

**UNIVERSITY OF NAIROBI**

**DEPARTMENT OF PHILOSOPHY AND RELIGIOUS STUDIES**

**COMMON PROBLEMS BETWEEN MIGRANT ETHNIC GROUPS AND  
INDIGENOUS AGĪKŪYŪ USING CHRISTIAN LIBERATION  
APPROACH: A CASE OF RŪAKA, KĪAMBU COUNTY**

**JOYCE BUKOKHE MULUNDA**

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## DECLARATION

I, the undersigned, declare that this is my original Study and has not been submitted to any College or University for academic credit.

Information from other sources and my main respondents has been duly acknowledged.

Signed: \_\_\_\_\_

Date.....

Joyce Bukokhe Mulunda

C50/ 82893/2015

This Study has been submitted for examination with our approval as University Supervisors.

Fr. Prof. P. N. Wachege – First Supervisor

Signed: \_\_\_\_\_

Date.....

Dr. E. K. Chamwama - Second Supervisor

Signed: \_\_\_\_\_

Date.....

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## **DEDICATION**

Dedicated to my parents Zeds Mutua Mulunda and Joan Nambilifuma Mulunda and to my brothers and sister Ben, Allan, Kelvin and Linet.

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## ACRONYMS AND ABBREVIATIONS

ACK	- Anglican Church of Kenya.
AFER	- African Ecclesiastical Review.
AIDS	- Acquired Immunodeficiency Syndrome.
AMECEA	- Association of Member Episcopal Conference in Eastern Africa.
CISA	- Catholic Information Service for Africa.
CUEA	- Catholic University of Eastern Africa.
E.A	- Ecclesia in Africa.
EV	- Evangelium Vitae
GS	- <i>Gaudium et Spes</i> (Pastoral Constitution on the Church in the Modern World issued on 7 Dec. 1965).
MDGs	- Millennium Development Goals.
RCC	- Roman Catholic Church.
SCCs	- Small Christian Communities.
SECAM	- Symposium of Episcopal Conference of Africa and Madagascar.

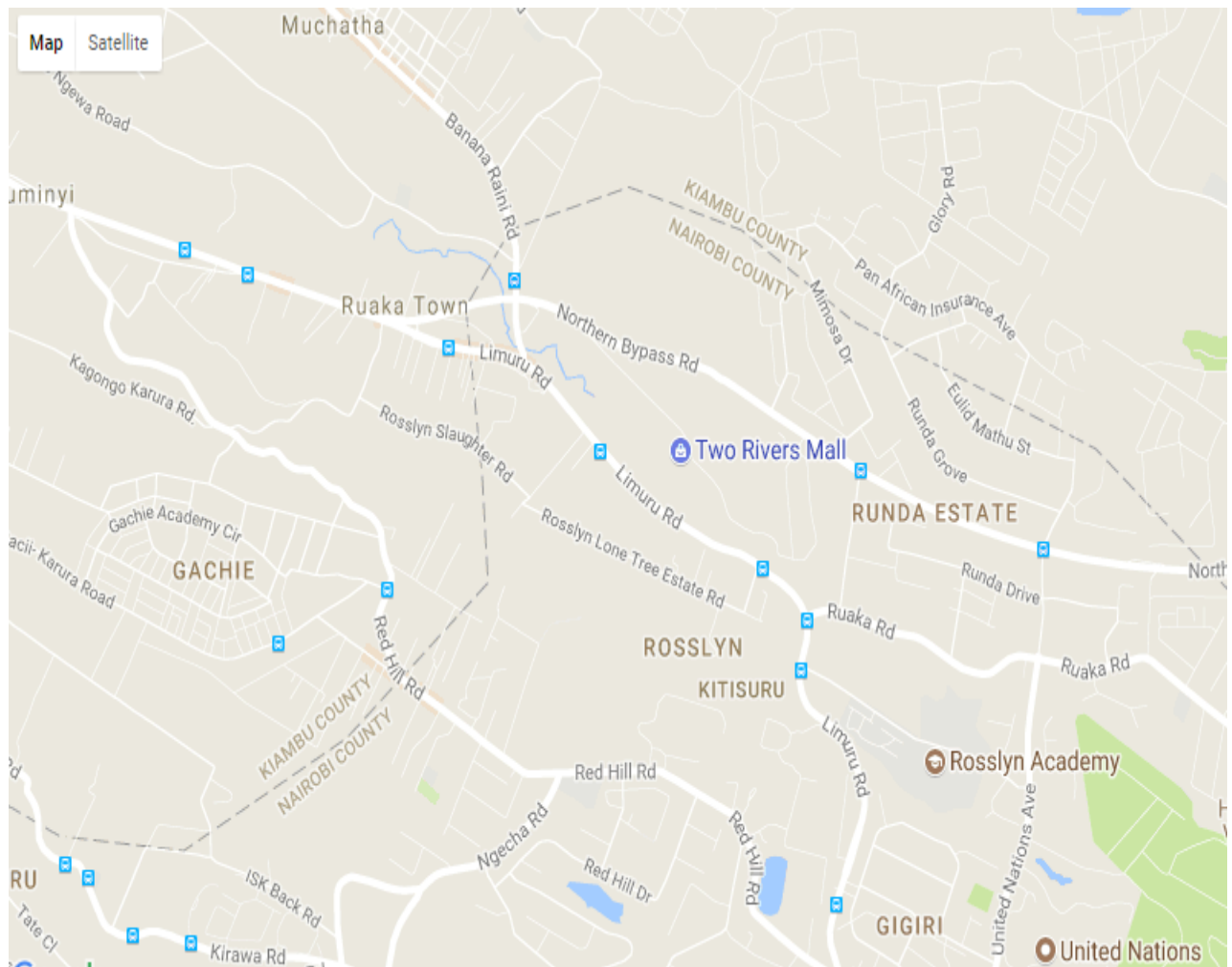
## ABSTRACT

The purpose of the study was to investigate common problems between the migrant ethnic groups and the indigenous Agĩkũyũ of Rũaka using Christian liberation approach. After the construction of the northern bypass, Rũaka opened up and this saw a number of investors coming into the area in order to grab the available opportunities. Migrants on the other hand, moved into Rũaka in large numbers for reasons such as family reunion and even employment. Having come from various socio-religio-cultural and economic backgrounds, the residents' way of life was changed through their interactions thereby giving rise to conflicts hence the main objective of the study: to investigate the common problems between the host and the migrants in Rũaka using Christian liberation approach. In order to achieve this objective, the study was guided by three research questions and objectives that sought to investigate the problems of the residents in Rũaka, the role of Christianity in promoting communality and interpersonal relationships and the significance of liberation approach in addressing the challenges. The assumptions of the study were that there were common problems between the host and the migrants, Christian teachings promoted communality and interpersonal relationships and that liberation theology was vital in addressing the challenges.

In order to unearth the common problems of the residents of Rũaka, the study adopted Boff and Boff's theory of mediation and Kasemann's and colleagues' redaction criticism theory. The researcher employed the first mediation of Boff by inserting herself among the residents of Rũaka with an aim of establishing the reasons behind peoples' migration to Rũaka with the resulting problems as verified in Chapter Two. The second mediation was used in Chapter Three to discuss Christian teachings on communal living where redaction criticism theory was profoundly used to ensure scholarly sourcing from the Bible. In the Chapter, the study sought to elaborate the will of God on the issues experienced in the area. The last mediation was key in drawing out conclusions and making recommendations as revealed in chapters four and five.

The study adopted a case study research design where Rũaka was selected as the area of research. Furthermore, the study employed simple random sampling and snowball technique to sample respondents from the indigenous Agĩkũyũ and the migrant ethnic communities. Through simple random sampling, respondents stood an equal chance of being selected. Snowballing on the other hand was vital in helping to reach targeted respondents. Having employed the above methodology through insertion in the community, the researcher established that there were common problems between the indigenous Agĩkũyũ and the migrant ethnic groups therefore confirming the hypothesis. The key challenges identified by the study include environmental difficulties, insecurity, ethnicism, sexual immorality, among others that the study has retrieved and discussed. Consequently, the study recommends that the Church should insert herself among the residents of Rũaka in order to establish the root cause of problems like drug abuse and others spelled out in the work. This is necessary since a number of insecurity cases in Rũaka have been attributed mostly to drug abuse. Digging deeper into the root cause of drug use will help mitigate a number of challenges experienced in the area.

## A Map of the Study Area



Source: Google Map

## DEFINITION OF TERMS

**Agĩkũyũ :** They are an agrarian, matrilineal, Bantu community with a remarkable, vitalistico-communal-relational world view belonging to both *marĩĩka* (age-groups and generations) and the full nine *mĩhĩrĩga* (clans) named after the nine daughters of their founding ancestors Gĩkũyũ as their founder father and Mũmbi as their founder Mother. For them, *Mwene-Nyaga* is the One and Only *Ngai* (God), whom they worship and adore for having endowed them with properties of *Kĩrĩnyaga* (Mt. Kenya) (P.N. Wachege, 1992).

**Church:** Is the community of those who have committed themselves to the person and cause of Jesus Christ and who bear witness to it as hope of all ...It is not an isolated, self-satisfied religious association, but a community, which forms a comprehensive community with others (Hans Kung, 1995).

**Indigenous Community:** These are the Agĩkũyũ who have been in Rũaka for over fifty years and their children and grandchildren who have been born recently. (My working definition).

**Liberation Theology:** It is a theology, which does not stop with reflecting on the world, but rather tries to be part of the process through which the world is transformed. It is a theology which is open in the protest against trampled human dignity in the struggle against the plunder of the vast majority of people, in liberating love, and in the building of a new, just, and fraternal society to the gift of the Kingdom of God (Gustavo Gutierrez, 1973).

**Migrant:** A person who leaves a place (origin) and arrives at a new place (destination) under varying circumstances (Samuel Thompson, 2012).

**Migration (human):** It involves people leaving a place (origin) and arriving at a new place (destination) under varying circumstances (Samuel Thompson, 2012).

## CHAPTER ONE

### STUDY'S OVERVIEW

#### 1.1 Introduction

The chapter provides the setting of the study. It gives the overview by handling: background to the study; statement of the problem imbued with main research questions; objectives and Justification. It further discusses the scope and limitation, literature review, theoretical framework and the methodology that was key in selecting respondents and sourcing relevant data from both secondary and primary data sources and the approach thereby.

#### 1.1 Background to the Study

Human migration has been a feature of societies for many centuries beginning with the movement of the first human groups in East Africa to their current locations in the world.<sup>1</sup> Migration happens often from one country to another. Globally, the most prevalent one is the internal migration.<sup>2</sup> Available statistics on migration in developing countries are often inadequate, with the World Bank estimating that there are about 230 million migrants in the world.<sup>3</sup>

Fuelled by push and pull factors of opportunities, people migrate because of socio-political, socio-economic, health and ecological factors.<sup>4</sup> From a research conducted in Angola for instance, a considerable number of villagers have abandoned their land and moved to the cities mostly in search of unskilled work such as construction, street sweeping, garbage collecting and hawking due to the high rate of poverty and unemployment.<sup>5</sup> From this, it can be deduced that one of the reasons why people migrate is to improve their personal opportunities.<sup>6</sup> Based on this, the study sought to find out reasons behind people's migration to Rũaka in

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<sup>1</sup> [www.nationalgeographic.com/xpeditions](http://www.nationalgeographic.com/xpeditions).

<sup>2</sup> UNDP, *Human Development Report – Overcoming Barriers: Human Mobility and Development* (New York, United Nations Development Program, 2009).

<sup>3</sup> World Bank, *Labor Migration from North Africa: Development Impact, Challenges, and Policy Options*, (Washington DC, 2010).

<sup>4</sup> K. K. Thet, *Pull and Push Factors of Migration: A Case Study in the Urban Area of Monywa Township Myanmar* (Myanmar, 2012), p 1.

<sup>5</sup> S.J.A. Chico, "Migration in Angola: Opportunities and Challenge," in Bihuzo R. M. (Ed), *Migration In and Out of Africa: Jesuits Ministry Outlook* (Nairobi: Paulines Publications Africa, 2015), p 78.

<sup>6</sup> P. Manning, *Migration in World History* (London: Routledge Publishers, 2005), p 7.

Kĩambu County before delving into the challenges that migration has caused to the residents. Migration may be of individuals, family units or large groups, and people can choose to move voluntarily or by force. Research on migration on both the host and migrant groups has been conducted only that it was largely on the economic dimension and on developed countries<sup>7</sup> thus warranting the opted for academic work.

In late 1800s, the Europeans who moved to Africa as missionaries changed the way of life of many African communities they came across mainly through evangelization. The Africans traditional way of life was affected when the missionaries rejected what the Africans held as important condemning it as repugnant to Godliness. Internal migration due to political, ethnic rivalry and civil wars within the African continent has also affected the culture of the African people. These migrations have given rise to economic, security and other type of challenges in Kenya, as witnessed in the post-election violence of 2007/08<sup>8</sup> that need to be investigated at a scholarly level.

In Kenya, history has it that migration has been going on for a long time. The Agĩkũyũ people, for instance, did not find themselves in their present land right from the beginning. According to Chief Karũri recorded in, *The Agĩkũyũ; Their Customs, Traditions and Folklore*, the Agĩkũyũ land was initially for the *Athi* (Archers), a people who lived on game. The *Athi* sold to Agĩkũyũ the right to cultivate and deforest their land and as the latter increased in population and deforested the land, the game disappeared and the *Athi* were sidelined.<sup>9</sup> The Agĩkũyũ were in the end left as the owners of the land marginalizing the *Athi*. From Chief Karũri's words, deforestation and displacement at this time came out as mutual challenges between the indigenous *Athi* and Agĩkũyũ migrants hence the need for a related study in Rũaka.

The Kenyan Constitution allows freedom of movement by citizens and, consequently, a considerable number of Kenyans have moved and settled away

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<sup>7</sup> M. Kahanec, Discussion Paper No. 3890: *Migration and Globalization: Challenges and Perspectives for the Research Infrastructure* (2008), p2.

<sup>8</sup> P.N. Mbaro, *Makers of Peacemakers: Christian Family Based Education for Peace in the Context of the Social Doctrine of the Church* (Limuru: Franciscan Kolbe Press, 2010), p. 16.

<sup>9</sup> C. CaGenolo, *The Agĩkũyũ : Their Customs, Traditions and Folklore*, (Nyeri: A Wisdom Graphics' Publication, 2006), p15.

from their place of origin.<sup>10</sup> One of the most significant movement patterns has been rural to urban migration in search of opportunities.<sup>11</sup> Partly, due to this freedom enshrined in Kenya's 2010 Constitution and today's commendable infrastructure, Rũaka, which was until recently predominantly occupied by the Agĩkũyũ of Kenya is now a multi-ethnic area habited by the Luhya, Akamba, Ameru, Kisii, Luo, Maasai among other ethnic groups. The migrant groups and the Agĩkũyũ community are learning to live alongside each other mutually experiencing the good and the accruing problems that co-existence brings. Moreover, Rũaka is not only a multi-ethnic area but has also a densely populated area with several Christian denominations with the Roman Catholic Church (henceforth RCC) still being the predominant religion. As such, mutual benefits as well as factors arise that call for an academic investigation to enhance harmonious living and minimize conflicts using Christian liberation approach.

Moreover, since Rũaka is multi-ethnic, there is need for every resident to live comfortably as members of the Body of Christ without being discriminated. In case of any challenges faced, there is need for the residents to receive salvation, which is the gift of God (Eph 2:8) in order to have a peaceful coexistence. There is therefore no Greek or Jew, circumcised or uncircumcised, (Col 3:11), rich or poor among the residents of Rũaka for they have all been created in God's image and likeness. Just as Paul and Titus preached the Gospel to the uncircumcised Gentiles instead of confining it to the Jews (Acts 15:9), the study sought to unearth what the Church in Rũaka has done to reach out to all residents of Rũaka. The study was thus prompted by the need to understand mutual challenges facing the Agĩkũyũ of Rũaka and the migrants into the area.

## **1.2 Statement of the Problem**

Due to its proximity to the City of Nairobi and the development of the Northern bypass, Rũaka has become easily accessible and has provided hitherto unavailable opportunities for economic and social developments in the area. Attracted by these, many people from different ethnic communities have come in to buy or rent houses to live in and to engage in economic activities. These migrants into Rũaka, having

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<sup>10</sup>The Constitution of Kenya, (2010) Article 10.

<sup>11</sup> S.J.A. Chico, *Migration in Angola: Opportunities and Challenge* in R. M. Bihuzo (Ed), *Migration In and Out of Africa: Jesuits Ministry Outlook*. (Nairobi: Paulines Publications Africa, 2015), p78.

come from different social–religio-cultural, economic and political backgrounds, have brought with them beliefs and behaviours some of them significantly new to the host community<sup>12</sup> and they in turn find themselves in a new and unfamiliar territory. Being new to each other's way of life certain challenges are expected to arise which can affect either group, an issue the study sought to explore.

Furthermore, from experiential knowledge, Rũaka is in an environmental crisis as seen in how Rũaka and Karura Rivers have been polluted. Rũaka River has been important to the residents because in it, the women took its waters and they were comforted and its water was used for the benefit of all community members too. There were various taboos that were therefore observed to guard the water bodies not only in Rũaka but across African communities.<sup>13</sup> Boff further supports the view in his observation that human beings are part of nature and nature depends on them for care and labour. This is because they are unique in nature, ethical, can express care and concern for nature and can bring degradation and destruction to an end.<sup>14</sup> In his view, liberation theology and ecological discourse have something in common. They both stem from two wounds that are bleeding; the wounds of poverty and wretchedness (Ex 3:7), and that of systematic aggression against the earth (Rom 8: 22-23).<sup>15</sup> With increasing indigenous population and a huge number of migrants, the above rivers and environs are getting more polluted resulting in a scramble for water and adequate sewage system. The present environmental outcry in the contemporary society generally and particularly in Rũaka provided an added impetus to the study in view of a liberating way forward.

In the traditional Agĩkũyũ society, an outsider could acquire land to cultivate or build after his character and history were carefully scrutinised to ensure that he or she would respect the rights of the landowning family and keep peace with them and the larger community sharing commodities like water amicably. To this effect,

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<sup>12</sup> M. Kahanec, Discussion Paper No. 3890: *Migration and Globalization: Challenges and Perspectives for the Research Infrastructure* (2008), p2.

<sup>13</sup> J. S. Mbiti, *Concepts of God in Africa* (London: SCM Press Ltd, 1970), p 108 quoted from S.K. Gĩtaũ, "Environmental Crisis: A Challenge to the Church in Africa," in African Ecclesial Review (AFER) (Ed), *The Catholic University of Eastern Africa: Environmental Crisis* (AMECEA Gaba Publications-CUEA Press, 2011) pp, 316-317.

<sup>14</sup> L. Boff, *Ecology and liberation: A New Paradigm* (Maryknoll, New York: Orbis Books, 1995), p.26.

<sup>15</sup> L. Boff, *Liberation theology and Ecology: Alternative Confrontation or Complementarity?* 1995 P. 69



the community depended upon communal goodwill and responsibility to control the influence of the new neighbours on the host community.<sup>16</sup> In the contemporary society, a considerable number of people in Rũaka, due to need of money, sell their lands to the migrants without having their character scrutinized. The research investigated challenges caused by such dysfunctional Agĩkũyũ structures to both the host and the migrants. Moreover, from an observer's point of view, a new way of life seems to have emerged in Rũaka as a result of migration. The culture seems neither indigenous nor foreign in nature. It is for this reason that the study sought to find out whether the emergent culture had been brought in by the migrant ethnic groups or it is as a result of the synthesis of indigenous Agĩkũyũ and migrants cultures.

With the increased population in Rũaka, more Churches seem to have cropped up in the area in order to meet the spiritual needs of the residents - who are predominantly Roman Catholic in faith affiliation - among other needs. With the many Churches in the area therefore, it is expected that the residents' morality in terms of their relationships to each other and to the environment should be of high regard. However, the contrary seems true as evidenced through acts such as insecurity, negative ethnicity, among others that the study sought to investigate. Based on this the Church needs to insert herself among the residents of Rũaka in order to understand the effects of the influx of groups of different religious and cultural backgrounds into the area. The research thus sought to establish the Church's role in building and sustaining healthy interpersonal relationships in Rũaka community. To be able to liberate these groups, there is need for the Church, the Agĩkũyũ and the migrant groups to be aware of the challenges facing them hence the researcher's insight to investigate the mutual challenges between both the Agĩkũyũ and the migrant ethnic groups using Christian liberation approach. To have a thorough investigation on the above, the following main research questions guided the endeavour:

1. What are the common problems facing the migrant ethnic groups and the indigenous Agĩkũyũ?
2. What does Christianity teach on interpersonal relationships and communal living with respect to one another?

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<sup>16</sup>G. Mũriũki, *A history of the Gĩkũyũ 1500-1900*, (Nairobi: Oxford Press, 1974), p.75.

3. How important is Christian Liberation Theology in addressing the common problems facing the migrant ethnic groups and the indigenous Agĩkũyũ in view of coexistence?

### **1.3 Objectives of the Study**

The main goal of the study was to investigate the common problems faced by the migrant ethnic communities and the indigenous Agĩkũyũ using Christian Liberation approach.

The specific objectives were as follows:

1. To investigate the common problems facing the migrant ethnic groups and the indigenous Agĩkũyũ.
2. To examine the Christian teachings on interpersonal relationships and communal living with respect to good neighbourliness.
3. To discuss Christian Liberation Theology as crucial for addressing the common problems facing the migrant ethnic groups and the indigenous Agĩkũyũ.

### **1.4 Justification of the study**

Few years ago, Rũaka Town in Kĩambu County consisted of a few shops and simple residential flats and was very sparsely populated. It was virtually dominated by a single ethnic community namely, the Agĩkũyũ the majority of them belonging to the RCC. However, the area has undergone a radical transformation in the past few years, especially after the construction of the Northern Bypass. The construction of the bypass opened up the area and saw investors rushing in to build homes, which are highly regarded for their attractive returns. From this, it can be agreed that Rũaka has all of a sudden had increase in the population through migrations in the area from diverse ethnic communities imbued with a pluriformity of socio-religio-cultural endowment hence the need to investigate the mutual challenges between the indigenous Agĩkũyũ and the migrant ethnic groups. Looking at the devolved government today, infrastructure is being improved and this will in turn lead to opening up of many areas. The findings of the study will help to conscientize various people, the Church and communities on the challenges

that may come up as a result of such among others and help community members to device better ways of managing their situations.

Furthermore, Rũaka has been chosen as a location of study because of its popularity by migrants owing to its proximity to the City of Nairobi and due to its nearness to the United Nations offices and other foreign embassies. The proximity among other reasons has made the area not only to have Kenyan migrants but also others from other countries such as Nigeria, Liberia and European countries. The study will therefore be key in addressing the mutual challenges that could arise as a result of the interaction between the migrants and the hosts not only in Rũaka but also in other multi-ethnic areas. Moreover, since the study has picked on the Agĩkũyũ community, it will be an incentive to other scholars to do a similar study on other African communities. Similarly, since the study has picked on Rũaka, the findings of the study will be used to address similar challenges in other towns. Christian Liberation theology as a religious response to a social problem has more relevance for the study since it will give practical recommendations useful to the situation of the people of Rũaka compared to the traditional theology concerned with religious dogmas and abstract religious concepts.

The effects of migration on both the host and migrant communities have been studied by Thet who examines the Pull and Push Factors of Migration.<sup>17</sup> These studies however, have largely been on the economic dimension and in developed countries. A study on the mutual challenges between the host and the migrants is necessary in a developing country especially in an upcoming town to inform policy makers accordingly. It is in the public knowledge that Kenyans who had gone seeking for employment in South Sudan have returned to the country because of the political unrest in the country. Moreover, it does not escape our memory that the post-election violence of 2007/2008 in Kenya was largely as a result of other ethnic groups settling in the Rift Valley.<sup>18</sup> Related problems are observed among the pastoralists who go looking for food and water for their animals across

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<sup>17</sup> K. K. Thet, *Pull and Push Factors of Migration: A Case Study in the Urban Area of Monywa Township Myanmar* (Myanmar, 2012), p. 1.

<sup>18</sup> P.N. Mbaro, *Makers of Peacemakers: Christian Family Based Education for Peace in the Context of the Social Doctrine of the Church* (Limuru: Franciscan Kolbe Press, 2010), p 16.

boundaries.<sup>19</sup> Few studies have been done on the mutual challenges of migration in Kenya, hence the necessity of the work as a case study.

Furthermore, the local Churches are challenged to show love to all in the way Jesus, liberator *par excellence* taught on interpersonal relations as seen in the greatest commandment of love for a neighbour. When Jesus was asked which of the commandments was the greatest, He replied, "... and you shall love your neighbour as yourself. There is no other commandment greater than this" (Mk 12:26-31). Moreover, on the Parable of the Good Samaritan, Jesus defines a neighbour as anyone we come into contact with, regardless of their nationality, race, religion or any other distinction.

### **1.5 Scope and Limitations**

The study focused on investigating common problems between migrant ethnic groups and indigenous Agĩkũyũ, using Christian liberation approach. The study was conducted among the indigenous Agĩkũyũ and migrants of Rũaka. Rũaka is divided in three sub locations; Gacharage, Ndenderũ and Rũaka sub-division. The study limited itself to Rũaka subdivision since it is majorly multi-ethnic with migrants from not only Kenya but also outside Kenya. In Rũaka, Mega real estate companies have moved into the area, among them Centum Investment Group which is putting up a project known as Two Rivers sitting on 100 acres. The first phase with 55 acres is already finished and the second face has started. The mall is said to be the biggest in Eastern and Central Africa. This thus interested the researcher to conduct a study in Rũaka since it is hoped that many more migrants are expected to move to the area and the research thus will be key in helping various stakeholders to handle challenges that are likely to come up with high populations.

Moreover, the study limited itself to a sample of a hundred and thirty respondents in order to get in-depth information. For the migrants, the study only interviewed those who have been in Rũaka for more than six months since they have a better understanding of the area compared to those who are below six months old. The study also considered the indigenous Agĩkũyũ people as the Agĩkũyũ who have

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<sup>19</sup> A. Olaniyan and A. Yahaya, Africa Spectrum: Cows, Bandits, and Violent Conflicts: Understanding Cattle Rustling in Northern Nigeria (GIGA; German Institute of Global and Area Studies), 30<sup>th</sup> March 2016, p. 94.

been in Rũaka for over fifty years. Children and grandchildren born of them were also considered indigenous. The work also focused on the mutual challenges since the migrants not only affect the host community but are also affected by the host community. This means that the problems affect both of them hence the need to investigate on the mutual challenges.

## **1.6 Literature Review**

In his Encyclical *Pacem in Terris* (Peace On Earth), John XXIII records that everyone has a right to movement and of residence within the confines of their own country and the fact that they are members of other ethnic groups does not deter them from their membership in the new community.<sup>20</sup> Though John XXIII says that everyone has a right to movement, he does not discuss the mutual challenges that may come up as members move to the new localities, a gap that the study filled.

On the same issue, Magesa says that the realisation of sociability or daily interactions by the individual with the community is the central moral requisite of African Religion since relationships make possible the continuing existence with the whole of creation.<sup>21</sup> To add on that, John XXIII goes on to say that as social beings, people should work for one another's welfare as they live in the community, recognise and respect other people's rights and contribute to the establishment of a civic order where rights and duties are acknowledged and fulfilled<sup>22</sup> spelling out also that civil society on the other hand, should co-ordinate social relations in such a way that as one exercises their rights, they do not threaten other people's rights too.<sup>23</sup> The study thus examines how the failure of both the migrants and hosts in Rũaka to work for one another's welfare has led to mutual challenges among them. Similarly, the study investigated the role of the civil authorities in as far as mutual challenges are concerned.

From the research conducted by the members of the Society of Jesus i.e. the Jesuits, there has been a threefold increase in migration since 1960 where two hundred and thirty two million migrants are found worldwide. These migrants face

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<sup>20</sup> Pope John XXIII, Encyclical Letter: *Pacem in Terris* (Peace On Earth), 1963, no.25.

<sup>21</sup> L. Magesa, *African Religion: The Moral Traditions of Abundant Life* ((Maryknoll, New York: Orbis Books, 1997), p 64.

<sup>22</sup> Pope John XXIII, Encyclical Letter: *Pacem in Terris* (Peace On Earth), 1963, no.31.

<sup>23</sup> Ibid., no.62.

barriers, which prevent them from having a holistic survival with their host communities. Migration is thus a global phenomenon and no longer a regional or a continental concern.<sup>24</sup> The Jesuits based their study on the challenges posed by the host communities to the migrants failing to look at how the migrants in return pose a challenge to the host communities a gap that the study intended to fill.

Kahanec in his Discussion Paper No. 3890 December 2008 on *Migration and Globalization: Challenges and Perspectives for the Research Infrastructure* shows that international migration lies at the core of the ongoing process of globalization.<sup>25</sup> He says that people migrate to improve their economic prospects, ensure a more secure living environment, re-unite with their family members, or avoid persecution in their country of origin. Kahanec continues to say that various effects emerge through the interactions of migrant and native populations. Migrants may bring with them new cultures, behaviours or preferences new to the host communities, compete for certain jobs and create others, or claim publicly financed social security benefits. The aforementioned effects determine how the host communities will react to their inflows; either positively or negatively and form their attitudes accordingly<sup>26</sup> hence a similar study in Rũaka in view of challenges.

As Mũgambi puts it in his book titled *African Heritage and Contemporary Christianity*, culture is highly resilient. He says that, “When a group of people is invaded and conquered by another, new norms, institutions and social structures may be imposed upon it. For the sake of survival, the conquered people may superficially appear to have accepted the culture of the conquerors. However, the submerged culture will resurface as soon as there is an opportunity to.”<sup>27</sup> The gap that the study filled is how this rivalry among the cultures challenges the coexistence between the host and the migrant groups especially in Rũaka.

Migration in Eastern Africa has been mainly due to bloody conflicts in neighbouring areas leading to massive movements of refugees. It has been

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<sup>24</sup> Pre-Forum Meeting of the Jesuit Social Apostolate in Africa and Madagascar, *Migration: 4* December 2014, in R. M. Bihuzo (Ed), *Migration In and Out of Africa: Jesuits Ministry Outlook* (Nairobi: Paulines Publications Africa, 2015), p 130.

<sup>25</sup> M. Kahanec, Discussion Paper No. 3890: *Migration and Globalization: Challenges and Perspectives for the Research Infrastructure* (2008), p 2.

<sup>26</sup> Ibid., p 2.

<sup>27</sup> J.N. K. Mũgambi, *African Heritage and Contemporary Christianity* (Longhorn Kenya Ltd. 1989), p 114.

witnessed since 1980's in countries such as Sudan, Chad, Uganda, Ethiopia, Rwanda, Burundi, and the Democratic Republic of Congo. The forced migration has made the refugees to seek refuge in countries such as Tanzania, Kenya and Uganda.<sup>28</sup> Funes does not show how the reasons behind one's migration may affect their coexistence with the host community a gap that our study intended to fill. Biblically, it is evident that migrations have been there since time immemorial. A good example is that of the call of Abraham to leave his land to go to the land God was to show him (Gen 12: 1-9). When hunger broke up, Abraham and his family are seen moving to Egypt (Gen 12:10-13). Similarly, in Exodus, we see the Israelites moving from Egypt through the wilderness to occupy the land of Canaan (Ex 15:22-18:27). In the book of Judges, it's clear that the Israelites were influenced by the local Canaanite religion and this made God to give them into the hands of their enemies. This Biblical sourcing, among others, enriches our endeavour especially in Rũaka with regard to mutual challenges between the host and the migrants.

The Agĩkũyũ ethnic organisation is based on three most important factors that determine the behaviour and status of every individual. These include; the family group (*mbarĩ*) which brings together those related by blood, secondly the clan (*mũhĩrĩga*), which joins several *mbarĩ* units that have a common ancestry and lastly the system of age grading (*riika*) which strengthens the whole tribe in all its activities.<sup>29</sup> Though family is a key factor in determining the behaviour and status of an individual, Zani, on *the family in its socio-cultural contexts*, observes that the African family has undergone various transformations in structure, form and functioning, resulting into various dimensions to the African family, with distinctive characteristics. The changes have been necessitated by the need to adapt to the changing situation in the African society due to influx of modernity and different religious forms.<sup>30</sup> The work examines how the Agĩkũyũ community has been affected by the changed family structure coupled with the migration situation

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<sup>28</sup> P. Funes, *Migration and Development: Mutual Interaction in a European Perspective* in R. M. Bihuzo (Ed), *Migration In and Out of Africa: Jesuits Ministry Outlook*. (Nairobi: Paulines Publications Africa, 2015), p 109.

<sup>29</sup> J. Kenyatta, *Facing Mount Kenya* (Nairobi: Heinmann, 1938), p 1.

<sup>30</sup> P. Zani, *The family in its African Socio-Cultural Context* in P. Ryan (Ed), *The Model of the Church as Family*, (CUEA publications, 1999), pp 46-55.

because of the above and other factors also exploring how the host and the migrant communities have adapted to the situation imbued with diverse challenges.

Being agriculturists, land ownership is very important in the ethnic organisation of the Agĩkũyũ in Rũaka and elsewhere binding them with the ancestral spirits since it is where the ancestors were buried. Thus the earth is sacred among the Agĩkũyũ it also supports life and even everlasting oaths are sworn by the earth.<sup>31</sup> Moreover, according to the customary law of land tenure, if one of the brothers wanted to sell out his share, the relatives were given the first priority to avoid a stranger coming in their midst. Though the land bound the Agĩkũyũ with their ancestors, Kenyatta does not show the challenges that may arise when the land value goes up and people sell off the land to the migrants to improve their economic conditions. The study established the effects of selling land to the migrants, which Kenyatta had not foreseen.

Similarly, if an outsider wanted to acquire land to cultivate and build his character and history were carefully scrutinised to ensure that he was not a troublemaker. A *mũhoi* or *mũthami* (stranger) was permitted to settle in the land only if he would respect the rights of the landowning family and live harmoniously with them. He was also obliged to help in case of any emergency such as building houses or cattle-pens.<sup>32</sup> In the contemporary society, a considerable number of people in Rũaka due to their greed for quick money and riches sell their lands to the migrants without having their character scrutinized contrary to the customary requirements noted above by Kenyatta. The research studied the effect of the above failure by the indigenous Agĩkũyũ community to scrutinize the character of the migrants to whom they have sold land.

Mũriũki observes that the *ahoi* (non-clan members), were given occupational rights by the *mũramati* (Trustee) so long as they were of good conduct and provided the consent of the whole *mbarĩ* (clan) had been sought beforehand. The *ahoi* could be deprived of their occupational rights for serious misbehaviour towards the *mbarĩ*, or theft or witchcraft.<sup>33</sup> The presence of the *ahoi* altered the traditional

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<sup>31</sup> J. Kenyatta, *Facing Mount Kenya* (Nairobi: Heinemann, 1938), p 13.

<sup>32</sup> Ibid., pp. 18-19.

<sup>33</sup> G. Mũriũki, *A History of the Kikuyu 1500-1900* (Nairobi: Oxford University Press, 1974), p 75.



custom even further as it tended to loosen the *mbarĩ* and kinship ties.<sup>34</sup> Mũriũki does not show what happens to the *ahoi* when the resources become limited that could warrant selling the land hitherto given to the *ahoi* as the research has done in the work.

Wachege in his book titled *Jesus Christ Our Mũthamaki (Ideal Elder): An African Christological Study Based on the Agĩkũyũ Understanding of Elder* asserts that among the Agĩkũyũ, elders had a role of reconciling and unifying people amongst one another and with God. They were liberating messengers, guardians of religion, family establishers and stabilizers and promoters of healthy relationships within the community.<sup>35</sup> The author does not, however, oversee a time when a community will become multi-ethnic and thus did not give the way forward to the role of the elders in such a case, a gap that the study intended to fill.

In another monograph entitled *Third Millennium African Single Mothers and Mother Widows: Ethno-Religio-Philosophical Touch*, Wachege creates awareness that single women, who bore children outside wedlock and could not marry, were given a portion of land. However, since the brothers were displeased with them for being given what belonged to the brothers, they did anything to ensure that the singles were married off even to old polygamous men so that they might fully be in control of the land. He further notes that though the Agĩkũyũ women were economically oppressed, Agĩkũyũ daughters today are entrusted to inherit their parent's property.<sup>36</sup> Wachege, nevertheless, does not specifically refer to Rũaka and neither does he oversee a time when resources will become limited and land value goes up that instead of allocating it to the single mothers, families would choose to sell to the migrants to improve their status, a gap that the study intended to fill.

Magesa in his book, *What is Not Sacred? African Spirituality*, discusses the issue of African spirituality and hospitality which are highly valued. He documents that hospitality is to be extended to travellers, strangers and even visitors who are new to the host since visitors are believed to be a blessing. He also underlines that though it could be risky to invite them since some may have ill intentions,

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<sup>34</sup> Ibid., p 115.

<sup>35</sup> P.N. Wachege, *Jesus Christ Our Mũthamaki (Ideal Elder): An African Christological Study Based on the Agĩkũyũ Understanding of Elder* (Nairobi: Phoenix Publishers limited, 1992), p 31.

<sup>36</sup> P.N. Wachege, *Third Millennium African Single Mothers and Mother Widows: Ethno-Religio-Philosophical Touch* (Nairobi, Kenya: Media Options Ltd, 2003), pp 180-181.

hospitality is essential regardless of the potential dangers.<sup>37</sup> Migrants in the study equated to visitors. Magesa however, neither explains the kind of hospitality given to these strangers nor oversees the expected conduct towards them. At other times, there would be economic constraints that this virtue could be compromised. He also does not explicitly conscientize the Church on the need to teach the virtue a gap that the study sought to fill.

Furthermore, members of an age set demanded and encouraged solidarity, co-operation, and mutual help because an age group exhibited a strong sense of comradeship. *Riika* agemates looked at each other as actual brothers and sisters, depending on their sex and behaved accordingly. The spirit of oneness was so strong that in some circumstances they would share their wives.<sup>38</sup> A gap arises here since Mũriũki does not tell us the challenges that may arise when one of the migrants in Rũaka shares a wife with the host with whom they are age mates who may not necessarily be from his community. The study investigated the mutual challenges of such practices among others to be investigated.

In the Agĩkũyũ community, marriage and its obligations occupy a position of great importance. One of the outstanding features in the Agĩkũyũ system of marriage is the desire of every member of the ethnic community to build up his own family group and by this means to extend and prolong his father's *mbarĩ* (clan) which resulted in strengthening the ethnic group as a whole hence maintaining cohesion of the Agĩkũyũ community and ensuring conformity to the kinship system.<sup>39</sup> Due to the presence of the migrants in the area, interactions are inevitable. It may in return trigger intermarriages between the host community and the migrants. Kenyatta did not oversee the scenario. As a complement, the study looks into the challenges that intermarriage may pose to the two communities.

Wanjohi in his book on *The Wisdom and Philosophy of African Proverbs: The Agĩkũyũ World-View* discusses the ethical role of proverbs, which covers individual and social ethics. Individual ethics regulates the life of an individual while the social one regulates a person's conduct towards the others in a society. For

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<sup>37</sup> L. Magesa *What is Not Sacred? African Spirituality* (Nairobi: Action Publishers, 2014), p 96.

<sup>38</sup> G. Mũriũki, *A History of the Kikuyu 1500-1900* (Nairobi: Oxford University Press, 1974), p 119.

<sup>39</sup> J. Kenyatta, *Facing Mount Kenya* (Nairobi: Heinmann, 1938), p 87.

instance, *kirĩrĩa, thuti ti ruo* (Be patient, a burning desire is not pain) warns ones evil desires that may lead to violation of another person's right and causing unhappiness. *Mũgogo ũmwe ndũaraga iriũko* (One log does not make a bridge). He emphasizes that human beings are interdependent on each other because of their uniqueness. He also recognises that living together is prone to conflict since *mathanwa me kĩondo kĩmwe matiagaga gũkomorania* (axes in the same basket knock each other).<sup>40</sup> Despite the proverbs warning against evil and expectation of some existential tension the author pedagogically provides above, Rũaka experiences some challenges which are a threat to a peaceful coexistence which escapes Wanjohi's attention. Neither does he give a way forward on what happens if the proverbs are violated a gap that the study filled.

Related to the above, St. Thomas Aquinas points out that right from birth, human beings are interdependent. They depend on their parents for feeding and upbringing. The civil group on the other hand helps them with both material (public services) and for moral advantage; thus public authority can check young criminals when paternal warnings go unheeded.<sup>41</sup> Despite the provision, protection and care of the parents and the civil society, Pope Francis notes that in the society today, a number of diseases are spreading, people's hearts are gripped with fear and desperation. The joy of living frequently fades, there is lack of respect for others, rise in violence and lastly inequality is evidently increasing too.<sup>42</sup> What Aquinas and Pope Francis presents in general we concretize as a case study.

Through her study on *African Ethics: Gĩkũyũ Traditional Morality*, which had been prompted by her concern about people's view on a rapid decline in moral standards in Kenyan society, Kĩnoti studied five virtues that were cherished within the Agĩkũyũ community. They are: honesty, generosity, justice, courage and temperance. The author also suggests that parents, schools and religious organisations to play their role in enhancing these values.<sup>43</sup> Despite Kĩnoti's suggestions, mutual challenges between the host and the migrants in Rũaka are noticeable. That is why we investigated the effect of the suggested group's failure

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<sup>40</sup> G.J. Wanjohi, *The Wisdom and Philosophy of African Proverbs: The Agĩkũyũ World-View* (Nairobi: Pauline Publications Africa, 1997), pp 86-87.

<sup>41</sup> St. Thomas Aquinas: *Philosophical Texts*. Selected and translated by Thomas Guilby (London: Oxford University Press, 1967), pp 371-372

<sup>42</sup> Pope Francis, Apostolic Exhortation: *Evangelii Gaudium* (The Joy of the Gospel), 2013, no. 52.

<sup>43</sup> H. W. Kĩnoti, *African Ethics: Gikuyu Traditional Morality* (Nairobi: CUEA, 2013), p 21.

to implement these virtues to the habitats of Rũaka in relation to the challenges experienced.

Various works indicate that different people tend to coexist with other ethnic groups harmoniously when they embrace tolerance, reciprocity and trust. Among them is Walzer's publication on *Toleration* in which the author explains that tolerance, which is openness to others and willingness to listen and learn is more important when living with other people in the same locality.<sup>44</sup> Nevertheless, he did not refer to the indigenous Agĩkũyũ community and the migrant ethnic communities in Rũaka, a gap the study filled.

Wachege in his book, *African Women Liberation: A Man's Perspective* talks about how women have been traditionally, socially, economically, politically, sexually, ecclesiastically and intellectually oppressed and exploited by men and even by themselves in particular communities.<sup>45</sup> The research concretizes the author's invaluable contribution by referring to the migrants' presence in an indigenous community discussing how migration especially to Rũaka has contributed to the exploitation of women, a gap that the study filled.

Mwikamba says that rapid population growth will affect the state of Africa's environment negatively because large population growth and environmental degradation are always intertwined.<sup>46</sup> Mwikamba did not explain how the environment would be negatively affected and he did not refer to Rũaka as well a gap that the study filled. The words of Pope Francis, *Laudato Si* (Praise be to you, my Lord) reminds us that the earth is compared to a sister with whom we share life and a loving mother who opens her arms to embrace us.<sup>47</sup> Though our Mother Earth loves to humanity, Pope Francis states that she is now crying because of the damage that human beings have inflicted to her through our reckless actions of

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<sup>44</sup> M. Walzer, *Toleration* (New Haven: Yale University Press, 1997), P 11.

<sup>45</sup> P. N. Wachege, *African Women Liberation: A Man's Perspective* (Nairobi: Industrial Printing Works Ltd, 1992), pp 45-102.

<sup>46</sup> C.M. Mwikamba, *Shifts in Mission: An Ecological Theology* in Waruta D.W. et.al (Eds.), *Mission in African Christianity: Critical Essays in Missiology* (Nairobi: Acton Publishers, 2000), p.34. Quoted from S.K. Gĩtaũ, *Environmental Crisis: A Challenge to the Church in Africa*, in African Ecclesial Review (AFER) (Ed), *The Catholic University of Eastern Africa: Environmental Crisis*, (Nairobi: AMECEA Gaba Publications-CUEA Press, 2011), p 313.

<sup>47</sup> Pope Francis, Encyclical Letter, *Laudato Si'* (Praise be to you, my Lord), 2015, no.1.

abuse of the goods with which God has gifted her.<sup>48</sup> Pope Francis did not refer to Rũaka a gap that the study filled. Ogutu, on the other hand, discusses that human beings are always involved with nature and even the rest of humanity and that though God in the book of Genesis gave them power over His creation, some have misused this power by exploiting mother earth who gives them food for sustenance.<sup>49</sup> Trees have been cleared in order for people to build houses and polluting water and air. Mwikamba likewise says that since man is part of nature, it is his role that of the world religions and even nations to safeguard the earth since a sick environment undermines the health of its inhabitants.<sup>50</sup> The study thus examined how migration to Rũaka has contributed to the exploitation of Mother Nature, which could in return be a challenge to its resident's stay, a gap that the two failed to discuss.

Magesa in his book *African Religion: The Moral Traditions of Abundant Life*, adds that in African religious ethical understanding, the earth is given to humanity as a gift from the creator and that they have an equal right to it and its resources such as air, land, water among others. Water resources, forests and even mineral resources are a public property and therefore need to be cared for by the whole of humanity to promote life, good relations and peace and failure to this leads to punishment.<sup>51</sup> Rũaka River as part of public property that needs to be protected has been polluted and it appears to be a dumping zone. Magesa failed to refer to it and the challenges that it may cause to the residents of Rũaka if not well taken care of, the gap that the study filled. Waruta adds that traditional education emphasized on human relationship with nature. It taught that land, soil, animals, vegetation, rivers and lakes were sacred therefore they were dependent on for sustenance.<sup>52</sup> "Certain taboos relating to usage of water for instance were formulated and observed, which

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<sup>48</sup> Ibid., no.2.

<sup>49</sup> G.E.M. Ogutu, "In Quest For The Bond Of Hamorny: Cosmic Covenant-Revisited" in G.E.M. Ogutu, (Ed), *God; The Contemporary Discussion Series; God, Humanity and Mother Nature* (Nairobi: Masaki Publishers, 1992), p .6.

<sup>50</sup> C.M. Mwikamba, "The Rights of Nature," in G.E.M. Ogutu (Ed), *God; The Contemporary Discussion Series; God, Humanity and Mother Nature* (Nairobi: Masaki Publishers, 1992), p 39.

<sup>51</sup> L. Magesa, *African Religion: The Moral Traditions of Abundant Life* ((Maryknoll, New York: Orbis Books, 1997), pp 61-62.

<sup>52</sup> D.W. Waruta, *The Educational Mission of the Church in Africa: An African Perspective*, in N. Wasike and D.W. Waruta (Ed), *Mission in African Christianity* (Nairobi: Uzima Press, 1993), p 121. Quoted from, S.K. Gĩtaũ , *Environmental Crisis: A Challenge to the Church in Africa*, in African Ecclesial Review (AFER) (Ed), *The Catholic University of Eastern Africa: Environmental Crisis* (AMECEA Gaba Publications-CUEA Press, 2011), p 316.

ensured constant supply of clean and uncontaminated water,” Popular belief was thus whatever one did was bound to affect the wider community. Mbiti says, “I am because we are and since we are, therefore I am.”<sup>53</sup> Viewing environment as sacred led to environmental conservation. Waruta and Mbiti did not refer to the place of the Agĩkũyũ traditional education on environment and neither did they state what the Church could borrow from this education a gap that the study filled.

Wachege in his book *Salvation and being Saved* recognises that the Church should be sensitive to modernisation and thus the message preached should be in line with it since the Church should follow the footsteps of Christ by being redeemers as he was. We complement the author by discussing migration as a cause of modernisation and the possible challenges to the host and the migrants. The study further draws from Boff and Boff co-authored book titled *Introducing Liberation Theology*,<sup>54</sup> which guided the study using the theory of mediation. The theory is of immense importance because it gives the three aspects through which liberation is done. These are Socio-analytical; Hermeneutical; and Practical/ Praxis, which the study utilised. The role of Christianity in the liberation of the poor is the second step of liberation according to Boff for instance. He says that Christians can only be true followers of Christ by making common cause with the poor and working out the Gospel of liberation. It leads to the question, “What part is Christianity playing in motivating and carrying on the process of liberating the oppressed?”<sup>55</sup> Boff did not discuss this in the light of the challenges faced in Rũaka, the gap that the study filled. Since Boff and Boff aspects do not show us how to do a scientific Biblical sourcing, the redaction criticism theory as propagated by Kasemann et.al filled this gap.

In the redaction criticism theory of Kasemann et.al the study benefited from the historical critical method of New Testament study that assisted the study to critically source from the Gospel as a unified literary unit; considering each author, his peculiar preferential purpose, his approach, his stress and his theological

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<sup>53</sup> J.S. Mbiti, *Concepts of God in Africa* (London: SCM Press Ltd, 1970), p 108 quoted from S.K. Gĩtaũ, *Environmental Crisis: A Challenge to the Church in Africa*, in African Ecclesial Review (AFER) (Ed), *The Catholic University of Eastern Africa: Environmental Crisis* (AMECEA Gaba Publications-CUEA Press, 2011), pp. 316-317.

<sup>54</sup> L. Boff and C. Boff, *Introducing Liberation Theology* (Maryknoll, New York: Orbis Books, 1987). P. 24.

<sup>55</sup> Ibid., p.7.

inclination viewing how each author composed and arranged his material.<sup>56</sup> The theory assisted the study in doing a proper exegesis with regard to relevant Biblical passages that shed light to the study.

### 1.7 Theoretical Framework

The study adopted two complementary theories namely: Boff and Boff mediation theory and Kasemann's, Bornkamm's et.al. theory of Redaction Criticism. In Boff and Boff\_theory of mediation, three main aspects are advanced<sup>57</sup> namely: socio-analytical aspect; hermeneutic aspect and practical aspect. At socio-analytical stage, the researcher went to the base community in Rũaka suburb to establish the reality on the ground. In this light therefore, the researcher applied the social analytical mediation through primary data collection on the mutual challenges of the *Agĩkũyũ* Indigenous community and the migrant ethnic groups in Rũaka, which is presented in chapter two of the work.

The second mediation in Boffs' theory is the hermeneutical mediation that involves theologising. This follows the social analytical mediation in which the study established the mutual challenges affecting the interpersonal relationships of the residents of Rũaka tackled in the third chapter of the work through the examination of Christian and Biblical teachings on community and interpersonal relationships, and the relationship between humans and nature. In this light, the study related the mutual challenges of the *Agĩkũyũ* indigenous community and the migrant ethnic groups in Rũaka to the relevant Biblical passages. The researcher found out what the word of God instructs in such a scenario and in return applied it in transforming the society positively, in view of the final mediation, which is the practical mediation. In practical mediation, the study sought to offer transforming solutions through recommendations, the final goal of the study. Here the main actors are the residents of Rũaka in their various capacities in the community. It enabled the researcher to come up with significant recommendations.

Since the above theory does not explain how to source from the main Christian source i.e. the Scriptures and Tradition we complement it with redaction criticism

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<sup>56</sup> R.F. Collins, *Introduction to the New Testament* (London: SCM Press, 1983), pp 196-229.

<sup>57</sup> L. Boff and C. Boff, *Introducing Liberation Theology* (Maryknoll, New York: Orbis Books, 1987), P. 24.

as propagated by Biblical scholars like Bornkamm and Kasemann as documented by Collins in the monograph titled *Introduction to the New Testament*.<sup>58</sup> These scholars give insights into how to understand and do exegesis by taking to account factors like individual documents as a whole, knowing the author, why he wrote, to whom he did that, to what end and how respective authors arranged their material and the rationale behind it. This made it possible to do a proper exegesis with regard to relevant Biblical passages that shed light to the study in addressing mutual challenges between the indigenous Agĩkũyũ community and the migrant ethnic group.

### **1.8 Research Hypotheses**

The main hypothesis of the study was that there are common problems between the migrant ethnic communities and the indigenous Agĩkũyũ that can be addressed through Christian Liberation approach.

The specific hypotheses are as follows:

1. There are common problems between the migrant ethnic groups and the indigenous Agĩkũyũ community.
2. Church teachings on interpersonal relationships and communal living are crucial for healthy coexistence.
3. Christian Liberation approach is vital in investigating the common problems facing the migrant ethnic groups and the indigenous Agĩkũyũ.

### **1.9 Research Methodology**

The section examines the research design the sampling techniques, the data collection methods and lastly data analysis and interpretation methods.

#### **1.9.1 Research Design**

The study used a case study research design. According to Kombo and Tromp, a case study research design is suitable since it seeks to describe a unit in detail, in context and holistically.<sup>59</sup> Rũaka, was chosen as a case study since the design helped get in-depth information on the mutual challenges between the indigenous

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<sup>58</sup> R.F. Collins, *Introduction to the New Testament* ( London: SCM Press, 1983), pp 196-229

<sup>59</sup> D.K. Kombo and L.A. Tromp, *Proposal and Thesis Writing: An Introduction*, (Nairobi: Paulines Publications, 2006), p72.



Agĩkũyũ community and the migrant ethnic communities. The findings of the study would be generalised to represent other areas with similar challenges.

### **1.9.2 Sampling Techniques**

The study targeted the migrants and the indigenous Agĩkũyũ in Rũaka. Thirty male and thirty women respondents were selected using simple random sampling owing to its importance of giving every individual a chance to be selected. An equal sample of men and women was chosen to ensure that every gender was equally represented. Among the men, the study selected 15 married men and 15 young male. The young men were between the ages of 18 to 30 years. From the 15 Married men, seven were indigenous while eight were migrants. Seven of the young men on the other hand were migrants while eight were indigenous. Ten married women were selected from the remaining sample comprising of five migrants and 5 indigenous Agĩkũyũ, 5 single mothers and 15 young ladies among them 7 migrants and 8 indigenous people were selected. The technique ensured that both the migrants and the indigenous Agĩkũyũ were represented in the study to avoid bias.

Similarly, the study used snowball-sampling technique. The researcher through the help of the local Churches and the chief was referred to old men and women of above 50 years in Rũaka. These were 15 in number. The old would be key in shading light to the study on their role among the residents of Rũaka. Snowball sampling was likewise important to the researcher since through it, she was able to identify the migrants and the host and therefore acquired relevant data.

The study purposely sampled the local Churches in the area among them the RCC, the ACK, Deliverance, Karura community Chapel and the Seventh Adventist Church in order to determine the role played by the Church in the lives of the residents of Rũaka. The study interviewed two members of clergy from each Church, two Church elders and 6 Church members from each Church. In these Churches, focus group discussions were key. Moreover, 6 respondents from the jobless corner were purposively chosen using simple random technique in order to get their views on the challenges faced in the area. Furthermore, purposive sampling was used to select Rũaka police post. It enabled the researcher to

interview the chief and 5 police officers with an aim of investigating their role in the lives of the residents. Through the police post too, the researcher would identify herself with the occasionally reported crimes in the Occurrence Book to make it possible for the researcher to recommend a practical way for liberation.

### **1.9.3 Data Collection Techniques**

The study used both secondary and primary data. Primary data was collected using questionnaires and unstructured interviews.

#### **1.9.3.1 Questionnaires**

The questionnaires are considered appropriate because it is easy to administer and to collect data to enable the achievement of the objectives of the study. According to Kombo and Tromp, the research instrument is more suitable in gathering data over a large sample and it ensures fewer biases in data presentation<sup>60</sup>. The questionnaire required binary choice responses as well as continuous responses, which required the respondent to give a brief explanation. The first part of the questionnaire contained questions on bio data of the respondent and the other section contained questions on the specific objectives of the study. One research assistant was engaged for the purpose of questionnaire administration. The assistant was inducted and be acquainted with the basic skills needed in data collection before embarking on the exercise.

#### **1.9.3.2 Interviews**

Structured in-depth interviews were used to gather in-depth information on the research topic. The method is suitable to the old who may not be able to fill the questionnaires. In-depth interviews are useful when one is intensively investigating a particular subject matter as Kothari writes<sup>61</sup>. Interviews aimed at giving detailed and comprehensive understanding of the mutual challenges between the indigenous Agĩkũyũ community and the migrant ethnic groups in Rũaka.

#### **1.9.3.3 Observation**

The researcher used observation technique to; critically observe the question under investigation: the challenges faced by the indigenous Agĩkũyũ community

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<sup>60</sup> Ibid., p.89.

<sup>61</sup> C.R Kothari, *Research Methodology: Methods and Techniques* (New Delhi: New Age International, 2004), P.110.

and the migrant ethnic groups. According to Kombo and Tromp, structured observation is useful while focusing on specific behaviour pattern of the population; such behaviour patterns ought to be pre-defined in observation list.<sup>62</sup> The researcher thus visited various joints (bars) in the area in order to observe their contribution to the morality of the residents of Rũaka. Observation was also employed by the researcher on her visits to the local Churches to understand how visitors were treated. Moreover, through insertion, observation was key in establishing the mutual challenges between the host and the migrants of Rũaka.

#### **1.9.3.4 Focus Group Discussions**

Focus groups of five were used and the researcher was the moderator. The groups were six sampled from the RCC, the ACK Church, Karura Community Chapel, Deliverance Church, Seventh Adventist Church and the jobless corner. The technique is useful while gathering data on one's ideas, beliefs and opinions of a particular issue. It is useful as well in assessing needs, developing intervention, testing new ideas or improving existing programmes.<sup>63</sup> It was useful in collecting data on the opinions on multi-ethnic challenges in Rũaka, Kĩambu County.

#### **1.9.4 Data Analysis, Interpretation and Presentation**

The data collected from the primary source was systematically organized into groups in order to check whether it adequately response to the questions raised by the objectives to facilitate analysis. The findings were then reported thematically taking into account the relevant literature. It allowed interpretation and presentation of findings generated by means of qualitative method thus enabling the researcher to come up with recommendations and suggestions for further study. As Kombo and Tromp<sup>64</sup> noted, qualitative research enabled systematic collection, analysis and interpretation of data in order to provide descriptive accounts of social events and objects in a natural setting. The descriptive method of data collection was thus used to answer the research questions.

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<sup>62</sup>D.K. Kombo and L.A. Tromp, *Proposal and Thesis Writing: An Introduction*, (Nairobi: Paulines Publications, 2006), p 96.

<sup>63</sup>*Ibid.*, p 95.

<sup>64</sup>*Ibid.*, p 97.

### **1.11 Chapter's Conclusion**

The chapter has provided the setting of the study. It has given the overview by handling: statement of the problem together with guiding research questions; objectives and rationale. It also discusses the scope and limitation, literature review, theoretical framework and methodology approach. Equipped with such prolegomenon, one is empowered to investigate the mutual challenges between the indigenous Agĩkũyũ community and the migrant ethnic groups in Rũaka Kĩambu County in the next chapter.

## CHAPTER TWO

### COMMON PROBLEMS BETWEEN THE INDIGENOUS AGĪKŪYŪ AND THE MIGRANT ETHNIC GROUPS IN RŪAKA

#### 2.1 Introduction

The previous chapter enabled us to delve into the current chapter titled as above. The sequence to be followed is: Discussion of the reasons behind people's migration to Rūaka; using Boffs' first mediation where the researcher inserted herself among the residents of Rūaka to establish the reasons for migration to Rūaka and the resultant challenges. It also explores the main challenge between the indigenous Agīkūyū and the migrant ethnic communities in Rūaka ending with the chapter's conclusion. The deliberation of these challenges will pave way to the discussion of the Christian teachings in as far as interpersonal relationship is concerned and thereafter use the liberation approach to give the way forward in the next chapter.

#### 2.2 Reasons for People's Migration to Rūaka

Movement of people from one place to another has been a constant aspect of human history.<sup>65</sup> From anthropological evidence, it is clear that our history kicked off with migration: when two million years ago the *Homo erectus* migrated in and from Africa. The *Homo sapiens* followed them later about 55,000 years ago, where they settled in Eurasia, the Americas, Australia and on the many islands of our planet.<sup>66</sup> Another notable migration is during the agricultural revolution period when people started to domesticate cattle, sheep, goats and even grains which stimulated demand for storage facilities and craft products which resulted in higher population growth that forced people to move out and start new communities.<sup>67</sup> People thus migrate from one place to another for various reasons. Kerwin for instance asserts that people migrate from their homes in order to realize a greater dignity for their families and themselves.<sup>68</sup> The study established that migrants have migrated to Rūaka because of business opportunities available in the area, to seek

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<sup>65</sup> D. Kerwin, et.al. *And You Welcomed Me: Migration and Catholic Social Teaching*, (New York: Lexington Books Publishers, 2009), p. ix.

<sup>66</sup> 6th Session of Budapest International Model United Nations.

<sup>67</sup> C. Harzig et.al *What is Migration History*, (USA: Polity Press Publishers, 2009), P. 13.

<sup>68</sup> D. Kerwin, et.al. *And You Welcomed Me: Migration and Catholic Social Teaching*, (New York: Lexington Books Publishers, 2009), p 6.

for employment, family reasons, its proximity to the City of Nairobi the capital of Kenya, security reasons, less congestion, availability of water and access to fresh vegetables and fruits as discussed below.

### 2.2.1 Business Opportunities

Majority of the interviewed migrants asserted that they shifted to Rũaka because of several business opportunities available. This is no wonder Rũaka has gone through radical transformation as seen in development of business premises and residential houses from the time the Northern by-pass started to be constructed. It was reported that due to the demand of houses after the area opened up, many investors came to build flats resulting to rapid change of the face of Rũaka.<sup>69</sup> A respondent for that matter said:

I am in a *chama* of ten people, where initially we were contributing ten thousand shillings each per month. With time, we realised that many people were migrating to Rũaka immediately the construction of the northern bypass started. This led to a high demand of houses since migrants needed a place to put up. Seeing this opportunity, we bought land that was then going at fifteen million an acre and put up rental houses. We have so far bought two more plots and we plan to put up more houses because the population is growing daily and the settlements are in high demand.<sup>70</sup>

Among the migrants are women who need a place to make their hair. Seeing this opportunity, a respondent said that she moved from Namachanja in Bungoma County to Rũaka because being a hairdresser, she realised that she could make much profit in Rũaka than in Namachanja. She further stated that in Namachanja, she could weave someone with Ksh.300 but as at now, she does it at Ksh.1000 since the residents here are more financially stable. This is more than double profit earned than when she could be in Namachanja. Full blow-dry in Namachanja was Ksh.100 while in Rũaka the same is Ksh.200, braiding in Rũaka is Ksh.1000 while in Namachanja it was Ksh.250. She confided that in a good day she makes five thousand Kenyan Shillings, which caters for rent and provide adequately for her

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<sup>69</sup> Response from a focus group discussion on 5<sup>th</sup> November 2016.

<sup>70</sup> Personal interview with a property owner in Rũaka suburb on February 13<sup>th</sup> 2017.

family upkeep.<sup>71</sup> The high population in Rũaka has thus provided a ready market for her services.

Another respondent revealed that he migrated in order to invest in a school after realising that there was no public primary school in Rũaka thus making the demand high. He confessed that it has been fruitful since the high population in Rũaka as a result of migration has provided a market for his school and as at now, he is making unbelievable profits. He further stated that he was planning to put up an affordable secondary school since there is no public one in the area too.<sup>72</sup> Other business opportunities that have attracted migrants to Rũaka include investing in shops where they sell household goods among them food, clothing and utensils since the market is viable. A respondent disclosed that he buys clothes in Eastleigh at about Ksh.500 each and sells more than ten pieces a week with great interest. He said that the increased population here made him invest in a beauty shop, which has been very successful.<sup>73</sup> Mega real estate companies have also moved into the area, among them Centum Investment Group, which has put up an internationally renowned complex known as Two Rivers accommodating both foreigners and indigenous popular businesses.<sup>74</sup>

As discussed, therefore, a number of migrants to the locality dwell here mainly because of the enticing business opportunities and the ready market created by the migrants as a result of good infrastructure, monetary empowered settlers and proximity to the City of Nairobi. The business opportunities have been crucial in helping them improve their living conditions as well as sending monetary support to family members in their place of origin. These findings are in line with Deluca et al. ideas that migration is a phenomenon related to the economic conditions in both countries of origin and destination. Those who migrate generally do so because they expect better living conditions in their place of destination.<sup>75</sup> As people therefore migrate to Rũaka to invest and start-up businesses, they have created job

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<sup>71</sup> Personal interview with a hairdresser on February 12<sup>th</sup> 2017.

<sup>72</sup> Personal interview with a school director in Rũaka on 7<sup>th</sup> March 2017.

<sup>73</sup> Personal interview with a business person on 27<sup>th</sup> February 2017.

<sup>74</sup> Interview with a Centum sales representative on 14<sup>th</sup> February 2017.

<sup>75</sup> L.A. Deluca et al. United States–Mexico border crossing: experiences and risk perceptions of undocumented male immigrants. *J Immigrant Minority Health*. 2010;12: 113–23.

opportunities for several other people both from within the locality and outside. A good number of migrants to Rũaka have thus migrated to the area in order to acquire the available job opportunities as explained below.

### **2.2.2 Employment Opportunities**

Rũaka has developments such as the attractive Sahara West Park, Village Falls Park plus a number of joints collectively referred to as bypass. Standing out is the posh complex called Two Rivers Mall employing so many workers both indigenous and foreigners, the largest mall in East and Central Africa, was on the other hand, officially opened on 14<sup>th</sup> of February 2017. Likewise, Rũaka has quite a number of supermarkets among them Tuskys, Quick Matt, Clean Shelf and Joyland and more are coming up because of ready market. All this investments need employees. A good number of migrants asserted that they were attracted by excellent job opportunities. Based on this, a respondent said, “I migrated to Rũaka in search of employment and I have currently been on a three-year contract working in the construction of the Two Rivers Mall. It has helped me to save and I believe that at the end of it all I would have saved a lot and I even intend to continue dwelling here as more contractions are emerging.”<sup>76</sup>

Several migrants are expected to move into the area with such a development as it is hoped that the mall would create employment for over 10,000 people hence contributing in meeting Kenya’s vision 2030.<sup>77</sup> Apart from the construction of the Two Rivers mall, several constructions are ongoing in Rũaka as earlier pointed out. Majority of the respondents asserted that they were working in the construction section in order to get a living and are staying put because other constructions are cropping out. Based on this, it can be inferred that majority of the respondents tend to be accomplishing Pauline principle that reads: “If anyone is not willing to work, let him not eat. For we hear that some among you walk in idleness, not busy at work, but busybodies. Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living.” (2 Thess 3:10-12). Another respondent held that she migrated from Kibera to Rũaka following an employment by a local supermarket in Rũaka. She further noted that life without a

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<sup>76</sup> Interview with a migrant on 25<sup>th</sup> February 2017.

<sup>77</sup> Interview with a manager in the mall.



job in the slum was not so easy for her since she could neither feed herself nor lead a meaningful life. Coming to Rũaka thus made her afford what she could not and opened up better living chances.<sup>78</sup> The finding of the study is in line with Harzig's thought that migrants leave their place of birth to other places because they can neither lead meaningful lives nor feed themselves and their families.<sup>79</sup>

In addition to the above, several young Luhya men confessed that they moved to Rũaka to work as guards in the apartments in the area. They said that this was possible because of the many insecurity cases reported to the local chief. For them, the locality provides steadier and better remunerating jobs.<sup>80</sup> To add on that, a respondent said that she supposedly moved to Rũaka after getting a job as a bar attendant where she gets a good salary. She said that it was not easy for her initially since men took advantage of her but has currently adjusted and has no problem when asked for sexual favours to supplement her meagre earning. For her, Rũaka is a gold mine since apart from employment pay, her other occult one as a commercial sex worker is even better remunerating since her multi-ethnic customers are generous in paying for her service. She further acknowledged that due to the high profits from the bar business, she plans to start up one for herself in Rũaka once she gets herself a wealthy old man and recruits pretty girls from her place of origin.<sup>81</sup>

A number of some other respondents apparently moved to Rũaka as drivers for the passenger's vehicle, for trucks that carry sand, cement and other building materials and others as touts. Such opportunities are fascinating. Others moved to Rũaka as drivers for the rich men in high class neighbouring estates like Runda, Nyali, Mũthaiga and Roselyn because of the affordable rent compared to the three estates.<sup>82</sup> The researcher established that most of these categories of employees are men. They held that since they were the heads of their homes, it was their mandate to provide for their families lest be termed as being worse than unbelievers (1Tim 5:8). Mateos thus enriches our work when he says that "Since ancient times, people have migrated across our planet, driven by different motivations: weather

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<sup>78</sup> Personal interview with an employee of a local supermarket on 26<sup>th</sup> February 2017.

<sup>79</sup> C. Harzig et.al. *What is Migration History*, (USA: Polity Press Publishers, 2009), P3.

<sup>80</sup> Interview with Luhya security guards on 25<sup>th</sup> February 2017.

<sup>81</sup> Personal interview with a bar attendant on 26<sup>th</sup> February 2017.

<sup>82</sup> Response from the questionnaires.

conditions and natural disasters, expeditions and adventures, commercial and employment opportunities, family process, wars, conquests and persecutions, slavery, famines and epidemics, among others.”<sup>83</sup> From his statement, it is clear that people migrate for some reasons including search for employment opportunities as seen in Rũaka. Furthermore, Mateos points out that people migrate because of family reasons as discussed below.

### **2.2.3 Family Reasons**

Family reasons is another trigger for people’s migration from one place to another as observable in Rũaka. Here, a good number of interviewed migrants have moved to the locality to join their spouses, relatives and even get relieve from marital conflicts. Quite a number of the respondents for instance apparently moved to Rũaka in order to join their spouses who preceded them to acquire jobs. A respondent said that before marrying, she was staying in Nakuru and therefore for the sake of her family, she moved to Rũaka to join her consort.<sup>84</sup> Migration driven by spouses’ reunion is thus more pronounced in Rũaka.

Other respondents supposedly moved to Rũaka to join their relatives. A respondent for instance said, “My sister invited me to stay with her immediately I cleared my form four exams to help look after her children before joining college.”<sup>85</sup> Furthermore a respondent said, “After we divorced with my husband, I wanted to go to a faraway place where he could not reach me or imagine of and it is for this reason that I came to Rũaka to live with my aunt in a tranquil dwelling healing the wounds of my broken marriage.”<sup>86</sup> Likewise, a respondent asserted that she migrated from Karen to Rũaka following her husband’s death and the resultant mistreatment from the in-laws. She asserted that compared to Karen, houses in Rũaka are cheaper and social life more welcoming.<sup>87</sup> The finding is in agreement with Comblin’s who observed that widows and orphans were mistreated in Israel after the death of the head who was the defender of the family. The unscrupulous

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<sup>83</sup> A.A. Mateos, *Social Research on Migration: Methodologies and Case Studies*, in Bihuzo R. M. (Ed), *Migration In and Out of Africa: Jesuits Ministry Outlook*. (Nairobi: Paulines Publications Africa, 2015), p84.

<sup>84</sup> Interview with a migrant on 25<sup>th</sup> February 2017.

<sup>85</sup> Interview with a Kisii migrant on 27<sup>th</sup> February 2017.

<sup>86</sup> Personal interview with a divorcee on 26<sup>th</sup> February 2017.

<sup>87</sup> Personal interview with a 37 year old widow on 2<sup>nd</sup> March 2017.

attackers invaded their lands and misappropriated their goods and home.<sup>88</sup> This was against Ex 22:21-23 that warned them against wronging widows and orphans and the resulting consequences of failing to adhere. On a related issue, another informant asserted that he had apparently moved to Rũaka after having conflicts with his brother who was so bitter with him to the point of attempting to kill him.<sup>89</sup> Due to fear of being attacked by his brother, he fled from Maua in Meru County to Rũaka for security reasons where the Agikuyu are very accommodating. The scenario reminds us of the Biblical narrative whereby Jacob the son of Isaac with the help of his mother similarly flee to his uncle's place (Laban) to avoid the wrath of his brother after taking his birth right and blessings (Gen 27). Apart from the above and other family reasons, a considerable number of respondents disclosed that nearness of Rũaka to the City of Nairobi where more than a few of them commute for their jobs with more available cheaper public means was their reason for migration as elaborated below.

#### **2.2.4. Proximity to the City**

Proximity to the City of Nairobi was another reason why there were many migrants to Rũaka. The area is 15km away from the City while using Limuru Road and 17Km away when using Kĩambu road.<sup>90</sup> With the good road network connecting to it, majority of the respondents said that they preferred to live there since it is convenient for their movement. Based on this, a respondent said, “It only takes me 30 minutes to be in City and about the same duration to be back to my house and this saves my time and energy to do other chores.”<sup>91</sup> A respondent, who owns a real estate company with interests in Nairobi and Kĩambu Counties, confirmed the proximity of Rũaka to the City of Nairobi when he said that, Rũaka has benefited from the congestion in Nairobi since a house does not remain unoccupied for long due to easy access to the City literary making customers have a scramble for the units.<sup>92</sup> Response to God's call was another push factor to quite a number of residents to migrate to Rũaka as deliberated below.

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<sup>88</sup> J. Comblin, *Cry of the Oppressed, Cry of Jesus: Meditation on Scripture and Contemporary Struggle* (Maryknoll, New York: Orbis Books, 1988), p 7.

<sup>89</sup> Interview with a migrant on 25<sup>th</sup> February 2017.

<sup>90</sup> The Alma, Simply Exceptional: Cytonn Real Estate, p4.

<sup>91</sup> Interview with a migrant on 25<sup>th</sup> February 2017.

<sup>92</sup> Interview with a real estate owner on 10 January 2017.

### 2.2.5 Response to God's Call

As mentioned above, a number of migrants' migrated to Rũaka due to a call for evangelism. Respondents especially the members of the clergy from diverse faith affiliations held that they moved to Rũaka because of a call to serve humanity through preaching. They also pointed out that the locality's dense population consisting of not only the indigenous Agĩkũyũ but also a pluriformity of migrant ethnic called for pastors from different religious faiths to shepherd them. Some of the clergy members were candid enough to confess that tithes among Rũaka congregations are more enterprising. The finding is in line with Manning's who says that religious people migrate for Samaritan reason with a hope of contributing to the receiving community. They desire to spread their faith and this in return helps the communities in which they migrate to.<sup>93</sup> Just as the disciples of Jesus, they feel that they have a call to win more souls to the kingdom of God. They have responded to Jesus command of going out and making disciples of all nations (Lk 9:1-2). In the early Church for instance, the disciples believed and witnessed of the risen Christ following his command of preaching his word to all nations. In addition, they saw themselves as being called in a community of believers with whom they lived and shared their faith and actions.<sup>94</sup> Such members of clergy in Rũaka are analogically like the Roman Catholic Jesuits community who are by nature mobile. They move following the footsteps of their founder Ignatius of Loyola who travelled to Europe in search of a better way to respond to the will of God as a pilgrim.<sup>95</sup>

Despite their assertion that they were responding to the will of God, the researcher observed that some clergy were not open to give the main reason for establishing their Churches in specific areas in Rũaka. Looking at the Karura Community Chapel, the researcher realised that it is sandwiched between the homes of the rich among them Runda and Roselyn, who form the main congregants. It could have been a strategy targeting specific individuals as a business; it could have

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<sup>93</sup> P. Manning, *Migration in World History* (London: Routledge Publishers, 2005), p. 8.

<sup>94</sup> G.R. William, *Sources of Early Christianity thought: Morality and Ethics in the Early Christianity* (Philadelphia: Fortress Press, 1987), p. 1.

<sup>95</sup> V. Adangba, *Jesuits Concern For Migration and Development in West Africa* in Bihuzo R. M. (Ed), *Migration In and Out of Africa: Jesuits Ministry Outlook*. (Nairobi: Paulines Publications Africa, 2015), p .44.

been a business opportunity to the clergy to make money. No wonder in several Sunday services the researcher attended in the above Church, the Gospel of prosperity was uncomfortably highlighted in the homilies.

#### **2.2.6 Availability of Water, Fresh Vegetables and Fruits**

Rũaka is fundamentally an agricultural area. A number of migrants were enticed by the availability of fresh and affordable foods, which include fresh vegetables, milk, maize, tomatoes and fruits. A number of respondents informed that they moved to Rũaka because of continued supply of water on a daily basis too. The information contradicted majority of the residents' view who asserted that they did not have tap water on a daily basis.<sup>96</sup> The paragraph thus depicts that residents were enticed by regular supply of fresh vegetables, cereals and fruits and partly due to water.

#### **2.2.7 Security Reasons**

Security reasons have been a factor for migration to Rũaka. A respondent revealed that though very rich, settling in Rũaka gave him a sense of security. He said that he stays in a one bedroomed house with his wife and their daughter and in the house, they lead a simple life like other tenants and it has caused him to be at peace and secure. He accentuated that he could have lived in Runda, Roselyn, Nyali or Mũthaiga because he had what it takes but he did not do that because he wanted to be safe with his family, community and friends.<sup>97</sup>

Due to these push and pull factors for migration to Rũaka, the population has greatly increased. As the migrants and the host community live alongside one another, challenges have been inevitable as observed below.

### **2.3 Mutual Challenges Between the Indigenous Agĩkũyũ and the Migrant Ethnic Groups**

As people migrate from one place to another, challenges are likely to arise and they may affect both the host and migrant groups. The study established that there are mutual challenges between the indigenous Agĩkũyũ and the migrant ethnic groups. Majority of the respondents confirmed that they were Christians in faith

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<sup>96</sup> Interview with a migrant on 25<sup>th</sup> February 2017.

<sup>97</sup> Interview with a rich migrant on 23<sup>rd</sup> February 2017.

affiliation. As Christians, one would expect them to have good neighbourliness as per the Christian doctrines and the renowned attribute of the Church as the “Family of God.” Bulough and Bulough for instance say that, “Traditionally, Christianity has been regarded as a religion of love and charity.”<sup>98</sup> Although a number of Churches participated in acts of charity, a number of challenges have been experienced in the area hence the question; why are there challenges in Rũaka yet a good number of the residents are Christians? The question is in line with Samson’s who asks, “Why does Africa which is “most religious” in the world grapple with grave calamities in all history? How best can the ecological crises in Africa be addressed?”<sup>99</sup>

Some of the outstanding challenges established in the research include: poor environmental conditions, insecurity and sexual immorality among other challenges that the chapter has elaborated. The findings of this study are similar to Samson’s findings when he says, “In the whole of Africa, there is widespread poverty, deplorable living conditions, piling of garbage, low life expectancy, prevalence of diseases including the dreaded HIV/AIDS, destitution, unemployment, occurrence of orphaned and vulnerable children (orcs), industrial and agricultural pollution and immense climate changes.”<sup>100</sup>

### **2.3.1 Poor Environmental Conditions**

Environment is key to our survival and our understanding of God. As Pope Francis puts it, nature is a magnificent book through which God speaks to us and helps us to understand His beauty and goodness.<sup>101</sup> God’s eternal power and divinity, is been known through His works since the creation of the world (Rom 1:20). Furthermore, the words of Pope Francis in his Encyclical, “*Laudato Si*’, (“praise be to you, my Lord),” reminds us that the earth is like our sister with whom we share life and a lovely mother who opens her arms to embrace us.<sup>102</sup> Since our

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<sup>98</sup> V & B Bullough, *Women and Prostitution: A Social History* (Buffalo, New York: Prometheus Books, 1993), p 63.

<sup>99</sup> S.K. Gĩtaũ, *Environmental Crisis: A Challenge to the Church in Africa*, in African Ecclesial Review (AFER) (Ed), *The Catholic University of Eastern Africa: Environmental Crisis* (Nairobi: AMECEA Gaba Publications, CUEA Press, 2011), p. 309.

<sup>100</sup> Ibid., p 309.

<sup>101</sup> Pope Francis Encyclical “*Laudato Si*’, (“Praise be to You, My Lord”), 2015, No.12.

<sup>102</sup> Ibid., No.1.

sister, earth is lovely; it is our responsibility to pass on the splendour of nature in its integrity to upcoming generations.<sup>103</sup>

Pope Francis affirms that Mother Nature sustains and produces fruits with coloured flowers and herbs for the sake of humanity.<sup>104</sup> Though our Mother Earth loves humanity, Pope Francis states that she is now crying because of the harm that we have inflicted to her through our reckless actions of misuse of the goods with which God has endowed her.<sup>105</sup> The Pontiff's cry is applicable in Rũaka and the environs. A good number of residents in Rũaka have disposed tonnes of their wastes poorly as they walk and even travel. They have anyhow dropped banana peels, polythene papers, together with other solid wastes that produce foul smell once they rot. The ever populated market just towards Mũchatha and Banana makes the littering worse some being swept into Rũaka River.<sup>106</sup> The study observed that Rũaka River, which flows besides the market was littered not only with garbage but also with raw human waste. Sugarcane and banana peels, nylon papers, sweet wrappers and maize cobs were found ignorantly dropped by a number of pedestrians and travellers along the road. To add to that, a handful of those who worked in hotels around Rũaka town were observed casually pouring the used dirty water along the road, making the back street to be muddy, smelly, and unpleasant to use making the locality qualify as a magnificent breeding haven for mosquitoes – hence residents getting malaria now and then.

Those who throw dirt along the road say, “*Tusipo rusha uchafu kwa barabara kanjo watafanya kazi gani?* (What work will be left of the county council if they fail to throw wastes anyhow)?”<sup>107</sup> An example of such residents in Rũaka, have neither been friendly to the environment nor adhered to the traditional education that emphasized on human relationship with nature and taught the sacredness of

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<sup>103</sup> Pope Francis of Assisi, *Apostolic Journey to Africa 25-30 November 2015*; Address of His Holiness Pope Francis in Kenya: Meeting with authorities and the Diplomatic Corps, State House, Nairobi, Wednesday 25<sup>th</sup> Nov 2015.

<sup>104</sup> Pope Francis *Canticle of the Creatures: Early Documents, vol.1*, (New York-London-Manila, 1999) No.113-114 quoted from, Pope Francis, *Laudato Si*, 2015, no.1.

<sup>105</sup> Pope Francis “*Laudato Si*,” 2015, no.2.

<sup>106</sup> ILEG, *Community Guide to Environmental Management in Kenya*, (Nairobi: Institute for Law and Environmental Governance, 2003), p 16.

<sup>107</sup> Interview with three young men at the jobless corner.

land, soil, animals, vegetation, rivers and lakes.<sup>108</sup> Their acts have proven them unrespectable and unappreciative to God for such a wonderful gift. Such conflict with nature has deteriorated as a result of ever growing Rũaka population.

Though Magesa states that Human beings have a duty to care for Mother Nature, Pope Francis in the above Encyclical notes that hundreds of tons of waste are generated from homes, businesses, construction sites, demolition sites, clinical, electronic and industrial sources yearly and these have made the earth to look more of an immense pile of filth.<sup>109</sup> This situation is, by coincidence, evident in Rũaka where a considerable number of residents do not enjoy a clean environment because of some of the pollutants mentioned above caused by other people's destructive activities and care free life style. Based on this, a respondent said, "My neighbour does not always buy pampers for her child and after her child messes her napkins, my neighbour usually washes and pours the dirty water at the pavement instead of pouring it into the toilet. It makes the place filthy and unpleasant to walk by for it attracts toilet flies not to mention awful odour."<sup>110</sup> Another respondent said that the City council does not collect wastes in homes any more. The private companies do that at a fee. Sometimes people have piled the dirt outside their residential areas with no one to collect them since to minimize the charge or even escape paying garbage collection fee all together. They assume that the City council will do it free of charge.<sup>111</sup> Another respondent said that the resident RCC faithful clean up the mess at no pay and he said that as long as the dirt piles, they have no problem because they know that the RCC devotional groups will clear the residences'' mess.<sup>112</sup> The study moreover established that a number of some other local Churches were observed cleaning the environment among them being ACK, SDA and Karura Community Chapel. Yet, the good job such Church faithful volunteer to do is just the tip of the iceberg.

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<sup>108</sup> D.W. Waruta, *The Educational Mission of the Church in Africa: An African Perspective*, in N. Wasike and D.W. Waruta (Ed), *Mission in African Christianity* (Nairobi: Uzima Press, 1993) p121. Quoted from, S.K. Gĩĩũũ, *Environmental Crisis: A Challenge to the Church in Africa*, in African Ecclesial Review (AFER) (Ed), *The Catholic University of Eastern Africa: Environmental Crisis* (AMECEA Gaba Publications-CUEA Press, 2011), p 316.

<sup>109</sup> Pope Francis Encyclical "*Laudato Si*", 2015, no.21.

<sup>110</sup> Interview with a tenant.

<sup>111</sup> Interview with a tenant.

<sup>112</sup> Interview with a mango seller.



On asking the employees of the county council, they informed that they collected wastes at specific points on a daily basis. From their statement, therefore, it could be deducted that most residents of Rũaka were not aware of this crucial information and therefore need for the County Council to make it known to them. On challenging another respondent that the county council did its work, the respondent acknowledged that they cleaned up the area, only that they concentrated on the main street and neglected the backstreet which are terrible thus making the backstreet to have poor sanitation.<sup>113</sup> The respondent even went ahead to walk the researcher ahead so that the researcher may have a clear picture of what she was talking about and, indeed, the research confirmed the allegation. From observation, it was concluded that there is need for the County Council to put in more effort and reach out to all since the environment was not so pleasant and the researcher could observe flies all over which posed a challenge to people's health together with offensive human raw waste. To add on that, the researcher observed that numerous nylon papers, maize cobs, old dirty clothes, plastic and glass bottles, used pampers and charcoal wastes had been thrown anyhow. Moreover, licking burst sewage pipes are more than a few.

The research observed that vegetable wastes had likewise, been dumped into Rũaka River making the surrounding unpleasant due to the bad odour produced by the decaying wastes. Such an abuse of nature had made the environment sick because a number of residents had failed to take care of the environment, which they brutally misuse. Mwikamba asserts that it is the role of humankind and that of the world religions and even nations to safeguard the earth since a sick environment undermines the health of its inhabitants.<sup>114</sup> His words seemed to have been watered down in Rũaka because a considerable number of the residents had continually and deliberately polluted the environment as noted above. Their conduct is against the African Charter on Human and People's Rights deliberations, which state in article sixteen that, "every individual shall have the right to enjoy the best attainable state of physical and mental health."<sup>115</sup>

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<sup>113</sup> Interview with a migrant on 25<sup>th</sup> February 2017.

<sup>114</sup> C.M. Mwikamba, *The Rights of Nature* in G.E.M. Ogotu (Ed), *God; The Contemporary Discussion Series; God, Humanity and Mother Nature* (Nairobi: Masaki Publishers, 1992), p 39.

<sup>115</sup> P. Harrington, *Human Rights for Everyone: There are Several Lists of Human Rights. Are They Granted or Bestowed?* (Nairobi: Paulines Publications Africa, 2012), p 14.

Field research also established that there had been some effort by the youth in cleaning up the environment in Rũaka. The RCC, the SDA and the ACK Churches do involve their youths on several occasions in cleaning up Rũaka market and river in order to let residents know of the need to have a clean environment and also to conscientize young people to live harmoniously with nature. Despite their efforts, quite a number of residents continually littered the place owing to the fact that the Church youth would clean up the mess.<sup>116</sup> The researcher observed several other residents pouring dirty water from their houses even as far as from fifth floor. They inconvenienced passers-by and frustrated the Church's efforts of cleaning the environment. Such residents have seen themselves as lords and masters of the earth entitled to plunder her forgetting that they are dust of the earth (cf. Gen 2:7) and that they breathe her air and receive life and refreshments from her waters as asserted by St. Francis of Assisi.<sup>117</sup> Tome Dale supports this statement when he says that humanity, whether civilized or savage is a child of nature and not masters. They must conform their actions with certain natural laws if they are to maintain their dominion over environment.<sup>118</sup>

A considerable number of residents of Rũaka admittedly that they habitually threw waste products anywhere because they were not aware of the presence of dustbins on the market. Those who were aware of the dustbins presence complained that they were only two rarely emptied ones in the whole market and were not located in a visible place. It seemed that some residents were ignorant that if they did not take care of the environment, the environment would not take care of them. Careless disposal of garbage had caused some of the residents to have accidents. A respondent for instance explained that she slipped on a ripe banana peel and broke her leg.<sup>119</sup> Another respondent added that he was almost knocked down by a car after slipping on a maize cob.<sup>120</sup> Such challenges faced by the residents of Rũaka were to be looked into to avoid accidents.

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<sup>116</sup> Interview with an indigenous Agĩkũyũ resident on 17<sup>th</sup> February 2017.

<sup>117</sup> [http://siteresources.worldbank.org/INTURBANDEVELOPMENT/Resources/336387-1306291319853/CS\\_Dar\\_Es\\_Salaam.pdf](http://siteresources.worldbank.org/INTURBANDEVELOPMENT/Resources/336387-1306291319853/CS_Dar_Es_Salaam.pdf), P5.

<sup>118</sup> E.F. Schumacher, *Small is Beautiful* in T. Dale (Ed) *Topsoil and Civilization* 1955 p84. Quoted from, S.K. Gĩtaũ, *Environmental Crisis: A Challenge to the Church in Africa*, in African Ecclesial Review (AFER) (Ed), *The Catholic University of Eastern Africa: Environmental Crisis* (AMECEA Gaba Publications-CUEA Press, 2011), p 316.

<sup>119</sup> Interview with a migrant accident victim on 23<sup>rd</sup> February 2017.

<sup>120</sup> Interview with an indigenous Agĩkũyũ resident on 17<sup>th</sup> February 2017.

The study revealed that River Rũaka has become a kind of dumping zone. A good number of the respondents reported that they had contracted waste collectors who ended up dumping the waste in the river at night. A number of the waste collectors interviewed confessed that they collected people's wastes in order to get some little money for their sustenance but instead ended up polluting the environment in return by secretly pouring it within the locality especially on the River bank. Pedestrians who drop dirt such as nylon and sweet wrappers have also polluted the river as earlier mentioned. A number of business people on the market were likewise observed polluting the river by disposing their wastes some saturated with harmful chemicals into the river claiming that others were doing that too. Though several respondents said that there was no dumpsite in Rũaka, the Study revealed that there was one. The researcher after visiting the dumpsite realised that it had contributed to the pollution of Karura River because it was adjacent to the River hence affected by run offs whenever it rained.

The conduct of a number of residents in Rũaka has made them seem to forget that fresh water for drinking is essential for human life and for supporting terrestrial and aquatic ecosystems. They also do not seem to be aware that most countries in Africa have no access to adequate clean water for drinking or experience drought that impede agricultural production.<sup>121</sup> Moreover, such residents seem to be ignorant of the fact that disposing wastes wrongly contaminates ground water, which in turn has effects such as waterborne diseases: cholera and typhoid when taken.<sup>122</sup> From a research carried out in Dar Es Salaam for instance, it was established that access to clean water and sanitation were major problems for Dar Es Salaam's poor, and contributed to widespread illness, including cholera, malaria, and diarrhoea, particularly during flood seasons, which could be more severe or frequent in future due to climate change.<sup>123</sup>

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<sup>121</sup> Pope Francis Encyclical "*Laudato Si'*", ("praise be to you, my Lord"), 2015, No.28.

<sup>122</sup> ILEG, *Community Guide to Environmental Management in Kenya*, (Nairobi: Institute for Law and Environmental Governance, 2003), p .15.

<sup>123</sup> [http://siteresources.worldbank.org/INTURBANDEVELOPMENT/Resources/336387-1306291319853/CS\\_Dar\\_Es\\_Salaam.pdf](http://siteresources.worldbank.org/INTURBANDEVELOPMENT/Resources/336387-1306291319853/CS_Dar_Es_Salaam.pdf) : *Dar Es Salaam Case Study Overview: Climate Change, Disaster Risk and The Urban Poor: Cities Building Resilience For a Changing World*. P5

River pollution in Rũaka has increased a number of residents' cost of living since they are compelled to buy clean water for consumption. A respondent said that, water had become a problem in Rũaka unlike sometimes back. She said, "water in Rũaka has become gold and even the little that we get is not fit for direct consumption since it requires people to expensively boil it before consumption. The case in itself is very expensive since fuel, gas or electricity is essential in as far as boiling is concerned."<sup>124</sup> Some respondents brought to awareness that some payed water bills monthly while others were made to do so daily hence a mutual challenge between the migrant ethnic groups and the indigenous Agĩkũyũ of Rũaka.

Through the research, it was established that the government had not designed an adequate drainage and sewage system for today's densely populated Rũaka. It has led to a situation where a considerable number of apartment owners have gone ahead to direct raw sewage onto the roads/paths. The migrants and the host use these roads on a daily basis as they carry out their daily activities. Some paths have become filthy, muddy, and smelly as a result. The residents are unhappy with such practices yet the situation seems to overwhelm them. They have gone ahead to inform the area chief about the same with little or no positive results. Though the chief acknowledged that he occasionally spoke to the accused, the named apartment owners have continually disobeyed him since, with their money, they are able to engage readily available lawyers. The area chief also confirmed that he was aware of the poor drainage and sewage system in Rũaka and that a follow up with the government was in progress though he is careful not to pester the authorities unduly.

It is clear that there is a problem, which needs immediate action. The poor have suffered more at the expense of a few rich who ignorantly release their raw sewage on their paths. The poor are mostly the ones who walk on foot and thus experience this. Based on the above scenario, a respondent said, "Imagine some people are so unfair, they behave as if they are above the law by releasing their raw sewage along the roads without being considerate to the passers-by? I hate it when it rains because this muddy place is usually worse when rainwater and sewage water mix

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<sup>124</sup> Interview with an indigenous Agĩkũyũ resident.

making the experience nauseate. I wish the government could do something to help us.”<sup>125</sup>

The sewerage problem has been compounded by the fact that many people who have bought land and built in Rũaka have directed their drainage and sewage systems into River Rũaka. These include a local franchise supermarket and an apartment owner. Their conduct has denied the residents access to clean water subjecting them also to awful smell. When the researcher sought to find out from some of the investors why they directed their sewage waste to the paths and even the river, some frankly confessed that it was expensive to build soak pits and septic tanks. Others still held that they did so because there was no sewage system in Rũaka to cater for the phenomenon. Such residents have gone against God’s mandate for humankind to care for the environment and be her steward (Gen 2:15). Ogutu discusses that human beings have failed to adhere to God’s commands and instead of taking care of His creation, they have exploited Mother Earth who gives them food for sustenance<sup>126</sup> as seen in Rũaka.

Poor housing is another environmental challenge that a number of residents of Rũaka are facing. The finding is related to Bilsborrow’s who says that poor quality of houses is a common problem cited in urban areas.<sup>127</sup> As the population increases rapidly and is expected to increase in Rũaka, many investors have come to Rũaka in order to put up houses to accommodate the increasing population. A considerable number of the investors are interested in getting quick money and have in return build houses that endanger people’s lives. A few respondents reported that they had been asked to vacate a five-storey building that was sinking and that this happened a month after a wall had collapsed in Rũaka killing one person.<sup>128</sup> The storey building had about fifty apartments all of them occupied such that and if it collapsed, many would have lost their lives. From the discussion above, one would conclude that poor housing remains a serious challenge to the residents of Rũaka.

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<sup>125</sup> Interview with a charcoal seller on 19<sup>th</sup> February 2017.

<sup>126</sup> G.E.M. Ogutu, *In Quest For The Bond Of Hamorny: Cosmic Covenant-Revisited* in G.E.M. Ogutu, (Ed), *God; The Contemporary Discussion Series; God, Humanity and Mother Nature* (Nairobi: Masaki Publishers, 1992), p 6.

<sup>127</sup> R.E. Bilsborrow, *Migration, Urbanization and Development: New Directions and Issues* (United Nations Population Fund and Kluwer Academic Publishers, 1998), p. 27.

<sup>128</sup> Response from the questionnaires.

Another environmental challenge that was established was that the whole of Rũaka town did not have public toilets, which are a real embarrassment and carelessness in planning of the place. Migration had led to an increase in the number of residents. When people visit the market, they need a place to relieve themselves answering nature's call. A number of business people ended up relieving themselves beside the river due to lack of toilets. The pollution of the river has thus led the migrants and the host community to a realisation that they need public toilets to ensure a clean environment. Similarly, the pollution of the river has made the place to have a foul smell, which as the respondents put, has denied them access to fresh air. A respondent noted that whenever pressed, she would use washrooms in the nearby supermarkets or in the nearby hotels and if not allowed, she would go to toilets in a bushy spot along Rũaka-Banana road opposite the meat joint. These were unfriendly since they were full, about to collapse and endangered people's health because of exposure to UTI (Urinal Tract Infection).<sup>129</sup>

A considerable number of the respondents were pleased to tell the researcher how they were in need of the public toilets, especially the business people in the market since they saw hope in her. They thought the researcher was from government ready to address the issue only to be disappointed to learn that the researcher was only a university student doing an academic research for academic purpose. Other business respondents asserted that they paid 30Ksh. to the county council daily with the hope of improving their business conditions including putting up public toilets to no avail.<sup>130</sup> A considerable number of residents in Rũaka were thus desperately in need of public toilets and were looking for one bold person to help them get liberated from such dehumanizing scenario.

There has been mismanagement of the earth's resources on the other hand as seen in the loss of biodiversity. Species, which could be resourceful in future for food and medicine, have been lost through clearing forests and woodlands. Each year has also witnessed the disappearance of plant and animal species, which we do not know nor will our children get opportunity to know.<sup>131</sup> From the report of the

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<sup>129</sup> Interview with a 43-year-old vegetable seller on 21<sup>st</sup> February 2017.

<sup>130</sup> Interview with a vegetable seller on 19<sup>th</sup> February 2017.

<sup>131</sup> [http://siteresources.worldbank.org/INTURBANDEVELOPMENT/Resources/336387-1306291319853/CS\\_Dar\\_Es\\_Salaam.pdf](http://siteresources.worldbank.org/INTURBANDEVELOPMENT/Resources/336387-1306291319853/CS_Dar_Es_Salaam.pdf) P5.

U.S. World Watch Institute, there is global environmental crisis. A species was lost after every ten years between 1500-1850, while a species was lost each year between 1850 and 1950. Ten species were disappearing in a day in 1990. Boff predicted that by 2000, a species would be lost every hour.<sup>132</sup> Rũaka was for instance, forested owing to its proximity to Karura forest and the residents invested in coffee plantations but as for now, the place has been coloured with concrete buildings and more complex ones are coming up every other month.<sup>133</sup>

Boff says that because of their uniqueness and ethical nature, human beings as part of nature, need to express care and concern for nature and to bring degradation and destruction to an end.<sup>134</sup> His words are not true in Rũaka where a good number of residents have decided to plunder our Mother Nature. They have failed to acknowledge that our common home is a gift from God gratuitously given to us in trust. As Magesa puts it, in African religious ethical understanding, the earth is a gift to humanity from the creator. All have therefore an equal right to it and its resources such as fresh air, land, water among others. Water resources, forests and even mineral resources are a public property and therefore need care by the whole of humanity to promote life, good relations and peace and failure to this leads to punishment.<sup>135</sup> A number of residents of Rũaka have failed to observe Magesa's words of taking care of their environment and this has in return affected all the residents of the area. They have been so selfish and have notoriously cut down trees in order to build apartments for their own benefit not thinking of its long-term consequence to the residents as they also cooperate in the evil of polluting the environment not even caring for the descendants.

The study found out that several indigenous people sold their ancestral land that binds them with their ancestors to investors due to the greed for quick wealth and elevated status or class. Majority of the local people interviewed lived in semi-permanent houses, sold part of their land to construct fancier homes as well as rental houses. Being agriculturists, land ownership is very important among the

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<sup>132</sup> L. Boff, *Ecology and liberation: A New Paradigm* (Maryknoll, New York: Orbis Books, 1995), p 15.

<sup>133</sup> Response from the questionnaires.

<sup>134</sup> L. Boff, *Ecology and liberation: A New Paradigm* (Maryknoll, New York: Orbis Books, 1995), p 26.

<sup>135</sup> L. Magesa, *African Religion: The Moral Traditions of Abundant Life* ((Maryknoll, New York: Orbis Books, 1997), pp. 61-62.

Agĩkũyũ. They depend on land for supply of material needs and because it binds them with the ancestors since it is where the ancestors were buried. Thus the earth is among the sacred commodities within the Agĩkũyũ community because it supports life, provides medicinal herbs, plays a significant role in their spirituality and even serious oaths are sworn by the earth.<sup>136</sup> This is not the case however in Rũaka since some indigenous Agĩkũyũ have compromised their ancestral land, sold it to strangers and migrated to other places where land is cheaper, build their homes and rental houses in order to earn a living. As Kenyatta puts it, according to the customary law of land tenure, if one of the brothers wanted to sell out his share, the relatives were given the first priority to avoid a stranger coming in their midst.<sup>137</sup> The same is not true in Rũaka since the brothers or relatives are no longer being given priority as Kenyatta indicated. Priority has been given to the highest bidder in as far as money is concerned. The case has caused investors to take advantage and abused the land at will.

The investors in Rũaka have ruthlessly cut down trees without planting more and this has made our Mother earth impoverished. Some indigenous trees have also become extinct some of which are medicinal. The several residential buildings have caused Rũaka to be congested and as mentioned, most investors have directed their drainage system along the road and into the river by both the indigenous and the migrant ethnic communities. The act has been unfair to our mother Earth. Some residents and investors are ignorantly doing things to benefit their ambitions and thus making our common home a challenge to the residents. As Pope John Paul II puts it in his first Encyclical *Redemptoris Mominis*, human beings seem not to see any meaning in their natural environment but for their use and consumption.<sup>138</sup> Gĩtau adds that “When the choice is between taking care of the environment and meeting basic requirements like shelter, food and clothing, the poor of Africa will certainly choose the second option.”<sup>139</sup> From the discussion above, these words are

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<sup>136</sup> J. Kenyatta, *Facing Mount Kenya* (Nairobi: Heinmann, 1938), p 13.

<sup>137</sup> Ibid p13

<sup>138</sup> J. Paul II, Encyclical letter *Redemptor Hominis* (4 May 1979), 15: AAS71 (1979), 287. Quoted from Pope Francis, Encyclical Letter, *Laudato Si*, 2015, No.5.

<sup>139</sup> S.K. Gĩtau, *Environmental Crisis: A Challenge to the Church in Africa*, in African Ecclesial Review (AFER) (Ed), *The Catholic University of Eastern Africa: Environmental Crisis* (AMECEA Gaba Publications: CUEA Press, 2011), p. 310.



evident in Rũaka where such challenges on the environment are made worse by the huge number of migrants.

### **2.3.2 Lack of a Public Hospital in Rũaka**

Another challenge faced by the host and the migrants of Rũaka is lack of a public hospital. Migration at times leads to emergence of slums and this leads to health challenges due to poor sanitation. Likewise, from the environmental challenges discussed above, waterborne and airborne diseases are likely to affect the residents of Rũaka a great deal. Accidents discussed above through environmental challenges among other health issues also need a reputable hospital that is affordable for all. Ill health no doubt impacts negatively upon productivity. Lack of public hospitals in Rũaka has made it hard for many residents to go for check-ups because a number of the private hospitals in the area are too expensive for many. In this regard, some are compelled to go all the way to Kĩambu County Hospital. Since public hospitals are affordable compared to private hospitals, the residents of Rũaka have a challenge accessing treatment. The available private hospitals such as AAR and Aga-Khan are expensive for a considerable number of residents especially the poor. This has caused a good number of them to end up taking herbs sold by hawking Maasai traders in the area. Though this has created a market for the Maasai, there is need for the residents to seek proper medical attention to promote good health.

The residents thus complained that they find expensive to cater for their medical expenses whenever sick. To be treated at an affordable price therefore, a number of them visited Ndenderũ Dispensary, Mũchatha Health Centre, Karũri or even Kĩhara Hospital in Gachie and Sacred Heart Hospital which is between Mũchatha and Banana. Among these hospitals, only Kĩhara has beds for admission. Karũri hospital only admits maternity patients for a maximum of a day. It clearly shows that residents of Rũaka are in dire need of a well equipped public hospital in the area. Based on this, a respondent said, “I slipped on a ripe banana peel while walking in Rũaka town where my leg twisted. I was rushed to a dispensary in Ndenderũ that was not well equipped and this forced me to move to Aga-Khan hospital where though I was treated, the bill was unbelievably high.”<sup>140</sup> Likewise, a respondent bitterly cried since her daughter passed on because a nearby dispensary

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<sup>140</sup> Personal interview with a 43 year old man on 3<sup>rd</sup> March 2017.

could not manage her condition due to lack of necessary equipment for her sickness.<sup>141</sup> Furthermore, a respondent said that she had a medical insurance card and so she did not mind going to the nearby private hospitals.<sup>142</sup> Despite of a few who had medical cards, a big lot of the residents did not have medical covers. The latter are in great need of being educated on and about the value of Kenya national Insurance, which is open to all at a reasonable monthly contribution.

Research has revealed that the Church in Kenya has been concerned with people's welfare in the field of education, social field and medical welfare. Kenya Catholic Secretariat and the Christian Health Association of Kenya have 521 Static Health units that include 48 hospitals, 30 maternity homes, 81 health centres and 378 dispensaries.<sup>143</sup> Despite the great effort done by the RCC to have ecclesial hospitals in practically every County in Kenya, Rũaka residents have not enjoyed this provision. It is thus a challenge to the RCC in Rũaka to help address the issue by initiating the same in Rũaka for the welfare of those with meagre earning and the destitute.

The study furthermore observed that a considerable number of residents in Rũaka visited the local chemists to purchase medicine, which they took without doctor's prescription. Majority of them explained their health problems to the pharmacists in the chemists who go ahead in prescribing though unqualified in medical affairs. The researcher went ahead and inquired from the chief as to why there was no public hospital in Rũaka and he responded that it was because they lacked space and funds to construct one.<sup>144</sup> A number of the residents were thus calling upon the government to consider building a public hospital in the area and more so because the population in Rũaka is highly growing. Nevertheless, the researcher's opinion is that people should demand such a crucial facility from County Government thanks to devolved allocation.

Based on these findings therefore, it was deducted that the residents of Rũaka were facing challenges as pertains to lack of a public hospital in the area and there a

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<sup>141</sup> Personal interview with a poor widow on 4<sup>th</sup> March 2017.

<sup>142</sup> Personal interview with a rich 53 year old woman on 3<sup>rd</sup> March 2017.

<sup>143</sup> P.N. Mbaro, *Makers of Peacemakers: Christian Family Based Education for Peace in the Context of the Social Doctrine of the Church* (Limuru: Franciscan Kolbe Press, 2010), p. 31.

<sup>144</sup> Interview with the local Chief on 10<sup>th</sup> December 2016.

need for one to be established in order to curb the existing challenges more so because the population in Rũaka is growing fast.

### **2.3.3 Lack of Public Schools in Rũaka**

Rũaka does not have both primary and secondary public schools. According to the respondents, migration had played a big role in this. The chief informed the researcher that it had been hard to start up a public school in Rũaka because of lack of enough land which has been sub-divided into tiny plots whose price is in terms of millions. To start a public school, land of not less than two and a half acres is the ideal. This was difficult because a considerable number of the locals had sold land to the migrants who had instead built their residential and commercial structures. The little land available was for private owners who were not willing to sell it off or to donate it for public school construction.

The available public schools were in Ndenderũ and Gacharage, which were four and five kilometres away respectively from Rũaka. It was a challenge for the young people in Rũaka to access them because of the distance, which was costly because it needed use of public means of transport. The private schools available in Rũaka on the other hand were very costly and as the research observed a reserve of the rich ones. The study established that lack of public schools in Rũaka had contributed to some students dropping out of school some ending up being recruited in illegal prohibited groups like Mũngĩki. School dropout had in return increased the dependence ratio due to joblessness and as a result led to the emergence of theft hence made the place' security to be wanting. The government of Kenya though insists that every student has a right to education, has not implemented this in Rũaka by coming up with a public school where every student can access school.

### **2.3.4 Insecurity**

According to Mbaro, the issue of crime and internal security is worrisome in Kenya.<sup>145</sup> The situation has attracted the concern of Kenya Conference of Catholic Bishops (KCCB). They are candid in revealing that Kenya has degenerated into a den of robbers, muggers, rapists and burglars who roam freely as if there is anarchy

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<sup>145</sup> P.N. Mbaro, *Makers of Peacemakers: Christian Family Based Education for Peace in the Context of the Social Doctrine of the Church* (Limuru: Franciscan Kolbe Press, 2010), p 73.

in the country. The Bishops are concerned with such grave insecurity that ruins, above all, harmonious living.<sup>146</sup> These Episcopal sentiments are proved true in Rũaka, which has deteriorated into a den of robbers, rapists, thieves and carjackers such that people seemingly have a fatigue for the occurrence of the evils mentioned and others. To add on that, it was established that these vices were caused by various reasons among them being migration which assembles all kinds of characters unknown in the anonymity of the suburb lifestyle. There is also the factor of high cost of living, poverty and unemployment, drug abuse, school dropout, a big gap between the rich and the poor among other reasons that would be discussed below.<sup>147</sup> To start with, the study discusses theft as a form of insecurity in Rũaka. There are a number of causes of theft in Rũaka as highlighted above. Firstly, unemployment was established as one of the causes of insecurity in Rũaka as explained below.

From a research conducted in Angola as earlier mentioned, poverty and unemployment had forced many villagers to move to the cities in search of untrained work such as construction, street sweeping, garbage collecting and hawking.<sup>148</sup> The situation is replicated in Rũaka where a considerable number of people had moved into the area for unskilled labour for their survival. There were several cases of theft in Rũaka attributed to high level of joblessness among the youth as any disinterested observer notes. The researcher found out that in Rũaka there was a place called jobless corner where hundreds of youths sat waiting for “*kibarua*” (casual work) such as building and even working as touts. Though a few are fortunate to get some work to do, the payment is low and this made it difficult for them to sustain themselves. Majority of the youths interviewed confessed that their dropping out of school was a fundamental source of their joblessness. Some who were the indigenous Agĩkũyũ noted that after receiving their piece of land, they sold it off, dropped out of school, squandered the money in taking alcohol and

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<sup>146</sup> Kenya Episcopal Conference, Press Statement: “*Crime and Insecurity in Kenya Must be Halted Now!!!*” (July 18, 2005) in CISA, Issue No. 450 d, Nairobi, July 22, 2005, <http://www.cinanews.org/>. Quoted from P.N. Mbaro, *Makers of Peacemakers: Christian Family Based Education for Peace in the Context of the Social Doctrine of the Church* (Limuru: Franciscan Kolbe Press, 2010), p 74.

<sup>147</sup> Response from the questionnaires.

<sup>148</sup> S.J.A. Chico, *Migration in Angola: Opportunities and Challenge* in Bihuzo R. M. (Ed), *Migration In and Out of Africa: Jesuits Ministry Outlook*. (Nairobi: Paulines Publications Africa, 2015), p 78.

indulging in other luxuries only to realise that it was not too much as they had thought.<sup>149</sup> Their condition of poverty makes some feel so desperate that some engaged in theft and other unethical practices.

A local pastor told the researcher that a number of parents had contributed to their children's joblessness in Rũaka hence their fascination with theft and other misconduct inclinations. She said that quite a number of parents do encourage their girls to drop out of school so as to marry them off to get rid of parental burden. Parents who own *matatũ* (public service vehicle) on the other hand requested boys to work as *Matatũ* touts whenever they closed school, which exposes the boys to handling money and in return dropped out of school since the 1000 Ksh they received in a day was more than enough for them. For those who do not drop out of school, they did not join colleges after form four but rather continued with their parent's *matatũ* business because of being socialized towards narrow mindedness. With that, most of them due to greed for money differed with their parents and this in return make their parents stop them from working for them. On seeing this, the youngsters are incorporated into other *matatũ* business owners who do not treat them as softly as their parents do and because of the pressure, they resign thus forming groups of gangsters causing havoc to the locality. This kind of life also contributes to some of them engaging in drug abuse and trafficking.<sup>150</sup> The parents have thus failed in their role to ensure that their children get adequate education and advising them on financial management.

Drug abuse, was likewise found to be one of the key causes of theft in Rũaka. A scaring number of youths in Rũaka are drug addicts. Majority of those interviewed take alcohol and other drugs like bhang and when under their craving influence, they end up stealing in order to buy more bhang, alcohol and other available intoxicants. The study established that bhang was available on demand and cost friendly some of it sold openly being supplied by some prominent people using a well set network. A respondent commented on the issue saying: "*Kuna gari la mtu mkubwa katika utawala linalopitia hapa kila asubuhi likieneza bangi, na jambo hili limesababisha vijana kupoteza mwelekeo*" (there is a renowned person's vehicle that passes here every morning and it supplies bhang openly thereby contributing

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<sup>149</sup> Focus group discussion with the youth at the jobless corner.

<sup>150</sup> Interview with a local pastor on 6<sup>th</sup> Feb 2017.

greatly to the problems of the youths in Rũaka).<sup>151</sup> Another respondent added that two youths so far had gone insane because of the high intake of bhang. Others died prematurely because of addictive drugs and dangerously brewed alcoholic drinks. Their state of addiction makes them hurt the residents and threaten their lives by robbing their belongings even in broad day light.

The study also established that stress too causes many youths in Rũaka to engage in drug abuse. Quite a number of respondents confirmed that a number of their parents sold off their land without giving them their share of inheritance, which they themselves inherited from their grandparents. This has caused a lot of stress to them since their parents had not involved them. After their parents sold the land, they were only given a token amount to calm them down and due to stress that came after the betrayal, some of them ended up using drugs as an escape.<sup>152</sup>

Availability of money had also contributed to drug abuse in Rũaka hence high level of theft in return. Those whose parents sold land and built rental houses that generated income on a monthly basis are lucky to receive some money every month without having to work. Most of the interviewed young people have no knowledge of financial management. In return, it has caused some of them to drop out of school, idle around as they expected easy money at the end of every month and in the process engaged in drug abuse to pass time and get high. While under its influence, some engage in criminal misconduct like robbery and rape.<sup>153</sup> On interviewing a number of parents who had sold land, they informed that though migration to Rũaka had led to increase in the value of land, migration had brought more harm since most families were not at peace because of financial matters. Children as young as twelve demanded their inheritance and share of money whenever any transaction took place resulting in family conflict. The money contributes also to their exposure to premature sex, prostitution, drugs use and sexually transmitted diseases (STDs) with which they infect the innocent ones. Several parents indicated that the government had contributed to the moral decay of

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<sup>151</sup> Interview with a businessperson on 17<sup>th</sup> Jan 2017.

<sup>152</sup> Interview with drug addicts at the jobless corner on 9<sup>th</sup> Jan 2017.

<sup>153</sup> Interview with a local pastor on 6<sup>th</sup> Feb 2017.

their children because parents could not cane their children, lest they were arrested in accordance with 2010 promulgated Constitution on children rights.<sup>154</sup>

The study established that many residents, be they indigenous Agikuyu of migrants in Rũaka are hooked in alcohol. The researcher observed and verified this reality by making numerous visits to bars and restaurants and “dens” in shanty areas. Alcoholism as a form of drug abuse contributes to low income to quite a number of businesses. A respondent complained of losing customers after the establishment of an alcohol joint near her shop. A number of the customers feared to be robbed and sexually harassed by the drunk people in the next door. Moreover, some customers are uncomfortable with the noise and vulgar language produced in the joint and others feared to send their children to such shops because of fear of their children being influenced negatively by the drunkards. The low income had thus saddened the business people nearby and in some cases, they quarrel over the same. Losing customers in return pushes some business people to look for other means of getting quick money thereby accelerating the level of theft and misconduct – and even murder.

The high level of theft in return is making the formally tranquil dwelling area unsafe. A number of residents complain of numerous pickpockets who habitually snatch their phones, money and other belongings. Several jobless corner youth are often times arrested indiscriminately by the police for being suspected of stealing regardless of their innocence - no wonder their bitter hatred for the police. A respondent remarked: “I hate the police men in this area. They arrest young people *en masse* for no reason. I work as a tout at the stage but when the police come, they arrest us forcefully whether innocent or not only to demand that we bribe them with the little that we earn all day long. I shunned stealing and decided to earn a living through my humble work. Why then should the police be on my neck all the time and that of the people in the jobless corner who sit there in the hope of getting some manual work to do? Imagine after we have worked all day, they arrest us only to let us bribe them with the little that we would have earned for the day. What do they

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<sup>154</sup> Interview with some indigenous Agĩkũyũ members on 13<sup>th</sup> Feb 2017.

want us to do? Where do we report them? Do we turn to their fellow officers with who they share the loot? What other alternative are we left with?”<sup>155</sup>

The researcher went on to interview a few other people who had been stolen from and contrary to the report of the above respondents from the jobless corner, they asserted that the perpetrators of crime come from the jobless corner with so many able bodied idlers. A respondent said: “As I was walking down towards the meat joint from Rũaka stage, someone from the jobless corner snatched my phone and my handbag and within no time, he disappeared through the jobless corner. Other innocent people experience the same misfortune of losing their hard earned money and property. No wonder they are occasionally arrested. They make us to suffer so much. They have become agents of suffering to Rũaka dwellers and visitors to the area.”<sup>156</sup> Such is the ambivalence and enigmatic reality in the concrete situation of living here. By sheer coincidence, the researcher witnessed police officers chasing several suspects and manhandling the few they managed to arrest. As the researcher was interviewing some respondents, she was at some point left alone because the respondents ran away to hide themselves from the police. On asking the police why they did so, they immediately responded that it was part of their job while patrolling so as to keep law and order for the welfare of the community and the common good of all including me –whether residents, visitors and travellers. A number of them added that they did not force the suspects to bribe them but the suspects themselves did so voluntarily to avoid court penalty that would in any case be higher.<sup>157</sup>

Some respondents held that they acquired the behaviour of stealing because of the company that they kept. Article 11 of the African Charter of Human and People’s Rights however states that everyone has a right to associate with others as long as the association promoted national security, health, ethics and rights and freedoms.<sup>158</sup> The researcher observed a gross abuse of the precepts in the locality. Perpetrators of theft hid behind such rights to gang up with the intent of committing crime making it hard for security officers to get viable incriminating evidence to

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<sup>155</sup> Interview with a tout on 9<sup>th</sup> Nov 2016.

<sup>156</sup> Interview with Ameru migrant on 18<sup>th</sup> December 2016.

<sup>157</sup> Interview with three local police men and women on 22<sup>nd</sup> December 2017.

<sup>158</sup> P. Harrington, *Human Rights for Everyone: There are Several Lists of Human Rights. Are They Granted or Bestowed?* (Nairobi: Paulines Publications Africa, 2012), p 12.



arrest and prosecute them. One of them confided that in case of dangerous wanted criminals, *wanawamalizia* (they eliminate them forthwith) since they officers too are targets of the gangsters' lethal fatality. Consequently, the high level of theft and ganging up have serious consequences among the otherwise peaceful Rũaka dwellers creating mutual suspicion between the indigenous people and the migrants blaming the former for the unfortunate phenomenon.

A respondent expressed deep saddened occasioned by witnessing his own friend burnt alive by the mob after having stolen a car side mirror.<sup>159</sup> Other respondents noted that others had been stoned to death because of theft. The incidence thus shows that there is high level of theft in Rũaka and this has threatened the security of the residents and people now and then usurping the mandate of the judiciary. The phenomenon, as earlier indicated, makes the residents have mutual suspicion and minimise trust thereby ruining their previously established healthy interpersonal relationships. Nevertheless, our interaction with the people there verified that even the so called indigenous dwellers do propagate the above evils as well. We found out that some of them actually incorporate the “anonymous” strangers who are not easily identifiable in their criminal gangs thus cooperating in the malice.

The above has made the residents to rub shoulders in case the owner suspected one of the residents as a major culprit. A farmer for instance complained that the iron houses next to his farm were a den of thieves and robbers. He complained that the residents in those structures had occasionally stolen maize from his farm and this had made him not to relate well with residents in those structures. Other items stolen included household items like electronics, clothes, and mattresses among others. The study established that theft was in various ways like breaking the residents' houses or by snatching their belongings along the way. A respondent for instance said, when she left for Christmas holiday, she carefully locked her house, left all her belongings and travelled upcountry. On coming back, she was so shocked to find the house empty. All that she had painstakingly laboured for was no more.<sup>160</sup> She expressed how devastated she was but no one could help or give her

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<sup>159</sup> Interview with a member of the jobless corner on 9<sup>th</sup> January 2017.

<sup>160</sup> Interview with a Luhya migrant on 5<sup>th</sup> February 2017.

an answer including the neighbours. Though she reported the incident to the police, she got neither the culprits nor her things back. Yet life had to go on.

On interviewing quite a number of the police officers, they confirmed that the findings were true and that there were increasing cases of theft in Rũaka. They explained that a number of the cases reported at their desk were still in court and others under investigation only that the affected seemed to be impatient and ended up accusing the police of not being vigilant or fair. Among their headache is the miserable ration of officers to the populous Rũaka. They complained that the locality's explosive current population overwhelmed them. From their records, the communities that were mostly involved in stealing household and farm products were majorly Luhya and the Abagusii. Majority of robbery with violence and car-jacking cases involved a considerable number of the Agĩkũyũ and Luo. Despite the efforts done by the police to address these issues, most respondents asserted that the cases of theft were on the rise because they lacked adequate well-equipped police station in Rũaka. Based on this a respondent said, "The problem with Rũaka is that there is no police station. There is only a police post with only a few police officers who are overwhelmed with work. They are unavailable in the office as they are oftentimes out on their duties. In a number of cases, the chief is the one who is always at the station and rarely do you find the police at the station. It would be good if a police station with enough personnel is set up to help manage security problems in the area fully."<sup>161</sup>

Likewise, quite a number of respondents held that there was a big gap between the rich and the poor in Rũaka. They explained that in Rũaka, one was either rich or poor. The rich and the poor included both the indigenous Agĩkũyũ and the migrant ethnic communities. The big gap between the rich and the poor had led to increase in theft. The poor saw the rich as competitors and therefore to bridge the gap, most of them end up stealing from both the wealthy and the poor to uplift their social class and self-esteem. Santa says that half of human families lived in poverty and majority of them in absolute poverty. He added that on the other hand, a quarter of the world's population lived in unprecedented affluence therefore widening the gap

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<sup>161</sup> Interview with an indigenous Agĩkũyũ resident on 17<sup>th</sup> February 2017.

between the rich and the poor. He thus affirms that almost all societies throughout history had both the rich and the poor.<sup>162</sup>

With this information, the researcher interviewed some workers in one of the local supermarkets in Rũaka on what they were doing to help the community apart from creating jobs for them and most especially, what happened to the food that remained whenever the supermarket closed in the evening. To the researcher's surprise, the food that remained was thrown into the dustbin and not even the poor workers were given the food to carry home to maintain their dependence upon mean property owners.<sup>163</sup> It was sad to learn that chicken, *pilau*, meat stew, rice, chapatti, pizza, among other foods were thrown in the dustbin yet a number of community members slept hungry. Pope Francis states that just as the commandment "thou shall not kill" safeguards human life, the community should stand against an economy of exclusion and inequality. He challenges us not to be in a comfort zone when food is thrown away while people are starving since that promoted inequality.<sup>164</sup> Residents of Rũaka are called therefore to stand against such an economy in order to address the issue at hand and transform them into caring people who have the poor and the marginalized at heart as fellow brothers and sisters.

The local community stated that, migrants had come to compete with them over the little job opportunities available – although as a matter of fact, numerous jobs have been created thanks to the influx of foreigners. This was because majority of the migrants were learned and therefore stood a high chance of being employed compared to them. In Angola, migrants had been regarded as people who had come to usurp the local's job opportunities and the government was trying to respond to this by urging companies to hire nationals.<sup>165</sup> With such situations, there is need for reconciliation between the host and the migrants in Rũaka. Pope John Paul II and Synod Fathers noted, "the mission of pacification must continue, encouraged by the Lords promise in the Beatitudes: "Blessed are the peacemakers, they shall be called

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<sup>162</sup> J.D.A. Santa, *Good News to the Poor: The Challenge of the Poor in the History of the Church* (Maryknoll, New York: Orbis Books, 1979), p, x.

<sup>163</sup> Interview with an employee of one of the local supermarkets in Rũaka on 26<sup>th</sup> February 2017.

<sup>164</sup> Pope Francis Apostolic Exhortation, *Evangelii Gaudium (The Joy of the Gospel)*, 2013, No. 53.

<sup>165</sup> A. Chico, *Migration in Angola: Opportunities and Challenge* in Bihuzo R. M. (Ed), *Migration In and Out of Africa: Jesuits Ministry Outlook*. (Nairobi: Paulines Publications Africa, 2015), p 79.

sons of God” (Mt 5:9).<sup>166</sup> The ecclesial ministers need to instil such values to the residents of Rũaka. Based on the above, the chief said that cases of robbery with violence and carjacking have currently risen in Rũaka. He also confirmed that the margin between the rich and the poor has been one of the reason for the increased cases of theft, robbery and carjacking. Migration had played a part in widening the gap hence the rise in the vices.

A number of the youths complained that their parents sold their land to the migrants without their consent and hence caused most of them to be landless in their homeland. To retaliate, some of them held that they were determined to frustrate the rich whom land was sold to, since they were the reason for their landless state and abject poverty. The residents thus suggested that to reduce the gap the youth needed to be economically empowered.

Awareness was created by the respondents that high cost of living also contributes to the emergence of theft and other immoral activities. Most things in Rũaka are expensive because in order to meet their daily needs, sellers are compelled to increase the price in order to make profit. The jobless and idle youths who are unable to cope end up stealing at least to survive. Rent in Rũaka was also very high because of the demand of houses as many able migrants were moving into the area. Investors on the other hand focus on building apartments more posh than single houses and this was hard for the jobless or low-income persons to afford a place to live. The few affordable houses were highly competed because of the multitude of the needy ones. A number of youths had opted to steal in order to afford rent for the singles and avoid being thrown out of the house and the threatened resident’s security.

To address the cases of theft, the administration police together with the chief occasionally hold meetings with the property owners requesting them to fence their apartments and to have guards to protect the apartments. The police in Rũaka police post also tries to ensure the *nyumba kumi* initiative is reinforced to ensure members in the locality understood each other and what they did for a living though the

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<sup>166</sup> EA No. 118 Quoted from P.N. Mbaro, *Makers of Peacemakers: Christian Family Based Education for Peace in the Context of the Social Doctrine of the Church* (Limuru: Franciscan Kolbe Press, 2010), p 79.

practical side of it is quite a challenge. Despite the property owners taking heed and employing security guards, the issue of insecurity prevails. Instead it is noted that some guards strike deals with thieves ganging up together to frustrate the residents. In some cases, the security guards had been victims of theft too. Who to trust then becomes an enigmatic scenario.

The researcher was also made aware that the presence of conmen and con-women in Rũaka had also been a challenge to the residents. As many people migrate to Rũaka from different places they hardly know each other. Conmen and women take advantage of the situation capitalizing on exploiting and misleading the innocent ones. Some complained for having been conned through false prophets. Others claimed to have been conned by crooked house agents and even land agents. To add on that, since many people see business opportunities due to the big population in Rũaka, they request people to loan them money so that they can start their own businesses and pay back later with interest which they rarely honour. They end up not paying the loans and if need be, they relocate to other areas within Rũaka. It has, therefore, been a great challenge and it has led to misunderstandings and mistrust between the two parties hence strained relationships. On investigating on the role that the Church plays to address such issues, it came to the notice of the researcher that the Church members too have been victims of the vice making them reluctant to assist. Their enthusiasm to minister is thus minimized.

On the issue of false prophets, the study discovered that unscrupulous religious people take advantage of the high cost of land in the area to con people in the name of God. A 75-year-old woman told the researcher that when she sold a plot of land, there was a man who came to her claiming to be a prophet. He told the old woman the troubles that were going on in her home and coincidentally all that he said was true. He said that he would solve the problems in her home only if she gave him one hundred thousand Kenya shilling. Before deciding to give the money, she consulted with her local pastor only to realise that the man was a conman who knew that the woman had sold a piece of land and since she had money, he wanted to con her. Plenty of people con a number of Rũaka residents and in the name of God especially after realising the financial capability of the target groups.<sup>167</sup> Others

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<sup>167</sup> Interview with a 75 year old woman on 6<sup>th</sup> Feb 2017.

con people by wearing clerical collars requesting them to give them change of a thousand shillings and since they pretend to be in a hurry, many people end up being given fake money as a result of their kindness.<sup>168</sup> A respondent gave the following narrative: “As I was coming from one of the supermarkets in Rũaka at around 10.am, a lady wearing a religious habit approached me requesting me to give her direction. Out of a good heart, I did it. Immediately, I could not recognize myself. The next morning, I found myself in Arboretum in Nairobi City with nothing on me. With no fare, I walked to the nearby shop and requested them to help me call my parents who were so worried of my absence. They came for me, took me to the hospital and to date no information has been traced about the perpetrators.”<sup>169</sup>

The presence of conmen and con-women continually water down the virtue of hospitality in many African communities. Magesa discussed that in African spirituality, hospitality was highly valued and thus extended to travellers, strangers and even visitors who were new to the host and were believed to be a blessing. He also recognized that though it could be risky to invite them, hospitality was essential regardless of the potential dangers.<sup>170</sup> Though Magesa notes that hospitality was essential regardless of the potential dangers, the findings in Rũaka tend to contradict his affirmation. A number of residents of Rũaka explained that hospitality towards strangers was not applicable anymore because of the high cases of theft and even the presence of conmen and women as mentioned above. The relationship towards strangers and travellers had turned out to be that of fear and suspicion nowadays. A respondent confessed that his neighbour invited a stranger who pretended to be desperate to spend the night in the house at his place only to wake up in the morning to find that the stranger had stolen almost all his valuables at the home.<sup>171</sup>

The rate of theft in Rũaka was likewise high partly because migrants admitted that their character was not vetted before settling. A number of the hosts in Rũaka were in need of quick money and therefore sold land to migrants as long as one had the proposed money for the land not caring where the customers came from or what

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<sup>168</sup> Interview with a 65 year old landlord and truck owner on 11<sup>th</sup> Feb 2017.

<sup>169</sup> Interview of a Luo migrant on 23<sup>rd</sup> February 2017.

<sup>170</sup> L. Magesa, *What is Not Sacred? African Spirituality* (Nairobi: Action Publishers, 2014), p 96.

<sup>171</sup> Interview with a 63 year old indigenous Agĩkũyũ.

their character was. This made it possible for people with ill intentions such as thieves to penetrate into the area un-scrutinized and frustrate the residents hence causing evil to be a mutual challenge between the migrants and the local community. On the issue a respondent said: “Nowadays people are migrating to Rũaka without their character being interrogated. We should not be surprised if it turns out that some houses here in Rũaka are planning rooms for the Al-Shabaab and such dangerous elements since most of the neighbours do not know each other and they do not care about it. It becomes the principle of live and let live.”<sup>172</sup> These findings were contrary to Mũriũki’s findings who held that among the Agĩkũyũ, outsider’s character was vetted before allowing them to settle to ensure that they kept peace with the land owning community thereby living in harmony.<sup>173</sup>

Majority of the respondents said that they were Christians though a few of them said that they rarely go to Church. If a considerable number of them were members of the Body of Christ, why should they allow themselves to become thieves and a precarious burden to the community when Christianity clearly rebukes theft and encourages its members to earn from their labour? They go contrary to the Biblical instruction that reads: “Let the thief no longer steal, but rather let him labour, doing honest work with his own hands, so that he may have something to share with anyone in need” (Eph 4:28). From the research, it was established that a number of Churches did not keep records of their members reducing them to anonymous disciples thus making it difficult for evangelizing agents to minister to them effectively

The research revealed that failure to identify and use ones talent had also contributed to the increased theft cases in Rũaka. A number of respondents who claimed to steal because of joblessness were talented in music and other useful charisms. They underscored that neither the Church nor the County representatives help them to nurture their talents to fruition. This was contrary to what a local Church leader said since he indicated that they encouraged the youth to grow their talents according to Mt 25:16-30. Residents of Rũaka are thus encouraged to invest

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<sup>172</sup> Interview with an indigenous Agĩkũyũ resident on 17<sup>th</sup> February 2017.

<sup>173</sup> G. Mũriũki, *A History of the Gĩkũyũ 1500-1900*, (Nairobi: Oxford Press, 1974), p.75.

in their talents lest they languish in poverty but who to mentor them is a real problematic lacuna.

### **2.3.5 Sexual Immorality**

From the research conducted, a considerable number of the indigenous community confessed that migration to Rũaka had disturbed their culture and family set up. This is in line with Pope Francis statement when he said that migration brings negative effects to the family life.<sup>174</sup> Rũaka has seen challenges of migration among them sexual immorality acts such as prostitution, lesbianism, gayism, bestiality and rampant rape. In most African communities, marriage was between a man and a woman. Likewise, this is Biblical. In Genesis 2, God created Eve for Adam to show that marriage should be between a man and a woman.

The story of Sodom and Gomorrah depicts how God despises homosexuality. This sin caused Him to descend and punish the people of Sodom and Gomorrah. Migration to Rũaka has brought with it communally unacceptable acts such as homosexuality and lesbianism. Original residents admit that such misconduct was there but with the influx of migrants it deteriorated. A respondent for that matter said while pointing to some houses across the road that, “the houses you see there have been notorious for promoting lesbianism, gay-hood and bestiality. They are rental houses but people hire them in order to satisfy their abnormal sexual needs. You can even go and ask the chief about it since he understands this area better though the chief and those in the neighbourhood can do nothing about it because it would be intruding into other people’s homes and privacy.”<sup>175</sup> On investigating further whether the property owners knew about it, the respondent said that they knew about it but their interest was money and therefore cared not a straw as to what goes on there. They would not jeopardize losing “faithful” tenants by being their watch dogs. Neither would they risk making their apartments have a bad reputation.

A new culture that cares less on traditional taboos and existential prohibitions has cropped up in Rũaka. It has partly come up because of migration in the area and socialization of the indigenous Agĩkũyũ into the liberal life style that is not

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<sup>174</sup> *Relatio Synodi*, 2014, no.8.

<sup>175</sup> Interview with a member of the jobless corner on 10<sup>th</sup> December 2016.



concerned with African traditional values. The residents that were once silent about it have now refused to remain silent and are nowadays against it since it is impacting negatively upon their respective families and the community at large. The study established that a number of schools in Rũaka are very much affected by the vice. A parent disclosed that her daughter was sent away from school as a culprit of lesbianism. Another couple revealed that their three secondary school sons are already well known homosexuals. The situation in Rũaka is true to Mũgambi's observation that: "When a group of people is invaded and conquered by another, new norms, institutions and social structures may be imposed upon it. For the sake of survival, the conquered people may superficially appear to have accepted the culture of the conquerors. However, the submerged culture will resurface as soon as there is an opportunity to."<sup>176</sup> Residents of Rũaka have refused to be intimidated with the new culture and are now speaking against it having witnessed the negative consequences.

A number of the residents spoke against the vice of lesbianism because they care about their children and they were worried of their children's future if they socialise with such crooked characters. Other residents accepted that the vice is in Rũaka though some of those who do so only hire the lodges in Rũaka for their immoral commercialization but do not live there. On asking the chief whether he knew about the vice in the society he said that it is something that had erupted and he asserted that he had talked to the land lords to be keen on that but his advice had not been implemented and how to enforce the law is an almost an exercise in futility.

Some other acts such as well pronounced prostitution were observable in Rũaka even by the researcher who had a nasty experience of being mistaken for a sex commercial worker in the cause of the field work research on several occasions. Bakwesegha defines a prostitute as, a woman or man whose livelihood depends on the leasing of his or her body for material gratification and whose relationship with her or his clientele may be a loose one in so far as, it sometimes does not extend beyond the expiry of the contract of their bodily involvement.<sup>177</sup> In the Bible Mary Magdalene and the mother of Jephthah, the Gideonite were prostitutes who, by the

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<sup>176</sup> J.N. K. Mũgambi, *African Heritage and Contemporary Christianity* (Nairobi: Longman Publishers, 1989), p 114.

<sup>177</sup> C.J. Bakwesegha, *Profiles of Urban Prostitution: A Case Study from Uganda* (Nairobi: Kenya Literature Bureau, 1982), p 8.

grace of God, converted and entered into the way of salvation as transformed Godly people. Prostitution is, therefore, an ancient behaviour that has been there since time immemorial. Most respondents held that migration to Rũaka had played a big role in the above immoral mode of living and life. Due to migration, many clubs and lodgings have been opened and different types of alcoholic drinks are sold all night through. A respondent complained that the present day clubs were open from morning hours due to high demand of alcohol by residents who habitually indulge themselves in heavy drinking and the misconduct that goes with it. He said that the manual work that paid workers daily had contributed to this since the manual workers had money on daily basis where after work they went to the clubs where they squander their humble earnings. There were also local brews sold with as little as ten shillings, which had caused many people to afford and therefore take more of it. Some of such cheap brews keep reducing youngsters into living a lie making some candidates of premature deaths.<sup>178</sup>

Many people engage in prostitution when drunk. This is because most of them especially women, become vulnerable to such abuse resulting in a rise of single mothers<sup>179</sup> with children from unknown fathers. It is no wonder then that practically every category of single mothers identified by Wachege is real and traceable in Rũaka. The findings of the study therefore revealed that a number of men in Rũaka were irresponsible. Their conduct had also challenged the role of elders among the Agĩkũyũ whose role was to ensure that the rights of the weak were protected. Wachege for instance asserts that elders mediated in matters of *kũhaarana mahu* (scrutinizing those responsible for pregnancies).<sup>180</sup> The findings thus reveal that the role of elders is no longer adequately felt in Rũaka, an area that is vividly multi ethnic as Wachege had noted as the so called African elders watch helplessly. A respondent said that “alcoholism in Rũaka had led to numerous divorces in families and that a number of those who are regular drinkers are divorced because they irresponsible and promiscuous. The scenario leads to

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<sup>178</sup> Interview with an indigenous Agĩkũyũ on 17<sup>th</sup> February 2017.

<sup>179</sup> Read about different categories of single mothers in – P.N. Wachege, *Third Millennium African Single Mothers and Mother Widows: Ethno-Religio-Philosophical Touch* (Nairobi: Media Options, 2003), pp. 71-126.

<sup>180</sup> P.N. Wachege, *Jesus Christ Our Mũthamaki (Ideal Elder): An African Christological Study Based on the Agĩkũyũ Understanding of Elder* (Nairobi: Phoenix Publishers limited, 1992), p 32.

divorced single parenthood whose rate of increment is scaring and a major challenge to traditional and Christian normal families.”<sup>181</sup>

In Agĩkũyũ traditional society, it was the role of elders to ensure that morality was highly observed in marriage. Wachege states that elders advised their children and wives to observe moral integrity and religiosity and whenever their people went wrong, they corrected them for the welfare of individual families and common good of the entire community.<sup>182</sup> With high level of divorce, it can be deduced that the role of elders in Rũaka Kĩambu County has been watered down by migration thus a challenge to family cohesion. As Wachege puts it, elders had no mandate to control other people’s homesteads uninvited<sup>183</sup> no wonder their impact has not been felt in Rũaka because they have not been invited to handle family issues.

Since their impact was vital, the administration and the Church should involve and empower genuine selfless elders in all that they are able to do, in order to have a new community being born in Rũaka with high moral standards and healthy inter-ethnic relationship. Another respondent added that she hated the behaviour of drunkards since they are a nuisance to the Christian and African morals and bad role models to the youth in particular. She also said that they are a distress since they are scandalous to the youngsters who see them necking and petting all over in the backstreet and being unashamedly engaged in other unspeakable immoral acts especially at night.<sup>184</sup> Another respondent said that the social joints did not adhere to the laws of Kenya since apart from opening their business premises from morning to dawn, they also allowed young school boys and girls under 18 years to consume alcohol inside the pubs. This is no wonder most of them ended up dropping out of school due to addiction and even early pregnancies.<sup>185</sup> This had led in big way to moral decay in Rũaka. Apart from misconduct the other disturbing consequence is impotence and recurring premature deaths.<sup>186</sup>

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<sup>181</sup> Interview with Agĩkũyũ elder.

<sup>182</sup> P.N. Wachege, *Jesus Christ Our Mũthamaki (Ideal Elder): An African Christological Study Based on the Agĩkũyũ Understanding of Elder* (Nairobi: Phoenix Publishers limited, 1992), p 32.

<sup>183</sup> Ibid., p 43.

<sup>184</sup> Interview with an elderly devoted Christian woman.

<sup>185</sup> Interview with a Catholic church member.

<sup>186</sup> Insights into the issue of premature deaths is well explicated in – P.N. Wachege, and F.G.

Rũgendo, “*Factors Leading to Premature Deaths of Male Youths: A Case of Karũri Village,*

The study established that boys and girls in Rũaka were exposed to sex at a tender age because of the high rate of immorality. The researcher being on the ground for three months was exposed and confirmed that there are parents who contribute to the vice because a number of them, especially single mothers, bring their men friends in the house in compromising manner in full glare of their young ones thus becoming bad role models even to the children – especially the teenagers. The neighbours, especially the tenants who are single but in relationships, also contribute in exposing the young ones to sex by bringing in women and men friends who flirt with them capitalising on their innocence. The many social pubs that have opened up in Rũaka have also contributed a great deal towards sexual and other unspeakable immoralities like bestiality in the area. The above has thus been a challenge to residents in raising up morally upright children.<sup>187</sup>

On the issue of prostitution, more than a few interviewed single women disclosed that they engage in prostitution because lack of money to provide for their basic needs and that of their children and families at their respective homes of origin. Majority of them stated that they did not wish to do so but it was only that they did not have a way out since their families looked upon to them for support. Through prostitution, they earn a living although their spouses unfortunately divorced quite a number of those married.<sup>188</sup> Several respondents stated that prostitution leads to the infection and spread of HIV/AIDS in Rũaka. Majority of the infected interviewed ones are women since they had the burden to take care of their children and therefore risk engaging in battering their precious bodies to earn a living and support the dependants at the expense of their health. A respondent based on this told the researcher that they charged men depending on the number of hours they spend with them while having sexual intercourse. Likewise, unprotected sex was established to be three thousand unlike protected sex that was found to be one thousand bob though in mid month the charge diminishes to as low as 250 Ksh for

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*Kiambu County-Kenya*," IOSR Journal of Humanities and Social Science (IOSR-JHSS), Vol. 22, Issue 7, Ver. 16 (July, 2017), pp. 64-74.

<sup>187</sup> Our own observation after staying in the locality researching between February 1917 to May 2017.

<sup>188</sup> Interview with 3 young single mothers.

the former and 100 Ksh for the latter. Such is the level of depersonalization the above commercial sex workers encounter.<sup>189</sup>

A number of the respondents who owned being prostitutes asserted that most of them were not born in Rũaka. A respondent for instance said: “I am an orphan from Mbooni. My mother passed on when I was 17yrs old. I could not stand the harassment of my stepmother and since I feared prostituting in the village where I am well known, I came to Rũaka in order to uphold my good reputation where I believe no one knows me. I have been able to carry out this business without any fear of condemnation for two years now and I can assure you that it pays.”<sup>190</sup> From this finding, it can be deducted that most prostitutes in Rũaka do so because of financial constraints. The finding is in line with Bakwesegha’s who says that, When a woman’s economic survival gets sufficiently threatened she will be forced by economic circumstances to see her self-esteem by migrating to a convenient place, for instance the City, to market her body for bread.”<sup>191</sup>

Prostitution has also destroyed peace and trust among the married people and those in sexual relationships. Most Church leaders interviewed disclosed that some Church members engage in prostitution though they faithfully attend Masses and services. Others were unfaithful in their marriages and this had led to painful divorces in their homes. It was surprising to note that committed Christians who should be role models to others cooperate actively in the evil. The study observed that although the Church leaders dedicate themselves in curbing the vice in their Churches, some congregants still continually participated in the misconduct.<sup>192</sup> As Cahill puts it, this is unbiblical since the Bible emphasizes on faithful, heterosexual marriage because sex outside of that context is clearly not part of the normative picture of the early Christians.<sup>193</sup> No wonder the researcher encountered several nominal Christians who hardly allow Christ’s standards guide their living.

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<sup>189</sup> Interview with a sexual worker.

<sup>190</sup> Interview with a sexual worker.

<sup>191</sup> C.J. Bakwesegha, *Profiles of Urban Prostitution: A Case Study from Uganda* (Nairobi: Kenya Literature Bureau, 1982), p 15.

<sup>192</sup> Interview with Church leaders from mainstream Churches and protestant Churches in Rũaka on 5<sup>th</sup> Feb 2017, 6<sup>th</sup> Feb 2017, 12<sup>th</sup> Feb 2017 and 15<sup>th</sup> Feb 2017.

<sup>193</sup> L.S. Cahill, *New Studies in Christian Ethics: Sex, Gender and Christian Ethics* (United Kingdom: Cambridge University Press, 1996), pp. 154-155.

Prostitution had also caused people to be threatened especially those found with other people's spouses. The threats had led to fighting among the people since as the chief put it, such cases were occasionally reported and recorded in the Occurrence Book (OB). They involved both the migrants and the locals. A respondent informs that some young pretty girls decide not to marry because they are contented pushing with married women's husbands. She said that they had gone ahead to hook up with the married men and that recently, one of them had a serious fight with the man's wife and it was a bad experience in one of the clubs in Rũaka.<sup>194</sup>

Young girls the researcher dialogued with "push" with financially established old men referred to as sponsors. Some of the mails are older than the girls' fathers and grandfathers. The poor girls not only engaged with them for sexual favours but also for money. The study observed that this had caused a number of them to drop out of school thinking that the old men would always support them only to be chased away as rejects and promptly replaced with other juicier flesh ones nicknamed *minji minji* (peas peas). A widow informed the researcher that she was saddened when her only girl dropped out of school after being misled by an old man who occasionally gave her money and promised to give her capital to start a business, which he never did. It had been a year now and the widow had requested the youth pastor of Karura Community Chapel to talk to her daughter and convince her to go back to school to no avail. She lamented that there was no peace in the house since the girl had refused to listen to her advice.<sup>195</sup> The phenomenon provokes an uncomfortable parenting.<sup>196</sup> Such schoolgirls who are led astray by shameless adults return to their respective parents after being misused and often impregnated thereby being extra burdens to their already struggling parents.

The researcher after interviewing those accused to be prostitutes noted that the accused viewed the term prostitutes to be so heavy on them. A respondent for instance confessed having gone out with several men among them other people's

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<sup>194</sup> Interview with an indigenous Agĩkũyũ resident on 17<sup>th</sup> February 2017.

<sup>195</sup> Interview with a widow.

<sup>196</sup> In relation to the issue, read - P.N. Wachege and F. Cherono, "African Socio-Religio Cultural Understanding of Family and Parenting: A Case of Agĩkũyũ Ethnic Community," The International Journal of Humanities & Social Studies (ISSN 2321-9203), Vol.5 Issue 3 (June 2017), pp. 23-28.

husbands but she explained that this could not warrant her name prostitute since she is “dignified.” She confessed that she was a committed Christian but lack of money and need to provide for her family had caused her all this and she was now seen as a sinner by the rest of the congregation some of them being her secret customers. To her this was unfair and she was calling on the Church to show love to the discriminated such as herself in the same way Jesus did to the outcasts.<sup>197</sup> Cahill notes that Jesus exemplified solidarity with those that the Church and community brands as “sinners.” His response to the adulterous woman in John 8:3-11 instantiates an attitude of compassion and forgiveness when the powerless commit sexual sin.<sup>198</sup> The findings of the study therefore depict migration as having played a role in the emergence of prostitution and both the Church and the community marginalizing the prostitutes instead of understanding their situation and taking the initiative of transforming them as Jesus did.

The researcher also found out that there were those prostitutes who worked in the bars. Bakwesegha defines them as women employed in the bar to serve clients with drinks. Their terms of employment do not include prostitution in any way but customers know them as prostitutes. A respondent for instance said that she had five men who were her frequent sexual customers besides serving them as bar maids. Among them, one bought her drinks, another one paid her rent, another bought her food, another clothes and the other made her hair. The respondents confirmed that all these men are married and always hired rooms or even went to the prostitute’s homes.<sup>199</sup> These relations upheld maximum secrecy since the married men feared being suspected by their wives or be exposed to their sons and daughters. Prostitution had thus become a challenge to Rũaka residents since, as earlier mentioned, it contributes greatly to school dropout and divorce among married couples. What is more shocking is that some of the pubs are only a few meters from the local Churches and more so the RCC which was contracted in honour of the late Fr. Licheti – a Consolata missionary renowned for family apostolate, which is attended by majority of the residents. Prostitution was also a challenge to the Body of Christ since as a priest put it, prostitutes who attended

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<sup>197</sup> Interview with a sexual worker.

<sup>198</sup> L.S. Cahill, *New Studies in Christian Ethics: Sex, Gender and Christian Ethics* (United Kingdom: Cambridge University Press, 1996), p155.

<sup>199</sup> Interview with a sexual worker.

Church lowered the dignity of the Church since as the sage goes, one foul fish, destroys others in the basket.

Another form of sexual immorality comes with abuse of women through rape. Following the Universal Declaration of Human Rights by the United Nations (1948), the Assembly of the Heads of State and Government held in Liberia in 1979 drafted an African Charter of Human Rights, approved and signed by fifty-three African nations on 27<sup>th</sup> June 1981. The right geared towards protecting women according to Harrington in article 18 stated that, “the state shall ensure the elimination of discrimination against women and also ensure the protection of children as stipulated in international declarations and conventions.”<sup>200</sup>

Though the state is mandated to protect women, this is not the case in Rũaka since as Njambi observes, hardly a day passes without reports of rape cases in the daily newspapers. It comes along with hatred, fear and guilt to the victims.<sup>201</sup> Wachege while discussing raped single mothers’ category brings to our attention that a good number of women are gang raped in cases of carjacking. As if that was not enough, several innocent girls are subjected to unwanted pregnancies after failing to get access to morning after pills and therefore made to be single mothers in their youthful stage. They have sometimes ended up being infected with sexually transmitted diseases such as syphilis, gonorrhoea and the dreaded HIV/AIDS causing them to suffer from psychological trauma and low self esteem.<sup>202</sup> Mbaro affirms Wachege’s sentiments when he says that whenever women are gang raped, they are traumatised exposed to and infected with sexually transmitted diseases and infections (STDs and STIs) and worst still exposed to and infected with HIV virus that causes AIDS.<sup>203</sup>

The above authors’ observation is true in Rũaka where the researcher found out that there had been numerous cases of carjacking reported which had resulted in

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<sup>200</sup> P. Harrington, *Human Rights for Everyone: There are Several Lists of Human Rights. Are They Granted or Bestowed?* (Nairobi: Paulines Publications Africa, 2012), p 15.

<sup>201</sup> E. Njambi, “Rape”, *Parents, Nairobi* no. 59, May 1991, p27, quoted from P.N. Wachege, *Third Millenium African Single Mothers & Mother Widows: Ethno-Religio-Philosophical Touch* (Nairobi: Media Options Ltd, 2003), p 73.

<sup>202</sup> P.N. Wachege. *Third Millenium African Single Mothers & Mother Widows: Ethno-Religio-Philosophical Touch* (Nairobi: Media Options Ltd, 2003), p 73.

<sup>203</sup> P.N. Mbaro, *Makers of Peacemakers: Christian Family Based Education for Peace in the Context of the Social Doctrine of the Church* (Limuru: Franciscan Kolbe Press, 2010), p 78.



women being raped and sometimes being infected with the aforementioned and some ending up in the state of raped single mothers. The above endangered the lives of both the migrant and local young girls and women in Rũaka. Some victims of rape stated that they dropped out of school because of shame and guilt and chose to stay at home to carry the pregnancy having made a decision not to abort thus embracing forced single motherhood. The scenario had saddened a considerable number of residents of Rũaka and had made some to have a plan of moving out to other places since the government had not protected women as stipulated in the law. Such are the challenges emanating from related sexual immoralities, which flourished through the influx of migrants from diverse ethnic communities and Counties.

### **2.3.6 Ethnicism**

Ethnicism has been an issue in Kenya for a long time. Due to ethnicism, people have lost their lives while others have been marginalized and dehumanized. Ethnic clashes in independent Kenya became more pronounced in 1991 prior to the first multi-party general election and have henceforth resurfaced every electoral year reaching a climax in 2007/2008 election nasty event.<sup>204</sup> The demographic survey of the Rift Valley Province that had the most clashes in terms of intensity and frequency indicate that there were many migrants from other ethnic communities.<sup>205</sup> The aftermath of the clashes has been that of creation of numerous orphans, broken families, school dropouts and disability and bitterness more so among the youths – some actually migrants to Rũaka.<sup>206</sup> The locality, as mentioned earlier, is multi ethnic endowed also with religious pluralism. When an outsider looks at Rũaka, one sees cultural integration as seen in development of schools with students from various ethnic communities. People have also intermarried and engaged in business together. This is in line with Mbaro who says that inter-ethnic marriages, urban focused development and education system that draw students

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<sup>204</sup> Ibid., p 16.

<sup>205</sup> S. Brown, *Quiet Diplomacy and Recurring "Ethnic Clashes" in Kenya*, <http://www.isanet.org.p.3>. Quoted from P.N. Mbaro, *Makers of Peacemakers: Christian Family Based Education for Peace in the Context of the Social Doctrine of the Church* (Limuru: Franciscan Kolbe Press, 2010), p 17.

<sup>206</sup> P.N. Mbaro, *Makers of Peacemakers: Christian Family Based Education for Peace in the Context of the Social Doctrine of the Church* (Limuru: Franciscan Kolbe Press, 2010), p 18.

from all over the country are indicators of cultural integration.<sup>207</sup> Despite the observation, Rũaka due to migration to the area has become corrupted because of negative ethnicity, as observed, by a considerable number of residents. It is thus important to discuss the vice since as mentioned earlier, it leads to unpleasant consequences that include death.

Respondents explained that there was a lot of corruption in Rũaka especially when it came to business based also on ethnic royalty. Residents in Rũaka are known to prefer buying commodities from their fellow tribe's men or women. In turn, it creates mutual conflict and enmity among competitive business people. The property owners from other ethnic communities in Rũaka also complained that most Agĩkũyũ people would not prefer to be their tenants but would rather rent houses owned by their people. It therefore indicates, that instead of migration uniting Rũaka residents it has, in this regard, enhanced negative ethnicity.

A considerable number of the respondents also complained of unfair ruling when it came to solving of the cases. Among the Agĩkũyũ, elders had a vital role of reconciling community members and while solving disputes. They conducted the exercise justly, fairly and giving constructive verdict. As Wachege notes, elders were good and keen listeners who made sure that as they judged the adulterous, the thieves, the witches and any evil doers, they judged truthfully and honestly.<sup>208</sup> The case is not replicated in Rũaka since the government administration is constantly accused of being corrupt favouring ethnic members thereby accelerating inter-ethnic conflict.

Some residents still complained that ethnicism is also noticeable in the Church where disciples are supposed to set standards in adhering to the image of the Church as family of God. The Seventh Adventist Church for example had the majority of her congregants as Kisii. On the other hand, in Agĩkũyũ founded Churches; the leadership was not balanced since they involved just a handful of people from other ethnic communities in top leadership positions. Worse still, some Churches in Rũaka preached in Gĩkũyũ yet not all congregants were Agĩkũyũ which is a gross lack of sensitivity to the migrants who even if they attend services

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<sup>207</sup> Ibid., pp 14-15.

<sup>208</sup> P.N. Wachege, *Jesus Christ Our Mũthamaki (Ideal Elder): An African Christological Study Based on the Agĩkũyũ Understanding of Elder* (Nairobi: Phoenix Publishers limited, 1992), p 33.

and Masses they feel discriminated against. Some feel so discriminated against that they opt to shift to other Churches they are better catered for. The above challenge is serious taking to account that Rũaka is virtually cosmopolitan with multi-ethnic, multi-class and multi-racial as well as religious pluralism

#### **2.4 Chapter's Conclusion**

The chapter, taking into account the setting in the previous one, discussed the mutual challenges between the host and the migrants in Rũaka. The reasons behind people's migration to Rũaka were discussed before delving into the challenges. Boff's first mediation was essential in unearthing the challenges in the chapter, which confirmed the first hypothesis as true. Challenges observed were insecurity, environmental pollution among others that the chapter discussed. With such challenges, there is need to discuss the Christian teachings as indispensable in fostering good neighbourliness especially in Rũaka. The next chapter is thus coming in handy to discuss Christian teachings on communality and interpersonal relationships with redaction criticism theory being key in as far as scholarly Biblical sourcing is concerned.

## **CHAPTER THREE**

### **CHRISTIAN TEACHINGS ON INTERPERSONAL RELATIONSHIPS AND COMMUNAL LIVING**

#### **3.1 Introduction**

Chapter two has discussed the mutual challenges between the indigenous Agĩkũyũ and the migrant ethnic groups in Rũaka based on the first mediation of the Boffs. The deliberations concerning the challenges emerging from the previous chapter then provide a crucial springboard into the current section. The chapter will, therefore, discuss the Christian teachings that embrace communality. It will have the following sequence: the history of Christianity in Rũaka; Christian virtues that foster good neighbourliness; and related RCC Social teachings. These will be in line with Boffs' second mediation where the researcher will relate the will of God to the mutual challenges in the area.

#### **3.2 History of Christianity in Rũaka**

The most predominant faith in Rũaka is that of the RCC followed by the ACK. The study noted that the RCC was the first to be established in the area in 1970's from Riara Catholic Parish Kĩambu founded in 1902.<sup>209</sup> The ACK Church was the second to be established in the area in 1985 to relieve residents from going to Gacharage to worship due to the long distance. The study noted that David Kĩnũthia Mũnyui donated part of his land for the ACK Church to be established to make it possible for his late wife who loved going to Church to attend and in return benefited all congregants from Rũaka. In 2007, the ACK Church gave birth to another Church in Rũaka called Christ the King Church, which is a few meters away from Quick Matt Supermarket in order to cater for the high population in the area.<sup>210</sup>

As Rũaka began to grow in population, many other Churches emerged. Karura Community Chapel, which is a non-denominational congregation, started in January 1996 as a plant of the Nairobi Chapel whose mission statement is "to be a worshipping community, helping one another to be obedient to God's Word and to

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<sup>209</sup> Interview with a Church elder on 12<sup>th</sup> Feb 2017.

<sup>210</sup> Focus Group Discussions with ACK Church elders and pastor on 13<sup>th</sup> Feb 2017 and 15 Feb 2017 respectively.

be Ambassadors of Jesus Christ in a needy world.” A team of six people started the church and as at now, it has close to six thousand congregants. The Church’s catchment areas mainly comprises of Runda, Gigiri, Rũaka, Ndenderũ, Mũchatha and Banana. From its inception, the Church, as suggested by the name ‘community’, primarily targets those within the 10 km geographical area.<sup>211</sup> Though Karura community Chapel appears to have majority of congregants in the area compared to other Churches, most of her congregants come from beyond Rũaka. Unlike the RCC and ACK that have several outstations cum sub-parishes in the neighbourhood, the Church has only one branch in the neighbourhood, no wonder the high numbers.

Another Church in Rũaka is the Seventh Adventist Church, which was established in 1997 since it was far for members to go to its mother Church in Karura for fellowship. As reported by one of the Church elders, the Church experienced many challenges with the local community since the indigenous community thought it was a cult as they observed Sabbath on Saturdays, which is strange to them. It was even difficult for them to purchase land in Rũaka since the indigenous Agĩkũyũ were suspicious of them and were not willing to sell their land to them thinking that their motives were not right. The indigenous Agĩkũyũ are also hesitant to join the Church, such that to date they are the minority (only six members). The Church today has about one hundred congregants with the Kisii community being the highest in number. The Church has felt other challenges like some members losing their jobs since some employers do not permit them to worship on Saturdays but only give them off on Sundays like those belonging to other faith affiliations. Some converts who joined the Church expecting financial support were disappointed when they realized that the Church is not financially stable thus quitting for other Churches.<sup>212</sup>

The research observed that migration to Rũaka led to the increase in Church membership and had also made the indigenous Agĩkũyũ appreciate them and have interest in joining them. The SDA Church has played a big role in as far as the environment is concerned. As reported by one of the Church elders, every year’s

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<sup>211</sup> Interview with one of Karura Community Church leaders on 15<sup>th</sup> Feb 2017.

<sup>212</sup> Interview with an SDA Church elder on 9<sup>th</sup> Feb 2017.

programme has an activity that involves cleaning the environment by Church members and those they are able to persuade. The elder further said that if the residents see them cleaning the environment, they do not need to be told to care for the environment but the Church activity conscientizes them. Members of the SDA Church through their conduct and teachings have been able to abstain from all forms of alcohol, tobacco and addictive drugs.<sup>213</sup> The SDA Church manual also teaches against crimes of humanity such as murder, adultery, robbery and similar evils which to a large degree are responsible for moral decay. It also encourages its members to engage in proper recreation activities (2 Tim. 3:4).<sup>214</sup> Today, many more churches have been born in Rũaka including the Full Gospel Church, the PCEA Church that has its main office in Banana, the KAG Church, Deliverance, Ambassadors of Christ Church, AIPCA among other Churches. One then wonders: with all these Churches blessed with so many staunch followers, how come Rũaka is deteriorating with challenges previously discussed in reference to Rũaka's indigenous Agĩkũyũ and migrant ethnic communities?

### **3.3 Biblical Teachings on Communal Living**

The Bible is the authority to the Christian community and it guides their day-to-day life since through it, God speaks to them. In this section, the study will discuss the general Biblical teachings on communal living since Rũaka is not only multi ethnic but also with many Christian denominations. In discussing the general Biblical teachings, general virtues embraced by Christianity will be discussed after which the study would focus on the RCC social teachings being the oldest and most predominant Church in the area. It is also the mainstream Church with numerous scholarly related instructions that add value to the opted for subject.

#### **3.3.1 General Biblical Teachings on Communal Living**

As observed above, it is evident that there are various Christian denominations in Rũaka, making it necessary to discuss the general Biblical teachings on communal living. To start with, it is important to know that the Gospel's universal message was directed to all nations with a concern for all aspects of human beings.<sup>215</sup> The

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<sup>213</sup> Seventh-Day Adventist, *Church Manual 19<sup>th</sup> Edition Revised 2015* (Secretariat General Conference of Seventh-Day Adventists, 2016), p .146.

<sup>214</sup> Ibid., p 149.

<sup>215</sup> D. Kerwin, et.al. *And You Welcomed Me: Migration and Catholic Social Teaching*, (New York: Lexington Books Publishers, 2009), p 10.

Bible is concerned about the well-being of humankind, their communal life and in these case residents of Rũaka. Though most people in Rũaka are Christians and are expected to follow the Christian teachings, challenges have still been felt in the area as explicated in the previous chapter. On 28<sup>th</sup> of March 2017, four people were killed in Rũaka. Among them was a woman who was a taxi driver. They forcefully took her money and phone plus other valuables, hijacked her after which she was reported dead.<sup>216</sup> Their action was unbiblical and it does not promote solidarity and communality among the residents of Rũaka. The researcher came across many other murder cases which would be idle to document.

The “Family of God” in Rũaka is called to reflect faith in Jesus their Redeemer and Saviour in all t their actions as it was seen among the disciples of Jesus in the early Church who imitated Jesus in their teachings<sup>217</sup> and in so doing, communality would be promoted. In Mt 25:35, Jesus teaches on love for a stranger, the needy, the sick and those in captivity. This teaching in itself is intended to promote good communal living and Godly interpersonal and inter-ethnic relationships especially to the residents of Rũaka. Although the Church leaders asserted that they embraced the teaching, vices such as ethnicism, hijackings and killings as mentioned above still continued to be felt by the residents in Rũaka some by Christian followers themselves hence destabilizing their communality and being disloyal to Jesus’ instructions. The Church in Rũaka is called to observe Jesus teachings and reach out to the needy and through their deeds, people will know that they are God’s disciples (Jn 13:35). The Church is called to pray and preach against such vices and encourage the residents to call on God to save their land since His word is a strong pillar to which they should run for safety (Prov18:10).

Communal living requires members of the community to behave responsibly with all the resources of God. These include the environment and all creation. Man is called as the co-creator of God and to care for God’s creation (Gen 1:28, 2:15). From the study, it was noted that although the Church taught on responsibility and environmental care, these topics are rarely preached to the congregation – no wonder a considerable number of the residents do not heed God’s instructions.

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<sup>216</sup> Interview with a Luhya guard of an apartment next to the scene on 30<sup>th</sup> March 2017.

<sup>217</sup> G.R. William, *Sources of Early Christianity thought: Morality and Ethics in the Early Christianity* (Philadelphia: Fortress Press, 1987), p 1.

With this insight, the residents of Rũaka are urged to act responsibly towards all that God has endowed them with. They are called to be their brother's keeper and not to be like Cain who challenged God after killing his brother and in so doing, communality will be achieved.

From the Biblical teachings, all acts of corruption such as ethnicism, nepotism and even bribery are condemned. The teaching reminds residents of Rũaka to overcome ethnicism since they are all created in God's image and likeness and they are therefore equal before God (Gen 1:26-27) and should hence forth relate well with other ethnic group members in respective communities. They should realise that favouring people belonging to their ethnic group is ungodly and unbiblical and does not foster good communal living. They should live a life of love, just as Christ loved them and gave himself up for them (Eph. 5:1-2). Jesus the best liberator did not discriminate against those he encountered. On one occasion, He stayed with the Samaritans, who His Jewish people discriminated against for two days yet he was not a Samaritan just after the testimony of the Samaritan woman to her fellow Samaritans about who Jesus was (Jn 4:40). To promote good communal living, the Church in Rũaka is reminded that it is her duty to firmly condemn all discriminating acts and seriously take Jesus as their exemplar.

Moreover, the Bible requires that all should have self-control, observe sexual purity and be chaste (Gal. 5:19, 23) for this promotes respect among people hence good neighbourliness. Residents of Rũaka in the same way are called upon to observe purity since their bodies are sacred to God (1<sup>st</sup> Cor. 6:15). They should not use their bodies for sexual gratification unless with their marriage partners. They are reminded that marriage covenant should not be defiled (Hb 13:4). This will help to build trust in marriages in Rũaka hence prevent factors that ruin families like divorce and infidelity. Once the families in Rũaka are stable, the community at large will follow suit hence good communal living. There will also be respect among the people and this will help in overcoming cases of rape, mistrust and cheating. The members would also be protected from sexually transmitted infections and HIV/AIDS and this will promote a healthy society that promotes communality. The residents are likewise encouraged to forgive their partners who have been unfaithful to them and start on a new page just as Jesus forgave the



adulterous woman (Lk 7:36-50). Such are invaluable Biblical teachings, which if and when adhered to, will go a long way in the realisation of the communities God intended people to have even in Rūaka.

As discussed in chapter two, cases of theft are rampant in Rūaka. The situation has strained the relationships among the residents of Rūaka, especially those directly affected by theft. In promoting hard work and communality, the Biblical teachings advocate for hard work and condemn laziness (Prov10:4). The occupants of the jobless corner in Rūaka are called by God to stand out and be saved from their comfort state and work in order to live. If they decide to work hard utilizing their God-given talents, they will be a blessing to each other and this will foster communality.

Drawing from chapter two, the gap between the haves and the deprived was identified as among the main challenges confronting the residents of Rūaka. To the best of the researcher's knowledge, the early Church did not show any form of discrimination but encouraged service to the community. In the early Church, "all believed that they were together and had all things in common; and they sold their possessions and goods and distributed them to all as they had need" (Acts 2:44-45). The early Church used to commune together through the breaking of bread and prayer (Acts 2:42). To enhance good communal living the Church today can borrow these positive aspects from the early Church. The Church can for instance pull resources together to assist the poor and those in dire need. Cahill says that Christian communities emphasized solidarity and sharing across the traditional status boundaries and rejected pretentious displays of wealth and conspicuous consumption that excluded the poor. In the new community of discipleship, the outcast, the poor and enemies were to be included, cared for and forgiven respectively.<sup>218</sup> The Church in Rūaka should put in more effort in as far as giving is concerned in order to promote solidarity. Since charity is a basic Christian virtue, they are *ipso facto* required to be generous without discriminating anyone.

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<sup>218</sup> L.S.Cahill, *New Studies in Christian Ethics: Sex, Gender and Christian Ethics* (United Kingdom: Cambridge University Press, 1996), p150.

Pope Benedict XVI asserts that as the numbers grew bigger daily in the early Church, the ministry of charity was embraced and it became part of the fundamental structure of the Church (cf Acts 6:1-6).<sup>219</sup> Looking at Rũaka, as many people are moving to the area, the Churches are receiving new members with diverse talents and shortcomings hence increase in the number of congregants. From the above, it can be said that the Church should insert herself among the people, appreciate their diversities and help reach their needs. To enhance communality, the Church should give responsibilities to lay people who will in return help the Church to bond more with the community members hence promote communality. William affirms this thought by saying that as the Christian Community grew, an organizational and administrative system was formed to bring consensus and unity between the clergy and congregants.<sup>220</sup>

Churches in Rũaka do implemented the spirit of sharing although not adequately judging by their individual members. Karura Community chapel for instance is at the moment sponsoring about 45 students; one in primary, forty in secondary schools and the rest in university which is commendable. This is implemented mainly using tithes and donation. The Church has also been instrumental in reaching out to the community especially members of the nearby Githogoro slum to support them financially and improve their living conditions. The study however established that since Rũaka is next to Githogoro slum, the Churches in the area have put in more effort in helping the slum dwellers forgetting the poor of Rũaka sandwiched within posh structures. It has contributed to the widened gap between the rich and the poor in Rũaka. Many other Churches in the area through the Small Christian Communities have identified poor families, orphans and widows to support them spiritually and financially but this has not had a noticeable impact in the area. More communal effort is called for.

Despite their efforts to reach out to the less fortunate, the gap between the rich and the poor has stubbornly continued to widen. The Church in Rũaka needs to device better ways to address these challenges in order to effectively curb the

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<sup>219</sup> Pope Benedict XVI, Encyclical Letter, *Deus Caritas Est* (God is Love), 2005, no. 21.

<sup>220</sup> G.R. William, *Sources of Early Christianity thought: Morality and Ethics in the Early Christianity* (Philadelphia: Fortress Press, 1987), p 1.

widened gap that would otherwise weaken the solidarity of the residents of Rũaka. Similarly, the Church should observe charity at home by first trying to make an impact to the lives of the poor residents before reaching out to the nearby communities. To add on that, the Church in Rũaka has to act as a role model to the rest of the members in the society by having the unity in order to fight discrimination amongst them. In this regard, one is left wondering as to who the Church is.

### **3.3.2 Christian Virtues that Promote Good Neighborliness**

Christianity as a religion has played a vital role in promoting good neighbourliness. As earlier mentioned, Rũaka has a considerable number of Christian denominations, sects and splinter groups. With such an environment, there is need for the study to discuss the general Christian virtues that promote communality in order to embrace common Christian teachings running across the faith affiliations. Just as we have seen from the unity expressed in the early Church, it is evident that since time memorial, the Church has propagated the teachings of Christ the founder. The unity of the early Church serves as an example of how the Church today should embrace one another maintaining the standards and instructions the Redeemer and Saviour commissioned. The teachings of the early Church have today led to the formation of Faith-Based Organisations (FBOs) that are out to help the marginalised communities. Their activities have made the segregated to feel important and as members in the family of God. It is through such that we want to understand the virtues that the Christian community teaches that have promoted good interpersonal relationship and most especially in Rũaka. Virtues such as love, respect, hard work and forgiveness are discussed below.

#### **3.3.2.1 Love**

From the research conducted, most respondents agreed that the Church teachings promoted interpersonal relationships. Respondents strongly agreed that the Church taught on love for neighbours. The teaching is based on Jesus greatest command of love as recorded in John's Gospel (Jn 13: 34-35). Pope Benedict XVI in his Encyclical *Deus Caritas in Veritate* (God is Love) highlighted the importance of

love as a principle of life in society.<sup>221</sup> The Church in Rũaka has a role thus to play in as far as love is concerned to foster good interpersonal relationship bearing in mind that locality is a multi-ethnic community.

Wachege adds that as the ministers preach on love, they must strive to live what they preach taking after the one who freely gave them the gift of ministering. He says that just as Jesus walked the talk; in his conduct, words, teachings, actions, parables and allegories Christians should walk the talk too.<sup>222</sup> Regardless of how we perceive other people to be, they are God's creations, and it is God's will for us to show respect to everyone and *agape* (selfless love). Saint Francis of Assisi for instance acts as a role model for the aforementioned. His love is seen in the care of the vulnerable. He was particularly concerned with the poor and the outcasts as seen in his generosity and open heartedness.<sup>223</sup>

One of the challenges that the residents of Rũaka are facing is prostitution, which has led to “creation” of many single mothers, spreading of HIV/AIDS, school dropout, matrimonial separations and even divorce in families. Since some respondents complained of being discriminated against for being prostitutes, it was necessary for the researcher to find out what the local Churches teach on love in reference to them. It was unfortunate that in two of the services the researcher attended in the local churches, prostitutes were thoroughly condemned and the prayer of death said upon them which is not the kind of Gospel that Jesus proclaimed and empowered them with. From the study findings, it can be deduced that though the Church preached on love, it did not embrace all the outcasts such as prostitutes in the area but a selective one. The Church has not addressed the challenges that force women and men to engage in commercializing their bodies. Bullough and Bullough asserts that prostitution might be publicly condemned but until the society deals with the reasons behind it, condemnation will only serve as a

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<sup>221</sup> Relatio Finalis, 2015, 38.

<sup>222</sup> P.N. Wachege. *Salvation and Being Saved: An African Socio-Religio-Philosophical Touch*. (Nairobi: Media Options, 2000), p 167.

<sup>223</sup> Pope Francis Encyclical *Laudato Si*, 2015, no.10.

rhetorical exercise fail to deal with the real issues for in many societies, much rhetoric has been employed and little done to deal with basic problems.<sup>224</sup>

Though some prostitutes complained that they were rebuked, a Church member said that most of them were not willing to listen to the sermon. They also tend to undermine the agents of evangelization. The respondent who happens to be an evangelist had the following to say: “We have many times held our Church crusades at Rũaka town but unfortunately we often receive negative criticisms and rejection from the alcoholics and the prostitutes. We have tried our best but salvation is one’s own choice. It is as if they have chosen the way to death and that is why they will occasionally insult us whenever we hold crusades not caring whether we are anointed by the one who called us to spread the Good News of salvation.” Similarly, a Church elder in one of the local Churches stated that though they rebuked the vice of prostitution, they afterwards gave them a chance to repent and receive Christ but in most cases, the victims did not respond to the call. Some of them were reported thus to avoid going to Church on Sundays because of fear to respond to God’s call. Carm affirms that Jesus preached a new commandment of love for a neighbour and enemy and that of love for neighbour as yourself (Mt 22:39). He encourages people to pray for their persecutors to prove them as sons and daughters of a heavenly Father whose sun rises upon the bad and the good, the just and the unjust.<sup>225</sup> Jesus taught on generosity for he made arrangements for the hungry villagers who had gathered to listen to him so that they would have something to eat (Lk 9:13- 17). Such are the values the Church in Rũaka should embrace while shepherding their flock.

Love also goes with sharing. According to Jesus’ teachings, one who has two coats should donate one. Zacchaeus gave half of his wealth to the poor after meeting with Jesus (Lk 19:8). The rich men in Rũaka should thus embrace such charity pedagogy in order to reduce the gap between the rich and the poor in the locality. Respondents asserted that the Church encouraged congregants to share whatever

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<sup>224</sup> V and B. Bullough, *Women and Prostitution: A Social History* (Buffalo, New York: Prometheus Books, 1993), p 14.

<sup>225</sup> A.S.O. Carm, *The Names of Jesus* ( Minnesota: The Liturgical Press, 1976), pp 19-29, quoted from K. Mbambu, *Contribution of Ameru Elders In Educating The Central Imenti Youth, Meru County, in Light of Jesus the Liberating Teacher* (University of Nairobi: Unpublished M.A. 2014), p. 106.

they had with the less fortunate. The Church encouraged communal living. Nevertheless, the practical aspect is wanting. The disciples of Jesus are said to have lived together as a community and pooled their inadequate resources (Jn. 12: 6 and 13: 29). This ensured that the less fortunate were catered for. Though most respondents were of the opinion that the Church taught on love and sharing as many of them confessed that they did not put the teachings into practice since to them, they had many family responsibilities.

The Church should therefore device other ways to ensure that her teachings are put in practice and be sensitive too to the signs of the times. Cahill says that to encourage sharing, the Church should teach on sharing with the needy as key to inheritance of the Kingdom of God. Stories like the parable of the last judgement (Mt25:31-46), that of Lazarus and the rich man (Lk 16:19-21) and Jesus instruction not to invite merely friends, kinsmen and rich neighbours to the banquets but the poor, the maimed, the lame and the blind (Lk12-14) should be focused on.<sup>226</sup> Just as Jesus taught on giving, residents of Rũaka are encouraged to forsake their personal ambitions (Mk 10: 35-45) to ensure all have equal opportunities. The principle of giving without counting the cost should be adhered to. Jesus also taught on faith that by faith, God can enable them to meet there daily needs (Mt 17:14-20). He further instructed that with faith like that of a mustard seed one can say to a mountain move and it does move, for nothing will be impossible for them. The poor, the unemployed, the prostitutes, the robbers, kidnappers and alcoholics of Rũaka are encouraged to trust in God's provision and act upon it. They are encouraged not to use ungodly means to acquire property but to work with their hands in collaboration with God and fellow brothers and sisters.

Despite the Church's teaching on love, some respondents admitted that they hardly practice it. A respondent noted that he felt malicious jealousy because of the rich in Rũaka who had come to compete with them thereby impoverishing them. This kind of jealous is among the main reasons for crimes such as theft experienced in Rũaka. The New Testament provides plenty of teachings on interpersonal relations follow from Jesus' commandment, "You shall love your neighbour as yourself." When Jesus was asked which of the commandments was most important,

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<sup>226</sup> L.S. Cahill, *New Studies in Christian Ethics: Sex, Gender and Christian Ethics* (United Kingdom: Cambridge University Press, 1996), p150.

He replied, the first is, "Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." The second is this, "You shall love your neighbour as yourself." There is no other commandment greater than this. (Mk 12:26-31).

### **3.3.2.2 Respect**

Respect for people, their property and nature are very important to all humanity especially those in the Body of Christ. It is everyone's desire to be respected and contrary to this brings conflicts. From the research, it was established that there are challenges such as theft, rape, robbery, kidnapping, prostitution and environmental pollution in Rũaka. Such evils come about because of lack of respect among other factors. If the residents of Rũaka respected their neighbour's property and their right to own property there would not be so many cases of theft. If the residents still respected their bodies as the temples of God, challenges of prostitution and drug and substance abuse would be minimized. As earlier mentioned, majority of the residents of Rũaka are Christians, which makes a disinterested observer wonder why the above phenomenon arises. If this is true, why then do we have the above mentioned challenges? It is thus because of such challenges that we would like to discuss the Church teachings on respect in Rũaka.

In as far as healthy interpersonal relationship is concerned, the Church tries to promote respect but the application is wanting. Respondents stated that the Church teaches on respect to the elderly and to all persons even those who are not in the Family of God. Pope John XXIII in his Encyclical *Pacem in Terris* (on Peace on Earth) that as social beings, human beings should work for one another's welfare as they live in the community, recognize and respect other people's rights and lastly contribute to the establishment of a civic order where rights and duties are acknowledged and fulfilled.<sup>227</sup> The civil society on the other hand should co-ordinate social relations in such a way that as one exercises their rights, they do not threaten other people's rights too.<sup>228</sup>

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<sup>227</sup> Pope John XXIII, *Encyclical Letter Pacem in Terris* (Peace On Earth), 1963, no.31.

<sup>228</sup> Ibid., no.62.

Majority of the respondents strongly agreed that their Church leaders occasionally teach them on respect. They have been taught on human respect for as Boff says, human beings live ethically after they decide to stop placing themselves above all others and decide instead to stand in solidarity with others.<sup>229</sup> They are also encouraged to do to others what they wish to be done to them for that sums the law and prophets (Mt 7:12). To add on that, they are warned not to take their neighbours property without permission for that is sin. They are also taught to be transparent and honest in whatever they do as part of respect. One respondent shared that they had been recently taught from Js 7 that speaks of Achan and his family being stoned to death after hiding gold and silver from Jericho against God's covenant. Though most respondents confessed being taught on respect, the instructions are not adequate in situations like the aforementioned. Respect for the environment, curbing rape, kidnapping and robbery are rarely addressed. The researcher thus on asking the members of clergy, they asserted that their teachings were all round and that they touched on respect too. Their response thus conflicted with the response of the selected respondents. God created all people differently for reasons and purpose we may not understand. The indigenous Agĩkũyũ of Rũaka and the migrant ethnic communities therefore need to love one another as Christ has loved them for this new command given to them by Christ is what will make them stand out as his disciples (Jn 13:34-35). The Church also encouraged its members to be an example to the rest of the members in the society (Tit 2:7). There is then a need for self-examination and new mode of evangelization.

Despite renowned instructions by Pope John XXIII Rũaka residents suffer because of a few individuals that have failed to respect their rights as still reflected in evils such as theft, rape, robbery with violence, carjacking and abuse of the environment. It is thus required of the Church to look for a better way to reach out to its congregants and non-congregants and to put more emphasize on respect and other existential values. Wachege in his book *Salvation and being Saved* recognizes that the Church should be sensitive to modernisation and thus the message preached should be in line with it since the Church should follow the footsteps of Christ by

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<sup>229</sup> L.Boff, *Ecology and liberation: A New Paradigm* (Maryknoll, New York: Orbis Books, 1995), p 3.



being redeemers as He was.<sup>230</sup> As a Roman Catholic priest, he is playing the role of the Church by sensitizing fellow priests and pastors to discuss on issues of modernisation among them challenges of migration. Following this message, the RCC in Angola has been trying to respond to the situation of migrants in its country something that should be emulated. In 2006 for instance, the Conference of Bishops approved the establishment of the Episcopal Commission for the Pastoral Care of Migrants and Itinerants (CEPAMI) through the initiative of Scalabrinian Missionary Sisters. They have trained Church leaders on how best they can integrate migrants into their parishes and small communities.<sup>231</sup> The Church in Rũaka should emulate the above which will go a long way in restoring respect to and for all.

### 3.3.2.3 Forgiveness

Respondents also agreed that the Church teaches on forgiveness thereby being faithful to the Lord's Prayer. The RCC in particular is said to promote this remarkably well and respondents added that they are encouraged to confess their sins before the priest as a representative of the community and God and that this promotes forgiveness thanks to the Sacrament of contrition. Quite a number of Catholic priests have also written books on forgiveness and sin. Wachege writes and tells the family of God that they should understand that sin is harmful to the solidarity of the family and its well-being. Sin is a poison that injures the healthy vitality in the dynamism and growth of interpersonal relationships, which corresponds to African World View traditionally.<sup>232</sup> Creating such awareness and working for its implementation is positively transformative as people accept that all are sinners. Consequently, before asking for forgiveness, one should accept that they are all sinful instead of pointing fingers at others. Nyandiere says, "A sin is a sin whether committed by a bishop or a layman. It is no justification to say that when a sin is committed by a man of clergy, it becomes a grievous sin, and when

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<sup>230</sup> P.N. Wachege. *Salvation and Being Saved: An African Socio-Religio-Philosophical Touch*. (Nairobi: Media Options, 2000), pp .166-167.

<sup>231</sup> A. Chico, *Migration in Angola: Opportunities and Challenge* in Bihuzo R. M. (Ed), *Migration In and Out of Africa: Jesuits Ministry Outlook*. (Nairobi: Paulines Publications Africa, 2015), p 80.

<sup>232</sup> P.N. Wachege. *Salvation and Being Saved: An African Socio-Religio-Philosophical Touch*. (Nairobi: Media Options, 2000), p. 165.

we the laity errs, their sins are justified.”<sup>233</sup> The Church then has a role to expose and condemn, and educate those blinded by sin and also those oppressed by unjust social and economic systems.<sup>234</sup>

#### **3.3.3.4 Work**

Hard work is expected of all human beings. It was established that the Church encouraged their members to work hard in order to earn an authentic living. They are encouraged to toil since in all toil there is profit, but mere talk tends only to poverty (Prov 14:23). The congregants were encouraged to trust in God in all they do for nothing is impossible with Him (Lk 1:37). The clergy oftentimes emphasize that it is only through hard work that vices such as theft, robbery with violence, carjacking and prostitution would be curbed.

From the very first pages of the Book of Genesis, the Bible teaches that work is a fundamental dimension of human existence on earth. Man was commanded by God to be fruitful, multiply, fill the earth and subdue it (Gen1:28). Even though these words do not refer directly and explicitly to work, beyond any doubt they indirectly indicate that as a co-worker with God, people have to work. In carrying out this mandate, they reflect the very action of the Creator of the universe. And so these words, placed at the beginning of the Bible, *never cease to be relevant*. They embrace equally the past ages of civilization and economy, as also the whole of modern reality and future phases of development, which are perhaps already to some extent beginning to take shape, though for the better part they are still almost unknown to man and hidden from him.”<sup>235</sup>

#### **3.3.3 RCC Social Teachings**

RCC social teachings involve literature that has been developed by the Papal and the Episcopal conferences in the entire history of the Church to address economic, political and social issues in the world today.<sup>236</sup> The teachings apply the Gospel values, to our human life in order to guide humanity to its eternal destiny.

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<sup>233</sup> C. Nyandiere, “Writer Should Not Justify Sin”, in *Sunday Nation Newspaper* (Nairobi May 10<sup>th</sup>, 1998), p18. Quoted from P.N. Wachege, *Salvation and Being Saved: An African Socio-Religio-Philosophical Touch*. (Nairobi: Media Options, 2000) p. 176.

<sup>234</sup> R.G. Musto, *The Catholic Peace Tradition* (Maryknoll, New York: Orbis Books, 1986), p. 221.

<sup>235</sup> *Laborem exercens*, no.4.

<sup>236</sup> R.H. Kenneth, *Responses to 101 Questions on Catholic Social Teaching* (New York: Paulist Press, 2001), p. 5.

Moreover, the teachings intend to bring salvation to humanity by guiding them in seeking personal transformation as well as that of societal structures.<sup>237</sup> Cardinal Ratzinger, in his instructions on liberation theology, considered the social teachings of the Church as a sort of pre-liberation theology or pastoral theology of liberation since it responds to the challenges posed by hunger and oppression indicating the affinity between social teachings of the Church and liberation theology with the finality of the common good of all people of God.<sup>238</sup>

### **3.3.3.1 Principles of the RCC Social Teaching**

The aforementioned instructions mainly consist of ten principles elaborated as follows:

#### **3.3.3.1.1 Human Dignity**

The principle is basic in the Church's instructions. It is the foundation of the Roman Catholic social teachings since all others focus on it. The principle asserts that human life is sacred and that the dignity of the person is indispensable in the moral fabric of the society. Based on it, individuals, communities, governments are called to ensure that fundamental human rights to life, food, shelter, clothing and freedom of self-realization are not only respected but promoted and safeguarded.<sup>239</sup> The study also calls on individuals from Rũaka to respect human life and avoid that, which may threaten their existence.

#### **3.3.3.1.2 Community and the Common Good**

The RCC social teachings highlight the sacred as well as social nature of the person being created in the likeness and image of God. It accentuates that each one of us should live in the society with awareness that we are all inter-dependent beings who need to collaborate for the good of society. In this regard, a threefold factor is crucial namely: Respect for persons, social welfare, peace and security.<sup>240</sup> The principle should then encourage the government and other institutions in Rũaka, which are tasked with the protection of human life and human dignity as a

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<sup>237</sup> E.O. Opongo, *Faith Doing Justice: A Manual For Social Analysis, Catholic Social Teachings and Social Justice* (Nairobi: Paulines Publications Africa, 2007), p. 28.

<sup>238</sup> L. Bof and C. Boff, *Introducing Liberation Theology* (Maryknoll, New York: Orbis Books, 1987), p. 38.

<sup>239</sup> E.O. Opongo, *Faith Doing Justice: A Manual For Social Analysis, Catholic Social Teachings and Social Justice* (Nairobi: Paulines Publications Africa, 2007), pp. 29-30.

<sup>240</sup> Ibid., pp. 30-31.

way of promoting common good. The residents of Rũaka are also encouraged to observe the principle by doing everything for the good of others in order to promote communality.

#### **3.3.3.1.3 Rights and Responsibilities**

The Catholic tradition teaches that the protection of human rights is key to the protection of human dignity and promotion of a healthy community where the prerequisite responsibilities are met. These are not only for the individual but also for the whole community at large.<sup>241</sup> The principle is essential to the present study since it calls on the residents of Rũaka to know their rights and on the Church and government to protect the residents by ensuring that their rights are protected. To add on that, residents of Rũaka are called to take up their responsibilities for instance of protecting the environment, being just and not ethnic and also being their brother's and sister's keeper in order to mitigate the challenges that have been discussed in chapter two.

#### **3.3.3.1.4 Preferential Option for the Poor and Vulnerable**

The Ecclesial instructions further highlight the sensitivity towards the needs of the poor and vulnerable. It accentuates it as a fundamental option in favour of the neglected or the deprived members of the community. As such, it is among the major requisites of the society's morality based on we being the members of the Body of Christ and that every part of the body has to be in good health for the whole body to be healthy.<sup>242</sup> There should therefore be no discrimination among members of the Body of Christ in Rũaka as observed in the widened gap between the rich and the poor. The Church guided by the principles of the founder Jesus should thus teach against any discriminative actions in Rũaka and be a role model in working for the good of the poor.

#### **3.3.3.1.5 Participation**

In Her social teachings, the Church underscores the right of every individual in the community to participate in the economic, political, and cultural life of the society.<sup>243</sup> The issue of inclusivity and Godly solidarity with regard to all human beings is underscored. Based on the above, the Church in Rũaka should give

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<sup>241</sup> Ibid., p 35.

<sup>242</sup> Ibid., pp 31-32.

<sup>243</sup> Ibid., p 34.

individuals an opportunity to participate in Church activities and to feel appreciated. It should also carry out community activities as some Churches are doing by involving the community members in order for them to understand their role in the community.

#### **3.3.3.1.6 Dignity of Work and Rights of Workers**

In this regard, the Church teaches that the economy of any country or state should serve the people which go hand in hand with the need to protect the dignity of work, and the rights of workers calling for reciprocal dignity and adequate remuneration. Based on the explanation, the Church in Rūaka is provoked to take up this role and sensitize the workers of their rights and also preach against the acts of employers that are discriminative to the employees on the ground that there are many job opportunities in Rūaka.

#### **3.3.3.1.7 Stewardship of God's Creation**

Stewardship of God's creation whereby we are called upon to protect the environment and interact with the beings on it in a respectful manner has been the traditional teaching of the Church since time immemorial. The principle emphasizes that God has destined the goods of the earth for the benefit of every human person who ought to be responsible stewards to ensure a sustainable living for the current generation and a future for coming generations.<sup>244</sup>

#### **3.3.3.1.8 Solidarity**

Getting inspiration from the "Our Father prayer" among others, the Church teaches that we are all our brothers and sisters belonging to the same "Family of God" within the Body of Christ. We are called upon to solidarity in the sense that loving our neighbour is in a global sense essential in an interdependent world.<sup>245</sup> The principle calls on the residents of Rūaka to stand in solidarity, say no to all oppressive circumstances, and strive to realize a healthy genuine inter-personal relationship.

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<sup>244</sup> Ibid., p 38.

<sup>245</sup> Ibid., pp 36-37.

### **3.3.3.1.9 Role of Government**

While acknowledging the indispensability of the government, the Church emphasizes that the State is tasked with the role of promoting human dignity, protecting human rights, and building the common good, which also embraces providing citizens with education, food, decent housing, accessible infrastructure, security, health facilities, and favourable environment for transacting business and earning one's living. The citizens should reciprocate by fulfilling these responsibilities and promote common good for all.<sup>246</sup> Looking at Rũaka, we have neither a public hospital nor public schools (both primary and secondary). According to the principle, the government is challenged to make the above available to all in collaboration with the residents

### **3.3.3.1.10 Promotion of Peace**

Another critical RCC social teaching is that of peace. According to Pope John Paul II, "Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements." This is correlative to closely justice since the two shed light to each other. The principle ought to be applied in Rũaka in order to mitigate the mutual challenges between the migrants and the host community.

### **3.3.3.2 RCC Social Teachings on Communality and Interpersonal Relationships**

Pope John Paul II teaches that human beings have been called to the fullness of life. Despite of the difficulties and uncertainties, every individual has a right to a high degree of life.<sup>247</sup> The teaching in itself yields communality and interpersonal relationships in Rũaka since it call on the residents to know their rights and to act responsibly. Pope John Paul II in his Letter to the Bishops creates awareness that the Church is the evangelical cry of the world's poor, those who were threatened and despised and whose human rights were violated.<sup>248</sup> The Church in Rũaka is thus summoned to standout and support the Church to fight whatever threatens human life. In this case, the Church in Rũaka is expected to put in more effort in

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<sup>246</sup> Ibid., p 33.

<sup>247</sup> Pope John Paul II, Encyclical Letter *Evangelium Vitae* (The Gospel of Life), 1995, no. 2.

<sup>248</sup> Cf. *Letter to all my Brothers in the Episcopate regarding the "Gospel of Life"* (19 May 1991): InseGenament XIV, I (1991), 1293-1296. Quoted from Pope John Paul II, Encyclical *Evangelium Vitae* (The Gospel of Life), 1995, no. 5.

addressing issues such as carjacking, robbery with violence, rape, environmental degradation among other issues that are threatening residents' peace in the area.

The Pope goes on to point out that whenever human beings experience challenges that threaten their lives, they should profess with humility and courage their faith in Jesus Christ who is the word of life (1 Jn 1:1).<sup>249</sup> The people of Rũaka are therefore called to seek God through prayer and reading His Word in the face of the challenges present in the area. The residents should not only depend on the religious leaders but also be committed to build their faith in Christ who is the best liberator. As a "Family of God" the Church is called to witness to Christ by promoting justice and peace.<sup>250</sup> She has a right and duty to use all means at her disposal to participate fully in building a peaceful and just society.<sup>251</sup> Jesus assures the peacemakers of being the sons and daughters of God (Mt 5:9).

On the issue of the youth, the responsibility of the Church to help young people to overcome obstacles deterring their development such as illiteracy, idleness, hunger and drugs is spelled out.<sup>252</sup> The same is applicable to Rũaka. Admittedly, the Church in helping the youths of Rũaka especially those in the jobless corner should dig deeper into the reasons behind their unemployment, drug use and even robbery with violence. Nevertheless, the above social teaching demands that more effort be employed.

In his apostolic journey to Africa, Pope Francis encouraged Kenyans in particular to work with integrity for the common good, and to foster the spirit of solidarity in the society and particularly to show a genuine concern to the needs of the poor and aspirations of the youths.<sup>253</sup> The residents of Rũaka through his message are encouraged to uphold solidarity and to do everything for the benefit of all community members. In doing this, communality will be achieved. Pope Francis further notes that in the society today, a number of diseases are spreading, many

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<sup>249</sup> Pope John Paul II, Encyclical Letter *Evangelium Vitae* (The Gospel of Life), 1995, No. 29.

<sup>250</sup> Pope John Paul II, Post-Synodal Apostolic Exhortation, *Ecclesia in Africa* (The Church in Africa), 1995, no. 105.

<sup>251</sup> Ibid., no. 107.

<sup>252</sup> Address to the Symposium of Episcopal Conferences of Africa and Madagascar, Kampala (31 July 1969), 1: AAS 61 (1969), 575; *Propositio* 15, quoted from Pope John Paul II, Post-Synodal Apostolic Exhortation, *Ecclesia in Africa* (The Church in Africa), 1995 no.93.

<sup>253</sup> Pope Francis, *Apostolic Journey to Africa 25-30 November 2015: Meeting with Authorities and the Diplomatic Corps in Kenya at State House Nairobi*.

hearts are gripped with fear and desperation, the joy of living frequently has faded, there is lack of respect for others, rise in violence and lastly inequality is evidently increasing too.<sup>254</sup> His words are evident in Rūaka where as we have seen, lack of respect to property has led to theft and inequalities such as the gap between the rich and the poor are evident.

In relation to the above, Pope Benedict XVI utilizes the analogy of the story of the rich man and Lazarus (Lk 16:19-31). He reiterates that no one has ever seen God and that the scriptures reinforce that anyone who says that he loves God and hates his brother is a liar for if he does not love his brother whom he has seen, he cannot love God whom he has not seen (1Jn 4:20). Here, the unbreakable bond between the love of God and man is emphasized.<sup>255</sup>

The Pope adds that love of neighbour, grounded in God's love, is a responsibility for each individual member of the faithful, and also a responsibility of the entire ecclesial community at every level.<sup>256</sup> The Church in Rūaka has therefore not been left out for it has a role to remain in control of the Holy Spirit who will enable them to reach out to the lost and make the whole of Rūaka a family of God. Pope Benedict XVI moreover says that Christians have a mandate to reach out to the community and lead men and women to Jesus.<sup>257</sup> The men and women in return ought to visit the Church in order to receive God's word, be baptised to be God's children, receive forgiveness, receive the Holy Spirit that would generate acts of charity towards all and have a personal encounter with Christ.<sup>258</sup> The spirit would help them form welcoming communities where the marginalised would feel at home and this would promote communion.<sup>259</sup> The pastoral body and all Christians in Rūaka are therefore challenged to devise various ways to reach out to the community members, encourage them to come to Church, be baptised and live in love as the people of God. The Roman Pontiff, moreover, instructs that young should also be on the forefront in as far as evangelism is concerned.<sup>260</sup> The community in Rūaka is thus conscientized to endeavour protect young people by

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<sup>254</sup> Pope Francis, Apostolic Exhortation, *Evangelii Gaudium* (The Joy of the Gospel), 2013, no.52.

<sup>255</sup> Ibid., nos. 16 and 17.

<sup>256</sup> Ibid., no. 20.

<sup>257</sup> Pope Benedict XVI, *Message of the Synod and Homily*, 7<sup>th</sup>-28<sup>th</sup> October 2012, no.2.

<sup>258</sup> Ibid., no.3.

<sup>259</sup> Ibid. no3.

<sup>260</sup> Ibid., no. 9.



fighting against evils that condemn them to a miserable life. They should dialogue with them, give them words of wisdom concerning their purpose as youths and motivate them to take up the role of evangelism.

In the contemporary society, that of Rũaka included, morality seems compromised. This is evident in people's relation with nature, insecurity, ethnicism and even acts of sexual immorality. The Second Vatican Council exposed and condemned a number of Crimes against human life such as abortion, genocide, slavery, prostitution, selling of women and children, subhuman living conditions and disgraceful working conditions where people are treated as mere instruments of gain rather than as free and responsible persons.<sup>261</sup> Rũaka is predominantly Roman Catholic but reality has it that the above evils are very much there as the researcher found out. Consequently, the Church needs to put in more effort to reach out to the people in order to address the challenges fully.

Kaitholil's observation comes in handy in relation to the above. He indicates that in a community, members ought to be religious; live together, know one another and love one another. He further states that to love one another in the community, members should be ready to generously serve others, appreciate them the way they are and forgive them seventy times seven. This would bring unity, which is a gift of the Holy Spirit.<sup>262</sup> The Church in Rũaka accordingly needs to be role model in showing love to all and once the above is achieved, peace would prevail in Rũaka and this would help to overcome the challenges discussed in Chapter two.

Kaitholil further notes that a group can only be considered a community if they are united. They should share in the joys and sorrows, fears and anxieties, needs and problems and successes and failures of each other to build communion.<sup>263</sup> He affirms the RCC Social teachings that in a community, all need to sacrifice their personal preferences for the common good to uphold human dignity. Residents of

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<sup>261</sup> Vatican Council II, Social Teaching of the Church: *Gaudium Et Spes* (On The Church in the Modern World), 1965, no. 27.

<sup>262</sup> G. Kaitholil, *Communion in Community: A Renewal Programme For Religious* (Bandra, Mumbai: St Pauls, 2012), pp. 17-18.

<sup>263</sup> *Ibid.*, p. 19.

Rũaka, who are multi-ethnic, need to embrace and live the above challenge for mutual coexistence.

Kaitholil, moreover, says that in a community, there should be caring, sharing, more so bearing each other, and understanding people's failures and weaknesses since they are essential for communality. He therefore says that we should be in communion with those who fail by showing them kindness and offering them friendly assistance to strengthen them against their failures.<sup>264</sup> In Rũaka, the study established that a number of the residents have engaged in prostitution, others have robbed the residents and even become ethnic. Such people have weaknesses and therefore need to be helped as Kaitholil explains.

### **3.3.3.3 RCC Social Teachings on Environment**

The phenomenon is an item very dear to the RCC. Such passion is explicit in Papal Encyclicals and Exhortations. In his first Encyclical, Pope John Paul II warned human beings for having failed to see any meaning in their natural environment than what serves for immediate use and consumption.<sup>265</sup> Pope Benedict XII has also asked humanity to recognize and admit that their irresponsible actions have damaged the planet gravely.<sup>266</sup> Patriarch Bartholomew on the other hand adds on Pope Benedict's words and says that after recognizing our sins we need to repent of the ways we have harmed the planet because none of us is innocent of its state.<sup>267</sup>

### **3.3.3.4 RCC Teachings on Work**

The issue of work and workers does not escape the attention of the Church in her social teachings. In his Encyclical *Laborem Exercens*, Pope John Paul II instructs that a person's life is built up every day from work and from work it derives its specific dignity. He adds that work contains the unceasing measure of human toil and suffering and also of the harm and injustice which penetrate deeply into social

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<sup>264</sup> Ibid., pp21-23.

<sup>265</sup> Pope John Paul II, Encyclical Letter, *Redemptor Hominis* (4 May 1979), 15: AAS71 (1979), 287. Quoted from Pope Francis "*Laudato Si'*", ("praise be to you, my Lord"), 2015, No. 5.

<sup>266</sup> Pope Benedict, *Address to the Bundestag*, Berlin (22 September 2011): AAS 103 (2011), 664. Quoted from Pope Francis, Encyclical "*Laudato Si'*", ("praise be to you, my Lord"), 2015, No. 6.

<sup>267</sup> Patriarch Bartholomew, *Message for the day of Prayer for the protection of Creation* (1 September 2012). Quoted from Pope Francis "*Laudato Si'*", ("Praise Be To You, My Lord"), 2015, No. 8.

life within individual nations and on the international level.<sup>268</sup> His words are invaluable encouragement to the idle youths, especially those in Rũaka, to work hard for their living and to persevere in their work. The employees have also been challenged to treat their workers justly. It will help to reduce the gap between the rich and the poor and also vices such as theft. Pope Leo XIII provides a pedagogy on the rights of the industrial masses of workers to just wage and retention of the fruits of labour<sup>269</sup> as Pius XI and Pius XII spell out that the state must ensure that the accumulation of property serves the common good in accordance with the principle of subsidiarity.<sup>270</sup> In the above spirit, the employees of various firms in Rũaka are thus challenged to ensure that the employees get a just wage that can help them sustain themselves and their families at large. The state is also challenged to ensure that all residents of Rũaka enjoy the available resources and that they should not just lay in the hands of a few individuals.

### 3.3.4 Chapter's Conclusion

The chapter has discussed the Christian teachings on and about God's intended community. It gave the history of Christianity in Rũaka and elaborated the general Christian teachings on communal living. It further discussed the Catholic Social teachings and Christian virtues that foster good neighbourliness especially in Rũaka. The discussion thereby was in line with Boff's second mediation where the researcher related the will of God to the mutual challenges in the area. Redaction criticism theory was also utilized in sourcing from the Bible. Having looked at the will of God on the challenges encountered in the area, the next chapter will explain the role of Christian liberation approach in addressing the residents' challenges.

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<sup>268</sup> Pope John Paul II, *Laborem Exercens*, no.1.

<sup>269</sup> Leo XIII, *Rerum Novarum*, 3,5-10,20, 32-33,40 quoted from J. Baitu, "Property in the Social Teaching of the Church," in G.M Tonucci et.al (Ed), *Christian Perspectives on Property and Socio-Economic Development in Africa: Proceedings of a seminar on the Launching of the Centre for the Social Teaching of the Church*(Nairobi: CUEA Publications, 2003), p. 30.

<sup>270</sup> Pius I, *Quadragesimo Anno*, 45-51 quoted from J. Baitu, "Property in the social teaching of the Church," in G.M Tonucci et.al (Ed), *Christian Perspectives on Property and Socio-Economic Development in Africa: Proceedings of a seminar on the Launching of the Centre for the Social Teaching of the Church* (Nairobi: CUEA Publications, 2003), p. 30.

## **CHAPTER FOUR**

### **CHRISTIAN LIBERATION APPROACH IN VIEW OF ADDRESSING COMMON PROBLEMS FACED BY THE RESIDENTS OF RŪAKA**

#### **4.1 Introduction**

The foregoing chapter has deliberated on the will of God as taught via Scriptures and Church tradition concerning the encounters in Rŭaka. The present chapter comes in to discuss and to give the way forward over the situation in Rŭaka employing Christian approach. Discussion of African teachings on communal living shall set the pace of the chapter followed by that of liberation approach as vital in addressing the mutual challenges faced by the residents of Rŭaka town.

#### **4.2 African Teachings on Communal Living**

The section shall discuss the African traditional teachings that are essential in emancipating the residents of Rŭaka. This is because the traditional knowledge in itself promotes mutual coexistence and healthy upright living. We will first discuss the African teachings in general after which we will discuss the Agĩkũyũ community teachings that fostered good communal living and thereafter discuss the role of Agĩkũyũ elders in promoting good neighbourliness.

##### **4.2.1 African Teaching on Communal Living**

In traditional African society, communal living was the in thing and whenever one acquired a personal property, it was expected of him to share with the others. Mulemi informs that among the Shona and the Lozi of South Africa, one had to make something in excess depending on the current needs for other members of the society to benefit.<sup>271</sup> Whenever a hunter spear killed an animal, he had to share the meat with his family, in-laws, co-hunters and the rest to the village if there was surplus since hospitality, generosity and benevolence to relatives, friends, neighbours and strangers was highly embraced.<sup>272</sup> In traditional African society, utilisation of property was within the limits of the community resources and values. One was therefore required to respect the community values in search and in using

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<sup>271</sup> B.A. Mulemi, "African Indigenous Notions and Use of Property," in G.M Tonucci et.al (Ed), *Christian Perspectives on Property and Socio-Economic Development in Africa: Proceedings of a seminar on the Launching of the Centre for the Social Teaching of the Church* (Nairobi: CUEA Publications, 2003), pp, 11-12.

<sup>272</sup> Ibid., p. 12.

property.<sup>273</sup> Such powerful teachings are relevant to the community of Rũaka. They need to have the unity that the traditional communities had to ensure that all are respected. Using ones property with respect to communal values would help promote a clean environment in Rũaka and this will help in addressing the environmental challenges faced in Rũaka.

#### 4.2.2 Agĩkũyũ Teachings on Communalism

Wachege spells out asserts that among the Agĩkũyũ clans and age group system is significant in promoting good interpersonal relationships even in the face of calamities and misfortunes.<sup>274</sup> Mũriũki on the other hand adds that the *Mariika* (age-sets) system was not only essential for education and social control but also for providing labour for public duties.<sup>275</sup> Though Wachege says that clans and age groups were key in promoting interpersonal relationships, it was established that his findings remain a relevant challenge to Rũaka, which is nowadays multi-ethnic. Though Mũriũki adds that the *Mariika* system provided labour for public duties, this is not the case in Rũaka since majority of the youths have chosen to be drunk instead of providing labour. Some youths, as observed in our research, have taken alcoholism to be their career and they are no longer productive no wonder the high level of theft, prostitution and robbery.

The Agĩkũyũ traditional community had a remarkable communal living as seen in the way they maintained unity amongst them. Though they were from nine “full” different clans, they knew that they had one ancestral origin and therefore needed to stand with one another in times of calamity. Their unity was seen during the Mau Mau traumatic incident with its powerful uniting oaths that astonished and intimidated the heavily armed colonial forces.<sup>276</sup> The kind of unity is not replicated in Rũaka as seen in the rapidly widening gap between the rich and the poor. Their unity also ought to be seen in the way they address their existential struggles. They

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<sup>273</sup> Ibid., p 13.

<sup>274</sup> P.N. Wachege, *Jesus Christ Our Mũthamaki (Ideal Elder): An African Christological Study Based on the Agĩkũyũ Understanding of Elder* (Nairobi: Phoenix Publishers I, 1992), p. 11.

<sup>275</sup> G. Mũriũki, *A History of The Agĩkũyũ to 1904, Ph.D. Thesis* (London School of Oriental and African Studies, 1969), p2, quoted from P.N. Wachege, *Jesus Christ Our Mũthamaki (Ideal Elder): An African Christological Study Based on the Agĩkũyũ Understanding of Elder* (Nairobi: Phoenix Publishers limited, 1992), p. 11.

<sup>276</sup> P.N. Wachege, *Jesus Christ Our Mũthamaki (Ideal Elder): An African Christological Study Based on the Agĩkũyũ Understanding of Elder* (Nairobi: Phoenix Publishers limited, 1992), p. 15.

need to stand out as a community and demand for their rights such as security and provision of public amenities in the area.

Cagnolo on the other hand adds that the Agĩkũyũ were habitually hospitable and kind hearted towards each other and even towards the strangers and sojourners.<sup>277</sup> He adds that traditionally, young boys went cautiously and in silence when approaching circumcised men and lack of politeness in this way led to a thorough beating.<sup>278</sup> The study established that a considerable number of the indigenous Agĩkũyũ of Rũaka were no longer hospitable to strangers as Cagnolo put it but rather treated them as suspects of conmanship. A considerable number of young Agĩkũyũ boys of Rũaka did not respect the elderly since majority of them were reported to steal from them and to the migrants. Their conducts had watered down Cagnolo's findings. That is why the aforementioned traditional values should not be discarded but be utilized though critically.

#### **4.2.2.1 Role of Agĩkũyũ Elders in Promoting Good Neighborliness**

Among the African communities, elders were highly respected because of the role they played to ensure that members in the society had good neighbourliness. The Agĩkũyũ view elders as liberating messengers.<sup>279</sup> Through them, members are encouraged to emancipate themselves. Wachege notes that elders, as family establishers, reconciled and united the members of the community to live in harmony. They are the protectors of the community and the weak by hearing cases and settling disputes geared towards the ideal of win-win verdict.<sup>280</sup> This was in line with the study's finding that revealed that elders are invaluable in uniting, settling disputes, blessing and speaking words of wisdom to the community. In this case, they are respected and provided for what they lacked to ensure that their service continued to be felt in the community.

Furthermore, Agĩkũyũ elders were seen as reconcilers for they loved and initiated peace. They solved disputes wisely for as the edge goes, fair judgement relaxes the

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<sup>277</sup> C. Cagnolo, *The Agĩkũyũ: Their Customs, Traditions and Folklore*, (Nyeri: A Wisdom Graphics' Publication, 2006), p 20.

<sup>278</sup> Ibid., p 85.

<sup>279</sup> P.N. Wachege, *Jesus Christ Our Mũthamaki (Ideal Elder): An African Christological Study Based on the Agĩkũyũ Understanding of Elder* (Nairobi: Phoenix Publishers limited, 1992), p 31.

<sup>280</sup> Ibid., p 31.

bent bow.<sup>281</sup> Agĩkũyũ elders also promoted reconciliation through asking their members to forgive one another since revenge was not welcomed. Kenyatta followed the example by emerging with a philosophy of reconciliation and unity among all races for the common good. It was contrary to people's expectation who thought that he would revenge having suffered much under the hands of the British colonialists in Kenya's colonial era.<sup>282</sup> Wachege notes that elders guided people on how they needed to relate to one another to the ancestors and ultimately to God. They helped people to understand each other well too thereby living in solidarity as a community.<sup>283</sup>

The study revealed that the elders were in charge of transmitting the community values to the rest of the people. It ensured that communality was embraced among them. Through their teachings, the environment was protected since they continually punished those who did not observe the taboos that protected the environment.<sup>284</sup> Wachege observes that in the society today, the elders have some roles left for them such as solving disputes related to land and marriage and lastly offering prayers and sometimes given leadership roles in Church. Despite their Significant role, Wachege points out that, factors such as greed, western education, urbanization and modernization, governmental administration, Christianity and elders themselves undermine their role today.<sup>285</sup> His observation is evident in Rũaka where many youths have turned to google in order to get answers for their lives not caring about having time with the elders to learn. Many think that the little education that they have received is greater compared to that of the elders no wonder they have undermined their role. Having seen how important the elders' role was and still is, therefore, it is important that the society embrace their role to ensure that we have an admirable society.

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<sup>281</sup> P.N. Wachege, *Jesus Christ Our Mũthamaki (Ideal Elder): An African Christological Study Based on the Agĩkũyũ Understanding of Elder* (Nairobi: Phoenix Publishers, 1992), p. 32.

<sup>282</sup> J. Kenyatta, *Suffering Without Bitterness* (Nairobi: East African Publishing House, 1968) quoted from P.N. Wachege, *Jesus Christ Our Mũthamaki (Ideal Elder): An African Christological Study Based on the Agĩkũyũ Understanding of Elder* (Nairobi: Phoenix Publishers, 1992), p. 34.

<sup>283</sup> P.N. Wachege, *Jesus Christ Our Mũthamaki (Ideal Elder): An African Christological Study Based on the Agĩkũyũ Understanding of Elder* (Nairobi: Phoenix Publishers, 1992), p. 38.

<sup>284</sup> Interview with a 92-year-old man on 5<sup>th</sup> February 2017.

<sup>285</sup> P.N. Wachege, *Jesus Christ Our Mũthamaki (Ideal Elder): An African Christological Study Based on the Agĩkũyũ Understanding of Elder* (Nairobi: Phoenix Publishers, 1992), pp. 74-86.

### 4.3 Introduction to Liberation Approach

Migrants and locals of Rũaka are facing mutual challenges as discussed in chapter two. These include factors like of theft, carjacking, robbery with violence, rape, prostitution, environment and even lack of public amenities. Such a situation in life triggers need for both the locals and the migrants of Rũaka to be emancipated in order to have a peaceful coexistence with each other. Liberation theology could as well be a vital means in addressing these challenges.

Having identified the above-mentioned challenges, Boff says that the starting point of liberation is the perception of scandals which is a situation of unfreedom. The current chapter thus comes in handy to address the challenges that have already been previously unveiled with the aim of liberation. It recognizes Jesus Christ of Nazareth, the only begotten son of God as the best liberator per excellence. It is seen in Lk 4:18-19, where Jesus is presented as the liberator of the poor, the sick, sinners and the religiously and socially marginalised. As the Liberator in the best way possible, Jesus provides the best model<sup>286</sup> for transforming Rũaka multi-ethnic community in particular and all the others in general.

#### 4.3.1 Liberation Approach in Addressing the Mutual Challenges in Rũaka

Liberation theology as defined by Boff is a prophetic and brotherly commitment to the life, cases and struggle of millions of debased and marginalized people, a commitment to ending the historical iniquity.<sup>287</sup> Wachege on the other hand holds that liberation theology is one of the strongest theological trends in our society today, which is important for restoring authenticity.<sup>288</sup> Boff adds that liberation theology was born in Latin America when faith confronted the injustice done to the poor who include the workers exploited by the capitalist system, the underemployed, labourers, and migrant workers with only seasonal work.<sup>289</sup> Latin American countries had been exploited by the rich countries that imposed an

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<sup>286</sup> Read more about the attribute of Jesus as the Liberator *par excellence* in – L. Boff, *Jesus Christ Liberator: A Critical Christology of Our time* (London: SPCK Press, 1986); J. Sobrino, *Jesus the Liberator: A Historical Theological Reading of Jesus of Nazareth* (Maryknoll, New York: Orbis Books, 1999).

<sup>287</sup> Ibid., p. 3.

<sup>288</sup> P.N. Wachege, *African Women Liberation: A Man's Perspective*, (Nairobi: Industrial Printing Works, 1992), p. 25.

<sup>289</sup> L. Boff and C. Boff, *Introducing Liberation Theology* (Maryknoll, New York: Orbis Books, 1987), pp. 3-4.



economic domination upon them while the working class on the other hand were oppressed by the ruling class. Reflecting on the above, theology must itself become a liberation.<sup>290</sup> Based on this, there is need for a liberation theology to be born in Rũaka since the residents are enslaved by the various injustices and challenges already discussed.

Boff says that, “the poor can break out of their situation of oppression only by working out a strategy better able to change social conditions: the strategy of liberation.” In liberation, the oppressed must stand in unity and understand their situation through conscientization, discover the reasons for their oppression, organize themselves into movements and act in a co-ordinated fashion. This is the first step of liberation.<sup>291</sup> Here, the poor should “Claim everything that the existing system can give: better wages, working conditions, health care, education and so forth; then they work towards the transformation of present society characterized by widespread participation, a better and more just balance among social classes and more worthy ways of life.”<sup>292</sup>

Liberation theology thus requires that there be a radical social revolution inspired by Christ’s principle of hating sin but loving the sinner to transform as fellow sinners. The Church and residents of Rũaka are encouraged to dig deeper in their situations and identify the root cause of the challenges. Chapter two has therefore delved into these challenges by looking deeply in the root cause and this in itself is essential in liberating the residents. As Boff says, to be liberated the community needs to stand in unity and speak in one voice. It also backed by one of the principles of RCC social teachings as discussed above; the principle of solidarity.<sup>293</sup> The residents of Rũaka therefore need to stand in solidarity for a genuine transformation to take place. This is possible since Agĩkũyũ were known to be a people of community harmonious living. They proved to be extremely devastating to the colonialists and their collaborators. They persevered in all brutalities and

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<sup>290</sup> J. Galot, *Jesus, Our Liberator* (Rome: Gregory University Press, 1982), p 29.

<sup>291</sup> L. Boff and C. Boff, *Introducing Liberation Theology* (Maryknoll, New York: Orbis Books, 1987), p 5.

<sup>292</sup> Ibid., p 5.

<sup>293</sup> E.O. Opongo, *Faith Doing Justice: A Manual For Social Analysis, Catholic Social Teachings and Social Justice* (Nairobi: Paulines Publications Africa, 2007), pp. 36-37.

fought with courage and determination for they had taken an oath together.<sup>294</sup> Since it was possible, the residents should learn from this experience and stand in solidarity too to fight their challenges and enhance growth.

In Latin America, the poor were knocking at their masters' doors demanding for their rights after being conscientized. Liberation thus emerged as the strategy of the poor themselves, confident in themselves and their struggle instruments, which included free trade unions, peasant organizations, local associations, Christian communities and action groups.<sup>295</sup> Based on this, the aforementioned Chapter two conscientizes the residents of Rũaka of their challenges and rights hence their mandate and that of the local Churches to speak against the challenges in order to receive salvation. Boff says, liberation starts from the affected community itself, which in this case are the residents of Rũaka.

The residents must start an initiative of liberation by suggesting the desired changes needed in the region geared towards addressing their challenges. They should form *chamas* (unions) where they raise funds and address their issues just as it was among the poor of Latin America. If it means involving government officials, the groups should select a section of their members to represent them to the authorities as the Latin American poor were doing. They should inform the government officials of their need to have a public hospital, school, toilets and even the police station. The Church as the body of Christ should follow their master's footsteps of liberating those in captivity and stand in the gap of the poor of Rũaka to fight for their emancipation as elaborated below.

The role of Christianity in the liberation of the poor is the second step of liberation according to Boff. He says that Christians can only be true followers of Christ by making common cause with the poor and working out the Gospel of liberation. It leads to the question, "What part is Christianity playing in motivating and carrying on the process of liberating the oppressed?"<sup>296</sup> He says that Christianity can no longer be dismissed as the opium of the people since it has

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<sup>294</sup> J.M Kariũki, *Mau Mau Detainee* (Oxford University Press: Nairobi, 1975), quoted from P.N. Wachege, *Jesus Christ Our Mũthamaki (Ideal Elder): An African Christological Study Based on the Agĩkũyũ Understanding of Elder* (Nairobi: Phoenix Publishers limited, 1992), p. 15.

<sup>295</sup> L. Boff and C. Boff, *Introducing Liberation Theology* (Maryknoll, New York: Orbis Books, 1987), p. 6.

<sup>296</sup> *Ibid.*, p. 7.

actively been involved in liberation of the poor. Fight for liberation has seen many Christians martyred among them Archbishop Oscar Romero of San Salvador who was a great advocate and defender of the poor.<sup>297</sup> Christian commitment to the liberation of a million oppressed humans restores the credibility that the Gospel had at the beginning and at the great periods of holiness and prophetic witness in history. The liberating actions today reveal the mission of Jesus of setting free the captives.<sup>298</sup>

The Church in Rũaka should take up this role of Christ and liberate its congregants and the society from the challenges faced. Karura Community Chapel for instance has a welfare kitty where the poor are provided with some monthly shopping in order to help them meet their daily needs. Their acts concur with Kaitholil's words who says that charity is the secrete of community life since it is tolerant, helpful, ready to take risk for the other, is patient, cooperative, never jealous, forgiving, supportive and kind.<sup>299</sup> It is also biblical since, those who commune with the needy will commune with Christ. "From the earliest days, the Church showed concern for the poor. The Apostles and their followers held all things in common so that there would be no poor among them (Acts chapter 2 and 4)."<sup>300</sup> Though Karura Community Chapel has taken up the role to donate some food to the needy families, Boff dismisses that giving aid does not liberate the poor but rather makes them to be more dependent and unable to make their own decisions. He says that liberation has to go beyond aid and reformism. Aid is help offered by individuals who have been moved by the spectacle of widespread destitution. They can form agencies and organize projects towards helping the poor. Aid has a weakness since it causes the poor to be more dependent and therefore prevents them to be their own liberators.<sup>301</sup>

Reformism on the other hand seeks to improve the situation of the poor but in their existing social relationships and the basic structuring of society. They can cause great developments in poorer nations though the development is nearly often

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<sup>297</sup> Ibid., pp. 7-8.

<sup>298</sup> Ibid., p 8.

<sup>299</sup> G. Kaitholil, *Communion in Community: A Renewal Programme For Religious* (Bandra, Mumbai: St Pauls, 2012), p 23.

<sup>300</sup> L. Boff and C. Boff, *Introducing Liberation Theology* (Maryknoll, New York: Orbis Books, 1987), pp. 39-40.

<sup>301</sup> Ibid., pp. 4-5.

at the expense of the oppressed and rarely in their favour. The approach as Pope John Paul II says leads to the rich becoming richer at the expense of the poor who become even poorer.<sup>302</sup> The Church should therefore device other ways to address the issue of poverty and unemployment, which is a major cause of the challenges in the area. As much as it engages in communal activities like those of cleaning the environment, the Church should be aware that it is not enough and therefore have programmes to teach people on the need to have a clean and sustainable environment and in so doing some of these challenges will be resolved.

Due to the various challenges faced by the migrants some of them owing to the reason behind their migration such as war, poverty, persecution and injustices, the Church needs a specific pastoral programme that addresses not only the migrants but also the families that they left behind. It should be in respect of their cultures, human and religious formation from which they come from and for spiritual richness of their rites and traditions.<sup>303</sup>

#### **4.3.2 Levels of Liberation Theology**

Boff goes on to discuss the three levels of liberation. These include; the popular level, the pastoral level and lastly the professional level. The popular level is expressed in everyday speech and actions with its naturalness and feeling. In this level, a community cries out for help due to oppression.<sup>304</sup> At the level, the community realises that their kind of life is not proper and it is not as God intended. The community at this stage cries out and the Church comes in once they hear their cry. Looking at Rũaka, there is a dire situation of the locals and the migrants calling for attention. It is at this point that the researcher now looks at what the pastoral level is doing about the cry. In the second level “Pastoral theology sheds light of the saving word on the reality of injustice so as to inspire the Church to struggle for liberation.”<sup>305</sup> At the level therefore, “the pastors/clergy hear the cry of the poor and react by addressing their plight through sermons, catechesis, pastoral letters,

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<sup>302</sup> Ibid., p. 5.

<sup>303</sup> Pope Francis, Apostolic Exhortation: *Amoris Laetitia* (The Joy of Love), (Nairobi: Pauline Publications Africa, 2016), p.26.

<sup>304</sup> Ibid., p. 16.

<sup>305</sup> Ibid., p. 17.

conferences, etc.”<sup>306</sup> In doing so, the pastoral level participates in liberation. The third level to be discussed in this case is the professional level, which adopts a more scholarly language with a structure and restriction proper to it. The scholars through a critical erudition explicate the liberation theologians response through journals, monographs, or workshops. The Boffs concludes by saying that the three levels are united by a faith that transforms history or as others put it, a history from the basis of the ferment faith.<sup>307</sup> These levels are therefore interrelated and they shed light to each other.

#### **4.3.3 Application of Boff’s Mediations in Rũaka**

The Boffs go on to discuss three mediations through which liberation is done. The first mediation is social-analytical mediation. The mediation tries to find out why the oppressed are treated thus. As they say: “Liberation theology has to begin by informing itself about the actual conditions in which the oppressed live and the various forms of oppression they may suffer.”<sup>308</sup> The researcher thus applied this mediation to source for information on the ground as elaborated in the second chapter. Boffs say that any attempt of liberating the poor has to take into account not only the oppressors but also the history and the efforts the poor have made towards liberating themselves.<sup>309</sup> The researcher thus considered this and found out that the chief had written proposals to ensure that public toilets are established in Rũaka town. The public on the other hand had requested for a police station to be situated in Rũaka since some residents had occasionally taken law into their hands and stoned or burnt the culprits. Their efforts are in line with Boff’s first mediation.

The second mediation that the Boffs discuss is the hermeneutical mediation. This operates in the sphere of God’s word trying to understand His plan for the poor and in this case those in Rũaka. Once the theologians understand the situation of the oppressed, they seek to understand what the word of God says about the situation. “The liberation theologian goes to the scriptures bearing the whole weight of the

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<sup>306</sup> F.G. Rũgendo, *Factors Leading to Premature Deaths of Male Youths in Predominantly Roman Catholic Church Karũri Village, Kĩambu County: Christian Liberation Approach*, (University of Nairobi: Unpublished MA thesis, 2014), p. 28.

<sup>307</sup> L. Boff and C. Boff, *Introducing Liberation Theology* (Maryknoll, New York: Orbis Books, 1987), p. 14.

<sup>308</sup> Ibid., p. 24.

<sup>309</sup> Ibid., p. 27.

problems, sorrows and hopes of the poor, seeking light and inspiration from the divine word. This is a new way of reading the Bible: the hermeneutics of liberation.” The step involves examination of the Bible from the point of the poor. The Boffs say that liberative hermeneutics stresses on the social context of oppression in which Jesus lived and the markedly political context of his death on the cross. The commonly used books in this mediation include the book of Exodus, the Gospels, Acts of Apostles, Revelation, Nehemiah, Maccabees I and II, Ezra and lastly the prophets for their advocating of God as the liberator and for warning against social injustices throughout history.<sup>310</sup>

Based on this, the researcher having established the mutual challenges between the indigenous Agĩkũyũ and the migrant ethnic groups sought to understand the will of God in the situation in Rũaka. The study held questions like whether it is the will of God for the residents to be hijacked, be raped, to be unemployed, to practice theft and to live in an occasionally polluted environment. The study adopted the redaction criticism theory as documented in Collins monograph titled *Introduction to the New Testament* that was key in doing a proper exegesis with regard to relevant Biblical passages that shed light to the study<sup>311</sup> as seen in chapter three and also in this chapter. It should be noted that all the Biblical sourcing in this study was guided by this theory. The sourcing was therefore not limited to chapters three and four.

Based on the above, it was deduced that the perpetrators of the challenges identified in chapter two were not acting in line with Christian principles. The study established that it is God’s will that they reform and show respect to His creation since those who oppress the poor insult their Maker (Pr 14:31). Liberation theology through Boffs second mediation conscientizes the residents of Rũaka to understand that God calls His people “to act justly and to have mercy and to walk humbly with Him” (Mi 6:8). Walking humbly with God means that residents of Rũaka should be contented with what they have and not to covet their neighbors’ property (Ex 20:17). Coveting their neighbors’ property leads them into sin of theft and even carjacking. The study moreover holds that it is the will of God for those in authority

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<sup>310</sup> Ibid., pp 32-35.

<sup>311</sup> R.F. Collins, *Introduction to the New Testament* ( London: SCM Press, 1983), pp 196-229.

to act justly whenever a case is reported at their desk. Acting justly will cause residents to be able to confine with the police since they will be sure of justice.

If the residents confine with those in authority, they will be acting as God wills since he requires them to be their brothers' keeper. Reporting any incidences that threaten the residents' security in Rūaka to the relevant authority thus pleases God. Apostle Paul instructs us by saying, "Let us not become weary in doing good. As we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Gal 6:9-10). Based on this, it can be deducted that God is not pleased when a number of residents in Rūaka do evil but is pleased when they show love even to the perpetrators of the challenges faced in Rūaka and direct them to the desired ways of God. The Church is tasked to tirelessly remind her congregants to do good, to protect the environment, to observe sexual purity, to be faithful to their spouses and even to pray for the wicked residents in Rūaka to change their evil ways and turn to God for a peaceful coexistence. From the Vatican II decree Pope John Paul II basing on the acme of Christ's mission to the world as captured in Luke 4:18-19 tells Christians that the Church as the body of Christ is mandated to carry out the liberation mission as learnt from Christ.<sup>312</sup>

To add on that, scholarly sourcing from the Bible holds that God honors those who care for the suffering strangers. Luke 10:29-37 talks of a Good Samaritan helping a Jew after robbers injured the Jew, despite the Jews discriminating against them. It follows that the indigenous Agĩkũyũ of Rūaka are to care for the migrants and offer them help when need be and vice versa. The study likewise emphasizes that it is the will of God for the rich in Rūaka to help the poor by giving them better wages regardless of their education level in order to breach the gap between the rich and the poor.

Furthermore from the Biblical sourcing, Jesus summarizes the entire law when he says, "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind,' and 'Love your neighbor as yourself'" (Lk 10:25-28). Based on this, we learn that it is the will of God for love to prevail among the residents of Rūaka and it will only be through love that cases of carjacking, theft and even environmental pollution will be addressed since no

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<sup>312</sup> Vatican II Decree *Ad Gentes* 1965: 1 [www.vatican.va], (cf. Mark 16:15; Mt 28:19-20).

one would wish to offend their neighbors because they would be guided by the principle of love. The love of Christ will liberate the residents by compelling them to offer themselves in sacrificial service to those who suffer, especially to the most vulnerable and fragile of their neighbors (2<sup>nd</sup> Cor 5:14-15).

Jesus attitude and response to the marginalized and the despised was one of compassion rather than judgement. His interactions with Samaritans (John 4:7), Gentiles (Luke 7:9), tax collectors (Lk 19:2), drunkards (Mt11:19), and women of ill repute (Luke 7:37), were all marked by responses of compassion and love. For example, Jesus fellowshiped with the afflicted, the sinners, and the rejected and rather than pronounce God's judgment on them, he instead taught that these ones were actually closer to God's Kingdom than those that the world considered rich (Mt 5:3-12; Lk 6:20-26).

Similarly, Jesus announced that he had come not to judge, but to save (Jn 3:17; 12:47). Indeed, Jesus reserved his harshest criticism for the most successful and exalted citizens of his day (Lk 6:24-26), while consistently acting with mercy towards those that society had already judged and excluded. He shared God's love and compassion with these people, they changed their hearts and attitudes towards God and embraced Him and followed His ways. Jesus' encounters with lepers are but one example of his response to the marginalized of his day. Particularly striking was Jesus laying on of hands to heal leprosy (Mk1:40-45), a dreaded skin disease that in Old Testament terms was a curse marking the sufferer as being outside of God's blessing (e.g. Lev13:45-46). Jesus had a place for such people in his life and ministry and no one was an outcast for him. He embraced all and respected all as men and women created in the image of God.

The above illustrates the will of God to Christians. Christ as the head loved the marginalised and so should the body. The perpetrators of the challenges discussed in chapter two are those that Christ came for. This study brings the love of Christ to the perpetrators. It intends to shed light to them in order for them to realise that they are not walking in line with the will of God and therefore need to change. It is aimed at enlightening them of their rights and responsibilities as the children of God bearing in mind that they have power to liberate themselves.



The study also sheds light to the Church in Rūaka not to condemn or discriminate against the victims who confess their sins and turn to God since this displeases God. The study enlightens the Church on how important this people were to Christ and therefore a call for them to invest their resources to reach out to them. Since the lost people mattered to Christ, the study emphasizes that they should matter to the Church in Rūaka too. The study condemns discrimination and brings light to the leaders and Rūaka residents that ethnicism and other forms of discrimination are ungodly. There is no greater person to the other since all were created in the image and likeness of God.

It is therefore not the will of God for the residents of Rūaka to favour businesspersons from their tribes and look down on those that are not from their tribes. The jobless should not be discriminated against; neither should be the prostitutes, the migrants, the locals, nor the raped individuals who have ended up being single mothers and others infected with HIV/AIDS virus. A worship that is pleasing to God should be in search of justice to the needy and the oppressed (Is 1:10-17; 58:6-7; Mk 7:6-13). “I tell you, in so far as you did it to one of these least brothers of mine, you did it to me” (Mt 25:40). In Church leadership, the study argues that congregants are to be given equal opportunities regardless of their tribes.

The third mediation in doing liberation as discussed by Boff is practical mediation. It is action oriented since it tries to discover the courses of action to be followed in order to overcome oppression in accordance to God’s plan. “Liberation theology leads to action: action for justice, the work of love, conversion, renewal of the Church and transformation of society. Boff says that action should be a collective task, carried out by all those involved in a particular question of the moment.”<sup>313</sup> The Church in its evangelization thus seeks to urge all Christians to make it a routine to transform the society in the direction of greater justice and fellowship.<sup>314</sup> In the section below the study will elaborate the applicability of Boff’s third mediation in Rūaka based on each challenge.

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<sup>313</sup> L. Boff and C. Boff, *Introducing Liberation Theology* (Maryknoll, New York: Orbis Books, 1987), p 45.

<sup>314</sup> Ibid., p 46.

#### 4.3.3.1 Liberation and Environment

As discussed in chapter two, it was established that Rũaka residents are facing environmental challenges and all this are attributed to migration into the area. Migration to an area leads to increase in population and as Mwikamba puts it, rapid population growth affects the state of Africa's environment negatively because large population growth and environmental degradation are always intertwined.<sup>315</sup> This is evident from Rũaka River that passes besides Rũaka town and Karura River too. Residents have dumped waste products in the rivers and even set a dumpsite next to Karura River and this has denied them access to clean water that the River initially offered.

In traditional African society, "Certain taboos relating to usage of water were formulated and observed, which ensured constant supply of clean and uncontaminated water," Popular belief was thus whatever one did was bound to affect the wider community. For Mbiti says, "I am because we are and since we are, therefore I am."<sup>316</sup> These taboos related to environment contributed to environmental conservation and the Church should therefore borrow this and remind people about the African traditional wisdom that treated water, trees, soils, human and animal life with reverence to ensure her successful theologizing.<sup>317</sup>

Residents have also littered the place asserting that they are not aware of the dustbins on the market and those that are aware of the presence of the dustbins hold that they are not enough and that they do that to ensure that the county council gets work to do since they are paid for the job. Their actions have caused some residents to have accidents that could have been avoided if the members became careful with their actions. From the findings, it can be deducted that a number of residents in

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<sup>315</sup> C.M. Mwikamba, "Shifts in Mission: An Ecological Theology," in N. Wasike and D.W. Waruta (Eds), *Mission in African Christianity: Critical Essays in Missiology* (Nairobi: Acton Publishers, 2000), p. 34. Quoted from S.K. Gĩtaũ, "Environmental Crisis: A Challenge to the Church in Africa," in African Ecclesial Review (AFER) (Ed), *The Catholic University of Eastern Africa: Environmental Crisis* (AMECEA Gaba Publications-CUEA Press, 2011), p 313.

<sup>316</sup> J.S. Mbiti, *Concepts of God in Africa* (London: SMC Press Ltd, 1970), p108. Quoted from S.K. Gĩtaũ, *Environmental Crisis: A Challenge to the Church in Africa*, in African Ecclesial Review (AFER) (Ed), *The Catholic University of Eastern Africa: Environmental Crisis* (AMECEA Gaba Publications-CUEA Press, 2011), pp, 316-317.

<sup>317</sup> S.K. Gitau, *Environmental Crisis: A Challenge to the Church in Africa*, in African Ecclesial Review (AFER) (Ed), *The Catholic University of Eastern Africa: Environmental Crisis* (AMECEA Gaba Publications-CUEA Press, 2011), p 329.

Rũaka are ignorant. They have proved to be irresponsible and instead of taking care of our common home as God instructed them, they have gone ahead to abuse it.

These findings enlighten the residents of Rũaka on the need to be liberated from their unacceptable activities towards our Mother Earth. Boff affirms that, “There is a global danger. We need a global solution and salvation. For that to happen we need a global revolution and integral liberation.”<sup>318</sup> For this to be possible, the study reveals that residents of Rũaka have sinned against God and that they can only receive salvation through asking for forgiveness from Christ. Scriptures show that Jesus came to save humankind from sin (Mt 1:21) and so residents of Rũaka are not an exception.

Furthermore, Jesus name means God saves and this unveils his mission. This is seen in Luke 2:11 that states that for you is born this day... a saviour and in John 1:29 that states “Behold, the lamb of God who takes away the sin of the world.” This was the purpose of Jesus incarnation as discussed by Galot.<sup>319</sup> Likewise, Galot says that liberation and salvation are aspects common in Christ’s work who rests mankind from peril of losing his eternal destiny and frees human race from what degrades and imprisons its existence here and now. Through liberating them from their present state Christ offers salvation for their future.<sup>320</sup> This study is relevant to the residents of Rũaka since through it, they are made aware on how Christ desires to save them and this knowledge in itself will liberate the residents.

Apart from calling for salvation, Pope Francis says that to address the environmental challenges, there is need for us to protect our common home. He therefore calls us to bring the whole humanity together and seek a sustainable and integral development. He also appeals for a dialogue geared towards the future of our planet earth.<sup>321</sup> Boff adds that the new ethical order has to find another form of centrality that seeks the equilibrium of the earthly community. Its basic task is to reconstruct the broken alliance between human kind and nature, the alliance

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<sup>318</sup> L. Boff Boff, *Ecology and liberation: A New Paradigm* (Maryknoll, New York: Orbis Books, 1995), p 18.

<sup>319</sup> J. Galot, *Jesus, Our Liberator* (Rome: Gregory University Press, 1982), pp 18-20.

<sup>320</sup> Ibid., p 27.

<sup>321</sup> Pope Francis Encyclical Letter: *Laudato Si*, No.14.

between the individual and people, so that henceforth they may be joined in brotherhood and sisterhood, justice and solidarity.’’<sup>322</sup>

The study thus borrows Pope Francis words to conscientize the residents of Rũaka on the need to have a dialogue geared towards bettering the future of our Mother Nature. The dialogue has to involve all stakeholders. These include the Church, the government and the community itself. To start with, the study acknowledges that the Church has a great role to play in preserving the future of our Mother Nature by relaying ecological knowledge such as teaching the residents of Rũaka on the need to have a clean environment. Similarly, the Church in Rũaka is called to be a role model to the residents by planting trees unlike what some Churches have done by being ignorant of planting trees. The study further acknowledges that the Church in Rũaka is tasked not only to base their teachings on environment but to also preach the will of God to the residents and the consequences of disobeying God’s will. Such a message will be liberational for as Mbabu writes, “The Gospel of Jesus Christ is a message of liberty and force for liberation. The Gospel is by its very nature a message of freedom and liberation.”<sup>323</sup>

In chapter three, we discussed on the principles of Catholic Social Teachings one of it being the role of the government that is: to promote human dignity, protect human rights, and to build the common good.<sup>324</sup> Residents of Rũaka can only be liberated if various stakeholders perform their duties responsibly. Having established that there is no adequate drainage and sewerage system in Rũaka, there is need for the government to address this challenge by designing a drainage and a sewage system in order for the residents to enjoy their stay in Rũaka. Since a number of respondents asserted that they did not know of the presence of the dustbins in the area, the study intends to bring liberation to the county council by challenging them to put in efforts to sensitize the residents on the availability of the dustbins in the area and the need to use them. Having sensitized them, the study advocates a punishment for residents who pollute the environment at will. This will

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<sup>322</sup> L. Boff, *Ecology and liberation: A New Paradigm* (Maryknoll, New York: Orbis Books, 1995), p 30.

<sup>323</sup> K. Mbambu, *Contribution of Ameru Elders I Educating The Central Imenti Youth, Meru County, in Light of Jesus the Liberating Teacher* (University of Nairobi: Unpublished MA Thesis, 2014), p 104.

<sup>324</sup> E.O. Opongo, *Faith Doing Justice: A Manual For Social Analysis, Catholic Social Teachings and Social Justice* (Nairobi: Paulines Publications Africa, 2007), p 33.

be possible, through our solidarity as instruments of God. The Southern Africa Bishops in that case have stated that everyone's talents and involvement is needed to readdress the damage caused by human abuse of nature.<sup>325</sup>

Based on this, the study acknowledges the ability of the residents of Rũaka to liberate themselves from environmental challenges using their talents. It emphasizes on the need for the residents to unearth their talents for a common good. Those talented in singing are challenged to form songs on the importance of having a clean and enabling environment for a peaceful coexistence. Those talented in poetry are called to write poems on the environmental challenges in Rũaka and the need for the whole community to stand up and address the environmental challenges. Those talented in writing too should write articles encouraging the residents to take care of their environment by highlighting various ways that the residents have polluted the environment and the effects of their conduct as at present and as anticipated. In doing this, residents of Rũaka will be part of the liberation process that the study intends to achieve.

To add on that, education is key in liberation. Though the government has included topics on environment in the 8.4.4 syllabus, there is need to organise forums where residents of Rũaka are educated on the need to have a clean environment. The Church, the government or *chama/jumuiya* (various small groups) among the residents of Rũaka, can either organize these sensitization forums. The study acknowledges efforts done by the Catholic, the ACK, the Karura Community Chapel and the SDA Church among other Churches in the area to clean the environment. However, it is important to note that this alone is not enough. There is need to dig deeper into the reasons behind the residents' actions which the study has unearthed in the second chapter.

Freire in his book, *Education for critical consciousness* says that education should be used as a liberating tool. In his teaching, Jesus Christ occasionally provoked his listeners to think out their situations and to look at them afresh. He made them answer their own questions, which implied that they could get answers for themselves if they only involved their reason (Mt 21:28-33). Having unearthed the mutual challenges between the host and the migrants in Rũaka, the study

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<sup>325</sup> Southern African Catholic Bishops' Conference, *Pastoral Statement on the Environmental Crisis* (5 September 1999). Quoted from Pope Francis, Encyclical *Laudato Si*, No. 14.

acknowledges that the residents have the ability to liberate themselves just as Jesus challenged those that he taught.

The study mandates the Church to participate fully in addressing the environmental challenges as earlier mentioned. It reveals that this can be possible if the Church organises feasts and take the opportunity to teach its congregants on the need to have a clean environment. During the Passover feast, the Israelites did the same to teach their children the faithfulness of God right from their slavery in Egypt to settlement in Canaan. The Church in Rũaka is also called to use print and electronic media to educate people on the effects of destructive and ruthless activities.<sup>326</sup> The study furthermore makes it known to the residents of Rũaka that environment is key to their survival. Mbiti asserts that, “In African traditional worldview, the well-being of man is intimately connected with the well-being of the total creation. If man abuses nature or the environment, nature will also abuse man.”<sup>327</sup>

#### **4.3.3.2 Liberation and Insecurity**

As discussed in the foregoing chapter, residents of Rũaka stay under the yoke of insecurity. This is based on the many incidences of theft that have been discussed above. A considerable number of residents live in fear; fear of being attacked, being robbed or being hijacked. That is why they are crying out to the government to put a police station in the area instead of a police post that is currently not meeting their needs fully as seen in the recurring cases of insecurity. Their cry is the first step of liberation. The residents have seen a need and they are crying out for the government’s help. “From its origins, Israel was in slavery in Egypt. All of the sons and daughters of Israel toiled in the service of Pharaoh, caught in a desperate situation of oppression. Deprived of all hope, they lacked the strength to liberate themselves and escape from their ruthless fate. At this moment, Israel remembered her God, and cried out. The cry mounted to Him and God resolved to deliver His

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<sup>326</sup> S.K. Gĩtaũ, “*Environmental Crisis: A Challenge to the Church in Africa*,” in African Ecclesial Review (AFER) (Ed), *The Catholic University of Eastern Africa: Environmental Crisis* (AMECEA Gaba Publications: CUEA Press, 2011), p 329.

<sup>327</sup> J.S. Mbiti, *Christianity and African Culture*, *Journal of Theology for South Africa* 20, 1977 pp 20,31,40 quoted from I. Okonkwo, “*Liturgical Theology: An Environmental Concern*,” in African Ecclesial Review (AFER) (Ed), *The Catholic University of Eastern Africa: Environmental Crisis* (AMECEA Gaba Publications: CUEA Press, 2011), p 426.

people.”<sup>328</sup> The Israelites after being oppressed, first cried to God who later liberated them. From this, it can be deducted that God can only liberate us when we cry to Him for justice.

Just as the Israelites cried to God to deliver them from the bondage of Pharaoh, the findings of the study reveal that the cry of the residents of Rũaka is not only to the government but also to God. The study reveals that the residents of Rũaka are tired and have refused to be oppressed by a few individuals. Comblin says that the people of Israel cried out after God’s spirit aroused in them an awareness of their unjust situation and inspired in them a confidence of the liberating will of God. He heard His voice speaking in them since He had initiated the cry.<sup>329</sup> Based on this, the study alerts the residents of Rũaka to acknowledge God as their liberator and when that happens, He will give them His Spirit that will strengthen their voices and when He hears them, He will use the government to address their challenges. This is because liberation can only be possible if they trust in the liberating power of God for David in Psalm affirms that, “When I call up to God, He answers me from his holy mountain” (Ps 3:5).

Comblin writes that the authors of the Old Testament wrote at moments when a great number of God’s people, especially those in authority were more concerned with economic power than with religion and God. This led them to oppress the people of God especially the poor and to lead them to idolatry. God rejected them as his people until the time when he raised King David. When people are carried away by power and become oppressors, God’s mediation breaks and their right to call to Him vanishes.<sup>330</sup> Based on this, the study calls on the government officials in Rũaka to lead people to obey Gods commandments by putting strict rules to curb theft in the area. They should depend on God in their rule and through that, God will use them to liberate His people. The Church is called to take up her mission in the same way Jeremiah, Samuel, Micah and Zechariah did to defend the poor. To add on that, the Church must stand out and warn the powerful on the evils they have committed since it has the mandate to mobilise human beings to listen to the voice of God. It has a role to cry out and to appeal to everyone’s cooperation, to awaken

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<sup>328</sup> J. Comblin, *Cry of the Oppressed, Cry of Jesus: Meditation on Scripture and Contemporary Struggle* (Maryknoll, New York: Orbis Books, 1988), p 3.

<sup>329</sup> Ibid., p5.

<sup>330</sup> Ibid., pp 12-20.

all persons to their responsibility for the rights of the oppressed. God sends His spirit to strengthen and give the Church the necessary graces to carry out this mobilization.<sup>331</sup>

The research established that most crimes in Rũaka have been committed by youths. These are the future leaders in the nation. The study challenges the Church to help the youth to overcome obstacles such as illiteracy, idleness, hunger and drugs that are thwarting their development.<sup>332</sup> These obstacles will be overcome if the Church would encourage young people to become evangelizers of their peers since no one can do it better than they can.<sup>333</sup>

“It is most regrettable that in recent centuries, up until the time of Vatican II and Medellin, the Church had so often kept silent even though its mission consisted in speaking in the name of God.” Today the Church has remembered her role and has begun to listen to the cry of the poor to God.<sup>334</sup> By liberating us from sin Jesus attacked the very root cause of unjust order of things. Christians too should attack the root cause of theft in the area and cry out for help. The root causes in this case as discussed include unemployment, poverty, drug abuse, high cost of living, widened gap between the rich and the poor and alcoholism. “The latest poverty index in Kenya has it that about 46% of the people live below the poverty line.”<sup>335</sup> This finding is in line with the study’s finding that reveals that poverty among a few residents in Rũaka has contributed to theft.

Those whose property has been stolen by a few culprits who think that they can break the law and go unpunished are the oppressed in this case. Christians in the light of faith see the situations of the oppressed as the challenging face of the Suffering Servant, Jesus Christ. In this case, liberation intends to raise the crucified to life. This is only possible if we stand by the side of the oppressed and speak

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<sup>331</sup> Ibid., pp 20-21..

<sup>332</sup> Address to the symposium of Episcopal Conferences of Africa and Madagascar, Kampala (31 July 1969), 1: AAS 61 (1969), 575; cf. Propositio 15. Quoted from Pope John Paul II, Post-Synodal Apostolic Exhortation, *Ecclesia in Africa* (The Church in Africa), 1995, No. 93.

<sup>333</sup> Pope John Paul II, Post-Synodal Apostolic Exhortation, *Ecclesia in Africa* (The Church in Africa), 1995, No. 93.

<sup>334</sup> J. Comblin, *Cry of the Oppressed, Cry of Jesus: Meditation on Scripture and Contemporary Struggle* (Maryknoll, New York: Orbis Books, 1988), p 21-22.

<sup>335</sup> *The Daily Nation*, October 15, 2008, p4 Quoted from S.K. Gĩtaũ, “*Environmental Crisis: A Challenge to the Church in Africa*,” in African Ecclesial Review (AFER) (Ed), *The Catholic University of Eastern Africa: Environmental Crisis* (AMECEA Gaba Publications-CUEA Press, 2011), p 310.



against the injustices done to them.<sup>336</sup> “Service in solidarity with the oppressed also implies an act of love for the suffering Christ, a liturgy pleasing to God.”<sup>337</sup> Liberation approach thus intends to bring life to the residents of Rũaka by helping them to first realise their potential to liberate themselves and then help them in the process of liberation. On moving to new places, migrants should move with expectations of learning to live in the new social environment they select.<sup>338</sup> This will be made possible if the migrants before settling in a place do a thorough research on the area. Since there are high cases of theft, rape and robbery, migrants need to be aware of this, and avoid being in compromising situations that will make them vulnerable to assault and thus will learn to overcome the challenges the new place comes with.

#### **4.3.3.3 Liberation and Sexual Immorality**

A number of residents in Rũaka have been sexually abused. This has been done through carjacking where young ladies have been gang raped and some in the process made pregnant. This has led to quite a number of them to be single mothers and sometimes infected with the HIV virus. Likewise, prostitution in Rũaka has led to challenges raising up children in the area. Most women do so in order to sustain their daily needs. These acts have made the victims to be in sexual captivity. Some of their actions have led to unfaithfulness in marriages and this has resulted to divorce in some cases. Based on this discussion, there is need for the affected to be emancipated. The study reveals that prostitutes matter to Christ and therefore need be welcomed to the family of God and not to be treated as outcasts.

Mary Magdalene is the best example of a prostitute who followed God after receiving Jesus. Bullough and Bullough in their book *Women and Prostitution: A Social History* has asserted that Mary Magdalene who was a harlot later became a great example of a converted sinner in the New Testament. They assert that she is next to Mary mother of Jesus for she was the first to discover that the tomb of Jesus was empty. She was also the first to witness the reappearance of Jesus.<sup>339</sup> The

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<sup>336</sup> L . Boff and C. Boff, *Introducing Liberation Theology* (Maryknoll, New York: Orbis Books, 1987), p 4.

<sup>337</sup> Ibid., p 4.

<sup>338</sup> C. Harzig et.al *What is Migration History*, (USA: Polity Press Publishers, 2009), P 6.

<sup>339</sup> V & B Bullough, *Women and Prostitution: A Social History* (Buffalo, New York: Prometheus Books, 1993), p 63.

perpetrators of rape on the other hand need to be made aware that their actions are ungodly and unethical. The Church has a role to preach against these evils. The study challenges the Church on the need to enlighten its congregants and even connect them to respectable forms of employment and discourage prostitution. It should make it known to the victims of sexual immorality that their actions are unacceptable. This will help them get convicted and believe in God's provision and power to control their lives. Believing in God will cause God to initiate the plan of liberation in their lives.

Galot says that the first characteristic of liberation is that it is initiated by God who assures its fulfilment. God is powerful and would accomplish what man would be powerless to achieve.<sup>340</sup> In Christ, God exercised his liberating omnipotence. The early Church recognized Jesus power as that of God (Act 5:13). Man has ability through Christ to liberate himself as seen in Jesus who incarnated as man and through him humanity received salvation.<sup>341</sup> Jesus came on earth as a human being and this shows that he is a man like us and since he faced challenges and overcame them, he is the best example for liberating the residents of Rūaka. Rene Latourelle in his book titled *The Miracles of Jesus and the Theology of Miracles* depicts Jesus as Liberator *par excellence*; as seen in the miracles that he performed.<sup>342</sup> The study has used this to illustrate Jesus' Liberation acts with particular reference to the challenges of rape, prostitution, divorce and lesbianism as discussed above.

God's love that we receive in faith was considered from the beginning to be the fullness of human freedom. Augustin of Hippo says that to be authentically free is to be in God's love. Paul says that it is freedom to let love make you serve one another (Gal 5:13).<sup>343</sup> The Church should thus embrace and help the needy among them in order to help them afford their daily needs that will cause them to stop prostituting. The Church should let them to understand that their bodies are temples of God and they should not be abused through prostitution. The government should also put more effort in arresting the perpetrators of rape and give them a

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<sup>340</sup> J. Galot, *Jesus, Our Liberator* (Rome: Gregory University Press, 1982), p 37.

<sup>341</sup> Ibid., p 38.

<sup>342</sup> R. Latourelle, *The Miracles of Jesus and the Theology of Miracles* (New York/ Mahwah: Paulist Press, 1988).

<sup>343</sup> G. Gutierrez and R. Shaull, *Liberation and Change, Freedom and Salvation a Political Problem*, (Atlanta: John Knox Press, 1977), p 3.

punishment that would serve as an example to other culprits. The public should also be enlightened in cases related to carjacking and what to do to avoid it or what to do when carjacked.

Residents of Rũaka are also reminded that marriage is a divine institution established by God Himself (Gen 1:31) and that no man should separate those, that God has put together (Mt 19:4-6). The couple is encouraged to be committed to one another just as Christ is committed to the Church (Eph 5:31-32). Residents of Rũaka are encouraged to hold on to marriage because opting for divorce is contrary to God's original purpose of marriage (Mk 10:2-9).

#### **4.3.3.4 Liberation and Public Amenities**

The public amenities that include schools, hospitals and public toilets are lacking in Rũaka. These are essential things in any place that is growing fast as Rũaka. The research brings to the notice of the Church that it has power to liberate Rũaka residents from this challenge. The Church could start schools to enable the residents of Rũaka to have access to affordable education hence foster development. Catholic schools are known to be places of evangelization and provision of well rounded education.<sup>344</sup> The RCC though was found to have started a pre-school in Rũaka is encouraged to grow it into a full primary school and also establish a secondary school to help raise a people in Rũaka who are disciplined hence overcome the challenges in the area. The Church should also consider establishing hospitals where the residents would be treated at affordable prices. This shows that the Church has the ability to liberate the residents of Rũaka. The Church should also speak on behalf of the people to the government to let them realise the need to set up public amenities in the area or even support the Church to come up with them. The members of the society through fundraises should also stand together and put up a school and a hospital that will be relevant in addressing the needs of the residents.

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<sup>344</sup> Address to the symposium of Episcopal Conferences of Africa and Madagascar, Kampala (31 July 1969), 1: AAS 61 (1969), 575; cf. Propositio 24. Quoted from Pope John Paul II, Post-Synodal Apostolic Exhortation, *Ecclesia in Africa (The Church in Africa)*, 1995, No. 102.

#### **4.4 Chapter's Conclusion**

The chapter has handled the role of Christian liberation approach in addressing the challenges in Rũaka. Discussion of African teachings on communal living set the pace of the chapter. Having discussed the liberation approach, the oncoming chapter will give the summary of the study, recommendations and implications and will lastly give the conclusion of the study as observed below drawing from this and the previous chapters .

## **CHAPTER FIVE**

### **SUMMARY, IMPLICATIONS OF THE STUDY, EMERGING RECOMMENDATIONS AND CONCLUSION**

#### **5.1 Introduction**

The foregoing chapter has discussed Christian liberation approach as important in addressing the mutual challenges of the residents of Rũaka in Kĩambu County. It furthermore explained the critical role of African Traditional Religion in promoting communality, which served as the foundation of the chapter. The current chapter, drawing from the previous ones will give the summary of the study and consequently recommendations that would create awareness to the residents after which the study will elaborate on the implications of the study. The chapter would afterwards give a general conclusion TO the study.

#### **5.2 Summary**

The study set out to investigate mutual challenges between the indigenous Agĩkũyũ and the migrant ethnic groups in Rũaka using Christian liberation approach. The first chapter gave the overview of the study by elaborating on the background to the study, research problem, rationale, scope and limitations of the work and highlighting the objectives for the study. Literature review, the theories adopted by the study, the hypothesis and study's methodology were also discussed in that chapter.

Chapter two embraced the first mediation of L. Boff and C. Boff through which the mutual challenges of the host and the migrants were unearthed. The chapter established that people migrated to Rũaka for employment opportunities, security reasons, family reunion, availability of fresh vegetables, its proximity to the City of Nairobi, business opportunities in the area and for pastoral reasons. Following migration into the area, the study observed that challenges had come up and as a result affected both the host and the migrants. Environmental challenges established included pollution of Karura and Rũaka rivers, inadequate drainage and sewage system, lack of public toilets and poorly built houses that threatened the residents' lives among others.

Likewise, insecurity came out as a challenge to the residents as seen in the cases of conmanship, hijackings, robbery with violence and even theft. Moreover, challenges of sexual immorality such as rape and prostitution had contributed to divorce in homes and served as a bad influence to the youths' in Rũaka. Lastly, the study observed that there was ethnicism in Rũaka and that there were no public schools and hospitals in Rũaka and this was a challenge to the residents' coexistence.

The findings of the study in chapter two led to the discussion of Christian teachings on good neighbourliness as significant in addressing the challenges in the area. The Christian teachings looked at the history of Christianity in Rũaka, general Biblical teachings and virtues that promoted communality and finally the Roman Catholic social teachings on environment, human dignity, communality among other areas since the Catholic faith was the most predominant faith in Rũaka.

Chapter four elaborated Christian Liberation approach as vital in addressing mutual challenges between the migrants and the host community in Rũaka and therefore created awareness to the residents with an aim of liberating them. Through liberation theology, the study came up with recommendations as discussed below.

### **5.3 Recommendations**

Drawing from the study, we are now empowered to present the following recommendations:

1. There is need to sensitize the youth of Rũaka on the dangers of drug abuse. As earlier mentioned, it was observed that a considerable number of youths were under the influence of drugs, which were easily available in the area. A good number of youths were idle and jobless hence abused drugs. Major causes of drug abuse were its availability, stress, lack of role models, peer pressure, availability of quick money and even ignorance. The study revealed that drug abuse had led to various vices in the area among them robbery with violence, theft, prostitution, carjacking, rape and even threats. Following its effects, there is need for all stakeholders to fight it since majority of the challenges in the area revolve around it. The Church in Rũaka should evangelize to the youth in a manner that brings them close to the church and responds to their

needs in an innovative way. The Church should also hold youth seminars and in it dig deep into the root cause of drug abuse and conscientize the youths on its effects. The administration should also be more vigilant to fight the vice in the society by partnering with the Church to find out the root cause of the vice, sensitize the youths and take a legal step for any person especially the youth found using drugs. A legal step should likewise be taken to the bar owners who break the rules by running their business 24hrs a day since they are the reason for the misery of many in Rũaka. Furthermore, those found serving alcoholic drinks and drugs to youths especially those under the age of 18years should be arrested and their clubs closed down to serve as an example to others. It is important to target the youth since the future of this nation depends on our youths. The government should also use its powers to control the businesses in Rũaka by minimising on the business of clubs and alcoholic drinks selling that seem to be blooming in the area therefore making a number of residents not to be productive.

2. In order to overcome the vices in the area, the study recommends that the youth of Rũaka should be empowered economically. It will help to reduce the gap between the rich and the poor. It will also help to address challenges such as theft among others. The investors in Rũaka should give fair wages to their employees. The Church on the other hand should empower her youths by helping them to develop their talents. The above can be possible through organising tournaments with the community where the best youth players would be selected to join various clubs through which they will grow their talents and earn a living. The Church can also start institutions like schools and dispensaries in order to benefit the residents and more so the youths of Rũaka with employability skills.
3. The government should construct a public school in Rũaka both primary and secondary to promote education. As earlier mentioned, there are no public schools in Rũaka. The residents have to travel long distances to access the nearest public schools in Gacharage, Gachie or Mũchatha. This consumes most of their time and it has in turn led some students to drop out of school. School dropout has resulted to a number of youths being unemployed no wonder the

high rate of drug abuse and insecurity in Rũaka. Furthermore, public schools in Kenya offer free education which ensure that all students have access to affordable and quality education. The study therefore brings to the attention of the government the need to have public schools in the area to promote security since as many youths in Rũaka will be educated, they will be employed hence help to fight insecurity in Rũaka. The residents of Rũaka should also be enlightened on the need to be educated. Since the study established that most of them have dropped out of school in search of quick money. The Church and the parents should play a key role in conscientizing them on education as a tool of overcoming poverty.

4. The study established that the residents of Rũaka did not have public toilets. In turn it has led to environmental pollution as some people had always relieved themselves in the nearby Rũaka River. It was sad to learn that the business people paid some amount to the County Council on a daily basis, to enable build the public toilets and other maintenance but their efforts have been in vain. The study highlights the plea of the residents and that the concerned parties should take charge since presence of toilets is essential especially when it comes to sanitation. It is therefore for this reason that the study saw it important to bring up the issue so that Rũaka, which is a first growing town in Kenya is considered by the County government when it allocates its funds.
5. The study recommends that a proper drainage system should be established in Rũaka. From the research findings, it was observed that the whole of Rũaka did not have an adequate drainage system. A number of apartment owners had taken advantage of the situation and had therefore drained the water to the paths while others had secretly released the raw sewage to the nearby rivers. With such a situation, the study appeals to the government to consider the residents of Rũaka and establish an adequate drainage system for them. The government should also be vigilant to ensure that property owners do not abuse the environment as some are doing by realising their raw sewage on the paths and rivers. There is need to sensitize them on the need to live harmoniously with the environment. The community of Rũaka, especially the



poor should be enlightened on their rights and the need to stand in solidarity to condemn those that oppress them by polluting the environment and making it unconducive for their interactions.

6. The study also appeals to the county council to be more vigilant in order to ensure a clean environment. The research established that a number of residents were not aware of the dustbins available in the market area the reason for their dumping the dirt anywhere provided they had the dirt with them. The residents also complained of the County Council concentrating their cleaning on the front street and forgetting the backstreets. The research thus calls on the County Council to address these issues in order to promote a clean environment in Rũaka. They should likewise consider changing the location of the dumpsite since as at now, it is adjacent to Karura River, which is polluted every time it rains. The county council should also investigate and punish the apartment owners who occasionally release the raw sewage in the river. They should also get hold of those who drop their wastes anyhow and punish them so that they can serve as an example to those who continually abuse our Mother Nature.
7. The Church should also be a role model in matters pertaining environment. It was observed that most Churches in Rũaka did not have trees in their compound. Most of them had planted a few flowers and forgotten about the importance of planting trees. The Church in Rũaka should therefore serve as a role model and start planting trees in the Church compounds in order to conserve our common home. The Church should also encourage its members to plant trees in honour of God and because of the aesthetic that they give. It was also established that the topics on environment were least discussed in the Churches in Rũaka. The Church should compose sermons on the need to conserve the environment in order to make people understand the need for a clean environment. The Churches in Rũaka should also stand together in unity and sensitize people on the need to care for the environment. It should also serve as a role model by engaging in community activities such as cleaning the environment so that people could learn from them and be more responsible.

8. The study moreover recommends that the public should be more open in giving information to the security officers pertaining to matters of security, drugs, and environmental pollution among others to ensure a peaceful society. The study on the other hand challenges those in authority to take seriously and with utmost confidentiality, the information given to them by the public in order to build trust among them. From the African Charter on Human and People's Rights, it is stated in article 9 that, "Every individual has a right to receive information. And to express and disseminate his opinions within the law."<sup>345</sup> Residents of Rũaka should be ready to give information that would be vital in promoting coexistence.
9. The Church and the government should appreciate and include the role of the elders in the contemporary society. The study established that the elders of Rũaka did not have the first priority in the community. A considerable number of Rũaka residents had not felt their role. The Church and the government should therefore embrace the role of the elders since they could best handle a number of the challenges experienced in the area.
10. Rũaka residents need to be trained on financial discipline. As it has been discussed above, the study established that most residents had sold their land for as much as 35 million shillings but they were still in poverty for most of them had squandered the money, married other wives who were only after their money and divorced them immediately the money was finished. Most of them had also engaged in drug and substance abuse and therefore to most of them, money had brought more harm than good. With such information, the study appeals to the Church to include topics on financial management in their sermons in order to help the residents overcome poverty. Parents should also take up the role and teach their children on financial discipline. To add on that, the study appeals to the parents of Rũaka and elsewhere to avoid introducing their children to money handling at an early age since it was

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<sup>345</sup> P. Harrington, *Human Rights for Everyone: There are Several Lists of Human Rights. Are They Granted or Bestowed?* (Nairobi: Paulines Publications Africa, 2012), p 12.

established as a reason for school dropout, drug abuse and insecurity in Rũaka.

11. The Church in Rũaka should teach its congregants and devise ways of reaching to other residents in Rũaka who do not attend Church on sexual purity since most residents have been affected with the vice. The Church should also identify the victims of rape, prostitution, and divorce with an aim of establishing the root cause of their circumstances in order to provide a practical solution for them. The Church should neither condemn them but preach to them on the loving and liberating message of Christ which will help awaken their consciences and therefore overcome the practices.
12. The study likewise recommends areas for further study. To start with, the study recommends that a research should be done in Rũaka with an aim of finding the role of African religion in preserving environment and in promoting communality especially in Rũaka since there seems to be a gap on this in the area. The role of elders in Rũaka as pertains to morality in the area would also be a rich area for further study.
13. The researcher discovered that despite the challenges that migration had brought to the residents of Rũaka, with it, positive things like growth in business among others had come up in the area. A study of this kind in Rũaka would be necessary.
14. The study further recommends that a study should be done on the effects of migration on the host culture. Similarly, effects of migration to Rũaka in relation to religion should be unearthed since as a result of migration in the area, many Christian denominations seem to have come up.
15. The study also recommends that an in-depth research on each of the challenges addressed in chapter two should be conducted. Researchers should pick any of the challenges and do an in-depth research since the researcher did not conduct it exhaustively because her concern was to unearth them. Now that the study has unearthed them, there is need to tackle each challenge on its own.

The above are the fundamental recommendations drawn from the study. In relation to this, diverse transformative consequences arise as spelled out below.

## **5.4 Implications of the Study**

The aforementioned recommendations pave way for some invaluable implications of the study to various stakeholders. The section will address the spiritual, pastoral and the catechetical implication of the study and its implication for policy.

### **5.4.1 Pastoral Implications**

The study's implication to the pastoral team in Rũaka is that the shepherds have a role to device better ways to reach out to the community. They should hold crusades, preach the word of God to the residents and win non-believers to Christ who is the Prince of Peace. Through catechism, the Church will be able to walk with them, teach them the requirements of Christianity and this will help build love and respect among the residents. In the crusades, the pastors can show case Christian movies among others that touch on the challenges mentioned in the area to attract many people and for the community to familiarise themselves with the challenges. It will be a mirror to the community to judge whether they are doing what is required of them or not. Highlighting various ways in which they pollute environment for instance and its effects will awaken them to know their responsibilities towards the environment as instructed by God.

The pastoral team is also challenged to reach out to the marginalized in the community through coming up with programmes that can help youths in Rũaka to identify and nurture their talents. The marginalised include the drug addicts, the alcoholics, the prostitutes, the unemployed at the jobless corner, and thieves among others. In order to fight the evils in the area, the pastoral team should organize talent shows, tournaments and sports that involve the marginalized and take advantage of the situation to preach to them. They can do this in liaison with the government and organisations or talent scouts that can afterwards select the best and sponsor them for studies that can help them grow their talents and this will help them get out of their jobless environment. Such activities will keep them busy, distract them from the evils and therefore help overcome the challenges. The tournaments will also create a good rapport, love, peace and

understanding among the community members and they will in return live without fear.

The pastoral team should also conduct door to door preaching in order to reach out to the members who would not make it to the crusades and the talent shows. It would help to understand even the community members better and devise better ways to address their situations. The findings of the study would help them dig deeper to identify the root cause of the problems and fight them. The pastoral team is also challenged to embrace community life groups. The above would help members to bond amongst them and through them, the needs of the society would be identified hence adopt better ways to address them.

The findings of the study likewise demand an awakening in the Church. The pastors are challenged to devise better ways to pastor their members. They should compose sermons that would address the challenges of marriage, of insecurity, financial management, environment, equality among other sermons. On the issue of conmanship, the study revealed that some incidences had been witnessed in the Church where a number of congregants took loans from others and failed to pay back. The study challenges the pastoral team to teach members on honesty and need to work with their own hands. They should condemn prostitution by devising better ways of helping them to earn a living. The pastors are also challenged to conduct marital classes for those who plan to engage in marriage in order to uphold sanctity to overcome divorce. They should also have classes for the married couples to help them solve their issues. Guidance and counselling the pastoral team since among the congregants some have been wounded through rape should also embrace sessions some have been conned and have lost hope and some could be infected with HIV/AIDS virus. Some could be drug addicts and therefore the sessions would help.

#### **5.4.2 Spiritual Implication**

Just as one looks at him/herself in the mirror in order to correct and better her look, the study is a mirror to every resident in Rũaka to reflect on their lives, their conduct and spirituality in order to prove whether they are on the right track or not. The studies is a call to every resident to soul search and see whether he or she is contributing to the growth or the destruction of the community in Rũaka. The study

reminds every individual of who they are and what role they ought to play in the community since they all have a God given purpose to impact the society.

The study challenges individuals in Rūaka to be role models to others. It means that every individual in Rūaka has a role to reach out to the marginalised, make friends with them, serve them, help them and liberate them from their situations just as Jesus the best liberator mixed with the sinners and the outcasts. Everyone in Rūaka need to be a role model in loving their neighbours as they love themselves as it was instructed by Christ.

The study likewise revealed that God created man to care for His environment. It implies that every person in Rūaka should reflect on their lives and see whether they are following this command from God or not. If one realises that they have lived against the command, the study awakens them to repent their sins of polluting the environment and start new lives in Christ; lives with environment at heart. The study will therefore draw a considerable number of residents to God, as they desire to do what He commands.

Furthermore, the study reminds every individual in Rūaka that she/he is the salt of the world and therefore as the salt of the world, they should spice and add value to other people's lives. The truth calls for meditation by individuals in Rūaka in order to determine whether they have been salty or salt less in Rūaka. The answer of the reflection will cause them to repent their sins and seek God's will on how better they could impact the society. This will in return draw them closer to God as they would desire to do His will.

In order to overcome sexual immorality, the study reminds the residents of Rūaka of the value of their bodies as the temples of God. This in itself is a reminder of who one is in the kingdom of God. The study is a mirror to every resident in Rūaka to see whether they have been doing the will of God or not. For those who have been prostitutes, unfaithful in marriage and even alcoholics, the study reminds them that they have acted contrary to the will of God and that they ought to repent to avoid eternal punishment. The study would help to draw many in Rūaka to God

since it will be a call on them to repent and be forgiven by Christ who is the best liberator.

The study likewise reminds residents in Rūaka of the love that God has for them. The study implies that everyone in the area will appreciate their importance in the kingdom of God despite their weaknesses and it will cause a considerable number of them to reach out and experience His love. They will also have no option to love their neighbours since they cannot claim to love God if they do not love their neighbours. Following the assurance of God's love to them would help them be convicted that God does not condemn them but loves them even in their sinful nature. The study reminds them that Christ came for them and thus increasing their love for him hence grows stronger in his love.

#### **5.4.3 Catechetical Implication**

Catechetical implication is concerned with how to form people into better Christians through various trainings. As the pastoral team goes out to win more souls to Christ, the implication to the catechetical team is that it has a role to take the new believers and train them in a proper way. It should understand that a number of them have been drug addicts and even robbers. It should therefore train them, help them overcome the addiction and mould them to be better Christians.

The study revealed that a number of residents in Rūaka were Christians who went to Church occasionally yet among them, they were the perpetrators of the evils in Rūaka. If a considerable number of them have gone through baptism classes, It implies that there is a gap in the catechetical team. It challenges the team to sit down and discuss what they have failed to include in its teachings that has caused the residents not to put the Christian teachings in practice. This means that the Church should take the classes seriously in order to mould residents in a proper way in order to overcome the challenges faced in the area. They should also walk the talk in order to be a light and to be role models to the Christians in Rūaka.

The catechetical team should also follow up the records of the migrants who come to their churches in order to understand their spiritual background and see where they can come in and help them grow. The team should also work to make

the migrants in their Church to feel at home in order to bridge the gap between the rich and the poor and even ethnic differences. It means that if they make them feel comfortable, the migrants will open up to them; they will be accountable and would therefore not compromise their morals hence promote morality in the area.

Through the Small Christian Communities (SCCs), the catechetical team should mould them and address the challenges experienced in the team. The team should also ensure that in the SCC's, members should be from various communities to avoid forming cliques. The rich and the poor should also be mixed in the SCCs in order to bridge the gap between the haves and the have not.

### **5.5 General Conclusion**

As we come to the end of the study, it is important to highlight the following:

Chapter One provided the setting of the study. It gave the overview by handling: statement of the problem together with guiding research questions; objectives and rationale. It also discussed the scope and limitation, literature review, theoretical framework and methodology approach. Equipped with such prolegomenon, one was empowered to investigate the common problems between the indigenous Agĩkũyũ and the migrant ethnic groups in Rũaka Kĩambu County in Chapter Two.

The latter discussed the common conflicts between the host and the migrants in Rũaka. The reasons behind people's migration to Rũaka were discussed before delving into the challenges themselves. Boff's first mediation was essential in unearthing the conflicts in the chapter thereby confirming the first hypothesis as true. The problems observed were insecurity, environmental pollution among others that the chapter discussed. With such issues, awareness was created that there is need to discuss the Christian teachings as indispensable in fostering good neighbourliness especially in Rũaka.

Chapter Three thus came in handy to discuss Christian teachings on communality and interpersonal relationships with redaction criticism theory being key in as far as scholarly Biblical sourcing is concerned. It explored the Christian teachings on and about God's intended community. It gave the history of Christianity in Rũaka and elaborated the general Christian teachings on communal living. It further discussed



the Catholic Social teachings and Christian virtues that foster good neighbourliness especially in Rũaka. The discussion thereby was in line with Boff's second mediation where the researcher related the will of God to the mutual challenges in the area. Redaction criticism theory was also utilized in sourcing from the Bible. Having looked at the will of God on the challenges encountered in the area, Chapter Four was enabled to explain the role of Christian liberation approach in addressing the residents' conflicts both positive and negative.

It handled the aforementioned by discussing African teachings on communal living and liberation approach as a useful means in approaching the problems in Rũaka thereby leading us to the present Chapter that provides the summary of the study, recommendations and the accruing implications drawing from this and the previous chapters.

In conclusion, the study established that there are common problems between the indigenous Agĩkũyũ of Rũaka and the migrant ethnic communities. Some of them are developmental while others are bad. Furthermore, Christian liberation approach was verified as very useful in addressing the conflicts for harmonious coexistence. The society is thus conscientized to transgress ethnic differences and adopt communal way of living cherished and upheld by the traditional Agĩkũyũ society and Christianity. It is hoped that the above recommendations and related ones from future research will go a long way in making Rũaka and the society generally a better place. Finally, ours being a case study in design, we present it as a model for other works in other localities to complement our effort.

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## Appendix 1 Questionnaire to the administration

### Instructions

This questionnaire aims at collecting data on the mutual challenges between the indigenous Agĩkũyũ community and the migrant ethnic groups in Rũaka, Kĩambu County. You are kindly requested to participate in the study by responding to the questions asked below. The information provided shall strictly be used for academic purpose and will be treated with utmost confidentiality. Your participation in facilitating this study is highly appreciated.

### GENERAL INFORMATION

1. What is your gender?                      Male (   )                      Female (   )
2. Age: 24-34yrs (   )    35-44yrs (   )    45-54yrs (   )    55yrs and above (   )
3. Marital status: Married (   ) Single (   ) Widowed (   )  
Divorced (   )
4. What is your highest level of education achieved?  
.....
5. What is your occupation?  
.....
6. What is your religious affiliation?  
.....
7. How long have you been living and working in this area?  
  
Less than one year (   )    1-5yrs (   )    5-10yrs (   )    more than 10yrs (   )
8. From your records, what is the total population of Rũaka and how many of those are foreigners?  
  
Total population: .....

Foreigners:

.....

9. What in your opinion attracts new members in Rūaka?

.....

10. From the list below, which are the most crimes reported in this area that have affected the coexistence between the indigenous Agĩkũyũ and the migrant ethnic communities?

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
Theft					
Robbery with violence					
Domestic conflict arising from unfaithfulness					
Presence of common men and failure to pay back loans					
Car jacking					
Murder					
Land grabbing					
Selling land without wife's consent					
Drunkenness					
Rape					

11. Are there any other crimes reported in the area that have not been highlighted above? Yes ( ) No ( )

If yes, kindly mention

.....

12. From your records, which ethnic communities have mostly been victims or have been involved in the above?

.....

13. In case of theft, which items have mostly been stolen?

.....

14. What in your opinion contributes to the above mentioned crimes in Rũaka?

.....

.....

15. How have the issues above been addressed to ensure that both the indigenous Agĩkũyũ community and the migrants live harmoniously?

.....

.....

16. Have you ever held any peace campaigns in Rũaka with emergence of such crimes that could probably destruct the resident's peace?

Yes ( ) No ( )

If no, what could be the reason for that?

.....

.....

17. Do you scrutinize migrants behaviours before letting them live in Rũaka ?

Yes ( ) No ( )

If no, why is that so and how has that affected their relationship with the host community?

.....

.....

18. How clean is the place where you stay? Very dirty ( ) dirty ( ) fair ( ) clean ( )

19. How would you rate the drainage system in Rũaka?

Poor ( ) Fair ( ) Good ( ) Very good ( )

20. What precautions are you taking in as far as drainage system is concerned to ensure a healthy community?

.....  
.....

21. Are you happy with the state in which Rūaka and Karura Rivers are in?

Yes ( ) No ( )

22. Why do you think people dispose their waste products into the river?

.....

23. What are you doing to ensure that Rūaka River is protected from pollution?

.....

24. To overcome these challenges, what do you think the community, the Church and the government should do to help?

Community

.....

Church

.....

....

Government

.....

## Instructions

## GENERAL INFORMATION

- 150

Yes ( )

No ( )

If No, what makes that a challenge and how has that affected their conduct with others?

.....

11. What in your opinion attracts people to Rūaka and also to your Church?

.....

.....

12. Have there been incidences below witnessed in Rūaka that have affected the coexistence between the migrants and the hosts?

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
Language barrier					
Theft					
Robbery with violence					
Poor drainage system					
Unfaithfulness in marriage					
Denomination differences					
Rape					
Rise in conmen and failure to pay back loans					
Car jacking					
Discrimination					
Widened gap between the rich and the poor					



13. What in your opinion contributes to the above named challenges?

.....  
.....

14. What do you think the Church should do to address these challenges?

.....  
.....

15. Have some of the members from your Church been victims of some of the crimes above? Yes ( ) No ( )

If yes, how are they handled to ensure that such does not happen again?

.....  
.....

16. Do you lend money to members of your Church? Yes ( ) No ( )

17. How would you rate their honesty in as far as repaying is concerned?

.....

18. Have there been incidences where indigenous Agĩkũyũ members in your Church lend money to migrants or vice versa and the debtors failed to pay in time?

Yes ( ) No ( )

19. If yes, how did that affect their relationship and how was that solved?

.....  
.....

20. How has your Church tackled the topics below in as far as interpersonal relations are concerned?

	Always	Sometimes	Rarely	Never	Not sure
Love					
Forgiveness					
Humility					
Peace					
Respect					
Honesty					
Accountability					

Responsibility					
Environmental conservation					

21. In your opinion? Do you think this has helped in promoting a peaceful coexistence between the indigenous Agĩkũyũ and the migrants? Yes ( )

No ( )

If no, why do you think that is so?

.....  
 .....

22. How clean is the environment where you stay and who takes care of it?

Very dirty ( )

dirty ( )

fair ( )

clean ( )

.....

23. Where do you encourage your members to dispose their waste products?

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
Along the road					
In the river					
In the dustbin					
Anywhere					

24. In your opinion, do you think that has been implemented?

Yes ( )

No ( )

If no, what pushes them into that and how do you think that has affected the living condition of Rũaka residents?

.....  
 .....

25. What is the Church doing to ensure that members dispose their waste products in the right place?

.....  
 .....

26. Does your Church engage in community activities in as far as the environment is concerned? Yes ( ) No ( )

If yes, kindly mention

.....

27. In order to have a peaceful coexistence and to overcome the challenges mentioned in this questionnaire, what do you think the community, the government and the Church should do?

Community

.....

Government

.....

Church.....

.....

### Appendix 3: Questionnaire to the migrants

## Instructions

This questionnaire aims at collecting data on the mutual challenges between the indigenous Agĩkũyũ community and the migrant ethnic groups in Rũaka Kĩambu County. You are kindly requested to participate in the study by responding to the questions asked below. The information provided shall strictly be used for academic purpose and will be treated with utmost confidentiality. Your participation in facilitating this study is highly appreciated.

## GENERAL INFORMATION

1. What is your gender? Male ( ) Female ( )
2. Age: 15-24yrs ( ) 25-34yrs ( ) 35-49yrs ( ) Above 50yrs ( )
3. Marital status: Married ( ) Single ( ) Widowed ( )  
Divorced ( )
4. From which ethnic community does your spouse come from?  
.....
5. What is your highest education achievement?  
.....
6. What is your occupation?.....
7. What is your religious affiliation?  
.....
8. If Christian, which denomination do you belong to?  
.....
9. How often do you go to Church? Every week ( ) Once in a month ( )  
Rarely ( )

10. From the table below, does your Church teach on this topics in as far as your relationship with others is concerned?

	Strongly agree	Agree	Not sure	Strongly disagree	Disagree
Love					
Forgiveness					
Humility					
Peace					
Respect					
Honesty					
Accountability					
Responsibility					
Environmental conservation					

11. How long have you been in this area?

Less than one year ( )      1-5yrs ( )      5-10yrs ( )      more than 10yrs ( )

12. Which is your country of origin?

.....

13. If Kenya, which ethnic community do you belong to?

.....

14. If you are a foreigner or a migrant from another ethnic community, what attracted you to Rũaka?

.....

.....

15. Was your character vetted before settling in Rũaka?

Yes ( )      No ( )

16. How did the vetting make you feel and how do you relate to the local people that you found in the area?

.....

17. As a resident of Rũaka, are there things you feel happy with in the area?

Yes ( )                      No ( )

If yes, mention

.....

Are there those things that displease you in the area? Yes ( )      No ( )

if yes, mention

.....

18. Are you comfortable to continue staying in Rũaka or do you plan to live?

Yes I am comfortable and not planning to leave ( )

No I am not comfortable and planning to leave ( )

19. Are the challenges below experienced by the residents of Rũaka?

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
Language barrier					
Theft					
Robbery with violence					
Poor drainage system					
Denomination differences					
Congestion					
Presence of conmen and failure to pay back loans					
Car jacking					

Discrimination					
----------------	--	--	--	--	--

20. Have some of the above incidences been reported to the relevant authority?

Yes ( ) No ( )

If yes, in your opinion, was the case handled fairly?

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

21. What can be done to ensure that the challenges above are overcome?

.....  
.....

22. Have there been any incidences in Rūaka where land was sold to a migrant and conflicts arose among the selling and buying families there after?

Yes ( ) No ( )

23. What caused the conflict?

.....

24. How did this affect the relationship between the two families?

.....  
.....

25. Do you take any of the following? Alcohol ( ) cigarette ( ) bhang ( ) None ( )

26. How does your choice above affect your relationship with others?

.....  
.....

27. How clean is the environment where you stay and who takes care of it?

.....

28. Where do people dispose their waste products?

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
Along the road					
In the river					

In the dustbin					
Anywhere					
In bags provided and collected by the county council with a monthly fee					

29. How has their conduct above affected the environmental condition of Rūaka and in case the drainage system blocks, how is it sorted?

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

30. Why do you think they dump the dirt as mentioned above and what do you think can be done to prevent such from occurring?

.....  
.....

31. In conclusion, in order to make Rūaka a better place to stay, what role should the Church, the community and the government play?

Church.....

Community.....

Government.....

.....



## Instructions

## GENERAL INFORMATION

25. What is your gender? Male ( ) Female ( )
26. Age: 15-24yrs ( ) 25-34yrs ( ) 35-49yrs ( ) Above 50yrs ( )
27. Marital status: Married ( ) Single ( ) Widowed ( )  
Divorced ( )
28. From which community does your spouse come from?  
.....
29. What is your highest education achievement?  
.....
30. What is your occupation?  
.....
31. What is your religious affiliation?  
.....
32. If Christian, which denomination do you belong to?  
.....
33. How often do you go to Church? Every week ( ) Once in a month ( )  
Rarely ( )

34. From the table below, does your Church teach on this topics in as far as your relationship with others is concerned?

	Strongly agree	Agree	Not sure	Strongly disagree	Disagree
Love					
Forgiveness					
Humility					
Peace					
Respect and chastity					
Honesty					
Accountability					
Responsibility					
Environmental conservation					

35. Does your Church engage in communal activities in as much as environment is concerned? Yes ( ) No ( )

If yes, kindly mention

.....

36. Are you aware of foreigners and Kenyans from other ethnic communities in Rũaka?

Yes ( ) No ( )

37. What do you think attracts them to your area?

.....  
 .....

38. In your opinion, has their presence affected the solidarity and the culture of the indigenous Agĩkũyũ of Rũaka? Yes ( ) No ( )

.....

.....

If No, how do you think that has affected their relationship with the local community?

.....

.....

Yes ( )      No ( ) If Yes, mention

.....

No ( )

.....

.....

If yes, mention them and state whether the incidences were reported to the relevant authority and what happened thereafter. Yes ( ) No ( )

.....

If yes, what causes them to sell the land and is the whole family's consent sought before selling land in most cases?

.....

43. Have there been incidences where women consent has not been sought in as far as selling land is concerned? Yes ( ) No ( )

44. If Yes, why is that so and how has this affected their relationship with the tenants?

.....  
 .....

45. Do you take any of the following? Alcohol ( ) cigarette ( )  
 bhang ( )

46. How does your choice above affect your relationship with others?

.....  
 .....

47. To what extend do you see the following factors as hindering the mutual existence between the indigenous Agĩkũyũ community and the migrant ethnic communities in Rũaka?

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
Language					
Theft					
Robbery with violence					
Poor drainage system					
Denomination differences					
Congestion					
Rise in conmen and failure to pay back loans					
Car jacking and rape					
Discrimination					
Cultural differences					

Widened gap between the rich and the poor					
---	--	--	--	--	--

48. In your opinion, how do you think the challenges above can best be dealt with?

.....

49. Are you aware of Rũaka and Karura Rivers in your locality? Yes ( )  
No ( )

50. Have there been incidences where people deposit their wastes into this river?

Yes ( ) No ( )

If yes, what is their reason for that and how do you think this has affected the residents lives?

.....  
.....

51. What do you think can be done to prevent people from disposing their waste products in the River?

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

52. Where do people deposit their waste products?

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
Along the road					
In the river					
In the dustbin					
Anywhere					

In bags provided and collected by the county council with a monthly fee					
---	--	--	--	--	--

53. How do you think their conduct above has affected the living condition of Rũaka residents?

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

54. Why do you think people dump the dirt in the place mentioned above and what do you think can be done to prevent such from re-occurring?

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

55. In conclusion, in order to make Rũaka a better place to stay, what role should the Church, the community and the government play?

Church.....

Community.....

Government.....



## Appendix 5: Interview guide to the elders and women



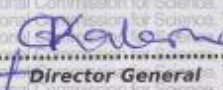
1. Age 60-70yrs ( ) 71-80yrs ( ) 81-90yrs ( ) Above 90yrs ( )
2. Marital status: Married ( ) Single ( ) Widowed ( )  
Divorced ( )
3. How important was land to Agĩkũyũ people?
4. In case of a relative and a foreigner, who was given the first priority in as far as land selling was concerned?
5. If a relative, what was the reason for being given the first priority?
6. Have there been cases where land has been sold to the migrants?
7. If yes, what pushes the indigenous Agĩkũyũ to selling their land to the migrants?
8. What is done before land is sold to the migrants? Is their character vetted?
9. If no, why is that and how has that affected their relationship with the indigenous Agĩkũyũ?
10. In your opinion, do you think the presence of the foreigners has affected the solidarity and the culture of the indigenous Agĩkũyũ of Rũaka ? Yes ( )  
No ( )
11. If yes, in which way?  
.....
12. Is land selling done secretly or is the consent of the family sought?
13. In case it is done secretly, how does that affect their relationship with their family and the migrants to whom they have sold land to?
14. In case of such, where are the cases reported to? Elders, chiefs or police station?
15. As an elder, has such a case ever been reported? How was it handled?
16. Do women demand for their share of property to inherit especially land?

17. If yes, has it just started recently or was it there before?
18. If recently, why do you think they are demanding for land now compared to before?
19. Are their demands being attended to?
20. If no, why do you think that is so?
21. Which virtues did the Agĩkũyũ practice initially and are they still being practised? Hospitality, honesty etc
22. If no, why do you think they are no longer observed?
23. What advantages have the migrants brought that you are happy with?
24. Are there things that have displeased you with their presence?
25. Have there been incidences of theft, robbery, murder in Rũaka?
26. Were they there in the past or have they just risen recently?
27. If recently, why do you think they have risen?
28. What role have the elders done to address this issues?
29. How important were the Rũaka and Karura Rivers to you and what were you doing to preserve them?
30. Where in the past were you drawing clean water for drinking?
31. Is the water from where you were drawing still safe to date?
32. If no, why do you think it is unsafe for drinking?
33. What do you think can be done to correct the situation?



## Appendix 6: Research Permit By NACOST

 <b>REPUBLIC OF KENYA</b>  <b>National Commission for Science, Technology and Innovation</b>	
<b>CONDITIONS</b> 1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit. 2. Government Officer will not be interviewed without prior appointment. 3. No questionnaire will be used unless it has been approved. 4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries. 5. You are required to submit at least two(2) hard copies and one (1) soft copy of your final report. 6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.	
<b>RESEARCH CLEARANCE PERMIT</b> <b>Serial No. A1269</b> <b>CONDITIONS: see back page</b>	

<b>THIS IS TO CERTIFY THAT:</b> <b>MISS. JOYCE BUKOKHE MULUNDA</b> <b>of THE UNIVERSITY OF NAIROBI,</b> <b>0-50602 Bokoli, has been permitted to</b> <b>conduct research in Kiambu County</b> <b>on the topic: MUTUAL CHALLENGES</b> <b>BETWEEN MIGRANT ETHNIC GROUPS</b> <b>AND INDIGENOUS AGIKUYU COMMUNITY</b> <b>USING CHRISTIAN LIBERATION.</b> <b>APPROACH: A CASE OF RUAKA SUBURB,</b> <b>KIAMBU COUNTY</b> <b>for the period ending:</b> <b>14th October, 2017</b>	<b>Permit No : NACOSTI/P/16/68048/14092</b> <b>Date Of Issue : 14th October, 2016</b> <b>Fee Recieved :ksh 1000</b>
 <b>Applicant's Signature</b>	  <b>Director General</b> <b>National Commission for Science, Technology &amp; Innovation</b>

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