/la-nos-trastoria/>.
- Luke, Nancy, and Kaivan Munshi. 2006. “New Roles for Marriage in Urban Africa: Kinship Networks and the Labor Market in Kenya.” *Review of Economics and Statistics* 88 (2): 264–82. <https://doi.org/10.1162/rest.88.2.264>.
- Manderson, Lenore, and Ellen Block. 2016. “Relatedness and Care in Southern Africa and beyond.” *Social Dynamics* 42 (2): 205–17. <https://doi.org/10.1080/02533952.2016.1218139>.
- Mwaura, Philomena Njeri. 2005. “Women and Evangelization: A Challenge to the Church in the Third Millennium.” In *Challenges and Prospects for the Church in Africa: Theological Reflections for the 21st Century*, edited by Nahashon W. Ndung’u and Philomena Njeri Mwaura, 88–101. Nairobi: Paulines Publications Africa.
- Ngundo, Bibiana M. 2015. “The African Family. Its State and Role in Contemporary Church and Society.” In *African Family Today*, edited by Giuseppe Caramazza and Beatrice W. Churu, 17–39. Nairobi, Kenya: Paulines Publications Africa.
- Nyaundi, Nehemiah M. 2005. “The Contemporary African Family in the Light of Rapid Social Change Theory.” In *Challenges and Prospects for the Church in Africa: Theological Reflections for the 21st Century*, edited by Nahashon W. Ndung’u and Philomena Njeri Mwaura, 71–87. Nairobi: Paulines Publications Africa.
- Osman, Fatima. 2020. “Family Formations in Contemporary South Africa: Does South African Marriage Law Protect Lived Realities?” *International Journal of Law, Policy and the Family* 34 (3): 272–88. <https://doi.org/10.1093/lawfam/ebaa009>.
- Padgett, Emily, Annette Mahoney, Kenneth Pargament, and Alfred DeMaris. 2019. “Marital Sanctification and Spiritual Intimacy Predicting Married Couples’ Observed Intimacy Skills across the Transition to Parenthood.” *Religions* 10 (3): article no. 177. <https://doi.org/10.3390/rel10030177>.
- Paul VI. 1968. Encyclical Letter *Humanae Vitae*. (= HV).
- Paul VI. 1970. “Discours du Pape Paul VI aux foyers des Equipes Notre-Dame.” *Acta Apostolicae Sedis* 62:428–37.
- PCB (Pontificia Commissione Biblica). 2019. “*Che cosa è l’uomo?*” (*Sal* 8,5): *Un itinerario di antropologia biblica*. Città del Vaticano: Libreria Editrice Vaticana.
- PCF (Pontifical Council for the Family). 1996. *The Truth and Meaning of Human Sexuality: Guidelines for Education within the Family*. Boston, MA: Pauline Books & Media.
- PCF (Pontifical Council for the Family). 2006. *Family and Human Procreation*. London: Catholic Truth Society.
- Pearce, Lisa D., and Arland Thornton. 2007. “Religious Identity and Family Ideologies in the Transition to Adulthood.” *Journal of Marriage and Family* 69 (5): 1227–43. <https://doi.org/10.1111/j.1741-3737.2007.00443.x>.
- Phiri, Khofi Arthur. 2011. *African Traditional Marriage: A Christian Theological Appraisal*. Nairobi: Paulines Publications Africa.
- Pireli, Francesco. 2015. “The Challenges of an Irreversible Evolution.” In *African Family Today*, edited by Giuseppe Caramazza and Beatrice W. Churu, 99–104. Nairobi, Kenya: Paulines Publications Africa.
- Rotich, Cathleen Chepkorir, and Richard Starcher. 2016. “Traditional Marriage Education among the Kipsigis of Kenya with Application to Local Church Ministry in Urban Africa.” *Mission Studies* 33 (1): 49–65. <https://doi.org/10.1163/15733831-12341433>.

- Scheibinger, Lena. 2019. "Die gewohnheitsrechtliche Praktik der Leviratsehe in Kenia und Uganda." *Recht in Afrika* 22 (2): 175–203. <https://doi.org/10.5771/2363-6270-2019-2-175>.
- Second Vatican Council. 1964. Dogmatic Constitution on the Church *Lumen Gentium*. (= LG).
- Second Vatican Council. 1965. Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*. (= GS).
- Semen, Yves. 2004. *La sexualité selon Jean-Paul II*. Paris: Presses de la Renaissance.
- Smykowski, Krzysztof. 2018. "Theological-Moral Foundations." In *Catholic Family Ministry: The Scientific Reflection and the Practical Ministry of the Church*, edited by Jacek Goleń, Ryszard Kamiński, and Grzegorz Pyżlak, 74–80. Lublin: Wydawnictwo KUL.
- Szymczak, Wioletta. 2020. "Interdisciplinarity in Pastoral Theology. An Example of Socio-Theological Research." *Verbum Vitae* 38 (2): 503–27. <https://doi.org/10.31743/vv.10033>.
- Thornton, Arland. 1985. "Changing Attitudes Toward Separation and Divorce: Causes and Consequences." *American Journal of Sociology* 90 (4): 856–72. <https://doi.org/10.1086/228147>.
- Vidal, Marciano. 2005. *Il matrimonio tra ideale cristiano e fragilità umana: Teologia, morale e pastorale*. Introduzioni e trattati 27. Brescia: Queriniana.
- Warioba, Isabela. 2018. "Translation of Human Rights Law according to Local Context: A Solution to Child Marriage in Africa?" *Journal of Law, Society and Development* 5 (1): #7076. <https://doi.org/10.25159/2520-9515/7076>.
- Wilkins-Laflamme, Sarah. 2016. "Secularization and the Wider Gap in Values and Personal Religiosity Between the Religious and Nonreligious." *Journal for the Scientific Study of Religion* 55 (4): 717–36. <https://doi.org/10.1111/jssr.12307>.
- Wojtyła, Karol. 2010. *Miłość i odpowiedzialność*. 2nd ed. Edited by Tadeusz Styczeń. Człowiek i Moralność 1. Lublin: TN KUL.

