

- i -

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Thesis

THE CHURCH'S ROLE IN RURAL DEVELOPMENT :
A CASE STUDY OF THE CATHOLIC CHURCH IN
UASIN-GISHU DISTRICT FROM 1969 - 1979.

Submitted by

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(University of Nairobi, 1978).

In Partial Fulfilment of Requirements for the Degree
of Master of Arts (M.A.) in the University of Nairobi.

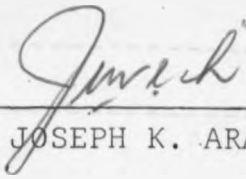
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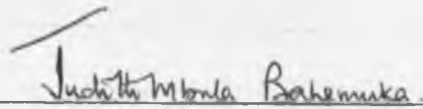
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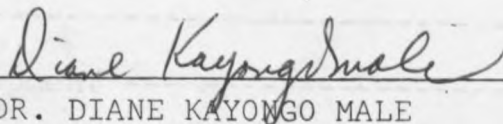


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This Thesis has been submitted for examination with our approval as University Supervisors.



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December 1981.

TABLE OF CONTENTS

	<u>Page</u>
TITLE -----	i
DECLARATION -----	ii
TABLE OF CONTENTS -----	iii
LIST OF TABLES -----	vi
LIST OF MAPS -----	viii
ACKNOWLEDGEMENT -----	ix
ABSTRACT -----	xi

CHAPTER ONE

INTRODUCTION

✓ Problem Statement -----	1
✓ The Significance of Study -----	3
Definition of Some of the Concepts Used in the Study -----	5
The Setting: Uasin-Gishu District -----	8
✓ Methodology -----	14

CHAPTER TWO

DEVELOPMENT AND THE CHURCH'S POTENTIAL ROLE IN
DEVELOPMENT : THEORETICAL PERSPECTIVES

Development -----	23
Rural Development -----	31
The Church and Development -----	37
Vatican II and Development -----	42
The Church and Development : Local Responses -----	50
The Church and External Aid -----	55
Hypotheses used in the Study -----	60

CHAPTER THREE

FINDINGS

Page

THE PEOPLE'S PROBLEMS AND THEIR ASPIRATIONS

The Problems and Obstacles:

The People's View ----- 70

The Problems and Obstacles:

The Leaders' View ----- 86

The People's Aspirations and their View

of the Church's Role ----- 91

Solutions to People's Development Problems:

The Leaders' Views ----- 94

Conclusion -----

CHAPTER FOUR

FINDINGS

THE CATHOLIC CHURCH AND ITS DEVELOPMENT ACTIVITIES
IN UASIN-GISHU DISTRICT

✓ An Introductory Background

✓ A Historical Note ----- 98

✓ The Contemporary Situation of Eldoret
Diocese ----- 101

* - The Development Activities of the Church -- 105

✓ The Church and Education ----- 105

✓ The Church and Health Services ----- 123

✓ The Church and Health Services in Kenya
A Background Note ----- 123

New Directions in Health Care ----- 125

Medical Institutions in Uasin-Gishu District -- 130

	<u>Page</u>
The Catholic Church's Medical Institutions and Their Services in Uasin-Gishu District	132
Summary of Church and Health Services-----	145
The Church and Agricultural Projects -----	147
Case Studies -----	151
Summary of Agricultural Efforts -----	179
Other Projects -----	185

CHAPTER FIVE

FINDINGS

DEVELOPMENT EDUCATION AND THE ROLE OF THE CHURCH

The Role of the Diocesan Development Office -----	190
Christian Development Education Service -----	204
The Role of the Diocesan Development Office in Social Work -----	213
Social Work Groups in Uasin-Gishu District --	215
The Problems faced by the Diocesan Development Office in Development -----	222
Summary of the Church's Role in Development Education -----	230

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

Conclusions -----	236
Recommendations -----	247
BIBLIOGRAPHY -----	259

APPENDICES

I Laity Questionnaire -----	265
II Leaders Questionnaire -----	272

LIST OF TABLES

<u>No.</u>		<u>Page</u>
1	The People's Views on Type of Problems Faced in the District -----	73
2	The People's Views on Greatest Obstacles to Development in the District -----	74
3	The People's Views About the Type of Education in High Demand in the District	83
4	Church Leaders' Views of the Most Urgent Problems Facing Rural People -----	86
5	Interdenominational Conflicts in Development Projects -----	87
6	Leaders' Views on Obstacles to Lack of Christian Involvement in Development	89
7	Leaders' Opinions on Mistakes People Generally Make in their Views on Development -----	90
8	The People's Views on What the Government Should do for them in Development ----	92
9	The People's Views on What the Church Should do for them in Development ----	93
10	Catholic Church Initiated Secondary Schools in the Diocese of Eldoret from 1969 - 1980 -----	110
11	Distribution of Schools in Uasin-Gishu District as per Ownership and Maintainance -----	113
12	Categories of Teachers in Diocesan Harambee Secondary Schools -----	118
13	Hospital Beds by Operating Agency, Kenya, 1967 -----	124
14	Medical Institutions in Uasin-Gishu District -----	131
15	Consolidated Returns : Staff and Services, 1979, Kaptagat Dispensary -----	134
16	Patients Served at Moi's Bridge Dispensary from 1972 - 1977 -----	137

<u>No.</u>		<u>Page</u>
16B	Patients Served at Moi's Bridge Dispensary from 1978-1979 -----	138
17	Church Initiated Tractor Groups in Uasin- Gishu District -----	149
18	Members of Segero Tractor Group and Land Ownership -----	154
19	Distribution of Land Ownership Among Boinet Tractor Group and Acreage Ploughed in 1979 -----	163
20	Ndalat Tractor Group and Land Ownership	168
21	Sambut Tractor Group and Land Ownership	172
22	Ndalat Tractor Group and Land Ownership	176
23	Stages Used in the Learning Process Leading to Action in a Group -----	208
24	Development Workshops from 1975 to 1979	211
25	1979 Development Workshops -----	212

LIST OF MAPS

	<u>Page</u>
A. Location of Uasin-Gishu District on the Map of Kenya -----	7B
B. A Map of Uasin-Gishu District Showing Local Administrative Boundaries and Neighbouring Districts -----	13B
C. A Map of Eldoret Diocese and Location of Uasin-Gishu District Within the Diocese and Mission Stations -----	100B
D. Map Showing Location of Church Development Projects in Uasin-Gishu District -----	189B

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ABSTRACT

This study aims at examining in which ways, if any, the Catholic Church has contributed to Rural Development in Uasin-Gishu District from 1969 to 1979, in the fields of secondary education, health services, agriculture and development education.

The period chosen is post Vatican Council II of 1965, in which the Catholic Church underwent a metamorphosis, whereby previous emphasis on the Spiritual life of man at the expense of his material needs was abandoned. Equal stress was then laid on both needs of man - the spiritual and the material, as the main concern of the Church.

In Chapter One, foundation is laid for the study in defining the problem and justifying the significance of the study. Rural development is seen as the main focus of government development activities in the developing countries. The fact that these governments look to non-governmental organisations to contribute in this process warrants the study of the Church's role in this area.

The subject area of study is one of those fields not fully explored. This, among other reasons, is given as the significance of this undertaking. The terms used in this study are then clarified to facilitate the understanding of the study. A brief background information of the District of research is

also given to bring the reader into the picture. Finally, the methods used in data collection and the analysis constitute the end of this Chapter.

In Chapter Two, the relevant literature on the subject, development, rural development and the Church are examined at length. The ultimate aim is to bring out the main issues involved in the field of Church and Development. In addition, the views of local Church theologians on the Church's involvement in development are highlighted. A brief examination of the different views on foreign Church aid is given some treatment.

Chapter Three is an inquiry into the problems facing the rural people in the District. The purpose of this, is to be in a position later to assess the relationship between the people's problems and the Church's development activities. Do they help to solve these problems?

Chapter Four, concentrates on the findings of the Church's development activities in secondary education, health services and agriculture. These are discussed in the light of hypotheses stated at end of Chapter Two. Their contribution to development and their shortcomings are brought out.

In Chapter Five, the contribution of the Church to development education of the people is examined. It is noted, how the Diocesan Development Office plays a vital role in this respect. Activities of Church initiated women groups are discussed under social work. In all, development education emerges as the most important contribution made by the Church in development.

Finally in Chapter Six, a summary of the findings of this study are given and so are the recommendations. The recommendations focus on what the Church should do. A few areas that require further research are also highlighted.

CHAPTER ONE

INTRODUCTION

Problem Statement

Development, and Rural Development in particular, has been a major concern for all developing countries since their independence and Kenya is no exception. The majority of Kenya's population, about 90 per cent, live in rural areas. It is therefore fitting that great attention be paid to the welfare of the people in these areas. The current Development Plan 1979-1983 is basically geared towards rural areas and has as its theme, "Alleviation of Poverty". This does not imply that the previous plans disregarded the rural areas. From 1970 onwards emphasis has been on rural areas but it is in the current plan that rural development has received the highest attention and stress. The plan goes on to emphasize collective responsibility in rural development, declaring that,

"responsibility for implementation of rural development policies rests on the nation's network of institutions, public and private. All of them must be responsible to rural needs and opportunities."¹

Obviously the Catholic Church is one of these private voluntary institutions which is deeply rooted in rural areas and whose basic philosophy is supposed to meet the aspirations and needs of the people.

Yet the church's involvement in development has been a subject of debate in the past - whether the church should concentrate its mission on the spiritual life of man only or also with his material needs. However, theologians in recent years, have urged the church to participate fully in both the spiritual and material needs of man, but to what extent the church has responded to this call, remains to be seen. Tony Byrne, in "The Church and the Development Dilemma" says,

"The Christian churches in Africa have more or less accepted development as an integral part of the Ministry and Apostolate, but the reasons for this acceptance are not always clear to the Bishops, Priests, Ministers or religious and little help in understanding this development has been given to lay leaders."²

One would like to know why the above situation should be so. If the churches in Africa have more or less accepted development as part of their mission, to what extent has the Catholic Church contributed to rural development in Uasin-Gishu District? To what extent are the clergy, the religious and the laity in Uasin-Gishu District committed to rural development. Which are the most urgent needs of the rural people and how is the Catholic Church responding to these needs? This study explores and analyses the answers to the above questions.

The Significance of Study

Not much research has been done on how the church is related to development and particularly rural development. This lack of interest is perhaps a reaction to the impression which the church has given in the past, of being uninvolved and disinterested about earthly things as they affect man, and being too concerned with his Spiritual life only. This position is also possibly due to inadequate information of what the churches are doing besides their spiritual mission to promote human development. This study, therefore, hopes to expose what the church is trying to do to promote human development and in so doing stimulate more interest among social scientists on the subject "church and development" and thus lead to more research on the subject.

Since development is a process of change, and since the church is an agent of change, it is also hoped that within the study focus, some light will be thrown on how the church through its mission contributes to that change.

It is also hoped that the findings of this study will be of interest to Government departments involved in rural development. It should enable them to examine the church's approaches to rural

development vis-a-vis the Government's and thus motivate them to share their experiences.

The researcher also hopes that the findings of the research will accord an opportunity to the Catholic Church to reflect upon its activities in development and thus strengthen its positive areas of contribution and amend the weaker ones.

Last but not least, the researcher hopes that this study will lay the foundation for future comparative studies on the church and its role in rural development not only in this country but also in other developing countries.

- 4 -

Definitions of Some Concepts Used in

This Study

1. Development:

This term will mean all those activities that enhance and promote human welfare - physical or material, social, cultural and spiritual.

2. Rural Development:

All those activities that promote the people's standard of living in the rural areas and enable them to sustain it. It also includes what enhances a healthy Social and Spiritual relationships among the people.

3. Church:

This means "the people of God" - the community of believers attempting to follow Jesus Christ; It encompasses the Church hierarchy, that is the Bishops and the Clergy, the religious as well as the laity.

In this study, the Catholic Church is meant unless otherwise stated.

In certain cases, the church hierarchy is implied and this will be evident from the context within the text.

4. Theology:

This is a critical reflection on the human situation and problems in light of the scriptures. Its aim is to find out what the Christian message has to say in each particular historical situation.

5. Mission:

This is the task to which the church is called to do in this world. It has to proclaim the Christian message of salvation to mankind which Christ, the Son of God, made it possible by dying and rising from the dead. The aim is to convert people through Baptism to this new life of Love and dedicated service of God and fellow men. The church is to bear witness by living this message. However, sometime in early church history, mission focused mainly on the Spiritual development of man. But since Vatican II, dedicated service to both the material and spiritual welfare of men has been given a lot of emphasis by the church.

6. Christian or Gospel Message:

This is what the church's mission proclaims, namely the message of Salvation of Jesus Christ, where individuals through conversion and Baptism are called to a life of love and service of God and humanity, a new life, a liberated life and a liberating life. This message is found in the scriptures and especially in the Gospels and other New Testament literature.

7. Encyclical:

This is a written message of the Pope on an important matter addressed to the Cardinals, the Bishops, the Clergy and the Laity, that is, to the whole church. It deals usually with current matters of general concern to the church and the world. This may include social, political and economic issues as well as doctrinal (i.e. the church's stand or position on certain issues pertaining to matters of faith or beliefs).



- 2 -

The Setting:

Uasin-Gishu District

Uasin-Gishu District is a former White Highlands zone, which has now been taken over by Africans gradually by buying out the European and Asian farmers since independence. There are, therefore, hardly any more European and Asian farmers except one or two here and there and these are on their exit. The majority of the inhabitants in the rural areas are the Kalenjin, with the Nandi as the majority occupying about 65 per cent of the land area, followed by the Elgeyo, with a few clusters of Kikuyu especially in the southern part of the District. The population of the whole district according to the latest census is 304,000³ compared to the 1969 Census of 191,000. The urban population of Eldoret town, the District Headquarters is 50,000 and the ethnic distribution is not well known.

Eldoret town is the industrial centre of the district as well as the chief commercial centre. It caters for the market of farm products from the district and the neighbouring districts of Nandi, Elgeyo Marakwet, and parts of Kakamega district.

This town is rapidly expanding now and is almost the second largest town in Western Kenya after Kisumu.

The relief of the district is mainly plateau and the climate is ideally suited for crops such as wheat, maize, sunflower, potatoes, beans and a few others. The area is also suitable for dairy and beef cattle. Most of the farmers practice mixed farming with major crops being maize and wheat. Large scale farmers plant mainly wheat and maize whereas small scale farmers plant maize mostly as the chief cash crop. The only big handicap to the farming in the area is the prolonged dry season from around November to March and this usually becomes so severe that it takes toll of many livestock.

The District is bordered by six other farming districts. To the north is the Trans-Nzoia District, to the East is Elgeyo-Marakwet, to the South East is Baringo, to the South is Nakuru, to the West is Nandi and to the North West is Kakamega District. Since Uasin-Gishu is a farming area, it is important to look at the pattern of land distribution as this will have some bearing on some of the problems that face the rural population of the area.

There are three types of farmers, namely, large scale farmers, middle scale and small scale farmers. Usually a distinction is made between large

and small scale farmers but I have here introduced the middle scale farmers to highlight the gap that exists between the large and small scale farmer. Large scale farmers, here, are those from 100 acres onwards and in this category there are a few who own as much as 2,000 acres and over. The middle scale farmers are those that own 50 to 90 acres. These are a sizeable amount. However, the majority of the farmers in the district are the small-scale farmers who own farm 1 to 40 acres or so and the average farm ownership in the category is in the range of 15 to 25 acres.

It must be pointed out here, however, that only the large scale farmers and some of the middle scale farmers as well as those in the settlement schemes who have finished the farm debt (loans) have title deeds to their farms and are therefore entitled to loans. But the majority or all of the other small scale farmers do not have title deeds. These farmers I am referring to and who are the majority, are those who pulled their resources together either as a cooperative society or a limited liability company in order to purchase a farm, since one or a few could not manage to do so on their own. What happened in most of these farms is that the 'farm was registered as a liability company, sometimes under a few people only, may be the directors only or the manager and

a few others and then the rest of the share holders were not registered. This brought many problems later and has led to many squabbles and hatred within these farms. Even where all the share contributors were registered, the farm was registered under one title deed and the farmers were supposed to farm communally and not individually. All the farmers who purchased land through this method, farmed communally initially after settling on the farm but after a few years, this pattern could not work because of different abilities and share sizes of the farmers and disagreements arising from these. The share holders had, therefore, to subdivide the farm to each share holder, each getting the number of acres according to the amount of money he had paid. The sub-division was bound to bring more problems as disagreements would arise as who was to get his share here or there in the part of the farm. All these added to squabbles and disagreements some of which still persist today.

This pattern of sub-division has been illegal but nevertheless all the farms that were bought under this method were all subdivided. Thus whenever the farmers wanted a loan, say a crop loan, the loan would be borrowed under the name of the company but each farmer or share-holder would take the amount of loan depending on the number of acres he was

- 10 -

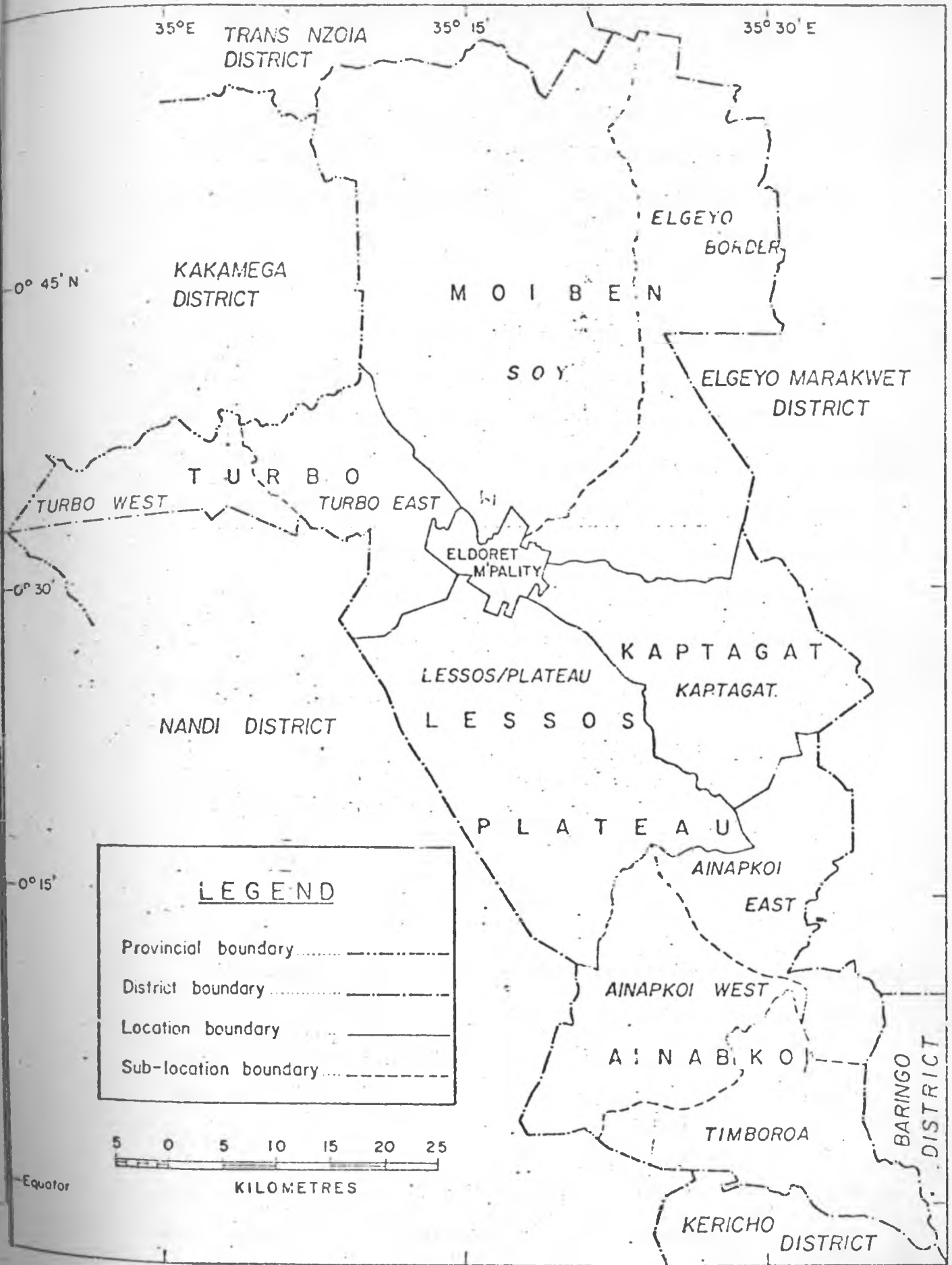
ploughing. The only problem in this method, is that if some members repaid the loan and others did not, all would suffer, because the bankers or Agricultural Finance Corporation only know one owner, the name of the limited liability company under which the title deed was registered and it is this very title deed which has been mortgaged to the loaning institution. Thus if the loan was not paid, the loaning institution would sell the farm and therefore even those who had paid would suffer. Others have had to pay twice to prevent the farm from being sold and this kind of thing brings a lot of bitterness. It is, therefore, these kind of small scale farmers that have many problems.

There are those small scale farmers in the government settlement schemes but these have advantages which the others do not have. Most of these have piped water and were given grade cattle, and title deeds or even if they do not have title deeds, they are still repaying the loans they were given to buy these farms and so those who have finished their debts have the title deeds to use for further farm progress.

Given the fact that most of the farmers in the district came from areas where land ownership was individual or private by 1963 even if the government had not demarcated or surveyed them, one can understand

why it was difficult for those farms under communal ownership and management to function effectively. This is especially so with those farmers who came from Nandi District. Thus when these people moved from their former native reserves to the present areas, they came into a new environment where land ownership and use of land was mostly communal, though each had a share of his acreage in theory but not controlling it. As a result of this change of mode of ownership, coupled with the other problems that have been mentioned in the preceding paragraphs, each and every share holder wanted to have his own acres under his control and management.

The overall view of land distribution in the district would not be complete, without mentioning one particular foreign owned company, the East African Tanning Extract Company Limited, a subsidiary of the multinational Company, Lonrho. This company owns thousands and thousands of acres of land in the district, in which it plants wattle trees, wheat, maize and keep mainly beef cattle. It is these farms that have many squatters who have turned into labourers. Some of the other large scale farmers have also a few squatters - labourers.



UASIN GISHU DISTRICT

Possibly sooner or later some of these farms owned by the above named company may be given to the landless by the government, although not all because of the wattle trees which they plant and process in their tanning extract factory at Eldoret town. As for the small-scale farmers without title deeds, there has been a Presidential directive that all share-holders, who had not been registered in their farms, sometimes called "sleeping partners" be registered and there are indications that this process will lead to their being given land title deeds. These farmers, who are the majority in the district, would not wish any better than this. It is these type of farmers that the Catholic Church has been trying to assist as will be seen later.

Methodology

Before embarking on this research, the researcher conducted a feasibility study to establish whether there were enough grounds for doing the research on the Catholic Church's role in Uasin-Gishu District or not. In doing this, the Diocesan Development Co-ordinator was contacted. From him the researcher got an outline of the number of different kinds of development projects the church in Eldoret diocese had initiated.

- 38 -

It appeared the church had some development projects in each of the districts which the diocese covered. However, Uasin-Gishu district seemed to have more in terms of variety ranging from tractor groups, posho mill groups to poultry, health and education. The researcher therefore decided to conduct the research in Uasin-Gishu district. There would be no point of conducting a research on the church's rôle where it had done virtually nothing unless the purpose of the research was to ascertain why the church had not effected development at all.

Sample Selection

Purposive and stratified sampling was used. This is because in assessing the role of the Catholic church in rural development it was necessary to interview the bulk of Catholics. These included the Catholic church leaders such as the Bishop, the priests, ^{Nuns} Sisters and Brothers, Development Work Officials in Catholic institutions such as Diocesan Development Office, Health services and Education. Furthermore the role played by these institutions had also to be assessed.

The District of research having been chosen, therefore, the areas of research within the district had to be narrowed down. This is because the researcher

could not conduct the research in all the six locations in the district given the limitation of time and finances. Three locations were therefore chosen. These are Moiben, Turbo and Ainobkoi. The first two were chosen because these are areas where most of the Catholic development projects were to be found. Ainobkoi location was chosen because it was on the southern part of the district. The three chosen locations have the same geographical features and patterns like the other locations in the district except for the municipality which covers the town mainly. The geography of the district has been presented earlier in this Chapter.

It must be pointed out here, however, that whereas the laity were interviewed in the three locations, interviewing of church leaders, and development personnel was done in all locations in the district and outside.⁴ Therefore, visits were made to all the seven Catholic Mission stations in the district, and other relevant institutions in order to interview the church leaders and development personnel irrespective of the location.

All the laity interviewed were relatively small farmers with land ownership ranging from 1 to 30 acres.

These were chosen randomly provided they fell within the limited ownership acreage. Most of the people interviewed were to be found around the specific areas where the church had projects, thus in Moiben location 28 respondents were interviewed at Segero village. In Turbo location 18 respondents were interviewed at Boinet and 14 Sambat, whereas in Ainobkoi location 20 people were interviewed around Burnt forest Catholic Mission. But of the 25 leaders questionnaires administered to the church leaders and Church development personnel only 15 responded to the questionnaire. The majority of those who did not respond were priests. 80 laity and 15 leaders were therefore interviewed bringing the total to 95. A number of key informants were also interviewed. These consisted of the Bishop, the Diocesan Development Co-ordinator, the Diocesan Social Work Co-ordinator, the Education Secretary, 2 medical Sisters and one Parish Priest.

Methods of Data Collection

A number of techniques were used in collecting the required data. These were:

1. Personal interviews.
2. Administration of open-ended structured questionnaires and
3. Case studies.

- 10 -

The questionnaires were administered to the lay Christians, the clergy, the religious and Development Workers in Catholic Institutions in Education, Health services and the Diocesan Development Office. In this, two types of questionnaires were used, one for the laity and one for the leaders, though there were some identical questions in each. General observation of the general development of the area visited was also used. For the Laity, interviewing was mainly done using the Questionnaire Schedule. This was done mainly with the help of two research assistants. The leaders on the other hand responded to the questionnaire themselves.

Case Studies:

Case studies were also made of a group of development projects initiated under the inspiration of the church. Five tractor groups, three women's posho mill groups and one poultry group were studied. In these studies, the history of the project was investigated - what led to its start, the purpose of the project, the feeling of the members about the project, the problems encountered and future expectations. These case studies are discussed in chapters four and five. However, although three women posho mill groups were studied, these are given in summary form as part of social work women groups in Chapter Five.

Problems Encountered in Data Collection

During this exercise, the researcher encountered a number of problems.

Within an area of research, a lot of 'footing' had to be done as the distances between the homesteads were far, given the distribution of land ownership as was noted at the beginning of this Chapter.

Added to this was the fact that the researcher had to operate on three fronts, interviewing the laity and supervising the research assistants, moving from one place to another chasing the leaders to answer the questionnaire, and having to focus on the case studies. Travelling forwards and backwards was quite common, especially in trying to get leaders responses, for many a time, one was told to come back later as the questionnaire was not completed yet. While this was disappointing, it was also expensive in terms of finance and time.

Worst still, was the fact that some leaders and especially the priests, refused outright to have any discourse with the researcher on the subject. However despite all these heavily taxing exercises, and disappointments, the researcher was heartened by the enthusiasm of mostly the laity and the cooperation of a few church leaders especially the Bishop and the officials of the Diocesan Development Office.

Data Processing and Analysis

After collecting the data from the field, the answers to the questions were coded. After the coding exercise was over, the data was transferred onto the computer sheet in readiness for punching. The data was then processed by the computer to determine the weights given to the various answers through such statistical computations as the percentage scales, the mean and so on.

The method employed in this study is descriptive and analytical coupled with discussion of people's and leaders' opinions and on the various development activities initiated by the church.

Research Focus and Scope

This study mainly focuses on four aspects of the church's involvement in rural development in Uasin-Gishu District from 1969 - 1979.

(a) Formal Education (Secondary Education).

This covers the Church's contribution to formal secondary education.

(b) Health Services.

This includes the curative and preventive health services and other related health activities that the church provides to the people through its medical institutions.

(c) Agriculture.

This includes all farm related activities such as cash crop and food production, animal husbandry, farm equipment and financing of these farm activities.

(d) Development Education.

This is that kind of education geared to awaken the consciousness of the rural population to be development oriented.

Chapter One: Footnote

1. Kenya, Republic of Kenya: Development Plan 1979-83. Nairobi, Government Printers, 1978, p. 2.
2. Tony Byrne, The Church and the Development Dilemma, Spearhead No. 50, Eldoret, Gaba Publications, 1977, p. 1.
3. Ministry of Economic Planning and Development. Nairobi, Kenya (1979 Census Results).
4. It is to be noted here that the Diocesan Development Office is situated at Kitale which is actually in Trans-Nzoia District.

CHAPTER TWO

DEVELOPMENT AND THE CHURCH'S POTENTIAL ROLE

IN DEVELOPMENT : THEORETICAL PERSPECTIVES

Development ✓

The word "Development" has today attracted most people's attention. It is one of those complex phenomena which has been debated by scholars without much consensus. Probably, Nyerere sums this up well when he says, "Everybody wants development but nobody understands and accepts the basic requirements for development."¹

The term "Development" came into use after World War II when the "Developed Nations" and also the United Nations became concerned about the poverty of the poor nations, the so-called Third World Countries. They therefore, proposed and started with "aid for development" and thus the origin of the term. In this initial period the term took on an economic emphasis. Thus the economists dominated the development scene, bulldozing others to accept their view of economic development, where emphasis was placed on "Economic Growth". This growth includes the country's capacity to increase goods and services in a period of time.

Development and economic growth became almost synonymous. Emphasis was placed on the quantitative aspects of goods and services. It was even thought that the developing countries could only develop by passing through the path which the developed nations had followed to reach their advanced stage. Great stress was therefore placed on industrialization, increase in the use of capital goods and a higher efficiency in their use. One of the outstanding proponents of this view is the economist, Walt W. Roston.² Philip Land sums up the views of economists of this school of thought thus:

"During the post war decades, up to the sixties neo-liberal economists remained obstinately convinced that factors which already produced economic growth in the already developed world constitute an adequate model for economic development in the Underdeveloped Nations ...

... All that was necessary was to add a bit more capital, encourage a steady flow of technological innovations and provide for a regular growth and improved training of labour force."³

Proponents of economic growth further argued that the question of equity in the distribution of income or benefits of development did not matter immediately for this would be later taken care of. They argued that development benefits from the developed modern sector would flow to underdeveloped areas resulting also in their development. Eventually then, income would flow

from the rich to the poor. With emphasis being placed on economic growth, a Nation's development was measured in the quantitative increase of goods and services called in the economic jargon, Gross National Product (GNP) and measured in money valuation, by dividing the nation's total product by the total population resulting then in GNP per capita.

Even the first United Nations Development Decade (1960-1970) which was proclaimed in 1961, emphasized economic growth in developing countries and indeed there was an outstanding growth of about 6 per cent in most of these countries. However, this did not improve the standard of living of people in these countries since the unemployment rate, as well as the gap between the rich and poor became wider.⁴ This emphasis on the quantitative aspect of development fell under criticism a decade later - GNP per capita was seen as an inadequate measure of a country's development. It did not show in anyway how a country developed or whether it developed at all. GNP per capita tells us nothing about the nature of the increased goods and services among the population, nor does it tell us about the quality of goods and services produced. These latter aspects came to be emphasized after the narrow economic view was challenged as inadequate. This situation is vividly emphasized by Philip Land's statement:

"If for instance, the years production only makes the rich richer, without improvement in the condition of the masses, in what sense can this be called development? Clearly distribution must be considered along side production. Accordingly it was quite possible that a society with a lower natural output might be more developed than one with a higher output. To judge, one would first have to ask which of the two produced the more desirable combination of goods and services: of needed food, clothing, housing, education, sanitation, health, transport and communication for the people as a whole ...".⁵

Emphasis in development, therefore, turned to focus on human and social progress.

That in the 20th Century, economic aspects of development were emphasized at the expense of the social and spiritual aspects was very unusual given the previous historical trends. In fact, in the history of Western thought, moral philosophy, which D. Goulet says is one of the ancestors of economics, was a guide to life generally.⁶ In his book, "The Cruel Choice", Goulet says that theology was not divorced from economics and influenced economic life, adding that, "By the 13th Century inquiry into the satisfaction of human wants was part of a holistic theological system."⁷ He continues to say that Christian emphasis on justice in economic life was upheld, while emphasis was placed on the ancient patristic doctrine of the common

destination of earthly goods to meet the needs of all men.⁸ This doctrine was rigorously advocated by St. Chrysostom and St. Ambrose and was to be later taken up and emphasized by Vatican II Conciliar document—"Gaudium et Spes" and also by Pope Paul VI in his encyclical, "Populorum Progressio" as will be seen later.

This trend had continued up to industrial revolution in Europe when labour and capital accumulation gained prominence in economics. Goulet says that this idea was further annihilated by Adam Smith, regarded as the father of economics, in his book, "The Wealth of Nations" in 1776 which was a declaration of Independence severing economics from moral philosophy.⁹ Goulet, however, puts the blame not so much on Adam Smith but on his followers saying, "... they rapidly lost sight of the fundamentally moral nature of human action ... so much so that in atomizing economics they were led to object to Smith's introducing social dimensions into the economic domain."¹⁰ It was from there on then that ethics and theology no longer provided norms or directions to economics and the dominance of economic accent in development that continued until it was recently challenged.

That the economic aspects of development came to be challenged as an inadequate criterion for development, is not, however, to minimize the importance of economic growth. Certainly, economic growth is important in the sense that one cannot have a fair distribution of goods and services unless there have been increases in these commodities, otherwise one would have little or nothing to distribute. W.A. Lewis puts out this case clearly, "The advantage of economic growth is not that wealth increases happiness, but that it increases the range of human choices,"¹¹ such as leisure and a wide range of goods and services to choose from.

It is necessary to point out, however, that a number of modern development economists have placed a lot of emphasis on an integrated approach to development taking the economic and social aspects into account. Some of these are, Gunnar Myrdal,¹² Dudley Seers¹³ and Charles Elliot¹⁴ to name a few. Most of these economists advocate for suitable structures, political, social, economic, cultural and others, in order for authentic development which will benefit everybody or at least the majority to take place. Emphasis is placed on an increase in the incomes of the population, fair distribution of income, reduction of poverty and therefore reduction of inequality and unemployment.¹⁵ Emphasis has also been placed on self-reliance and maximum use of local available

resources. Kabiru Kinyanjui expresses the above stated position thus:

"Development represents an attempt by man to change his physical and social environment with the aim to make it better for human beings.
... It involves total changes in economic, cultural, political and educational institutions and the values and beliefs that govern them. It implies a situation where people move from one level of human existence to a markedly higher quality of human life. Where people have more freedom, human dignity and equality, and where they are active participants in the process that affects their lives, then we can say that there is development taking place."¹⁶

Similar sentiments are expressed by Dr. Mukti Ali (1971) when he quotes Charles Elliot who sees development,

"as the process of creation of a new man liberated from the physical constraints of hunger, disease, superstition, and utter dependence on ill understood natural forces, but also a man liberated from the spiritual constraints of his own egoism. Development is thus social and individual, material and spiritual. It implies the transformation of the existing structures of economic and political powers, also the turning upside down of the individual's order of priorities."¹⁷

The church too has come out more openly expressing the view that development involves integral development of the whole man, to meet his material, social as well as his spiritual needs. The church's views are expressed

in the World Council of Churches (WCC) reports and the Catholic Vatican II - Documents as well as Papal Encyclicals and other theological literature. Some of these views will be dealt with later. The fact that the WCC has a Commission on the Churches Participation in Development (CCPD) and the Roman Catholic Church has the Pontifical Commission on Justice and Peace and there is an ecumenical committee of the Protestant and Catholic Church, "The Committee on Society, Development and Peace" (SODEPAX) indicate the determination with which the Church wishes to contribute to development and thus to human welfare.

From what has been said so far, it is evident that development must not be restricted to the economic sphere only but must encompass the social and the spiritual aspects of man. The main goal of development must be to increase human welfare and thus development must have man as the focus as well as the agent. The U.N. Declaration at Cocoyac, Mexico, October 1974 emphasized this, saying that the purpose of development,

Stuckler
9 "Should not be to develop things, but to develop man. Human beings have basic needs, food, shelter, clothing, health, education. Any process of growth that does not heed to their fulfilment or even worse disrupts them is a travesty of the idea of development."¹⁸

The same Declaration continued to emphasize other needs apart from basic needs, such as freedom of expression and thought as well as participation in shaping the basis of ones own existence. Development must, therefore, encompass the needs of the whole man.

Rural Development

From what has been said on "development" in the preceding paragraphs, "Rural development" is development applied to rural areas. It is an outcome of a set of activities designed to uplift the standard of living of the rural people or communities in both economic, social and spiritual aspects.

Rural development is a priority development objective in all the developing countries today because most of their population reside in rural areas. About 90 per cent of Kenya's population live in rural areas and furthermore the rural areas comprise well over 90 per cent of Kenya's total land area. It is in this light then that Kenya's Development Plans from 1970 onwards,¹⁹ have always placed rural development as a basic development strategy. All the plans have aimed at raising the living standards of the rural population. The current development plan (1979-1983) sums up the above aim by focusing its attention on "Alleviation of Poverty"²⁰ particularly in the rural areas and using it as the basic theme

of the whole plan. The plan notes several dimensions of poverty to be tackled, namely, inadequate incomes, poverty in the form of malnutrition and inadequate standards of living.²¹ The plan states:

"The Government objective in alleviating poverty will be pursued on four fronts,

- (1) the creation of income earning opportunities,
- (2) the improvement of expenditure patterns,
- (3) the provision of other basic needs, such as nutrition, health care, basic education, water and housing, and
- (4) institution building."²²

The plan advocates for the creation of employment opportunities in rural areas to curb rural urban migration and calls for maximum utilization of unused and underutilized land.²³

The plan goes on to point out as other scholars²⁴ have done, that rural development is not limited to agriculture only but also comprises other industries and rural non-farm activities in the informal sector.²⁵ It also calls for emphasis on local planning, particularly at the district level.²⁶

Other scholars have advocated for rural development approaches similar to the ones the plan stated above. Heyer et. al. (1971) argue for packages for rural development and not piecemeal solutions. They highlight problems of rural

development as: lack of markets, lack of co-ordination of administrative work, officers being too far from the people, social obstacles such as attitudes and inadequacy of training geared to the actual needs, problems and complexities of the rural people.²⁷

Lele (1975) calls for national policies that will bring about suitable structures for effective development such as land reforms, marketing systems and suitable administrative machinery with emphasis on decentralization. She further adds that development responsibility should be distributed among all bodies, government and private institutions. She advocates for allocation of resources that reach low income areas and calls for mass participation in the development process.²⁸

Mbithi (1974) also calls for an integrated approach to rural development problems and a community approach to planning, emphasizing grassroot-level participation and involvement in the decision-making process which takes the complexities of the local situation.²⁹ Thus he calls for development from below, noting the following as basic criteria:

- (a) local level involvement,
- (b) greater micro-level data generation,
- (c) equity aspects,
- (d) increased co-ordination activities.

(e) and more effective dissemination of information.³⁰

He notes that from the experience of Special Rural Development Programmes (SRDP) projects, those which involved local grassroot participation succeeded but those which did not, failed.³¹ He cautions against overburdening of local people beyond their ability otherwise it may result in discouragement and resentment.³² He notes too that within communities, hidden jealousies, competition, conflicts and uncertainties occur and these affect development. 33

In another paper, Mbithi suggests rural development approaches which aim at stimulating and motivating rural people to take an active part in development of their own communities, noting the importance of individual and group participation and realities. This participation should be consistent with their aspirations and world-view.³⁴

An economist, C.J.B. White in an assessment paper for the Food and Agricultural Organisation (FAO), entitled, "The Challenge of Relevancy: Non-Government Organizations in African Development," says that rural development,

"embraces a wide range of activities: the encouragement of rural-oriented industries, the provision of social and physical infrastructure, the establishment of appropriate credit facilities, the creation of vocational training programmes for young people especially."³⁵

He noted that the bulk of non-Governmental Organizations (NGOS) do not appear to be working "with the people". Thus, he calls for popular participation in response to people's felt needs.³⁶ He calls on NGOs to

"take the initiative to act as catalysts in helping self-initiated development programmes. They must work outward to the community and see how they can help. They should encourage and support local enterprises. Every member must become an animateur."³⁷

He also adds that NGO members should "act as leaders of discussion groups in which local village development problems can be debated and resolved in the knowledge of current national priorities."³⁸

What the United Nations Economic Commission for Africa (UNECA) Conference report on "Integrated Approach to Rural Development" says, summarizes all that has been said so far on rural development. The report says that Rural Development should be viewed in an integrated milieu, calling for a set of policies and projects designed and co-ordinated in such a way, that it will raise and sustain the standard of living of the rural population as a whole. It means a type of modernization which will bring about an increase in productive power and changes in human attitudes, replacing a sense of dependence on the natural environment with the desire and the ability to influence the arrangements of that environment.³⁹

The conference report also calls for active participation by the population in formulation and execution of development plans and people to control their own destiny.⁴⁰ The UNECA reports notes that the problems of rural development are agrarian reform, inadequate health and nutrition services, poor housing, lack of effective leadership and agents of change. Efforts are, therefore, to be directed to these problems if rural development is to be achieved.⁴¹

It is evident from the above, therefore, that agriculture, education and provision of health services as well as social amenities are among the most important activities in promoting rural development. Agricultural development is vital for increasing production of goods and thus income generating activities as well as production of adequate food supplies. Education on the other hand is necessary for production of skilled manpower and inculcation of national values and attitudes conducive to development. Equally important is the provision of health services which are necessary for a healthy and productive population, an element without which there would not be sufficient productivity. Mbithi attests to the above requirements when he argues that,

"... in the past, development policies in rural development concentrated mainly on the monetary and output variables associated with rural change. Thus there has been a tendency to neglect other important aspects of human welfare such as nutrition, public health, the family setting, community involvement ... and education."⁴²

It has become clear then that rural development strategies aim at raising the welfare of the rural population. However, given the limited resources which the Governments of developing countries have, these governments look to Non-Government Organizations to assist in this process. It is in respect of the provision of the people's basic material, social and spiritual needs as well as awakening them to participate in their own development that the role of the church is analysed. However, the theoretical rationale for the church's obligation to fulfil such needs becomes important too.

The Church and Development 

"To persist in pure spiritual evangelization would be to give within a short time, the idea that religion is a theory separated from life and incapable of touching or modifying its absurdities."⁴³

These words of Archbishop Helder Camara of North Eastern Brazil, express the reason for the church's need, to involve itself in development. This has not always been the case, however. Initially, as we saw earlier, ethics and theology gave direction and guidelines to economic life until it was pushed aside by Adam Smith and his followers.⁴⁴ The earlier Christian attitude to wealth was that all wealth, natural and man made was destined by God to serve the needs of all men.⁴⁵ This attitude continued until the rise of monasticism in the fourth and fifth century. Monasticism was a reaction of the laxity of church bureaucracy and corruption and sought to flee from the world by living a life of austerity and spiritual life withdrawn from the world's concerns.⁴⁶ This attitude was also supported by the influence of Greek philosophy which emphasized the distinction between the body (matter) and the spirit (soul). This position became well marked during the Middle Ages. In connection with this, Father Samuel Rayan, in a paper entitled, "Development and Evangelization," says,

"In the Middle Ages, Kings were thought to rule over bodies which were inferior to souls ruled by priests and monks. The temporal was not the totality of earthly activity but this lower realm of the body subordinate to the spiritual which anticipated eternity."⁴⁷

It is this view then that led to despising of earthly involvement. This is well expressed by Father Rayan when he says,

"The monastic ascetic ideal of vanity of the world and distrust of earthly values easily rendered the Christian less sensitive to the urgency of constructing a more just human society, of working towards a solution of social and economic conflicts and of fighting for the recognition of the rights of man."⁴⁸

Given this kind of influence then, the earth was regarded as a valley of tears and life on earth an exile and its concerns vanities and so no involvement in earthly concerns was possible for a serious Christian.⁴⁹ This was especially so with the Catholic Church, where poverty was regarded as a virtue and riches a threat to eternal life.

However, in the early 16th century, important changes took place that caused the disintegration of the closed, static and rigid society of the Middle Ages.⁵⁰ Rational thought of renaissance opened the way to scientific investigation and technical innovation. Reformation removed many barriers which religious authorities had placed in economic progress for example, the prohibition of interest bearing loans.⁵¹ Furthermore, the Protestant ethic sanctified material progress which had hitherto been discouraged

by monastic poverty. Success in economic progress was considered proof of righteousness and a sign of Divine Blessing.⁵² This was very much so in the Protestant church.

The rise of secularization in Europe then, pushed the church further to concentrate on the spiritual realm of man only. With secularization, science came into conflict with religion and the church was losing all other aspects of life to secular institutions. It was, however, from the late 19th and early 20th century onwards that the church began to address itself to social issues. This was due to theology of Secularization proposed by some Christian theologians, who, accepting secularization as a healthy process, debated and analysed the relevance of Scriptures to the life situation of the people. It was then that theology was again given a new dimension and impetus. Some of the most outstanding theologians, to mention only a few, were, Rudolf Bultmann, Dietrich Bonhoeffer, Paul Tillich, R. Neibuhr and Harvey Cox. The latter was even of the opinion that the church should always be in the fore-front in showing the world which path it should go as far as progress is concerned (Avant - Garde).⁵³

Most of this theological renewal, however, was more pronounced in the Protestant churches. The Catholic church still retained most of its conservatism until Vatican II in 1965, which was the turning point of the church's theology and approach to world's economic and social issues. Donald E. Smith (1971) in "Religion, Politics and Social Change in the Third World" says that,

"In Catholicism, the praise of poverty, as a condition more conducive to the realization of spiritual values in this life and the bliss of heaven towards eternity, has been a major theme until very recently ... The attempt to establish economic development as a religious value in its own right, therefore, represents a significant change in doctrine. Previously, despite the social encyclicals, the emphasis was on paternalistic charity; the new emphasis is on economic growth and more equitable distribution as a matter of justice."⁵⁴

This change of approach and emphasis started a little bit earlier, of course, with the Papacy of John XXIII (1958-1963), who was the initiator and main influensor of Vatican II and whose concern for development is expressed in his encyclicals MATER ET MAGISTRA (1961) and PACEM IN TERRIS (1963). It is no wonder then, that Donald E. Smith says that,

"For the best examples of evolving religious ideologies of social change, formulated and disseminated within a system-wide structure, we must turn to the Catholic church since Pope John XXIII and Vatican Council II."⁵⁵

It is since then that theology of development of the Catholic church came to be seen in a proper and clear perspective and especially in Pope Paul's Encyclicals, "Populorum Progressio" of 1967 being the most suitable as well as the Vatican II document "Gaudium et Spes" more commonly entitled in English, "The Church in the Modern World."

Vatican II and Development

The Vatican II Document, "Gaudium et Spes" -
-"The Church in the Modern World," addresses itself to a whole spectrum of human problems in the light of development, noting that, "To be a church in the full and living sense, the people of God must be thoroughly worldly, that is to say, fully involved in all sides of life in this world."⁵⁶ This means that the church must be involved in all areas from politics to economic, culture, sociology, international problems and all problems that affect man. The Council saw development as a divine mandate to build the World (Genesis 1); that the church must learn from the world, especially

from other disciplines. The Council said that, "The church benefits as much as any from the experiences of past ages, the march of science, the treasures hidden in their various cultural traditions."⁵⁷

Emphasis was placed on Christian responsibility in progress. The council stressed that, "men are not deterred by the Christian message from building the world ... They are rather, more stringently bound to do this very thing."⁵⁸ In this way the Council removed the traditional negative attitude to secular concerns which we saw earlier.

The Council too laid down principles of social development,⁵⁹ some of which are given below, namely:

(1) The main aim of all human activity is man.

"Man is the source, the centre, and the purpose of all socio-economic life ..."⁶⁰ and that the fundamental purpose of all productivity is not profit or domination but the service of man.

(2) It emphasized human solidarity in the world from the point of view of interdependence and co-existence.

(3) The common purpose of things, that all things belong to all men, as the basic principle of property, for "God intended the earth and all that it contains for the use of every human

being and people."⁶¹ Emphasis here then, is put on sharing the world's goods and resources.

- (4) Groups and individuals participation is emphasized, especially small groups. It is argued that care should be taken that not only a few small groups and politicians dominate the rest. "Structures have always to be found, whereby the tendency of a small group to arrogate power to themselves is counteracted and the ordinary people involved are given an effective control in decision making."⁶²
- (5) Equitable distribution of wealth between countries and within countries is called for.
- (6) The self-reliance idea is stressed.
- (7) A call is also made to rich countries to donate generously to poor countries and that the degree of assistance should match the self-reliance of the poorer countries lest they stifle initiative and growth.

It is evident here that Vatican II is no less different from what the modern development economists emphasized, as we saw earlier, namely, distributive justice in wealth and opportunities, just and progressive structures, self-reliance as well as the people's participation in the development process.

Papal encyclicals have always been the heart of the Catholic church's expression of her theological understanding and approach to economic, social, cultural, political and spiritual issues. In these encyclicals, the Popes throw light on issues of general concern to the church in light of the scriptures. The Popes being the church's authoritative spokesmen, what they say or express concerning such issues is supposed to be followed by all the members of the church. Vatican II document, "Lumen Gentium" says:

"In matters of faith and morals, the Bishops speak in the name of Christ - and the faithful are to accept their teaching and adhere to it with a religious assent. This religious submission of mind and will must be shown in a special way to the authentic magisterium of the Roman Pontif, even when he is not speaking ex cathedra; that is, it must be shown in such a way that his Supreme Magisterium is acknowledged with reverence the judgement made by him are sincerely adhered to, according to his manifest mind and will. His mind and will in the matter may be known either from the character of the documents, from his frequent repetition of the same doctrine or from his manner of speaking."⁶³

However, in most cases, Papal encyclicals provide general guidelines and not specifics on how the issues discussed in them have to be applied. They have, therefore, to be interpreted in accordance with different situations. Commenting on these documents, Rev. James Alberione, in his book, "Design for a Just Society" (1976) says that these teachings never go out of date in their fundamentals and that they make up a steady growing collection of sound principles ready to be applied to constantly changing concrete situations.⁶⁴

Noting the difficulty in applying these Papal teachings to different situations, Pope John XXIII in "Mater et Magistra" (1961) recommended the following stages for putting into effect such teachings. First, the actual situation should be examined. Secondly, the situation has to be evaluated carefully in relation to these teachings. Finally, decisions have to be made on what can and should be done in order that the traditional norms may be adapted to circumstances of time and place.⁶⁵

Papal encyclicals are therefore supposed to inspire the church members to be praxis oriented. They provide moral support and guidelines to church development programmes. The impact of these encyclicals on church members will depend on the extent to which the church leaders interpret them to their people.

It is important to note too, that the personality of the Pope does also influence the impact of his encyclical on issues discussed. Pope John XXIII with his Charisma was able to influence with his encyclicals, "Mater et Magistra" (1961) and "Pacem in Terris" (1963) the need for change and renewal in man's approach to the modern world which obviously resulted in Vatican II. Pope Paul VI in "Populorum Progressio" (1967) drew a lot of attention to the importance and necessity of integrated, balanced and just development. Although a few of Papal encyclicals dealing with economic and social issues are given treatment below, this does not imply the insignificance of the others.

Pope John XXIII in MATER ET MAGISTRA (MOTHER AND TEACHER) calls for balanced economic and social development that will benefit every member of the society; recommends people's participation, and aid from developed to developing countries.⁶⁶ In this encyclical, "The church is presented as Teacher of the Nations, and as profoundly interested in improvement of man's temporal lot, both as regards the material conditions of life and spiritual cultural advancement."⁶⁷ In it, the Pope also places a lot of stress on rural welfare and agriculture.

Pope Paul VI in his encyclicals, POPULORUM PROGRESSIO (1967) and OCTOGESIMA ADVENIENS (1971)

exhorts the church throughout the world to work courageously for betterment of human existence and liberation of the poor. In "Populorum Progressio" he says about development:

"Development cannot be limited to mere economic growth: in order to be authentic, it must be complete, integral, that is, it has to promote the good of everyman and of the whole man."⁶⁸

Thus material and spiritual development are emphasized. Development, he continues, is a transition from the less human conditions to those which are more human. Some of the less human conditions mentioned are, lack of minimum material necessities of life, moral deficiencies of those influenced by selfishness, oppressive social structures arising from abuses of ownership or abuses of power to exploitation of workers.⁶⁹ Development is humanization and "it is to have more in order to be more."⁷⁰ In "Octogesima Adveniens," he calls on all Christians "to animate society, to innovate and help new structures to evolve, adapted to the reality of today."⁷¹

The Latin American church has responded more positively than others to Vatican II's, - Papal encyclical calls for authentic development of their peoples by denouncing, advocating and working for

structural changes that keep the vast majority of Latin American people under bondage and injustice. They demand an end to dependence of Latin American countries on the developed countries characterized by economic exploitation of the former by the latter. The Episcopal Conference of Latin America (CELAM) conference usually called, "The Medellin Conference" in 1968 was their offensive starting point and their latest one was CELAM CONFERENCE IN PUEBLA, MEXICO 1979. Their praxis has been influenced very much by Latin American Theologians of liberation such as Gustavo Gutierrez, Luis Segundo, Hugo Assman and Jose Miguez Bonino, to name only a few. This theology of liberation is a "theological reflection born of the experience of shared efforts to abolish the current unjust situation and to build a different society, freer and more human."⁷²

On Christian involvement in development, Thomas Chakiath (1974) says:

"Christian Development efforts must be aimed at giving true perspectives of authentic humanization which would keep human society to plan development in such away that it would liberate man from all bondage and render him conscious of his true dignity, equality, duty of fraternal love and justice and of other human responsibilities."⁷³

The Church and Development: Local Responses

In the past, there have been conferences in Kenya on "Church and Development" and these conferences have emphasized more or less what has been said in the preceding paragraphs. Participants at an AMECEA-MISERIOR seminar on, "The Church and Development" held in Limuru, Kenya in 1970 and attended by representatives from the Catholic churches of the AMECEA countries, namely, Kenya, Uganda, Tanzania, Malawi and Zambia, discussed at length what development is and how the church should go about it. This seminar was sponsored by the AMECEA (Association of the Member Episcopal Conferences in Eastern Africa) bishops and financed by MISERIOR, a German Catholics' organization for Social Development. It was also attended by Government representatives from Kenya, Uganda and Malawi and MISERIOR representatives.

The participants at this seminar said they understood development in the same way as Pope Paul VI's encyclical, "Popolorum Progressio" (i.e. the Development of the Peoples) as the growth of the whole man and of all men, adding that it is,

"the progressive humanization of life embracing liberation from famine, disease, and ignorance as well as emancipation from all servitude and domination. It goes further to embrace the integral human development which includes the higher values of love, and friendship, prayer and contemplation and in Christ, the perfection of all men, finds ultimate fulfilment in communion with God Himself."⁷⁴

An ecumenical conference - A SODEPAX conference on the "Churches in Development Planning and Action" was held in Limuru, Kenya, in January 1971. It was sponsored by SODEPAX (The Committee on Society, Development and Peace), an ecumenical organization based in Geneva, Switzerland and attended by representatives from the Catholic and Protestant churches in Kenya as well as SODEPAX representatives. The views expressed in this conference were no different from the AMECEA view stated above and in fact more apt. It said,

"The redeeming love of God which sets us free is a challenge to share our freedom by liberating those who are oppressed by injustice, by despair, by the forces of evil associated with poverty, disease ignorance and resignation. This liberation from oppression is the progress of encouraging men as individuals and as members of a community to realise their fullest potential as the created sons of God. It is this that we mean by development. Thus understood, we believe there is no contradiction between the biblical call to the churches to preach the Gospel and the modern emphasis on the churches' role in development. Rather, the one is only adequate when it incorporates the other."⁷⁵

In conclusion it can be seen that the local churches have a theory of development and an integrated one for that matter. This study explores how the Catholic church in Uasin Gishu district integrates this development in action.

Some theologians have emphasized the suitability of the church's position in rural areas as an advantage to their rural development work since they are based at the grassroots level and are in touch with the people more than any other organization. This view has been expressed by H. Okullu,⁷⁶ Tony Visocchi⁷⁷ and Tony Byrne.⁷⁸ These same people have emphasized the need for the church to educate the people to be rural development conscious and thus change their attitude to rural life. Okullu says, that the church should educate people to wish to improve their lot.⁷⁹

Tony Byrne goes further and emphasizes the need for development education in seminaries, saying, "Pastoral work unrelated to life situations is pastoral work done from the sideline and it has limited value for that reason."⁸⁰

A SODEPAX Report of the follow-up consultation on Education for Development, held in Limuru, Kenya in January-February 1971 and attended by representatives of the Catholic and Protestant Churches in Kenya stressed the urgent need of bringing about awareness

among Christians to see development as part of their mission, starting on the congregational level.⁸¹

The National Christian Council of Tanzania, a purely Protestant Church body, organised a conference on, "The Church and its Contribution to Rural Development" in 1968. This conference also noted the church's privileged position in rural areas as an advantage in its efforts to boost rural development. The conference emphasized that the church should be the Salt and the Light in society and thus Christians must demonstrate the transforming power of God in their lives.⁸² The conference further pointed out that the church had three types of resources which should be responsibly used in rural development, namely,

- (a) A message
- (b) A dedicated people
- (c) and material resources.⁸³

H. Okullu stressed, too, the Christian gospel of salvation as being the most potent tool in development. He feels that the Christian message liberates man from sin and superstition and offers him freedom.⁸⁴ Tony Byrne points out that prayer cannot be divorced from development work if the latter has to succeed, citing Archbishop Dom Helder Camara of Brazil and Mother Theresa of India as examples.⁸⁵

Tony Byrne and H. Okullu advocate for self-reliance of the African church and emphasize on self-reliance of the people as well as the use of local materials.⁸⁶ Okullu says the church must foster projects which give initiative and creativeness to the local people.⁸⁷ Tony Byrne calls for projects which deal with and eradicate the root causes of social problems and promote justice. He complains that, "The church seldom becomes involved in macro-projects which aim at structural changes and concentrate on fundamental causes of social problems ..."⁸⁸

The African Ecclesiastical structures have also come under attack. Tony Byrne⁸⁹ and Visocchi have criticized the church hierarchy as being obstacles to development. Visocchi criticizes the Bishops for being too conspicuous in their consumption patterns and warns that if the church is to help the rural masses, it must educate herself, that is, change her attitudes and values.⁹⁰

A similar call is also made by Fr. John Mutiso-Mbinda in a paper entitled, "Africa Pastoral Anthropology and Change" in an AMECEA pastoral institute experimental source-book for religious education, "Change in the Church and the World" (1979). He says that the church's institutional structures must be appropriate to the needs of its time and thus

ecclesiastical authorities should understand and respond to the "signs of the times." He further says that office bearers in the church should be ready to subject the present institutional forms to the discernment of the Holy Spirit, adapting them to the everchanging historical contexts in which God's call to freedom and love is received. This, he continues, involves a readiness to abandon what is no longer useful in the church's search for a more complete and authentic service of humanity.⁹¹

The Church and External Aid

Another issue that has become debatable in connection with the self-reliance of the African church and the relevance of its ecclesiastical structures, is the call to MORATORIUM, that is, putting an end of foreign aid, in the form of funds and personnel as well as other types of aid from Western churches to the African churches. The arguments are being made to make the African churches self-reliant, self-ministering and self-propagating and thus also achieve a self-identity that is truly African.⁹² In this connection, then, the question of aid for development projects comes in. While some call for a total end to foreign aid, others favour limited aid that will supplement local resources.

Another group sees nothing wrong with foreign aid no matter how much it is, arguing that people are poor and so they need to be helped.⁹³

Those that favour limited aid are opposed to paternalism in aid, where the donors decide what should be done with the aid they give the recipients and thus the recipients have no say in how the funds should be used. This kills initiative and the self-reliance concept and creates a sense of dependence and inferiority complex.⁹⁴

As was seen earlier, Vatican II exhorted the rich countries to donate generously to poor countries but cautioned that the degree of assistance should match the self-reliance of the poorer countries lest they stifle initiative and growth. In fact the council stated that it was the duty of the rich to help the poor because God intended the earth and all that it contains for the use of every human being and people, and that in doing so they would actually be giving the poor what is rightly theirs, as was stated by St. Ambrose.⁹⁵ Pope Paul VI, too, in "Populorum Progressio" called on the developed nations to help the developing countries.

A notable advocate for moratorium is Canon Burgess Carr, the former General Secretary of the All African Conference of Churches (AACC) who said,

"Should the moratorium cause the missionary sending agencies to crumble, the African church would have performed a service in redeeming God's people in the northern hemisphere from a distorted view of the mission of the church in the world. ... It is therefore, vitally important that strategies of implementation be carefully worked out ... Such strategies should, in order to succeed, involve development of awareness at the grassroots level of the African churches. Only then will the churches consciously develop authentic structures, orders and programmes based upon African values and priorities ..."⁹⁶

There is no agreed stand on the Moratorium among the churches since individual views differ even within the churches. However, Laurenti Magesa (1976) says that the call for moratorium is likely to receive more positive response among the Protestant churches than in the Roman Catholic church, due to discouraging past responses of the African Catholic church leaders to moratorium.⁹⁷

Moratorium or no moratorium, the churches in Africa must participate in the development of their peoples. They must adjust and readjust their ecclesial structures and adopt positive attitudes to enable them to perform this task effectively. Thus missionary orders must respond to this call for structural adaptation, which as we saw earlier, has been called for by some church theologians. One critic of the missionary structures says:

"The existing structures of mission have become obsolete and no longer serve to integrate the church with the struggling people ... Missionaries are still sent from the North who fail to identify with the oppressed among whom they work. The structuring of their standard of life does not take seriously the aspirations of the people ...".⁹⁸

It is evident, therefore, that there are many challenges facing the church in its development efforts, having to cater for physical and spiritual needs of the people. Development is a liberation process whereby individuals and communities realize their full human potential which includes their capacity for production and consumption and their aspiration for freedom, dignity and spiritual growth. It is thus material and spiritual; individual and collective; quantitative and qualitative. Dom Helder Camara, sums up this integrated approach by the church, thus:

"However, while we must always begin at the practical level of economic development, our religious convictions and our love for creatures moves us to desire for them much more than what is simply economic or even social. Our motto for development is the saying of Christ, "I am come so that they may have life and have it to the full."⁹⁹

Thus he can call on his fellow Bishops, clergy, the religious and laity to strive whole-heartedly for development. And the same should apply to every church.

The old concept of the church dealing only with spiritual needs of man seems now to be an anachronism. Yet this may be more so at theological academic cycles than in the practical realities of everyday church activities. Spirituality, however, is not to be minimized for it is important as well for development. Certainly in any religion and Christianity in particular, a change of heart, to follow Christ and to live a life of love and dedicated service of God and fellow man is the motto of Christian living. This is what the Church in this world is called to do. For D. Bonhoeffer says that the church is the church only when it exists for others.¹⁰⁰

Yet as we know, life in this world is characterized by man's egoism and selfishness and thus the importance of the Christian message and the Spirit of Christ in counteracting and subjugating as well as rooting out these obstacles to harmonious development and assisting man to live his life to the full. The church is called to participate in this process.

Hypotheses Used in the Study

In light of the literature review on the church and development, the following hypotheses were developed.

1. *The Catholic Church in Uasin-Gishu District has and is contributing to rural development.*

Here the assumption was that, given the shift of approach and emphasis on Man's Material and Social needs since Vatican II, the Catholic Church in Uasin-Gishu has responded to this call, and is therefore involved in helping to uplift the standard of living of the rural population.

2. *The Church's structural set up has undergone changes so as to be conducive to development.*

Here the research assumed that the church's structure before Vatican II was basically geared to evangelization. Therefore, given that the Catholic church in Uasin-Gishu district is in post Vatican II period, it must adjust its structure to accommodate the non-spiritual needs of man.

3. *The church (Administration/Hierarchy) has a clearly enunciated policy of rural development.*

The assumption here was that, given that the

church has really accepted development as an integral part of its ministry as Tony Bryne¹⁰¹ said, it must therefore institute policies and work out concrete development plans to guide it in executing its development responsibilities.

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CHAPTER THREE

FINDINGS

THE PEOPLE'S PROBLEMS AND THEIR ASPIRATIONS

If the church is to be effectively involved in the development of the people, it must get to the source of their real problems and needs. This section tries to review the rural problems and needs faced by the people in the district and how they themselves think their problems can be solved. The church leaders' views of the problems and the suggested solutions are also examined. It is in this context that a proper assessment of the church's role in rural development will be analysed and reached in the chapter's ahead. The survey results are as follows:

The Problems and Obstacles: The People's View

Finance: .

There is the often cited phrase, "Money speaks" ^{Talks} which actually implies money is power and can do many things. This may be an exaggeration in that there are other factors necessary to get things done, such as skills (know-how) and material resources. However, today, in our monetary economy, money plays a very important role not only as a medium of exchange of goods and services, but also as a measure of the goods and services produced.

The rural person, like most people today, is obsessed with how to get money to buy goods and services to meet some of his unlimited needs. For those who own land, and most rural people do, they have to find ways and means to make that land productive in order to provide them with products for sale and for family consumption. The rural person, even if he has to produce the food he needs, has to buy or hire the equipment which he will use for this purpose. He needs money to build a good house, for his children's education, clothing and so on. This of course would seem an obvious case, but one has to get the root causes as to why such cases should exist for farmers who have adequate land to enable them to earn some needed cash. There are other factors that might interfere with the benefits that a farmer hopes to get from his land, such as poor crop pricing, climate and soil fertility.

Most of the respondents in enumerating the most urgent problems they faced as far as development is concerned, always mentioned money first, what actually many called, "working capital". Here they meant not only the real cash, but also the needed farm equipment such as tractors, jembes, seeds and other related farm equipment that would ensure a maximum output. They did not have enough money to buy dairy cattle and to diversify their farming into other ventures such as poultry and pig-keeping and others.

The inadequacy of cash and farm equipment brings about late planting or ploughing, since the demand for tractors become so high at ploughing and planting seasons. Coupled with the fact that not all can afford the tractor hire services and some take time looking for money to pay tractor owners, they plough their fields late and therefore plant late. As a result, they are likely to encounter a poor harvest and therefore obtain less money. Such a situation may lead to the same problem the following year, the vicious cycle being repeated. The farmer therefore, remains in the same position as before and there is no improvement in his economic status. Table 1 below highlights the problems faced by the people and Table 2 reiterates the same problems, the greatest obstacles to development in the district being given in order of priority.

Table 1: The People's Views on Type of Problems Faced in the District.

Problems	No. of Responses	
1. Working Capital (Money, farm Equipment etc)	30	15.5
2. Land Fertility and climatic conditions	30	15.5
3. Lack of strong local leadership	23	11.9
4. Water	22	11.4
5. No unity	17	8.8
6. Know-how (ignorance of what to do, lack of agricultural education etc)	16	8.3
7. Poor roads	14	7.3
8. Inadequate secondary schools	12	6.2
9. Inadequate Health services	11	5.7
10. Collateral security	11	5.7
11. Drinking	7	3.9
Total	193* ¹	100.4%
Base* ²	80	

*¹ 193 is the number of responses of the 80 respondents who responded to the question.

*² Base: Indicates the number of respondents who responded to the question.

Table 2: The People's Views on Greatest Obstacles to
Development in the District

Greatest Obstacles	No. of Responses	Percentage
1. Working capital (money, farm equipment etc.)	40	22
2. Poor leadership	24	13.2
3. Climatic conditions (drought too long, lack of good pasture land etc.)	19	10.4
4. Overstocking, livestock diseases and less veterinary services	19	10.4
5. No unity (jealousy, hatred, interdenominational conflicts)	18	9.9
6. Collateral security (title deeds)	17	9.3
7. Water	17	9.3
8. Drinking	16	8.9
9. Ignorance	12	6.6
Total	182	100%
Base	78	

The Problem of Leadership

Leadership is one of those crucial problems that confront rural people. Leadership is here understood to mean the ability of one to mobilize and co-ordinate the efforts of a group to achieve its desired objectives. Most people in rural areas know what they want but they do not know how to go about getting these things.

When the respondents were asked which of the following if any, church leaders, local leaders, the politicians or the people themselves, were responsible for lack of enough development in their areas, and order them according to the most responsible, the local leaders received the highest indictment (34.1%), followed by the people themselves (33%), the politicians (22.3%) and the church leaders received the least blame (10.6%). These were the responses of 76 people who responded to that question.

The local leaders referred to above include headmen, sub-chiefs, government officers (District and locational levels), co-operative society leaders, farm managers, the latter for those limited liability company farms, which as we saw earlier face a number of problems. As can be seen in Table 1, lack of strong local leadership and organisation is the third in priority of the people's problems, while in Table 2, it is second, in their order of the greatest obstacles to development.

In this quest for leadership the people want to be helped to know how to progress, how to farm properly and profitably. In Table 1, the problem of know-how (ignorance of what to do and lack of agricultural education) ranks fifth. In fact when the people were asked what the government should do for them, of the 76 people who responded to this question, 23.2% said should provide loans, water (16.8%), farm/agricultural education (12.4%), supervisors or leaders of development (11.4%) and others which scored relatively less than the above and of which more will be said later. In fact here, agricultural extension officers were blamed for being less concerned with the farmers' problems (37.5%), some for being tribal (25%), meaning that they favour those of their own tribe or are not so much concerned about the farmers' plight since they do not belong to their tribe; and they were also blamed for being too difficult to deal with (25%). Thus the agricultural extension officers were regarded as inefficient in assisting farmers to solve their problems.

Problem of Unity/Social Harmony - Disorganization

"Unity is strength" so the saying goes. Without this, much that could be achieved and accomplished is not possible. Leadership is one of those necessary

ingredients for uniting people. Poor leaders can divide the people and this is especially so when it comes to local politics. Most people interviewed noted that they were not united and that there was not enough social harmony in the area (55%) while only (30%) said there was and (15%) said there was social harmony but not so much. However, surprisingly when asked whether they co-operated in development, of the sixty five who responded to this question, (53%) said they did and (37%) said no while (9.2%) fairly. Thus more said they co-operated in development than those who said no. In this case then one wonders where the discrepancy lies since the same number of people said there was not enough social harmony as those who said there was. It is however possible to explain this discrepancy. When asked how they co-operated in development many gave harambee functions as their main contribution.

However, contributing funds in harambee fund raising meetings may not necessarily be a sign that people are united. People could raise funds for a school because their children are there or simply because the school is one of those sponsored by their denomination. This may not always be the case, but such incidents do occur now and then. Of course one should not get the impression that when there is no social harmony, little co-operation in development and some interdenominational conflicts, the people

concerned are always at loggerheads with each other. This is far from the truth. However, it is probable that these take the form of hidden jealousies, competition and reluctance to assist each other generously.

Interdenominational conflicts and poor leadership again were the main contributing factors to the lack of unity among the people. These conflicts occur especially between the Protestants and Catholics, and sometimes within the different protestant churches themselves. It was reported that interdenominational conflicts took the following forms:

- (i) preaching against each other and despising each other (59.9%)
- (ii) competition for sponsorship of schools (26.3%)
- (iii) lack of mutual understanding (8.5%)
- (iv) segregation (5.3%) that is, not interacting with others as often as they interact with members of their own denomination;

It seems that each side tries to claim to be better than the other in many things from biblical interpretation to success in life. These interdenominational conflicts are very much at the grassroots

level among the laity. There was no evidence of the clergy being involved. The young generation, however, were not involved in these conflicts. It is only the elders and the middle-aged that were very much concerned. It can be said here then that the spirit of ecumenism has not reached grassroot level.

Water:

Water is the life-blood of any community or society. In a home or in a farm there is nothing as vital for life as water. Water is necessary for preparation of food and for drinking by human beings and animals. It is necessary for the growth of crops and pasture and for many other uses in the household. It is necessary that ready water is available throughout for the above purposes. The nearness of water to the home is also important in that it is time-saving. The time that would have been used by the mothers or women to go and fetch water could have been used for other productive work and similarly for herdsmen that have to drive cattle to far-distant rivers. It is important to note here that the further the distance of water from the cows, the less milk they produce because part of the energy that would have been used to produce milk is used to walk to the river.

The District has a rather severe dry season and this sometimes affects the production of crops and often takes its toll in the deaths of many livestock when it comes. There is not much that can be done as far as crop production is concerned except to plant the crops, be it maize and wheat and others at the right time. The question of irrigation in periods of dry season are still remote given the sizes of these productive ventures as maize and wheat growing. However a number of remedies could be taken to reduce the death of many livestock. Unfortunately, some of the farmers, despite their many years in the district, do not do anything to reduce the casualties during this period. Many do not reduce their livestock numbers to fit the number of acres they have. This unwillingness to reduce the number of their livestock can be attributed to several possible reasons.

One is the cultural attitude that more cattle is a symbol of riches and status. The higher number is also necessary for avoiding risk should any sickness or calamity occur in the family, the farmer can sell some to help with these problems. Also if the number is small and a cattle disease occurs, the probability of the whole herd being wiped out is high and so the higher the number, the less the probability that whole herd will be wiped out. This neglects the fact that the smaller the number the healthier the

animals and therefore the more resistant they are to drought and diseases!

Water is therefore a limiting factor in speeding up development in the area. One of the regrettable things is that nearly all the farms in the district, before the Africans took over, had piped water at least from the river to the farmer's residence and some had water in several paddocks for cattle. Others had windmills for pumping water but now one will be lucky to find one of these functioning. When the African farmers took over, they did not look after these things as the former owners did and as time went, things could not work as before and the whole system broke down.

One can of course excuse the above situation, given the fact that the new farmers had no experience in maintaining water piping systems and in running and maintaining water engines and windmills. However, there were other factors that contributed to their breakdown. One was hidden jealousies that arose. For instance, the one who lived in the former European house would have all the privileges of piped water, may be electricity for sometime, and at least a cement and stone house which the others did not have. In most cases, the farm managers who occupied these houses and who were also shareholders of the farm had

not paid for them, for such plans were not worked out before the new farmers moved in. Besides, all the shareholders had contributed to the purchasing of the house.

These farmers came in with their cattle and were each expected to keep down the number of cattle according to the acreage shares he had in the farm, since they initially grazed communally. However, since some refused to cut the sizes of their herds, this resulted in misunderstandings which spilled over to other areas and as such that spirit of unity with which these farmers pooled their money to buy the one big European farm subsided and thus the breakdown of water systems that existed previously and need for sub-division of the farm so that each shareholder has his own plot or holding. Since the breakdown of water piping systems, nothing has been done to revive it. Now what the people are doing is to wait for the government to provide them with water. At least this is their hope.

Schools:

The demand for education in Kenya continues to rise as the population continues to increase. Thus schools will always be needed from primary to secondary and other learning institutions. This kind of demand exists in Uasin-Gishu District, especially secondary

schools as can be seen in Table 3 below where secondary education takes the highest priority among other types of education.

Table 3: The People's Views about the type of Education in High Demand in the District

Type of Education	No. of Responses	Percentage
1. Secondary education	34	30.9
2. Adult Education	16	14.5
3. Village polytechnic	16	14.5
4. Technical	12	10.9
5. Higher Education	10	9.1
6. Primary Education	8	7.3
7. Agricultural Education	7	6.4
8. Hand-crafts	7	6.4
Total	110	100%
Base	72	

Secondary education is in high demand because there are so many primary school leavers that even the existing secondary schools cannot absorb all of them. Getting them space in secondary school is the first immediate problem faced by parents.

What happens later is not as urgent at this time as getting them a place. Their hope of course, is that they will later be able to get jobs after going through the system or enable them to go for further education.

Collateral Security (Land Title Deeds)

This problem is related to the first one of financial and working capital. As we saw at the beginning of Chapter One, there are many farms in the District that have been sub-divided but the owners have no title deeds so as to use them to borrow loans for farm development. As such most of them were bound to borrow crop credit loans using only one title deed of the limited liability company farm. This means that if some of the members or shareholders of the farm do not repay their share of the loan, the rest of the members may suffer, as the lending institutions would not deal with individual loan defaulters since the loan was borrowed using the one title deed. The lending institution could end up selling the whole farm or not giving out crop loans again using the same title deed until the loan has been repaid. In this case then, even those who have repaid their share of the loan end up suffering and their progress is thus retarded.

This kind of situation has put many members of such farms at loggerheads and hatred. Not only that, but the enterprising farmers are held up by the slow and unenterprising ones because one title deed for the whole farm is used in borrowing loans. Most of the shareholders in these farms, therefore, long for their own title deeds. As was said earlier, there was a Presidential Directive in July 1980, that such farmers should be given their own title deeds. The farmers are, therefore, looking forward for this to materialise.

Other Problems

Apart from the problems which have been expounded above, there are a few others which deserve mention. These are inadequate health services and poor roads which become worse during the rainy seasons. Drinking was also one of the problems cited. This affected those who drank and their families in that money and the time used to drink would have been used for other basic needs and productive work. This too seems to be one of the causes of disunity, given the antagonism between the drinkers and the non-drinkers and especially so when it comes to the realm of religious convictions, for instance between Protestants and Catholics. The Catholic Church allows drinking in moderation whereas the Protestant Church does not allow it completely.

The Problems and Obstacles: Leader's Views

The responses of the church leaders interviewed reinforce the people's problems as expressed by them, namely inadequate incomes, poor roads, inadequate water facilities, education facilities, health services, poor local leadership and interdenominational conflicts. The leaders views of the people's urgent problems are illustrated on Table 4 below.

Table 4: Church Leaders' Views of the Most Urgent Problems Facing Rural People

Problems	No. of Responses	Per-centage
1. Inadequate Health Services	5	20.8
2. Poor roads	4	16.7
3. Inadequate incomes	3	12.5
4. Education	3	12.5
5. Poor water facilities	3	12.5
6. Poor local leadership	2	8.3
7. Problems of conscientization (lack of awareness)	2	8.3
8. Drinking	1	4.2
9. Not familiar	1	4.2
Total	24	100%
Base	14*3	

*3 The respondents here are few because many priests (10 in number) refused to respond to the questionnaire.

Although the numbers are few for the reasons given in the footnote below, one thing that is noticeable is the similarity of the problems mentioned by leaders with those which the people expressed, though the weighting and order priorities differ. The fact that they are mentioned by the few church leaders goes to confirm their existence and reality. Table 5 below shows the leader's views on interdenominational conflicts in development projects.

Table 5: Interdenominational Conflicts in
Development Projects

Responses	No. of Responses	Percentage
1. Yes	8	61.5
2. No	1	7.7
3. Not so much	3	23.1
4. Don't know	1	7.7
Total	13	100%
Base	14	

In connection with interdenominational differences, one priest, for instance, said that early in 1975 they had started adult education classes - teaching literacy and languages, English and Kiswahili but the Protestants did not like the idea because the Catholic church was providing the facilities and so the plan failed.

It was also the opinion of the leaders that one of the most acute problems Christians face and this applies to most people too in rural areas, was lack of awareness of what could and should be done so as to uplift their standard of living. Another weakness was their dependence on outside bodies be it government or church to do things for them. In this respect the church structure and particularly the Catholic hierarchy was under attack for not delegating responsibility in church activities. Here the assumption is that if the people are dependent on authorities and leaders in the church, the same thing is likely to apply in secular activities. Table 6 below shows the leader's views on the root causes of obstacles to lack of Christian involvement and responsibility in development.

Table 6: Leaders' Views on
Obstacles to lack of Christian
Involvement in Development

Reasons	No. of Responses	Percentage
1. Ignorance (lack of awareness of what could and should be done)	5	25
2. Wrong motivation	3	10
3. Lack of finance	2	15
4. Foreign dependence incapacities people	2	10
5. Church hierarchy - no delegation of responsibility to laity	2	10
6. Lack of vision	2	10
7. Not given part in decision making process	2	10
8. Faulty notion of priestly ministry inspite of Vatican II	1	5
9. Greed	1	5
Total	20	100%
Base	14	

What is meant by lack of awareness of what should be done are the ways and means through which the people can solve their problems. There may be potential possibilities around them but the people are not aware of them. Wrong motivation on the other hand means people develop wrong ideas about development, namely that it is big money, westernization and all that go with it.

Table 7 below highlights the people's problems as seen by church leaders especially their opinions about the people's misconception of development.

Table 7: Leaders Opinions on Mistakes People Generally Make in their Views of Development

Misconceptions	No. of Responses	Percentage
1. That some outside force-Church or government will do things for them	6	27.4
2. Emphasis on material advancement and things	5	22.7
3. Overlooking the use of local available and simple resources	3	13.6
4. Think of development in terms of big money, good roads and large companies, etc.	2	9.1
5. New ideas treated with suspicion	2	9.1
6. Not making sure of local consensus and failure to plan the whole project before the start	2	9.1
7. Equating economic growth with development	1	4.5
8. Neglect people centred projects for and by the people	1	4.5
Total	22	100%
Base	15	

One of the conclusions that may be drawn from Table 7 is the lack of self-reliance on the part of the people and emphasis on material things as a standard of development. Overlooking the use of local available and simple resources is also an important observation. Appropriate and relevant technology is also meant here. While one cannot dispute the importance of material things as there are necessary for satisfaction of basic needs, it should be noted that spiritual and social aspects of development of man are equally important as was seen in Chapter Two.

The People's Aspirations and their View
of the Church's Role

The people's problems as expressed by them has been given in the preceding sections. One can, therefore, no doubt say that it is their wish that these problems be alleviated. Their problems, therefore, reflect their aspirations as far as development is concerned. They did express their views on what the government and the church should do for them. These are illustrated in Tables 8 and 9 respectively below.

Table 8: The People's Views on what the Government should do for them in Development

Needs	No. of Responses	Percentage
1. Provide Loans	43	23.2
2. Water	31	16.8
3. Farm /Agricultural Education	23	12.4
4. Supervisors/Leaders of Development	21	11.4
5. Title deeds	19	10.4
6. Government Secondary Schools	14	7.6
7. Health services	12	6.5
8. Repair roads	12	6.5
9. Adequate veterinary services	10	5.4
Total	185	100.2%
Base	76	

Table 9: The People's Views on What the Church
Should do for them in Development

Needs	No. of Respondents	Percentage
1. Teach people what development is and help them in it	32	20
2. Build secondary schools	29	18.1
3. Teach religion (Preach)	27	16.9
4. Build more churches	21	13
5. Build more dispensaries and maternity units	18	11.3
6. Provide loans	18	11.3
7. Help the poor who can't help themselves	15	9.4
Total	160	100%
Base	74	

From these two tables it can be seen that quite a lot is expected of the church and the government by the people in development work. Development education, secondary education and any material development aid rank high among the people's expectation of what the church should do for them. This is no different from the people's expectations of the government's role where provision of loans, water, farm/agriculture education and leaders/supervisors of development rank high in that order respectively as can be seen on table 8. It is important to note however, that the people expect the church to do these things vis-a-vis their vocational task of preaching as this ranks third in table 9. They, therefore, expect both material and spiritual benefits from the church.

Solutions to People's Development Problems:

The Leader's Views:

The leaders pointed out that there should be dedication to service and involvement by all people in private institutions and government departments in rural areas (17.3%), more local and small scale projects on self-reliant basis (13%); more local involvement in the decision-making process (13%); better local leaders of both sexes (17.3%) and provision of expert personnel to rural areas (8.7%). The church

is, of course, a private institution in the rural areas. A lot too is expected of government departments, such as the Ministries of Agriculture, Livestock Development, Culture and Social Services. As we have already seen, agricultural extension officers were under attack for not assisting farmers in their problems.

On how the Church could contribute to better life in the rural areas, the leaders interviewed said that this could be done by:

- (i) Motivating and helping the people to improve their living standards and to be self-reliant (31.25%).
- (ii) Providing awareness programme workshops, seminars and leadership courses (25%).
- (iii) Meeting people where they are and looking for pastoral solutions to their problems (25%).
- (iv) Providing education and health services (12.5%).
- (v) Encouraging basic Christian communities (6.25%).
- (vi) Teaching the basics of agriculture (6.25%).
- (vii) And giving simple aid/loans (6.25%).

From the above views, it can be seen that motivation, that is, giving encouragement and moral support and also providing guidance especially in awareness and leadership courses is seen as being a priority task of the church. Providing expert knowledge on agriculture and loans are considered less in terms of priority.

Conclusion

In this chapter we have discussed the various problems faced by the people as expressed by them, of which lack of finance, leadership and unity as well as skills and interdenominational conflicts featured prominently. The leaders views of the people's problems were more or less similar to those expressed by the people themselves. However what the leaders emphasized most was lack of awareness by the people of what should be done to improve their standard of living and how this should be done. In other words these few leaders seem to be emphasising the need for leadership and guidance of the people. The people believe that if they had the money and were united, and had enough guidance (of leadership and experts) they could improve their lot. As for what the church should do, the leaders put great emphasis on motivating the people to improve their lot and making them reflect on their problems.

It should be pointed out here that despite the small number of "leaders" respondents, it is nevertheless significant that there are at least few leaders in the church who seriously meditate on development issues that affect people. Some of the views that they have expressed are similar to what we have seen expressed by some development scholars in Chapter Two on Theory and Literature Review. The importance of the use of local available resources and self reliance, people's participation and motivation helping them to reflect on their own problems and possible solutions are cases in point.

However, there may not always be an immediate follow up from theory to praxis. People with good theories may not have the power or access to put into practice the good ideas they have. However, those with the power and access to put them into practice can benefit from such theories. What the Catholic Church has been doing in Uasin-Gishu District in the light of the people's problems is therefore examined in the next Chapter.

CHAPTER FOUR

FINDINGS

THE CATHOLIC CHURCH AND ITS ACTIVITIES IN UASIN-GISHU DISTRICT

Background knowledge of the Church in the area is necessary to enable one to assess its role in a clearer perspective. In this section a brief history of the church in the area is given as well as its present set up in the district.

(NB: Where not indicated otherwise, the tables are based on interviews with members of self-help groups).

A Historical Note.

The establishment of the Catholic church in Uasin-Gishu District started in 1925 with the setting up of a church at Eldoret town, the then central town of the settlers and now the district headquarters, by Father Stam from Mumias Mission about 80 miles north west of Eldoret.¹ By then this area was under the Vicariate of the Upper Nile, for the whole of Western Kenya up to Naivasha was then under the Mill Hill Fathers from Uganda. It was only in 1932 when the new vicarate of Kisumu was established under Monsignor, G. Brandsma, that Uasin-Gishu District came under Kisumu.² On 24th June 1929, the church of St. John the Baptist was opened by Bishop Brandsma.³ It is reported that the first priests to work here were, Fathers Hartman, Khun, Van der Weyden and Dodds.⁴

The establishment of St. John's Church Eldoret made the evangelization work in the area move faster.

The settler community in the area had grown considerably from 1903 when they came to the area. It was therefore part of the mission to administer to the Settler Christians as well as evangelize the African communities in the area, mostly squatters and African labourers who had come from neighbouring native reserves (Nandi, Elgeyo Marakwet, Kakamega and Bungoma). It is to be noted here, that before a Catholic church was built in the area, the Christians from here had to go very long distances as far as Mumias and Mukumu Mission in Western Province, about 80 miles from Eldoret, for Church services and sacraments. The setting up of St. John's church must have been a relief and a blessing. Other blessings came too after the mission was set up here, for in the same year, the Loreto Sisters opened a boarding primary school at Eldoret though at that time to cater for the children of the settlers.⁵ They were later to start a Girls Secondary School at Matunda, which is now a Government Girls Secondary School.

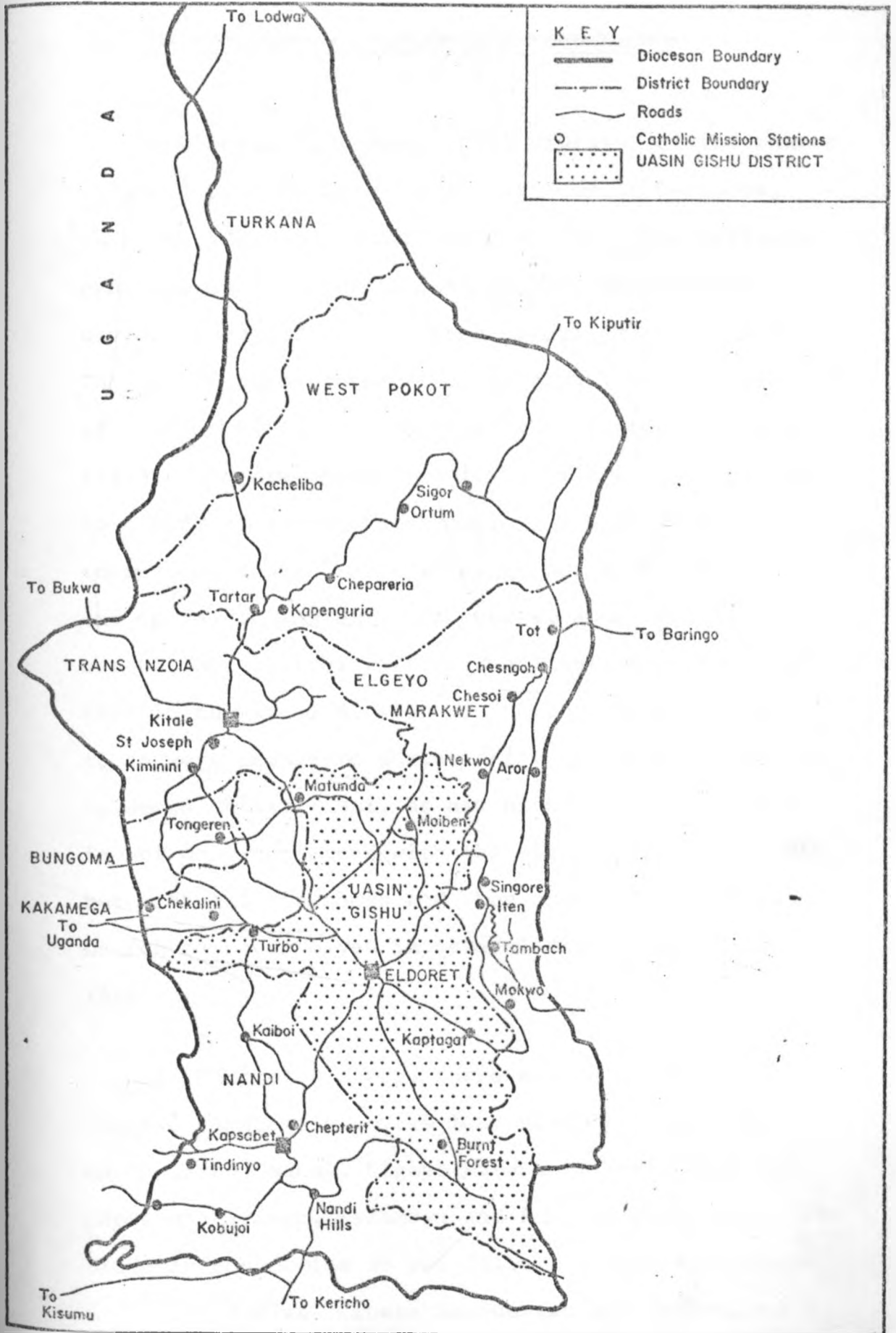
The church in the area expanded and was given a boost, with the coming of the Society of St. Patrick for foreign missions from Ireland to Eldoret in 1952.⁶

These were the Kiltegan Fathers. This society eased the work of the Mill Hill Fathers and thus in 1954 the Prefecture of Eldoret was established with Joseph Houlihan, as the Bishop. The following missions were then handed over by the Diocese of Kisumu, namely, Nakuru, Eldoret (St. Johns), Tartar, Nerkwo, Kitale and Kiminini. Eldoret attained a full status of a diocese in 1959. The Diocese was very big then, as it covered Nakuru area and went as far as Lodwar in the Northern part of Kenya. It was, however, reduced in 1969 when the Dioceses of Nakuru and Lodwar were created.

Following St. John's mission in Eldoret, other mission stations established within the district to date are, Majengo (1954), Matunda (1955), Turbo (1961), Cathedral (1966), Moiben (1973), Burnt Forest (1972) and Kaptagat (1977) being the latest. In 1969, the first African Bishop in the diocese, Bishop Emilio Njiru succeeded Bishop J. Houlihan, but died a year later in a road accident. He was then succeeded by Bishop John Njenga in November 1970 and he is still the Bishop of the Diocese.

There are also other churches that operate in the district. Some of these are, the Church of the Province of Kenya (Anglican), African Inland Church (AIC), Pentecostal Assemblies of God, African Israel Niniveh Church and Salvation Army.

MAP OF ELDORET DIOCESE



The Contemporary Situation of Eldoret Diocese

A Diocese is a territorial division of the church governed by a Bishop. It is composed of parishes, that is, areas under mission stations. The parishes can also be sub-divided into smaller territorial divisions called sub-parishes or parish outstations. The Bishop rules these areas as a pastoral shepherd of his flock, assisted by his priests, brothers and sisters who are called by virtue of their profession to a life of service to humanity. In a diocese, therefore, several activities go on, from spiritual and social to economic. Of course, a diocese is established basically for evangelization purposes as this is the vital mission of the church on earth, to convert people to christianity and thus win people to Jesus Christ. But, as has been seen, the church is not only concerned with the spiritual needs of man, but with all his needs and thus one will expect the church to be involved in several dimensions of man's life.

In Eldoret Diocese, there are 36 parishes. The Diocese completely covers four districts, namely, Uasin-Gishu, Nandi, Elgeyo-Marakwet, West Pokot and parts of Baringo, Kakamega and Bungoma' districts. The Diocesan boundaries do not follow government provincial boundaries. These boundaries are determined

by the number of parishes and Christians and also the availability of the clergy.

In Nandi District, there are six parishes, eight in Uasin-Gishu, four in West Pokot, five in Trans-Nzoia, nine in Elgeyo-Marakwet, one in Kakamega, one in Bungoma and one in Turkana. It can be seen from here that a diocese is a very big administrative unit which covers a very extensive area.

In every parish, there are one or two priests who are in charge, one of them, the Parish Priest (head of the parish) and the second one, if there is any, the assistant priest, often called a curate. The priests are assisted by catechists in their pastoral work. In parish outstations (sub-parishes) there are no resident priests but most have catechists who instruct new converts in the faith and assist the Christians in their church services. Priests make regular visits to these outstations for church services and administration of the sacraments, such as baptisms, confirmation and others.

In most parishes, there are parish councils. These councils consist of lay Christian members, who meet regularly to discuss any church affairs and problems that affect the Christians and the church in general. The members are drawn from parish outstations and the main parish station or mission.

These parish councils are becoming important channels or venues for discussing not only the Christian problems related to church affairs, but also other non-spiritual problems that affect people in their day to day lives. There are also deanery meetings, where a group of parish officials in the same region meet often to discuss problems and activities that relate to them.

To cater for man's secular needs, the Bishop has established various departments. There is the education department under the education secretary, who is in charge of all church sponsored and run primary and secondary schools. There is the development office with the development co-ordinator who supervises and co-ordinates all church development projects in the diocese. Under the same office is the social work co-ordinator who supervises and co-ordinates all social work activities aimed at promoting the people's standard of living. The medical co-ordinator, co-ordinates all church medical activities within the diocese. The office of the youth co-ordinator has also been created to cater for youth problems and aspirations. All these officers work in co-ordination with the same departments at the Kenya Catholic Secretariat, Nairobi, which is the headquarters that co-ordinates all development projects and other service activities of the Catholic Church in the Country.

The operation of some of these offices or departments within the district is also examined in this study in terms of their development contribution.

In all their service endeavours, the church hierarchy relies on all the church members from clergy to the laity to play a significant role. Statistics⁷ up to June 1979 show that there are 180,000 Catholics in Eldoret diocese, 12 African priests, 30 African sisters, whereas there are 70 missionary priests and 120 missionary religious, comprising of brothers and sisters working in the diocese. It is evident from the figures that foreign missionaries still make up the bulk of the clergy and the religious in the diocese.

In the district there are 4 sisters orders. The Loreto Sisters are stationed at Matunda Girls Secondary School, and these are basically involved in teaching. The Assumption Sisters are in Turbo Parish and Eldoret town. The ones at Turbo run and teach in the Girls' boarding primary school. Those in Eldoret town are involved in training new recruits for sisterhood in their congregation. There are also the Mary Immaculate Sisters at Kaptagat and these are mainly running a medical dispensary! In town, we also have, the Sisters of Nigeria, who have started a Girls boarding secondary school, though with a hope

of getting some girls to join sisterhood later when they complete their school education. Some of these sisters are also helping to teach at Mater Apostolorum, a diocesan seminary in Eldoret town.

The Development Activities of the Church

In this Chapter, different activities of the Catholic church in the District in the fields of secondary education, health services and agriculture are examined in the light of the hypotheses stated in Chapter Two.

The Church and Education 1969 - 1979

The church is historically famous for having established the first formal education (schools) in Kenya. This is a tribute that can never be forgotten and for which the church is and should always be proud of. Though it has been noted that their initial aim in educating the Africans was to speed up the evangelization process, their contribution to reading and writing and thus to the increase of knowledge was a vital contribution.

The church is still actively participating in education in Kenya. Though most of their early schools have been taken over by the government, they have

continued to open up more schools and are always in the fore-front in opening up schools in remote areas, cases in point being in Turkana, West Pokot, and Masai areas, where the Government's involvement in this field is negligible. Thus they continue to be God's Avant - Garde".

The Catholic Church's involvement in education in Uasin-Gishu district started when the church was established in 1929 in Eldoret town. In that same year, the Loreto sisters from Ireland, as was seen earlier, opened a primary school in Eldoret town.⁸ This was specifically meant for European children but it was opened to Africans after independence. The same sisters opened a girls secondary school in Matunda in 1969 which they continue to head today with government aid. This same congregation also started schools in other parts of Kenya and they are still famous today for their efficiency in education which is manifested in excellent examination results in all levels of education from primary to higher secondary. Thus here, we see a situation where a religious order, spurred by the love for humanity continue to offer services to this country through their commitment in education.

New Directions

If one looks at the pattern which the early mission schools took up to independence and even sometimes after, one will notice that they were always near or at the mission stations. This could be attributed to the nearness of the church and also to the facilities that the missions had that the schools could share. However, this trend has continued to change and schools that have been established with mission aid no longer had to be at the mission stations but were positioned on the basis of need and other factors such as the fact that there are no other secondary schools around, although this has occurred in some areas where denominational competition was intense. In Uasin-Gishu District the earlier pattern seems to have prevailed. For, in the case of Matunda Girls started by the Loreto sisters this is just situated at the Mission Station and so was Turbo Girls.

Since the government's initiation of Harambee schools, the churches too have responded positively to this call in mobilizing the people to build and run their own schools. Initially, mission schools hardly required the support of the local people in the construction stages, except fees. This was because the funds for such projects were available from overseas Christian agencies and the idea of Harambee (self-

help) within the church circles had not taken root.

The idea of Harambee began to grow in 1967, when the first Bishop of Eldoret, Joseph Houlihan, started Eldoret Harambee Secondary School. This was meant to cater for the residents of Eldoret town, as it is a day school. In 1969, the Bishop initiated five other schools, Matunda Girls Secondary in Uasin-Gishu District in collaboration with Loreto Sisters as was mentioned earlier, and four other schools in the neighbouring Elgeyo-Marakwet district. These were Mokwo, Kitany and Marakwet for boys and Singore girls in collaboration with Franciscan sisters.

When Bishop John Njenga came to Eldoret Diocese in 1970, he started a major secondary schools drive in the diocese and within a few years a good number of secondary schools had been set up. After assessing the local situation, the Bishop established the office of education secretary to administer the few old harambee secondary schools, the newly set up ones as well as help in the initiation of new ones. In the initial stages, the Bishop received a substantial amount of aid from friends overseas (agencies/donors) but as time went on the schools were able to be self-supporting financially.

Noting the importance and necessity of education for the children and the scarcity of secondary

school spaces in Government schools, the Bishop started the schools.

The procedure for starting a school was as follows:⁹ First the people of the area in need of a school would send a delegation to the Bishop to request for the school. The Bishop would then send his education secretary to assess the possibility of establishing a school in such a place. In assessing this situation, the education secretary would find out how many feeder primary schools there are around the place, how accessible the place is as well as the availability of water. He would also ensure that two permanent classrooms are available, a permanent teachers house, the size of land available for the construction and expansion of the school and an acreage of not less than fifteen acres is usually demanded. The education secretary has also to assess whether the people in the area will be able to pay the fees and put up more buildings when required to do so. A Board of Governors has then to be set up to form a committee to run the school.

Bishop Njenga's schools drive in the Diocese started in 1971 with eight schools being built that same year. Table 10 summarizes the Catholic Church initiated Harambee secondary schools in the Diocese from 1969 to 1980.

Table 10: Catholic Church Initiated Secondary Schools
in the Diocese of Eldoret from 1969-1980¹⁰

Name of School	District	Year Started
1. Eldoret Harambee	Uasin-Gishu	1967
2. Matunda Girls*	"	1969
3. Mater Apostolorum Seminary	"	1969
4. Mokwo	Elgeyo-Marakwet	1969
5. Kitany	"	1969
6. Marakwet Boys*	"	1969
7. Singore Girls*	"	1969
8. Turbo Girls*	Uasin-Gishu	1971
9. Kapngetuny (Mixed)	"	"
10. Kimoning (Mixed)	"	"
11. Bishop Njenga Girls	Kakamega	"
12. Likhuyani (Mixed)	"	"
13. Lumakanda Boys	"	"
14. Nzoia Secondary (Mixed)	"	"
15. Kitale Girls*	Trans-Nzoia	1972
16. Saboti (Mixed)	"	"
17. Kaptagat Girls	Uasin-Gishu	1973
18. Narati Boys	Bungoma	"
19. Karima Boys	"	"
20. Suwerwa (Mixed)	Trans-Nzoia	"
21. Masaba (mixed)	"	1973

Table 10 ----- continued

Name of School	District	Year Started
22. Timboroa (Mixed)	Uasin-Gishu	1977
23. Ndalat (Mixed)	Nandi	"
24. Sangalo (Mixed)	"	"
25. Chemuswa (Mixed)	Nandi	1979
26. Kapkoros (Mixed)	"	"
27. Moiben (Mixed)	Uasin-Gishu	1980
28. Immaculate Heart Juniorate Girls	"	1980

* Those schools which have been taken over by the Government.

Eldoret Harambee Secondary School has been included on the table because up to now it is still run by the Church. A number of schools have, however, been taken over completely by the government. These are Matunda and Turbo Girls in Uasin-Gishu District and Singore Girls and Marakwet Boys Secondary Schools in Elgeyo Marakwet District. In Uasin-Gishu District, the government also started assisting Kapngetuny Secondary School in 1976 and Kaptagat Girls in 1977 particularly with teachers.

From the table, it can be seen that the Catholic Church has set up a significant number of schools and these have been fairly distributed in each district within the Diocese. It is important to note too that the diocesan schools do take students from all parts of the diocese, though quite a good number have to come from the areas in which the schools are situated. The average Certificate of Primary Education (C.P.E.) points required for entry into these diocesan schools are 18 points onwards.

Distribution of Schools in Uasin-Gishu District

Table 11 below illustrates the distribution of schools as per government, the Church and other institutions as up to 30th May 1980.

Table 11: Distribution of Schools in Uasin-Gishu

District as per Ownership and Maintenance*

Institution	No. of schools	Percentage
1. Government	7	26
2. Catholic Church	8	29.6
3. African Inland Church	5	18.5
4. Reformed Church of East Africa	1	3.7
5. Seventh Day Adventist (S.D.A.)	1	3.7
6. Private Secondary Schools (Commercial)	5	18.5
Total	27	100%

* The Education Officer, Uasin-Gishu District, Interview, 28/1/1980.

As can be seen on Table 11, the Catholic church runs eight secondary schools in the District which is a fairly large proportion (29.6%) of all the schools in the district. These are:

1. Eldoret Harambee
2. Kapngetuny
3. Kimoning
4. Kaptagat

5. Moiben
6. Timboroa
7. Mother of Apostles Seminary
8. Immaculate Heart Juniorate

The latter two though basically aimed for preparing students for priesthood and sisterhood respectively, they are nevertheless run like any government secondary school with all relevant subjects taught in government secondary schools taught here too. Besides, the proportion of those who continue for priesthood or sisterhood after their secondary education in these schools is very small compared to those who leave. This is even reflected in the number of priests ordained in the diocese yearly which is usually not more than two and in some years, for instance, there is none.

On the other hand, there are seven government secondary schools in the district, two of which were initially started by the Catholic Church, namely, Matunda and Turbo girls. One of these, Wareng secondary was formerly started by the Reformed Church of East Africa, and the other, Kipkabus secondary was started by the African Inland Church (A.I.C.). The other three, namely, Moi Girls (formerly Highlands Girls), Rift Valley Technical and Uasin-Gishu secondary have been basically government from the

start with no church sponsorship.

All government secondary schools in the district except Matunda and Turbo girls and Kipkabus are situated in Eldoret town. Most of the other church directed schools are in the rural areas, five Catholic, four A.I.C., one reformed church of East Africa and one Seventh Day Adventist. All the five private commercial run secondary schools shown on Table 11 are situated in Eldoret town and are mostly owned by Asians who run them on profit basis. Thus on the whole the churches provide over half (15) of the secondary educational institutions in the district. What is striking about the church run schools in the district is that they are evenly distributed in the rural areas so that no two schools are near each other. In this case, therefore, the question of interdenominational competition does not arise as it has happened in other areas such as in Nandi District.

Problems Faced by Catholic Schools¹¹

Like many other Harambee secondary schools, the Diocesan secondary schools face a number of problems which affect all those concerned teachers, parents and students.

Finance:

The fees paid by students in these schools are higher compared to government schools. Students pay fees ranging from 2,000/= to 2,500/= per annum. This of course brings problems to parents particularly those who are not rich enough to afford. These parents have to struggle and forego other productive investments in order to pay the high fees. Some of the students have to be sent home nearly every term in search of school fees and this disrupts their academic work leading therefore to poor examination performance. To make matters worse, these money may not at times be fully utilized for the benefit of the students.

Another anomaly connected with finance is the way it is managed. All funds are controlled by the education secretary: fees paid to each school are taken to the education secretary's office where accounts are prepared and kept. Thus all the money paid by each school, may not go back to purchase the requirements of those schools. It is the education secretary who has to distribute them. Thus a school may receive more money from the education secretary than it received from its students!

Equipment

In most of these schools, there are insufficient text books for the subjects done. Worse than this is that even the teachers at times do not have enough reference books. There have been complains that teachers do not have adequate books to use for teaching and some have had to struggle very hard to get the education secretary's office to release funds for these purposes. Schools should, therefore, be given some limited autonomy to use the fees paid by their students for school progress and activities. If some funds for these purposes could be retained by the schools, there would be more efficiency and cultivation of responsible stewardship.

Teachers

It was stated by the education secretary that because of financial limitations they could not attract enough qualified trained teachers. The trained teachers these schools have are those supplied them by the government, otherwise they rely mainly on untrained teachers mostly of A-level standard.

The education secretary also employs a few O' level school leavers with Division one or two to teach lower classes of form I and II. The Diocesan schools have also profited from Asian graduates from India who come to teach in these schools with a lower salary scale than those normally given to graduates by the Government. The breakdown of the categories of the Diocesan Harambee secondary school teachers up to December 1979 is shown in Table 12 below.

Table 12: Categories of Teachers in Diocesan Harambee Secondary Schools¹²

Category of Teachers	Total Number	Per-centage
1. University of Nairobi Graduates	15	8
2. Asian Graduates (from India)	50	28.9
3. S ₁ Graduates	28	15.7
4. P ₁ Graduates	10	5.6
5. Ex-Form VI Leavers (2 principals & 2 subsidiaries)	60	33.8
6. Ex-Form IV (at least division II)	15	8
Total	178	100%

It can be seen on Table 12 that quite a large proportion of teachers are untrained (41.7%), the majority being ex-Form VI leavers (33.7%). A very small proportion are graduates and particularly those from the University of Nairobi (8%). What is more discouraging however, is the existence of 'O' level teachers, P₁ graduates and ex-form IV untrained teachers to teach in these secondary schools. Surely with the amount of high fees charged to students, the Education Secretary should be in a position to employ teachers of higher level and qualification than these.

In addition, the untrained teachers in these schools have no security. Their services can be terminated any time at the discretion of the education secretary. Sometimes termination can result due to many students failures in the 'O' or K.J.S.E. level examinations or mock. This is despite the fact that a good number of students taught in these schools are those who did not do well in the C.P.E. and are therefore remnants of those who have been absorbed in government secondary schools. More discouraging is the fact that at the end of every year a list is sent to all schools containing names of those to continue service in each school. Those whose names do not appear on the list count themselves dismissed. Besides, all the untrained teachers receive half-pay during the holidays.

One can of course argue, that if those are the terms of employment, then these teachers should not have accepted the terms in the first place. But an unemployed person has no choice, for a job is his immediate need and this situation seems to have been exploited by the education secretary's office.

Positive Aspects

There are, however, positive aspects of the church's role. The fact that an education department with the office of the education secretary had been started is a sign of the willingness of the church to contribute to educational development in the district and the diocese as a whole. These schools absorb a significant number of students who could not get places in government secondary schools and this gives them hope of a future, if they complete their education successfully.

In providing education, the church relieves the anxieties of parents who worry very much what they will do with their children if they do not get secondary education. It thus gives them hope too that their children have a chance to make it to the future with possibilities of completing' successfully and getting employed.

Conclusion:

We have seen that the proportion of Catholic schools in the district is significantly high (29.6%) and that most of their schools are evenly distributed in the rural areas in the district. We have also seen that a good proportion, two out of seven of the existing government secondary schools in the district were started by the Catholic church. In Chapter three we saw that the need for secondary schools was the highest in priority vis-a-vis other types of education demanded by the people. It can, therefore, be said here that in providing these schools the church is responding to this need and thus contributing to educational development in the district. In this case then, is the hypothesis 1 that the church has and is contributing to rural development true? In the immediate sense it is no but it is yes in the long run.

As we have seen, these schools charge high fees which tax the parents heavily. These parents then have to forego other productive investments such as investment in farming, housing and other rural basic needs in order to meet these fees and thus progress in those aspects is retarded or rather slowed. In addition, the education pupils receive in schools gears them for jobs in urban areas as clerks and other related

jobs. They do not provide them with skills relevant to rural areas such as agriculture and livestock management or farming in general, carpentry, mechanics and so on. However, it can be said too that quite a number go to teachers training colleges and come to teach in rural areas after their completion and so do those who manage to go into agricultural institutes. These also come to work in rural areas.

○

The church should therefore reassess her stand on this issue. She should be concerned with what happens to pupils when they leave her schools. The possibilities of introducing practical subjects relevant to rural areas should be looked into by the church. All along, the church has been giving to the pupils what their counterparts in government schools get. It has therefore been using the government pattern and curriculum as the measuring rod. This is alright in preparing pupils for higher education up to University level but it is only a few who manage to end up in these higher institutions which seem to be the main goal and target of our educational institutions. Not much attention is paid to those who drop by the wayside and these are the majority. The church should therefore reflect on this seriously.

CHURCH AND HEALTH SERVICES

Church and Health Services in Kenya : A Brief Background Note.

"Medical Mission work was and is a Christian response to human need ..." ¹³. This quotation has been the heart of the church's involvement in health services. Since its inception the Christian church has been involved in the work of healing the spiritual and physical problems of man. This is in keeping with the Christian spirit and example of its founder Jesus Christ whose mission the Gospels describe as "a healing ministry marked by his compassion for sick and suffering." ¹⁴ Thus everywhere the missionaries went they carried this spirit with them, though at times, medical work was used as a catalyst in their evangelization process.

Since the arrival of Christian missionaries in Kenya, this aspect of their missionary work was present. Wherever they went, they not only built a church and a school, but also a dispensary where they could provide medical services to the local people. Thus when the Holy Ghost Fathers arrived in Zanzibar in 1863, among the first things they did was to provide a hospital and a clinic ¹⁵ and so did L. Krapf at Rabai, Pentecostal Assemblies in Western

Kenya and other missionaries.

Since independence, Health services in Kenya have been provided by the Ministry of Health, Local Authorities and the Churches. The churches have continued to play an important role in this field and today provide about 30 per cent of the existing number of hospital beds in the country. They also run small health centres and dispensaries. In 1967 for instance, they had about 30 per cent of the total hospital beds as shown in Table 13 below.¹⁶

Table 13: Hospital Beds by Operating Agency, Kenya, 1967

Type of Institution	No. of Hospitals	No. of Beds
Central Government	74	8,076
Local Government	2	153
Catholic Church Hospitals	58	2,461
Protestant Church Hospitals	33	1,554
Private Hospitals	26	1,075
Company Hospitals	6	296
Total	199	13,615

In 1978, there were 42 church hospitals providing about 30 per cent of the total number of beds in Government and church hospitals. The reduction here of the number of hospitals is due to the fact that the government has since independence continued to take over some of the church hospitals and also continued to build more. The 1979-83 Development Plan notes that most church hospitals are in rural areas and provide services on a non-profit basis, depending mainly on voluntary donations, fees paid for services by patients and grants from the government. It notes satisfactorily that,

"The churches have played and continue to play a major role in the field of hospital services in rural areas and for the training of health manpower."¹⁷

New Directions in Health Care.

In the past, emphasis on medical services was focused on traditional curative medicine. However, in recent past there has been change of emphasis to preventive aspect of medical health care which is in keeping with the tenets of development. This is one of the basic principles of World Health Organization (W.H.O.) which emphasises comprehensive health care. Two of the basic principles laid down

by the Executive Council of the World Health Organization in January 1975 at Geneva, places the context of primary health care in a clear perspective.

One of these says that primary health care should be an integrated approach of preventive, curative and promotive services for both community and the individual.¹⁸ The other one, adds that primary health care services, should be fully integrated with the services of the sectors involved in community development such as agriculture, education, public works, housing and communication.¹⁹

The church too, has noted the importance of this new approach. A seminar held in Rome from 23rd - 26th November 1970 on "The role of Catholics in health care in developing countries," and which was attended by Catholic medical personnel from Europe and developing countries including Kenya, discussed this approach. Rev. Francis Ivern, S.J., in a paper entitled, "Definition of the Aims of Health Care in Developing Countries," said:

"If health care is to be development in the sense usually given this term, then its main focus should not be so much to cure sickness, restore health or even prevent disease, but to enable those affected by the disease to look after their needs and improve the state of their health."²⁰

It can be seen here that, the idea of self-reliance is very much emphasized. He continued to emphasize that it is not enough to make people aware of their health needs, the value of hygiene, modern medicine, and provide them with the services they require to meet their needs, "if because of poverty they are still incapable of availing themselves of these services,"²¹ James McGilvray, Director of Christian Medical Commission, World Council of Churches, Geneva, Switzerland highlighted this aspect further. He noted how often mission hospitals in developing countries, admit patients whose diseases are caused by poverty, malnutrition, insanitary environment, and lack of education, treat them and yet send them back to the same environment that had caused their disease.²² He, therefore, suggested co-ordination of medical work with other disciplines such as agriculture, education, and others, in order to make curative medical work more effective.²³

The Catholic church in Kenya has also accepted this new emphasis on community health. The 1975 Catholic health conference at Brackenhurst, Limuru which was attended by representatives of Catholic medical units from all the dioceses in Kenya, "resolved to accept responsibility towards all aspects of 'comprehensive health care.'"²⁴ The conference also noted that since 1974, there has been an increasing amount of responsibility accepted in expansion and new development in

the direction of community health.

In April 1979 another Catholic conference was held at Kenya Technical Teachers College. It was attended by representatives from the fifteen dioceses of Kenya, mostly staff of the Catholic health units, Diocesan Medical Co-ordinators, Diocesan Development co-ordinators and four members of the Kenya Episcopal Conference. The aim of the conference was to review the direction of past health services and consider in what ways these services could be more deeply rooted in the local community; in what ways they assist people to be more actively responsible for their own health and finally in what ways these health services could more fully share in Christ's healing mission.²⁵

This conference in the end resolved among other things,²⁶

- (1) to establish an active Diocesan medical board, with a full time co-ordinator who is interested in medical field. The board would develop co-operation and communication between individual medical units and Diocesan development activities.
- (2) to put greater stress on and involvement in community health.
- (3) to seek greater co-operation among parish

priests, parish councils and the community, with the existing diocesan public health programmes.

- (4) to organize central drug purchasing for the diocesan medical units.

This, therefore, is the task and goal of Catholic medical units in the country. How far they have gone in fulfilling the above requirements can only be assessed by examining their activities in their various situations.

The Catholic Church's Medical Organisation in Kenya :

The Kenya Catholic Secretariat's Medical Department

For the Catholic church, the Kenya Catholic Secretariat's Medical Department, is the co-ordinating body of all Catholic church hospitals and dispensaries and other Catholic medical activities in the country.²⁷ This department liases with the Ministry of Health, in matters relating to health as well as with other medical bodies in the country such as the Protestant Churches Medical Association (PCMA) and, the National Christian Council of Kenya (NCCK) Health Programmes. It also liases with external bodies and International Organizations such as World Health Organization (W.H.O.)

and the Christian Health Commission of the World Council of Churches (WCC). It is a service, advisory and supportive department to all Catholic Medical Institutions in the country.²⁸ The Catholic medical institutions in the different Dioceses in Kenya have therefore autonomy in running their medical institutions and only look to the Kenya Catholic Secretariat for advice and support when necessary. Each Diocese has a medical co-ordinator who co-ordinates all the diocesan medical activities within the diocese.

Medical Institution in Uasin-Gishu District

The Government runs most of the medical institutions in the District. There is one government district hospital which is in Eldoret Town, five health centres in the rural areas namely Burnt forest, Moiben, Kipkabus, Soy and Turbo and fourteen other dispensaries all in the rural centres. The Reformed Church of East Africa runs a hospital at Plateau, one health centre at Ainobkoi and two mobile clinic centres, one Koitoror and Sosiak-Kipsangui. African Inland Church also runs one dispensary at Kiplombe while Seventh Day Adventist have one at Segero.

The Catholic church on the other hand has been running five dispensaries in the district. These are Turbo, Matunda, Kaptagat, Moi's Bridge and a very

small one at AMECEA Pastoral Institute Eldoret which actually provides first aid to the staff of the Institute. The medical staff at Kaptagat and Moi's Bridge also operate mobile clinics at various places within their surrounding areas. These medical units are well scattered from one another and there are fairly distributed within the district as can be seen on Map on page 189B.

Apart from these institutions, Eldoret Municipality also runs two dispensaries in town for town residents and the surrounding rural areas. There are also two hospitals in Eldoret town which are commercially operated namely, U.G. Memorial and Eldoret Nursing Home. Table 14 below summarizes all the medical institutions in the district.

Table 14: Medical Institutions in Uasin-Gishu District.²⁹

Type of Institution	No. of Medical Institutions	Per-centage
Government Medical Institutions	20	60.6
Catholic " "	5	15.1
Reformed Church of E. Africa	2	6.1
African Inland Church (AIC)	1	3
Seventh Day Adventist	1	3
Municipality	2	6.1
Private Hospitals (Commercial)	2	6.1
Total	33	100%

As can be seen in the Table, the proportion of Catholic medical institutions in the district is small (15.1%) compared to the government's (60.6%). Even all the church medical institutions plus the other two private ones cannot make half of all the medical institutions in the district. However, each contributes to the medical welfare of the people in its own way.

The Catholic Medical Institutions and Their Services in
Uasin-Gishu District

As it has been stated there are five Catholic medical institutions in the district. However two of these are very small and will not be covered here. These are AMECEA Pastoral Institute Dispensary which actually serves only the staff and students of the Institute. The other one is Matunda dispensary which is at Matunda Catholic Mission. This one serves mostly the students of Loreto Convent Girls Secondary School. The other three therefore, namely Turbo, Kaptagat and Moi's Bridge are assessed in the light of their contribution to development.

Turbo Dispensary

This is situated fifteen miles west of Eldoret.

It was started by the Assumption Sisters with the support of the late Bishop J. Houlihan. Since its inception it has served people in the surrounding area who would have otherwise travelled long distances to Eldoret District Hospital, except for serious cases which the dispensary could not deal with. This dispensary had continued rendering its services until 1978 when a government dispensary was put up at Turbo Trading Centre, a few kilometres from the mission. Since the government medical services are free, it is understandable why the dispensary had to close. However, statistics of the patients served by the Dispensary were not available.

Kaptagat Dispensary

This is situated about twenty kilometres South East of Eldoret town. It was started in 1971 by the Immaculate Sisters of Mary. Apart from dispensing medicine at the Dispensary, the staff also provide mobile clinics to a number of places in the District and the neighbouring Elgeyo-Marakwet District. At times, they have to travel to homes to treat the sick who are not able to come to the Dispensary.

The sisters do charge a fee of ten shillings for any injection given. Sometimes they provide free treatment, especially oral tablets to patients who cannot afford them. There was, however, no adequate statistics of the patients served over the years except for 1979. These are shown in Table 15 below.

Table 15: Consolidated Returns: Staff and Services 1979*

Kaptagat Dispensary

Staff	Number
Registered nurse(s)	1
Enrolled nurse(s)	-
Part-time attendants	2
Others	2
<u>OUT-PATIENTS (INCLUDING SAFARI CLINICS)</u>	
General	1,354
Maternity	-
Child welfare	1,137
Total	2,491

* Statistics taken from Statistical Annual Consolidated Returns 1979 - Health Sub-Centres/Dispensaries Compiled by The Medical Department, Kenya Catholic Secretariat.

NB:- The Sisters at Kaptagat Dispensary have not been good at keeping records and the only statistics available were for 1979.

As can be seen in Table 15, the number of people served by the Dispensary are few, given the size of its staff. There is only one Registered Nurse and two part-time attendants, though given the 2,491 patients treated in 1979, the number of patients treated per day is very small indeed - an average of about 7 patients per day. This is insignificant compared to an average of over 100 patients served per day by Moi's Bridge Dispensary, though of course the size of the staff of the latter is slightly bigger, as will be seen later.

Moi's Bridge Dispensary

This was started by two White Missionary Sisters in 1972. Both had a rich long experience of medical work. The choice of Mois Bridge was basically because there were no medical services around.

Initially, the Sisters used a rented room of a shoopkeeper for their work. However, in 1973 they moved to a new timber building which was made possible by Canadian Peace and Development Aid. The building was constructed on a piece of land which was rented to the Sisters by the Anglican Church - a good sign of ecumenism! In 1977, through the Diocesan Development Co-ordinator, the Dispensary received aid of Shs.133,000 from Canadian Government

for building a new dispensary. Wareng County Council donated 5 acres of land at Mois Bridge Trading Centre.

The Medical work of the staff of the Dispensary has not been restricted to the Dispensary alone. Since 1974, the staff have been operating Mobile Health services to places outside the dispensary - to Ziwa and Maili Saba in 1974, adding Sirikwa and Lolkenyei in 1977.

Before the Sisters could start a mobile clinic in a place, they would require the people in the area to co-operate in setting a place for treatment and the necessary facilities such as a latrine, at least three rooms, and furniture. Unfortunately, the Sisters, at times have had to stop their mobile services to certain places because the people of the area failed to co-operate as before. They also made visits to homes, where the sick could not manage to come to the dispensary for treatment. Nutrition classes are also offered to mothers on maternal care days which are two days a week and also while in mobile clinics.

The number of patients that have been served by the dispensary since its inception in 1972 has continued to increase over the years as can be seen in Tables 16 and 17 below.

Table 16: Patients served at Moi's Bridge Dispensary
from 1972 - 1977*¹

Year	1972	1973	1974	1975	1976	1977
Total No. of sick patients	2,505	22,288	27,152	26,165	34,024	38,585
Ante-natal clinics	1,882	2,495	4,338	5,514	5,787	7,109
Baby clinics	912	1,464	2,538	3,047	3,661	4,985
Laboratory Tests	-	-	-	-	3,651	5,910
Dental Cases	-	-	-	-	76	208
Deliveries	-	-	-	-	8	12

*¹

Statistics dictated by Sister Paula Kuntz.

N.B.: Dashes in Table 16 indicate that no records were kept for those years. However, Sister Paula Kuntz said that Laboratory tests started in 1973.

Table 16B. Patients Served at Moi's Bridge Dispensary

From 1978 - 1979*²

Year	1978	1979
1. Adults	17,976	16,845
2. Children	25,109	25,682
3. Maternity (A & P)	5,756	5,083
4. Immunizations	10,915	13,446
5. Laboratory tests	8,031	6,604
6. Home visits	51	109
7. Dental extractions	273	271
8. Deliveries	18	18
Totals for No's 1, 2 & 3	48,841	47,750

*² Statistics dictated by Sister Paula Kuntz.

From the tables, it can be seen that the number of people served continued to increase yearly except for 1975 and 1979 where there was a slight reduction of patients served from the previous preceeding years. There was no reason given for these slight reductions. It could be the reduction in numbers indicates that the people were becoming more healthy or that other people who hitherto came to the Dispensary went elsewhere for treatment.

As for the increase in the numbers served, it can be said that this reflects the increasing demand for medical services in the surrounding rural areas. Since the population is increasing, obviously, the need for medical services will rise. Alternatively, the rise could also mean that people who previously relied on traditional medicine turned to modern hospital medicine. The rise from 2,505 patients in 1972 to 47,750 in 1979 is substantial and so is the immediate rise from 2,505 in 1972 to 22,788 in 1973. This leap within a year may be attributed to the latent demand for medical services that had been in existence before. Given that it took time for the people to know the existence of the Dispensary, it can be said that by 1973, most people knew of the existence of the dispensary and thus the big increase.

The experience of those who have been treated at the Dispensary may also influence those who will return for treatment in case of future illness and also those who have never been to the Dispensary before. It is most likely that those who feel they have been well attended and treated will pass the information to others encouraging them to go to the same place for treatment. Those who feel they have not been well attended and treated are likely to go elsewhere for treatment in case of future sickness, particularly if this is possible. They are also likely to discourage others from going to the same place. Thus the continual rise of the patients served by Mois Bridge Dispensary may also reflect the popularity of the place.

The staff in the Dispensary have also continued to increase from 2 Sisters in 1972 to 11 in 1979, the two Sisters and seven other full-time staff who have been trained by the Sisters on the job. The rest are part-time. Given the magnitude of the numbers served which on the average is over 100 patients a day, this reflects the efforts and contribution made by the staff of the dispensary in providing medical services to the people.

The Contribution of these Dispensaries to Development

Given their rural position, the three dispensaries have rendered valuable services to the people. In doing this, they saved them time and money of having to travel far to Eldoret District Hospital or elsewhere for treatment. Time and money that could have been used to travel far in search of treatment could be used for other productive purposes or to meet other needs.

It is important to note that people can only be productive if healthy and the state of being healthy is in itself a desirable thing in man's life. It is also in this context that the contribution of these dispensaries is evident. They help to sustain the health of the people. The fees charged by these dispensaries are very low and not exploitative, compared to private doctors who normally charge a lot of money to make profits. In this way, they help the poor who cannot travel long distances in search of medicinal treatment or those who cannot pay private doctors. They also help to reduce congestion in, Eldoret District Hospital.

The visits to homes to treat those patients who are unable to come to the dispensary or elsewhere for

treatment is a sign of devotion and commitment which the staff of these dispensaries have to serve those in need. Perhaps worth noting is the fact that the Sisters who run these dispensaries have taken medical work to be their call by God to serve Him in serving the people. Ideally, therefore, as Christians they are supposed to Serve the Sick with Love and Compassion. They have chosen, in their view, a life of celibacy in order to Serve God more effectively in serving man.

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Problems Encountered by the Sisters

In their work the Sisters said they encountered a number of problems. These problems highlight the importance of an interdisciplinary approach to development and the importance of the new directions in medical care, namely integrating curative, preventive and promotive medical services and getting the community involved in their own health.

One of these problems is malnutrition among the people. The sisters complained that despite their constant persuasion of the importance of planting a variety of foodstuffs and fruits so that they can have a balanced diet, the people planted them alright, especially maize and beans but rarely consumed them because they would prefer to sell beans for money rather than eat them. This shows the need for the relationship between medical services and agriculture and thus agricultural extension officials need to provide supportive services in this respect. The problem also shows that the most urgent felt need of the people is money to enable them to meet other needs such as fees, sugar etc. Father Mutiso Mbinda noted in the 1979 Catholic health conference that it is important to meet the most urgent felt need of the people first before they can be ready to tackle the other needs.

Lack of local leadership and organization among the people was also cited by the sisters. This was manifested especially in their mobile clinics where they took a lot of trouble to get the local people cooperate with the mobile services rendered to them possible and especially so in meeting the requirements demanded of them as we saw earlier on. The sisters at Mois Bridge did stop their mobile services to some places because of this. This however was unfair. As we

saw in Chapter Three, lack of local leadership was one of the problems the people faced. In this case then, the sisters having identified this as a problem should have looked for ways and means to solve the problem, rather than just stop the services. This instead becomes a punishment to a people who already have a problem. These sisters by virtue of their profession are also leaders and therefore they should have taken a more positive approach which would yield the desired result.

Too much reliance on traditional medicine and overdoses of this medicine is given as another problem, coupled with the fact that at times people go to the dispensary only as a last resort. In as much as this is a problem, it poses the question of what place the traditional African medicine has or should have in the health services of the people. Given the rising cost of imported medicine, it is only fitting that ways and means be found as to how traditional medicine can be more developed, and safely as well as effectively used.

All in all, however, the numbers served reflect the increasing need for medical services and therefore the contribution made by the dispensaries to the health of the people and therefore to development. The fees charged as we have seen are reasonable. Their taking the services to the people

saves them time and money. Of all the Catholic medical institutions in the district, it is only in Moi's Bridge dispensary that we see the preventive and promotive aspect of health care being attempted. This is seen in nutrition classes which were offered to mothers at the dispensary and at the mobile clinics.

Summary of Church and Health Services

In the beginning of this section, the importance of an integrated approach to medical services has been noted and particularly the necessity of medical personnel to co-operate with other disciplines to make their work more effective. We have also seen how the three Catholic dispensaries and their services contribute to the health needs of the people by providing curative medicine and taking the services to the people through mobile services. This then confirms hypothesis one that the church is contributing to rural development and here I would say in a limited sense. This is because as we have noted too, these dispensaries have their shortcomings which reduces the effectiveness of their contribution to development. There was, for instance, lack of emphasis on preventive and promotive medical care except for Moi's Bridge dispensary where efforts were being made to this effect.

In all the three dispensaries, there was no co-operation between their personnel and other relevant government departments nor with the diocesan development office, especially the Diocesan Social Work Co-ordinator. Here the social work co-ordinator could have been useful in helping to organize women groups through which community health could be taught. The Moi's Bridge sisters did however make use of outsiders such as doctors and eye specialists to come and assist them at times.

It should be said here that the people value the medical services provided by the church. When they were asked whether they preferred to go to government hospitals and dispensaries or church hospitals and dispensaries if they were sick, 95 per cent said they would prefer church medical services because, their doctors and nurses provide good attention and services (76.7 per cent); they were also patient (13.3 per cent) and sympathetic (10 per cent). On being asked what they liked particularly about mission hospitals and dispensaries, the majority emphasized again that they liked their good treatment and services (53.8 per cent); their commitment to their work (23.1 per cent) their kindness and trust (15.4 per cent) and their patience (3.8 per cent).

It is evident then that church medical services will continue to be required by the people as the government alone cannot satisfy this important need. A person's life is the most important thing in this world, given to him by God. Therefore, each activity in this world that enhances and protects human life is valuable no matter how small. Thus these church dispensaries play a vital role in this respect.

The Church and Agricultural Projects in

Uasin-Gishu District

Introduction:

The early Christian missionaries to Kenya put a lot of emphasis on agriculture and in fact in their early mission schools, agricultural education featured prominently. This emphasis by the churches on agriculture seems to have lessened with time. However, some of the Catholic church dioceses in Kenya have continued to own large scale farms for commercial purposes in order to get finances to run their dioceses. Some of these are Kakamega (formerly Kisumu diocese), Nyeri and Nakuru. There is no evidence to suggest that these farms were bought and developed for educational purposes apart from commercial objectives. Nakuru is perhaps the only example as this was bought

recently (1972) and already some Christian groups have been going there for some agricultural orientation.³³

Since the inception of Eldoret Diocese, there is no evidence of the church's involvement in agricultural development in the district. The most probable reason is the fact that the district was formerly occupied by European farmers who were assumed to have better knowledge than the missionaries. Even of late, not much has been done by the Catholic church in the field of agriculture except a few projects to motivate local farmers to increase their agricultural production and also as a pointer to what farmers especially small scale farmers could do in the form of joint group initiative and effort. This has been demonstrated by the church through farmers tractor groups.

Farmers Tractor Groups

From 1975 to 1979 the Catholic church in Uasin Gishu district has helped to initiate five farmers' tractor groups by assisting them with small loans to start off. The aim of starting these tractor groups was to enable farmers to plough their shambas earlier and thus plant early enough to ensure good harvests. Secondly, to show the importance of working together as a united group by pulling their resources together.

Thirdly, it was hoped that with the beginning of such groups, more groups would follow suit, and thus the concept of self-reliance and initiative would have been evoked and developed among the people, which is the overall aim of the Diocesan Development Office. The breakdown of these tractor groups as per parish, location, membership number, and year of starting are illustrated in Table 17 below.

Table 17: Church Initiated Tractor Groups in Uasin-Gishu District**

Name	Year started	No. of Members	Parish	Location	District
1. Segero Tractor Group	1975	21	Matunda	Moiben	Uasin-Gishu
2. Ndalat Tractor Group	1976	10	Turbo	Turbo West	Uasin-Gishu
3. Boinet Tractor Group	1978	18	Turbo	Turbo West	Uasin-Gishu
4. Sergoit Tractor Group	1977	15	Turbo	Soy	Uasin-Gishu* Kakamega
5. Sambut Tractor Group	1979	10	Majengo	Turbo East	Uasin-Gishu

* This group is at the border of Uasin-Gishu and Kakamega District.

** The Diocesan Development Co-ordinator Interview, 18/12/1980.

Generally these tractor groups were started on similar lines. First the people concerned had to show interest. In the initial stages, the Diocesan Development Office had to spark off this interest among the people through awareness programmes and leadership courses. Once the people had developed interest, they were required to form groups of not less than 20 people. They had then to collect money for the purchase of a tractor and were encouraged to collect at least 50 per cent of the tractor price. This latter condition would depend on their ability as assessed by the Diocesan Development Co-ordinator. When these requirements had been fulfilled the Development Office would loan them the remaining amount for the purchase of the tractor and its accessories, such as the plough and harrow. The group would be required to manage the tractor and plough for members and non-members and repay the Diocesan Development Office loan within a period of an agreed time be it two or three years. Normally payments would be made at the end of the year. There was no interest on the loans given to the groups. The members of the tractor group would already have elected working officials or office bearers, such as chairman, secretary, treasurer and committee members to manage the affairs of the group and run the tractor.

Case Studies³⁴

A deeper analysis of two of the five tractor groups which were studied is given below, to give us an insight into how they started, how they function as well as the impact they have had on their environment. The other tractor groups are also examined in brief.

Segero Tractor Group

This was started in late 1975 and was the first of the tractor groups to be started in the Diocese of Eldoret. The people of this group got the original idea from Mitume Centre, a Catechetical centre for the Diocese at Kitale. Here three representatives of Segero Catholic Christian Community had gone for a seminar on church and development, organized by the Diocesan Development Office. Among other things they learned on this seminar, was one example of certain Christian group which had been able to buy a tractor through a united effort, pulling their meagre resources together and assisted by the church. The seminar was followed by another on the same topic sometimes later. This time twelve Christians from Segero attended.

It was after these awareness programmes that these Christians began to ask themselves why they

should not also start a tractor group on a joint united effort, noting that one of their main problems was efficiency in farming. They found out that the amount of money they spent yearly to hire a tractor to plough their fields, the amount which normally went to a few tractor owners, was almost enough to buy a tractor or even borrow one on credit. It became evident, therefore, that one or very few people were benefitting from the rest.

These people, therefore, sat down and began to analyse in detail, how they would go about to get their plan realized. They roughly estimated the volunteers of about 20 people who would be willing to form a tractor group and from this, they estimated the total amount of acreage these people could possibly plough. The amount was approximately 200 acres and this would mean about 20,000/= spent on ploughing only. They noted that this amount was too small to do anything. They therefore decided that one share would be 400/= and it was a must that to be a member one had to have at least two shares, which meant that the minimum contribution per member would be 800/=. There were now 21 people to start the group, 18 Catholics, 2 Protestants and 1 non-Christian. They therefore collected the money on the basis of the above shares and they had 36,200/=.

After collecting the above amount they asked themselves what they would do next. They feared going to financial institutions for a loan because were they to fail in repaying the loan, their tractor would be resold and may be even some of their property. Furthermore they thought the monthly repayment which would normally be required by financial institutions would be rather too demanding for them. They decided, therefore, to approach the church for aid. A few representatives went to their mission parish station, Matunda and presented their problem to Father Michael Kelly, the Parish Priest. Father Kelly agreed to help them. He introduced them to the Diocesan Development Office and through the mission, they were given a loan of 69,900/= and plus their 34,200/= they bought a Marsey Ferguson tractor 165 model with a disc plough, a trailer and an harrow. They were then left with 2,000/= balance which they kept to be used in buying spare parts.

After they had got the tractor, they set down the rules for ploughing and repayment. They decided to charge 70/= per share for spare parts and 20/= per share for diesel, thus 90/= per acre. For non-members they charged 100/= per acre for ploughing which was then the current rate. As for the repayment of the loan each member was supposed to repay 400/= per year per share. The group also employed 2 drivers and

paid them 200/= each per month. If a member ploughed less acres than his entitled share of ownership, he had, he could plough for an outsider and then gets cash instead. Thus if a member by virtue of his share was entitled to plough five acres and he only ploughed four acres, he was entitled to get cash from any non-member for one acre and the tractor ploughs an acre for that person. Most of the members of Segero tractor group had land ownership ranging from four acres to twenty five as can be seen in Table 18.

Table 18: Members of Segero Tractor Group and Land Ownership

Member	Acres owned
1	25
2	21
3	21
4	20
5	20
6	18
7	18
8	18
9	15
10	12
11	12
12	11
13	9
14	7
15	7
16	7
17	6
18	6
19	7
20	6
21	6

As can be seen in the Table, membership is fairly distributed to cover a wide range of land owners of different abilities.

When the Segero tractor group had repaid their first instalment loan at the end of the year, they were given back 14,000/= adding to their own 8,000/= they bought a maize seed planter. They continued repaying the loan yearly for three years and in December 1978 they finished the debt. The members were very happy to finish the debt for this also reflected the success of their group. They attributed this success to their unity and the adherence to the rules that they had set for the efficient running of their tractor group. In fact the members argued that they could have repaid the diocesan development office loan within two years were it not for lack of spare parts for that particular model of tractor (Spanish model) which normally took time for spares to arrive from overseas.

After they had repaid the loan, the Segero tractor group again received 34,000/= from America to help them boost their group projects. They said they used part of this amount for a complete overhaul of their tractor and the balance would remain to await further group projects. Some of their prospective projects were, starting a poultry co-operative,

buying a lorry or another tractor. It was their hope that they would eventually register themselves as a co-operative.

The office bearers and committee members of Segero tractor group meet regularly, twice a month to review the progress of the group and discuss problems that affect the group so as to keep members well informed of the developments in their group.

In 1975, the Segero tractor group sent one of their members to Ahero Multipurpose Training Center in Kisumu District, Nyanza Province, for a two-week course on various aspects of development especially rural development. The main objective of sending their member was to enable him to learn the various important aspects of rural development and come back to transfer this knowledge to fellow members at home. When he came back, he briefed his fellow members about some of the important aspects of farm management, such as the importance of fencing, clearing the shrubs or bush from the land, farm planning and farm accounting, dairy management, poultry and other related topics of interest to any farmer. The financial constraint was given as the main reason why most of the above ideas had not been effectively implemented.

Segero tractor group is indeed a sign of group unity inspired and informed by Christian ideals and

principles and initiated through the church's leadership and motivation. It is an exemplary group that has been able to run smoothly, effectively and successfully without conflicts. This tractor group has been able to influence the founding of a women's group, the Segero Women Posho Mill Group, comprising of sixty mothers, who united together, collected money and with a small loan from the Diocesan Development Office, were able to buy a posho mill, that would reduce their burden of having to travel far to grind their maize and it would also be a source of income to them when the loan has been repaid. All the wives of the members of Segero tractor group are members of the Posho Mill Group.

There are also other tractor groups in the Diocese that have started following the example of this group. The Ndalat tractor group was a result of awareness that Segero Christian community had started such a project. Sergoit tractor group had in turn to learn how to start their group from Ndalat tractor group and so were the others indicated in the table.

Thus, here we see the cumulative multiplier effects which the Segero tractor group has had on others. The Segero tractor group also provides an example of reducing or minimizing capitalistic spirit which

enriches only a few at the expense of many. This group in being able to use their funds together, to purchase a tractor, which they would have otherwise used to hire tractors to plough their fields and thus make a few tractor owners richer, have demonstrated a good example in distributive justice. Wealth is therefore able percolate among many people than being amassed by a few property land owners or rich men.

It must be noted here, that the funds which were loaned to Segero tractor group was intended to be a revolving fund, and so the loan repayment by Segero has enabled the starting of the other tractor groups.

An exposition of another tractor group is also given to add weight to the nature of these groups.

Boinet Tractor Group

The initial idea of starting of this group came up in late 1977 when a Parish Priest of Turbo Mission, Father Orelly invited all Parish outstation leaders to his Mission. He also invited Father Steve Donohue, the then Diocesan Development Co-Ordinator to come and talk to these Parish leaders about development. In this meeting, Father Donohue, taught the participants the importance of cooperative movement, where a group

of people can be assisted by the government or voluntary agencies to buy a tractor or anything that would help them to uplift their standards of living. They were given the example of Segero tractor group which was doing quite well.

When the representatives from Boinet came back from this meeting, they discussed the idea of starting a tractor group but some of them were pessimistic about the possible success of such a venture. They were, however, encouraged by the fact that the people at Ndalat, had succeeded in buying a tractor. They therefore began to discuss seriously again. They agreed to collect the money they would have used to hire a tractor and use it to buy their own tractor, with a hope of getting some assistance from Diocesan Development Office. It must be noted here that the new year, 1978 was starting and so people were planning and budgeting to plough their fields for the year. Now that these people had agreed to collect money, their target was 40,000/=.

They therefore started registering themselves as members, membership fee being 25/= and with this 20 out of 24 people registered themselves to form Boinet Tractor Group. They opened a bank account with the money they had collected from membership fees. They then began to discuss how much each member should contribute and agreed that those who ploughed or

intended to plough one to five acres would contribute 2,000/= each and those who would plough from six to ten acres would contribute 4,000/=.

After collecting 25,000/= a few officials went to Development office, Kitale in March 1978 and met Father S. Donohue, who told them to register themselves as a co-operative and get a lawyer so that the government could consider them for a loan. The Boinet group feared that this would be a long process and since it was getting late for ploughing, they went back and pleaded with Father Donohue to help them meet the balance of what they had collected. Father Donohue agreed and so they gave him 12,000/= which they had with them and promised to give him 25,000/= which was already in their bank account.

Father Donohue then told them to go back and assemble all the members and arrange for a day that he could come and discuss with them. A day was arranged and all the members who had registered themselves plus other non-members came to the meeting. The Diocesan Development Co-ordinator explained again the effects and defects of cooperative movement, emphasizing the importance of good cooperation, mutual understanding and acceptance. He advised them as to how they should conduct their meetings. He also pointed out that the group should be interdenominational and was not to be restricted to the members

of the Catholic community only. He pledged his support to them. The Boinet group therefore went and gave him the 25,000/= and plus the other 12,000/=, the total was now 37,000/=. The total cost of the tractor Fiat 450 Model plus insurance fees was 63,555/50. The Development Office met the balance which had to be repaid yearly for two years without any interest.

On 14th April 1978, they brought home the tractor. It was late for ploughing but they managed to plough once for each of the 18 members. Some managed to plough with it twice. It is to be noted here, that the membership number had dropped from 20 to 18 because 2 members withdrew since they could not raise the required minimum amount of 2,000/=. A minimum fee of 25/= per acre was charged for members whereas non-members had to pay 100/= per acre, the then current rate for ploughing.

At the end of 1978, the group did not repay any debt but at the end of 1979, they repaid back only Shs.12,000/= and hoped to clear the balance the following year. In 1979 they had poor harvests because the tractor had broken down when it started ploughing that year and it took sometime before it was repaired because of delay of spare parts. When it came from the garage it was late for ploughing and it managed to plough for only a few members.

Some of the members, however, had ploughed their fields by hiring other tractors. Because of these expenses they had incurred in repairing the tractor, they could not therefore repay more than 12,000/=. They resolved, however, that they would plough more acres for maize to enable them to repay the remaining debt of only 13,000/=. Table 19 shows the distribution of land ownership among the members of the group. As can be seen in the table, members 17 and 18 have no land yet but they are members. The acres they ploughed was given them by their parents. They hoped to hire land for ploughing the following years.

The column on acres ploughed for 1979 has been put here to bring out the relationship between the ownership of land, the acres ploughed and the question of justice. As was stated earlier, they had resolved that those who intended to plough between 1 to 5 acres would contribute 2,000/= and those from 6 to 10 acres would contribute 4,000/=. This means then that no member would plough more than 10 acres using the tractor because this is the maximum that one can plough using the membership price. Thus any extra acres more than one contributes, the member has to pay the current price rate for ploughing which is 100/= per acre compared to 25/= per acre. Thus member number 1 though he has 105 acres can only plough 10 acres using the membership rate of 25/= per acre and the

Table 19: Distribution of Land Ownership among Boinet Tractor Group and Acreage Ploughed in 1979

Members	Acres owned	Acres ploughed 1979
1	105	19
2	60	10
3	56	19
4	50	3
5	40	14
6	24	5
7	20	4
8	20	4
9	20	2
10	18	3
11	11	5
12	10	3½
13	10	2
14	10	2
15	10	2
16	5	2
17	0	2½
18	0	2

rest he will be charged the normal current price of 100/=. The advantage this has is that it restrains the members with more acres or more ability to exploit the weaker ones.

Another positive aspect is the fact that people with more ability and those with less are co-operating to uplift their standard of living. It can be said here that those with more ability are helping the weaker ones. For instance, whereas a person with 105 acres can easily buy his own tractor, the one with five acres or more cannot easily do. It should be noted here that member number 1 with 105 acres had his own small tractor yet he joined the tractor group. Was it for greed, more power or what? The member himself said his aim was to give confidence and encouragement to the group and that he would sell his share and withdraw after the debt has been repaid. This seems to be a justifiable action. It is possible that at times people who are economically weak fear debts and the fact there is somebody economically stronger with them gives them courage and confidence that at least the worst will not come if they have strong people.!

That even 2 members who have no acres are members of the tractor group is commendable. It gives them a chance to seek to improve their standard of living. The only disadvantage with such groups is when the proportion of those with more acres is higher than those with less, for in such cases, the aid would have helped the rich more. Another point worth noting on Table 19 is the fact that the proportion of

acres ploughed per member to those not ploughed is smaller. This is because the members are mixed farmers and so they keep dairy cows as well. The proportion of acres a member ploughs therefore depends on the proportion of cows he would like to keep.

Boinet Tractor Group is again another example of a united group effort guided by the Church's leadership and motivation as well as financial aid. The starting of this group did also manage to influence the attitudes of those around them so that they began thinking about starting projects based on similar lines. One example, is the Cheptabach women group, a cooperative body of 47 women from the area who aimed to buy a posho mill. This time they organized themselves and were assisted to register themselves by the District Co-Operative Officer. They had applied for a co-operative loan for their project. Thus this time, they had learned not to depend on the Church but also to look for other sources of aid. This is quite commendable and is a sign of development towards self-direction and reliance. A youth co-operative group was also in the process of being formed with the aim of advancing youth projects. There were also other people not far from Boinet who wanted to start their own tractor group and were therefore asking the Boinet group how they started theirs so that they could follow their example. Apart from resolving to repay the debt

quickly, the members of Boinet tractor group intended to buy a bigger tractor or a maize planter plus an harrow.

In Boinet tractor group we also see the vital catalytic role which a parish priest can play in initiating interest in development among the people and showing them where guidance and assistance can be sought. Not all parish priests play this role, of course, as will be seen later.

Ndalat Tractor Group

This group comprises only of 10 members. It is a result of a development workshop held in April 1976 at Eldoret. It was organized by the Diocesan Development Office. Some of the members from Ndalat Catholic community attended. This is where they got the idea. They had lectures and discussions on the importance of pooling resources together. They went home therefore and spread the idea to the people. There were many people who were interested in forming the group, as many as 30 people. However, many people, especially the poorer ones dropped in the formation stages because they feared being overuled by the richer ones. Besides those who were more able wanted the minimum fee to be higher. In the end therefore only 10 people registered themselves as members and even

despite this, four of them did not fulfil the minimum requirement fee of 4,000/= each.

They started collecting the money in December 1976. Father O'Reilly the parish priest arranged for the development co-ordinator to come and meet the group. By then even the exact number of the group had not been fixed. When the Development co-ordinator came the group had collected 20,000/=. Surprisingly, however, 16,000/= was from one of the members who had lent it to the group so that they would repay him later. They therefore gave the 20,000/= to the Development Co-ordinator. They were then given the tractor (Marsey Ferguson 165) plus the plough the total cost of which was 103,000/=. This was in February 1977. The leaders then brought the tractor and asked the people to contribute the money. Since many people could not raise as much as 4,000/= only a few managed and thus only 10 members were the ones registered. Since then their progress has been poor because of lack of good management and effective and fair rules to run the group. This will be clarified under the section on problems of tractor groups; Thus even at the end of 1979, they still had an outstanding debt of 38,000/=. Since the money lend to this group is a revolving fund it therefore denies others.

Also the way the group was formed leaves a lot to be desired for people who are Christians. Here we see there was no consideration of others, the more able members were selfish. It is particularly dissappointing for somebody to contribute 16,000/= and the others add only 4,000/= to make it 20,000/= which eventually seemed enough for them to get the tractor. Surely a better method which took into account the weaker members should have been used like the one Segero Tractor Group used. Table 20 shows the members of Ndalat tractor group and the number of acres owned. As can be seen in the table the majority of members have many acres compared to those with relatively few.

Table 20: Ndalat Tractor Group and Land Ownership

Member	Acres owned
1	80
2	63
3	55
4	55
5	45
6	35
7	30
8	30
9	15
10	10

Sambut Tractor Group

This group is also made of 10 members only. The group was effectively formed in February 1979 when they got the tractor. However the idea of starting their group dates back to 1975 when some of the members of this group heard that Segero Tractor Group had been formed. They thought the church just bought it for them! They therefore went to inquire about it from their parish priest at Majengo Mission, who told them he had no idea about the whole business nor any guidance as to how he would help them to get one. Their hopes faded. Then the idea was again resurrected when they heard that Ndalat people had started another tractor group and soon again the Sergoit tractor group which was nearer to them had started. They therefore sought guidance from this group who advised them to see the Diocesan Development Co-ordinator. They did this. After visiting them and interviewing them about their situation, the Development Co-ordinator advised them to raise about Shs.40,000/=. These people had told the Diocesan Co-ordinator that they were roughly about 30 people who were prepared to form the group.

These people therefore started collecting money. They resolved that each member should contribute 5,000/= each but that the minimum should be 2,500/=. Only 12 members managed to contribute more than 2,500/=. These twelve continued increasing their contribution

until the total amount was now 40,000/=. The others had of course surrendered since they could not raise the minimum 2,500/=. Fortunately or unfortunately, the Diocesan Development Office had run short of funds and so the Diocesan Development Co-ordinator asked them to increase their amount to 50,000/= for that would be enough to enable them to buy a tractor. This was in late 1978. They did this but when they inquired the price for the tractor they were told they needed to deposit of Shs.62,000/=. Some of the members wanted to withdraw and in fact two withdrew because they objected to a smaller tractor. The remaining ten struggled until they raised 55,000/=. They were now stuck and so they approached the Development Office again and pleaded for assistance. At last they were given 8,000/= and were advised by the Development Co-ordinator to buy a cheaper tractor, FIAT Model. Because this was a bigger model, the total cost plus the plough was 96,000/=. After depositing 62,000/= they were now required to pay the remaining balance plus interest which was 48,000/= by instalments within one year.

The first thing they did after getting the tractor was to repay the Diocesan Development Office loan of 8,000/= which they did in the first two months. They therefore struggled to repay the other instalments to Hughes Limited and after a year they had finished repaying the loan. They had therefore other plans,

such as buying another tractor and a maize planter. The members were happy that they had finished repaying the debt. For members they charged 60/= per acre for ploughing and 95/= to non-members.

This is another example of tractor group which began with many members but many dropped as they could not meet the minimum requirement and so only 10 able people managed to persevere to the end. However, the church's motivation is what kept them persevering until they managed to get the tractor. The amount of 8,000/= given them by the Development Office is not substantial compared to the other groups. It would seem however, that the Development Co-ordinator did not bother to find out what happened to the others who dropped and why they dropped in the first place. Table 21 below shows the distribution of land ownership of Sambut Tractor Group.

Like the Ndalat Tractor group most members of this group are economically strong given the size of their land ownership.

Table 21: Sambut Tractor Group and Land Ownership

Members	Acres Owned
1	92
2	80
3	63
4	50
5	50
6	42
7	33
8	17
9	15
10	15

Sergoit Tractor Group

This group is under Turbo Mission which is in Uasin-Gishu district but the group itself is in Kakamega district, though it is near the border with Uasin-Gishu district. It comprises of 15 members. This was the result of a number of Development seminars organized by the Diocesan Development Office in which members of this group attended. One of the seminars was at Turbo Mission in 1975 and the other one was in Eldoret in April 1976. In each of these seminars there were a few representatives from Sergoit

area. It is these people who eventually brought up the idea of starting a tractor group. After sending two representatives to under study Ndalat Tractor Group, they came and started this one. Like most of the other groups, they followed the same pattern. More people who were interested in joining withdrew because they could not raise the minimum amount which the group had set. In this case of Sergoit, it was also stated by some of the members that some of the prospective members had withdrawn because they did not trust the whole affair thinking the organizers wanted to consume their money!

Eventually then the 15 members raised 54,000/= and the Development Office gave them a loan of 51,000/= for the tractor (Ford 4,600 Model) costed 105,000/=. It was in February 1977 when they bought the tractor. By the end of 1979 they had an outstanding debt of 13,000/=. They hoped to finish it the following year. Land ownership for this group ranged from 20 acres to 66 acres.

Problems Encountered by Tractor Groups

Not all tractor groups have, however, been successful as hoped. This is reflected in their inability to repay the loans from the Development Office in the time given them. They cannot be blamed entirely on this, of course,

because of such circumstances beyond their control as delay of spare parts and unforeseen mechanical breakdowns and weather. Some of the tractor-models, for instance, those bought by Segero and Ndalat tractor groups were Spanish models. It was said that it took a very long time to get spare parts for these particular kind of tractors and so this slackened the pace of work resulting in less work being done which meant late ploughing and late planting and thus poor harvests and less profits being made.

Yet despite the above particular obstacle, the Segero tractor group managed to repay its debt in time without any problems unlike the Ndalat Tractor group which by 1980, had an outstanding debt of 38,000 shillings despite the fact that they got the tractor in 1977. It is true the Ndalat tractor had mechanical problems but this should not be the main reason why their outstanding debt should be so large. After all Segero tractor group had mechanical problems too with their tractor yet they paid their debt in time and their tractor model is the same one as the Ndalat's. There are other reasons, therefore, for Ndalat's lack of efficiency. This is the poor organization and management of their tractor group. Unlike, the Segero tractor group, they did not have well laid down rules to run the tractor. In addition to this, there were complaints from some of the members of power struggle within the tractor group and this kind

of thing jeopardized the smooth running of the tractor group.

Another problem which seemed evident in Ndalat tractor group was the fact that all members did not have equal ability in terms of financial power and land ownership and yet they were all expected to contribute the same amount to the purchase and repayment of the tractor apart from the money the tractor collected by ploughing for non-members. It is said, that the economically strong members of the group relaxed their tractor repayments because the economically weaker members were not contributing as required. Obviously this was unfair to the economically weaker members of the group. The whole problem, therefore, stems from the fact that the members did not foresee this problem. They should have devised a fair method of initial financial contribution to the purchasing of the tractor and subsequently made fair rules of repayment so that members could repay according to their abilities and plough the number of acres according to their initial share contributions. This is where Segero Tractor group becomes exemplary because it took into account people's ability and sought to ensure distributive justice from the beginning.

The pattern of land ownership of Ndalat tractor group members goes to highlight the lack of distributive justice in formation and managing of the tractor group. In fact in the initial formulation stages of Ndalat tractor group, there were many people who wanted to join the group, in fact more than 30 people¹⁶. However, the poorer people feared that they would be overshadowed by those with more acres and so they dropped out one by one until only 10 people were left to form the tractor group. This same thing happened to Sergoit and Sambut tractor groups. Relatively, poorer people dropped out and the more financially stronger ones remained. A few with less acres, however, persisted, though as was said they had problems with tractor loan repayments. The Table below shows the distribution of land ownership of Ndalat tractor group members. (NB: Assumption: More acres owned means more rich and therefore more ability).

Table 22: Ndalat Tractor Group and Land Ownership

Member	Acres Owned
1	80
2	63
3	55
4	55
5	45
6	35
7	30
8	30
9	15
10	10

The impression one gets right away from the table above, is that most of the members are well off or at least if their farms were properly utilized, they can expect high benefits from them. Most of these people could easily manage on their own without material support from the church. There is, of course, a big gap between the owner of 80 and 10 or 15 acres and yet they were expected to contribute equally to the initial amount necessary for the purchase of the tractor. If many people with relatively less acres or rather if many relatively poor people dropped out from forming the tractor group for being unable to contribute the minimum contribution and for fear of being overshadowed by ones with larger holdings, then some questions have to be asked. In giving the loan to people with more acres than those with less, will the church really help to up lift the standard of living of the poorer members of the community?

One of the complaints raised by members with less acreages in Ndalat tractor group was that the members with more acres of land, plough more acres and therefore they dominate the tractor in that more time is spent ploughing their fields so that by the time the tractor gets to the members with less acres, time for planting would be running out. The result is that their fields are not well prepared in time and so this results in their having poorer yields than those who

start ploughing and therefore planting earlier. Thus in such a situation, there should be strict rules to protect weaker members from strong ones. However, there is a better principle which should have been applied, given that most members of the group are Christians; that is the Christian principle of love. This element seems to be missing in the Ndalat tractor group, for the tractor instead of bringing understanding, harmony and unity has instead, divided the members. Only through spiritual renewal, to realize their selfishness, will the members realize the need to work together and serve each other in the spirit of Christ.

Though the other groups except Segero and Sambut, have not finished repaying the development office loan, they were united in their efforts and endeavours and it is only the mechanical problems encountered by their tractors that slackened their pace of repayment. They were, nevertheless, profiting from the tractor in that they were able to plough their fields early enough and cheaply too than hiring tractors from outside to plough for them.;

The Segero and Boinet tractor groups are good examples of good organization and distributive justice. They too encompass a larger membership with a fairly distributed land ownership.

Summary of Agricultural Efforts

In concluding this section on tractor groups, these questions ought to be answered. What impact have these tractor groups had on their members and non-members? Has the church really helped to promote rural development by assisting in the starting of the groups? On this basis then the hypothesis 1 that the church has and is contributing to rural development will be confirmed or negated.

The first thing worth noting is the motivational role which the church has played in this respect. As we have seen, all these tractor groups started as a result of development workshops organised by the Diocesan Development Office. In these workshops, through lectures and discussion groups the participants were made to realize the importance of group work and pulling their resources together to achieve a common purpose or solve their problems. It was from these seminars, therefore, that they were spurred or motivated to start their own groups based on their particular problems. The enthusiasm with which each of these groups started was also well noted. To this extent then, the church has played a vital role in rural development. After all, one of its main functions in development is to motivate, to animate people to reflect on their own situations, their own problems and take action to improve their lot.

These tractor groups in themselves have served a useful purpose. They have instilled within the people the importance of pooling their resources together. The multiplier effects of these groups has been reflected in the starting of other projects around them or even the intention of starting such projects. For instance all posho mill women groups which were established under the church's assistance were the result of the initiation of the tractor groups around them and so were the youth groups at Boinet and Sambut. The starting of Cheptabach women co-operative as we saw, was due to the impact of the Boinet tractor group. But even more so, after the first tractor group, Segero, was established, this influenced the starting of the others in a way as the news that they had started gave others the idea of starting the same project. We noted how Sambut tractor group was influenced by Segero, Ndalat and Sergoit groups. Some of the members of Sergoit tractor group went to understudy the Ndalat tractor group, although it is unfortunate that this was not the best model to understudy as it has been seen in the way it was formed.

The initiation of the tractor groups also in a way lessened the amount of exploitation of farmers by individual tractor owners. This is not to suggest of course that the individual tractor owners have no contribution. They have particularly in cases where

there is shortage of tractors. This shortage often leads to late ploughing and planting by some farmers. However, individual ownership of a tractor for a business is not in the best interests of the farmers who hire it and is unjust. It is quite evident that the amount of money a single tractor owner gets in one year from ploughing for people around the area can buy another tractor. This is a valuable realization which the Segero tractor group came into, as they discussed the formation of their tractor group in its initial stages. This is, in fact what led to beginning of their group. They realized they had been exploited by individual tractor owners year after year. If more people could come to the same realization as the Segero tractor group, more tractor groups would spring up on the same basis and motive. Thus instead of 30 people giving one tractor owner 60,000/= to plough their fields, they should instead find ways and means of using that money to buy themselves a tractor to save themselves from having to spent that same amount or more yearly to plough and plant their fields which only goes to profit one individual.

Another positive element in the church's approach to these tractor groups, was the autonomy it gave the people in deciding what were their main urgent problems after being motivated. The need for tractors was, therefore, a felt need of these people. It was not an idea instilled in them by the church. People themselves

choose their own problems and decided to pursue them. This is in agreement with Tony Visocchi, who says in his paper, "Rural Development: Myth or Reality?"

"Development is essentially an educational process whereby the person or the community becomes conscious of its real situation as well as becoming motivated to better itself in a way that the community itself sees fit."³⁷

However, although the church must be commended for its motivational role and giving autonomy to the people to start their tractor groups, this positive contribution is hampered by the fact that the church did not go further in guiding the people in the formation stages of their groups so as to assist them should any problems arise. If these had been done, there would not have been withdrawals by the poorer members of the community which resulted in most better off members forming the tractor group - as was seen especially with Ndalat, Sambut and Sergoit tractor groups. The only groups which succeeded in distributive justice are Segero and Boinet groups. If such tendencies where economically stronger members of the community phase out the weaker ones occur under the auspices of the church, surely the poor will wonder what the whole idea of aid was for. Those who dropped from the group would surely be in a worse position. This is because what

would happen in such a case is that the new tractor which they failed to be owners of, would come and plough their fields every year. Their money would, therefore, go to the very people who made it impossible for them to join the group because they demanded a higher minimum fee. This makes the few tractor members better off. This is exactly what Tony Visocchi in the same paper "Rural Development: Myth or Reality?" warns against on impact of projects when he says,

"Projects, no matter how well intentioned, help only a small group of people and they can thus serve to give that group a head start over others in the community, with the risk of creating an elite class who will exploit the rest. Projects generally develop only part of the person - usually the economic - while the social person, cultural person, spiritual person are usually left untouched, ... Rather than an integrated approach to development, ... we content ourselves with the development of one part of the person or community, leaving the rest to fond hopes. It is not uncommon to hear that a project did not succeed fully because of the undeveloped attitudes, values and skills of the community - an admission that development lies at quite a different level from the organization of farms and the like."³⁸

This quotation has been given not to discredit the role the church has played in the establishment of the tractor groups but to highlight the dangers of assuming that the people can manage on their own, the whole way once a project starts. Obviously the

Segero group as we have seen is an ideal group and to some extent Boinet group. What Tony Visocchi says above about developing one part of the person, the economic and neglecting the spiritual, social and the others, seems true for Ndalat and Sambut groups. This is so especially when it comes to values and attitudes. The few members who were ready to see the others withdraw because of inability, are in my view, inconsiderate and lack love. The fewer they were, of course, the better off because, they could quickly plough their fields and then plough for non-members for **profit!**

The church should have, therefore, helped these people to reflect on the impact, each decision or step they took in their formation stages, would have on the welfare of their community and themselves in both the spiritual, social and economic dimensions. Besides, the development office had required that people should not be less than 20 in the formation of such groups. However, this requirement was ignored and of all the five tractor groups, only Segero tractor group has 21 members.

Other Projects

Sambut Youth Poultry Group

This is a group of 11 young people who through the help of a small loan from the Diocesan Development Office have bought 60 one-month old chickens to rear them for laying eggs. They intend to run it on a profit basis.

This group first started in 1978 as a small group of young men, who wanted to practice joint farming, such as planting vegetables for sale. This, however, did not succeed, and so the eleven inspired by Sambut tractor group, came up with the idea of starting a poultry project. They collected up to 900/= and sought financial aid of 2,000/= from the Diocesan Development Office. They were, however, given 1,000/= only. With this amount, they ordered 60 Rhode Island Red Chicks through the Kenya Farmers Association Eldoret Branch, in December 1979 and received them in January 1980.

The Diocesan Development Office expected them to repay the loan at the rate of 200/= per month, when the chicken would be six months old. This youth group also sought and received the assistance of the Agricultural Extension Officer of Turbo Location, on

how to manage a poultry unit. They were instructed on how to build a poultry pen and how to look after them.

This is the first youth project assisted by the church in the district. Although its success is yet to be seen, nevertheless it is gratifying to note that at least a start is being made to motivate the youth to uplift their standard of living. This is particularly important when one considers the problem of unemployment of youth, and the fact that a good number of them have to make a living in rural areas.

It is also important to note that, these young men were making use of local available expertise as they consulted the Agricultural Extension Officer in the area. The success of this group will likely inspire the springing up of other youth development groups.

Chapter Four: Footnote

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5. John Osogo, The History of Kabaa - Mangu High School and the Contribution of the Holy Ghost Fathers' upon Education in Kenya, M.A. Thesis (University of East Africa, January 1970), p. 304.
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27. Interview with John Kweri, Medical Co-ordinator,
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The Church and Agriculture

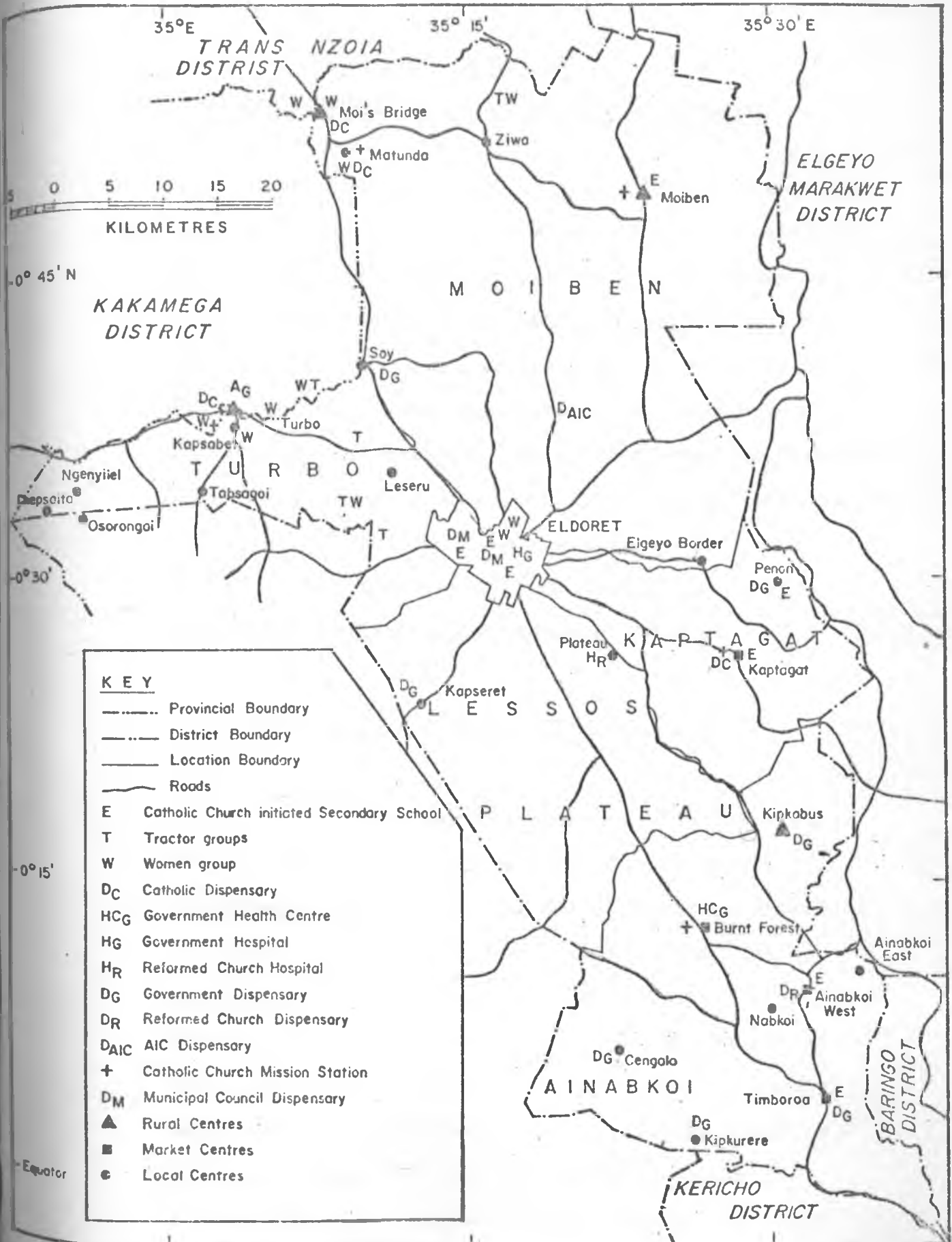
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CHURCH DEVELOPMENT PROJECTS IN UASIN GISHU DISTRICT



KEY

- Provincial Boundary
- District Boundary
- Location Boundary
- Roads

- E Catholic Church initiated Secondary School
- T Tractor groups
- W Women group
- DC Catholic Dispensary
- HCG Government Health Centre
- HG Government Hospital
- HR Reformed Church Hospital
- DG Government Dispensary
- DR Reformed Church Dispensary
- DAIC AIC Dispensary
- + Catholic Church Mission Station
- DM Municipal Council Dispensary
- ▲ Rural Centres
- Market Centres
- Local Centres

CHAPTER FIVE

DEVELOPMENT EDUCATION AND THE ROLE OF THE CHURCH

Development education is that kind of education geared towards making people aware of their development possibilities and priorities and the means to achieve their development objectives. In so far as the churches have been motivating people to improve their lot, they have been involved in development education. The overall view of the Catholics Church's role in development education and indeed in development in Uasin-Gishu District as a whole, cannot be seen in a complete perspective without analysing the part played by the Diocesan Development Office.

The Role of the Diocesan Development Office

This office was established in 1973 at Kitale Town in Trans-Nzoia district and the first one to be established in a diocese in Kenya under the direction of Bishop Njenga of Eldoret Diocese. The idea of establishing such an office started in 1971 when the Catholic Bishops of Kenya more commonly called the Kenya Episcopal Conference, agreed that each diocese should have a co-ordinator of development projects.¹ The idea therefore, took two years to mature in Eldoret Diocese. Father Stephen Donohue, the then

Diocesan Development Co-ordinator says that the idea of establishing such an office was received with mixed reaction among church leaders (or within church circles), others welcoming it and others skeptical about its feasibility.² Those people involved in development accepted the idea, arguing that such an office would,

- (1) foster cooperation between the churches in the field of development;
- (2) relate projects to government plans;
- (3) ensure a uniform approach to planning and documentation of projects;
- (4) avoid overlapping of services and
- (5) foster some measure of priority attention on the most needy and ensure that they were not neglected.

The opponents, who are said to have questioned the extent and manner of church involvement in development projects in the past, noted that,³

1. the church tends to concentrate too much on institutions which are often seen by others as prestige gimmicks reflecting power and influence rather than concern for the poor;
2. development projects restrict the priests from their primary calling to preach the word;
3. the Gospel properly preached is the best means of uniting a community to shoulder their responsibilities collectively and make them truly self-reliant;
4. this new appointment would mean increasing involvement of church personnel in development matters (which are the responsibilities of the state), leading to more committee, more meetings, more circulars and more bureaucracy;
5. many priests, sisters, and lay people are not sufficiently experienced or qualified to undertake responsibility of some of these projects;
6. many development projects are a form of escapism, a poor substitutes for social justice the church should be proclaiming, honouring and demanding for the neglected.

Despite such divergent views on the establishment of a diocesan development office, Eldoret Diocese took the first initiative to start such an office in Kenya.⁴ Of course the clergy in the diocese will fall under one or the other of the two camps or schools of thought highlighted above.

The Diocesan Development Office at Kitale consists of only four staff namely, the Diocesan Development Co-ordinator, the Diocesan Social Work Co-ordinator, the Diocesan Youth Co-ordinator and a Secretary. Since its inception, among other functions, the following have been the main preoccupations of the Diocesan Development Office:⁵

1. Co-ordination of all development projects in the diocese. This includes education, health services, agricultural projects, social services and others;
2. Co-ordination between the projects and their donors or the funding bodies both external and local;
3. Carrying out awareness programmes and leadership courses through workshops and seminars;
4. Involvement in social work within the diocese aimed at improving the standard of living of the people and especially full participation in development by women.

5. The documentation of all development projects.

Thus summarily as the Diocesan Development Co-ordinator put it, the development office is "a service to the parishes and to the people of the parishes."⁶

A detailed examination of the role this office has played in development is given below.

(a) Co-Ordination of Development Projects

Since the development office is comprised of various offices as social work, medical, and youth, co-ordination of all their projects is important in establishing a common approach to projects so as to ensure that they all contribute to real development in terms of local self-reliance and leadership.

Since the Diocesan Development co-ordinator liaises between his associates and development workers of other church's and also government, he has to exchange information on immediate plans and projects for a given area to avoid duplication of services and to discover areas in greatest need, in which case co-ordination becomes very necessary.,

(b) Co-Ordination Between Projects and Funding Agencies

This is where the question of finance comes in. The problem of finance as far as development is concerned is an international one that affects the spectrum of most people. In economics, there are three resources or factors of production necessary for production of goods and services. These are land, labour, and capital. The most acute in our case here is capital.

The problem in rural areas is how to raise enough money to finance the needed capital for agricultural projects and needs such as tractors and other related farm equipment. It has, therefore, been the work of the Development Office officials to assist rural communities to pool their available resources together and with some external financial aid which they would seek for them, would then enable the people concerned to finance their needed projects. The development officials have to supply the funding agencies with the details of the projects in plan, to meet their requirements and thus get the needed funds.

Father Steve Donohue, says that most of the overseas funding institutions require the following conditions for giving aid, namely:

1. They prefer small projects: These are those ones which can be expanded and can be duplicated

elsewhere; or those projects which are part of a more comprehensive development programme, that is, part of an integrated development project.

2. They Prefer Partial Involvement: This means they would readily prefer to aid a project which is assisted by other agencies, for the fact that such a project has aid from other agencies confirms its feasibility.
3. They Want Signs of Local Support: This is either in form of labour or in finance.
4. They Prefer Productive Projects: Those projects which increase people's incomes and therefore their standard of living receive top priority. It is argued that such projects are likely to be self-supporting in the long run and have multiplier effects, that is, they generate progress in other directions.
5. They Want Information on Running Costs: This is necessary to ensure the continuation of the project. A funding agency, sponsoring the initiation of a project, would for instance like to know if there are other agencies willing to support the running of the project. Thus these projects which will

require recurrent injections of foreign aid for their survival are rejected.

6. They Expect Supportive Data: Here maps, sketches, facts and figures, relevant technical information and description of the local situation must accompany the application forms for aid.
7. They Prefer Regular Reports: This is a progress report and accountability of how given funds have been utilized. If the project is sponsored in phases, the first phase must be accounted for before the instalment for the next phase is given.
8. They Expect Cooperation Between Local Agencies: This is to avoid duplication and also to ensure maximum benefit to the community and thus encourage cooperation between all interested bodies in the receiving country.
9. They Want a Project Related to Government Plans: They would like to know whether such a project fits into government plans or not and if not why? The latter is, of course, possible in pioneering areas. Most of the projects have to have government approval in order to be considered although there are exceptions.

The development officials have therefore to provide the above necessary information in the application form.

Some of the Funding Agencies

There are a few prominent foreign church funding agencies which have aided quite a good number of projects in the Diocese of Eldoret and particularly in Uasin-Gishu District. These are given below.

(i) Miserior

This is a German Catholic's organization for social and economic development. It has aided most of the projects in Eldoret Diocese and is most probably in the forefront in her aid to AMECEA countries (Eastern Africa countries). Up to 1979 it had aided 20 development projects in the Diocese. In Uasin-Gishu District it has provided aid for social work programmes and awareness programmes.⁸

(ii) Codel

This is an ecumenical organization in U.S.A. which aids development projects especially in farming, community development projects and community education awareness programmes.

Funds for all tractor groups in Uasin-Gishu District came from Codel. The grant was meant to be a revolving fund and so the repayment from the initial recipients should enable other groups to profit from the same fund. The Segero and Ndalat tractor groups in Uasin-Gishu District were the first to profit from Codel aid. The repayment from these two tractor groups made it possible to aid two other tractor groups in the same district, namely, Boinet and Sambut tractor groups.

(iii) Swiss Lenten Fund:

This is a Swiss organization. This agency has aided all the women posho mill groups in Uasin-Gishu district and in other areas of the Diocese. It has also aided health programmes in other areas.

(iv) Cafod (Catholic Aid for Overseas Development)

This is a British organization. It has aided Moi's Bridge Dispensary in the purchase of a vehicle for use in the dispensary.

It must be noted here that the above named funding agencies have aided other development projects in other areas of the Diocese and therefore what has been highlighted above is

basically what projects they have aided in Uasin-Gishu district.

There are however, other funding agencies that have assisted development projects in the diocese apart from the ones mentioned above. There are, TROCAIRE, an Irish Catholic agency for development in the third world which was established by the Irish Episcopal Conference in March 1973. Others are: CARITAS (Germany), CARITAS (Holland) and CARITAS (Switzerland) and CEBEMO (Holland).

According to the Diocesan Development Coordinator, the areas of community health and awareness programmes are given the highest priority in the diocese by most of the funding agencies.

The conditions demanded by these foreign church funding agencies for giving aid, which have been presented in the preceding passages, seem to be fair and in accordance with the basic tenets of development. They want to be assured that the projects they aid will be productive and therefore have multiplier effects thus giving rise to other projects. They also stress the use of local available resources and local involvement of the people. They also focus on projects that will make the people

self-reliant. They are therefore against supporting projects that will make people dependent on aid. This, I think, is a positive approach.

The dependency of the recipient countries of foreign aid on the donor countries is one among many of the criticisms that have been leveled against foreign aid.⁹ That instead of making the countries self-reliant, they make them dependent on the donor countries. Aid has sometimes been given for purely economic self-interests of the donor countries and for political reasons - maintaining friendship and strengthening ideological ties be it capitalism or communism.¹⁰ Even multilateral aid from international funding agencies has at times not been free from above biases. This is not to understate the vital role they play in the development of the developing countries.¹¹ Given these criticisms, therefore, private non-profit organizations and volunteer agencies have an advantage in giving aid in that they are free from the weaknesses associated with inter government aid. Furthermore their aid is not to be repaid.

The development office has therefore accepted the conditions set by foreign church funding agencies. The Diocesan Development Co-ordinator is also aware of the dangers of foreign aid, namely making people

dependent and his office has been out to guard against this. This is specifically why the development office has always required that for a project people should raise part of the cost of the project, as we saw with the tractor groups. It is quite obvious that the people will not say no to aid and so they must be educated towards self-reliance. Aid should therefore help to promote self-sustained growth and it will be good aid if it leads ultimately to no aid at all.

The other function of the Diocesan Development Office is:

(c) Carrying out Awareness Programmes and Leadership Courses

The problem of awareness is one in which the people are not aware of the possibilities for development around them; of their own potentialities in solving their own problems; of their own confidence and even sometimes of the consciousness of the problems themselves. They may know they have problems but are not active in doing anything to solve those problems. The Development Office has therefore given priority to awareness programmes because it believes that the ultimate solution to people's problems even with external assistance is the ability of the people themselves to bring about the necessary changes and

sustain the kind or type of development that they bring about. It is also stressed, that the initiative must come from the people and thus one of the aims of awareness programmes is to awaken people to realize their problems and possibilities around them and thus challenge them to take the initiative in resolving those problems.

This is what the Development Co-ordinator notes as a prerequisite for development, thus: "First the people should be made aware of their problems and of the fact that the initiative towards the solution to these problems has to come from them".¹² It is in this respect therefore, that the Diocesan Development Office has laid emphasis on awareness programme and leadership courses for the people.

Leadership Courses:

The problem of leadership is basically a problem in decision making. Without leadership, the problem of decision making is acute because it is the leaders who motivate and lead people to action. People generally fear taking risks and decision making is a risky undertaking. The Development Office notes that it is only by involving people in decision making that their full participation can be ensured.¹³

It is with this need in mind that the development office through the Development Co-ordinator and the Social Work Co-ordinator have continued to organize leadership courses and awareness programmes for different members of the community within the parishes from 1975 up to now. For these, they had ample assistance from a group specialized in leadership training. This is called Christian Development Education Service (CDES). It provides what is called Development Education for Leadership Teams in Action (DELTA). A brief examination of this organization and the kind of services it offers will throw more light on its relevance to the Development Office.

Christian Development Education Service (CDES)

This was started in Kenya in November 1977.¹⁴ Though ecumenical, it is basically supported by Catholic Church. The whole idea started when a Grail team came to Kenya in 1973 to work with groups interested in the promotion of development education and self-reliant action at the grassroots level. They started to work under the auspices of the Ngong Catholic Bishop, from 1974, responding to the invitations of various groups in other parts of Kenya, including parishes, dioceses, ecumenical groups and government groups.

At these initial stages they mainly focused their activities on helping groups to become actively involved in identifying the human and social needs of development programmes and projects on all levels. Due to the increasing demand for this kind of education, Development Education and Leadership Teams in Action (DELTA) programme was started in 1975 to train teams of voluntary workers to run development programmes and workshops in their own dioceses.

There was an expansion of DELTA training programmes as new needs emerged. It became clear however, that women were left out of major decision-making about development and missed opportunities for further training. A special women's training programme called WINDOW (Women In the National Development of Women) was therefore started in 1976. Team leadership and organizational problems began to emerge as DELTA programmes became established in rural areas. And so new types of consultation and training was needed. As a result of this, Christian Development Education Service (CDES) team was born in 1977 to run development education programmes.

The Role of CDES:

It must be noted that CDES is one team among many development education teams in the country.¹⁵ Its role is to be of service to other groups with special emphasis on training in issues of development, adult education methods and research study programmes. It has special consulting services on developing literacy programmes, agricultural projects and organizational development.

An advisory committee with members of different Diocesan teams meets once or twice a year to evaluate, plan and give general guidelines for the direction of the programme. CDES has its headquarters in Nairobi and offers services to any group that requests their help.

Some of the Programmes CDES Provides:

Delta:

Development Education and Leadership Teams in Action, is a training programme involving participation in four - one week workshops spread over 8 to 12 months.¹⁶ It is meant for teams of people who will be able to work together on a programme of integrated human and communal development. The programme includes reflection on development priorities of Kenya today, skills in programme design, Community involvement, team and trust building planning for action and management and

reflection on theology and development.

Window:

"Women In the National Development of Women" is a four-weeks in-service training programme for women's group leaders.¹⁷ Its aim is to help them to look more deeply into the meaning of development and the role of women in it; to develop more skills in animating local groups; promoting good nutrition and child-care and initiating practical projects and leading Bible discussions.

CDES also offers literacy programmes based on the psycho-social method, the services of an agricultural consultant to help groups think through the feasibility of agricultural projects especially with those groups whose projects are growing from the grassroots. It offers training programmes in community development, communication skills, organizational development, administration and management and others.

CDES: is therefore available to work with any organizations which are development oriented and committed to both human development and the participation of people in development work. Most of the Diocesan Development Officials in Kenya are members of CDES and so they have made use of CDES programmes in their dioceses to foster development work. Both

the Diocesan Development Co-ordinator and the Social Work Co-ordinator in Eldoret Diocese are members of CDES.

In most of CDES programmes especially DELTA, the aim is to lead people to action and this process involves an awareness component. The procedure or chart below is normally a formular used in this process.

Table 23: Stages Used in the Learning Process Leading to Action in a Group.¹⁸

<u>MEMBERS OF THE GROUP:</u>	<u>THE DEVELOPMENT WORKER (PRIEST, SISTER, DEVELOPMENT CO-ORDINATOR ETC)</u>
<u>STAGE ONE:</u> Vaguely dissatisfied:	Stimulate people to think why they are dissatisfied and with what?
<u>STAGE TWO:</u> Now aware of certain needs:	Stimulate people to think about what specific changes would result in these changes being met
<u>STAGE THREE:</u> Now aware of wanting change of some specific kinds	Stimulate people to consider what they might do to bring such changes about by taking action themselves

..... continued.

Table 23 ----- continued -----

<p><u>STAGE FOUR</u>: Decide for or against trying to meet some want themselves</p>	<p>If necessary stimulates people to consider how best they can organize themselves to do what they now want to do.</p>
<p><u>STAGE FIVE</u>: Plan what to do and how they will do it.</p>	<p>Stimulates people to consider and decide in detail just what to do, who will do it and when and how they will do it.</p>
<p><u>STAGE SIX</u>: Act according to their planning.</p>	<p>Stimulate people to think through any unforeseen difficulties or problems they may encounter in the course of what they do. (Here may again need to help them work through each of the preceding five stages in deciding how to tackle each problem).</p>
<p><u>STAGE SEVEN</u>: Satisfied with the result of what they have achieved?</p>	

It is with the above chart in mind that the development office sees the importance of leaders in rural communities, so as to help motivate people into solving their problems in unison, and thus the emphasis on leadership and DELTA workshop which the development office has continued to offer to the parishes. The above chart is definitely a very elaborative and effective procedure for leading groups into action. Unfortunately, however, as we saw in the formation of some of the tractor groups, it seems that the above stages were not fully exploited by the Diocesan Development officials, and the members of the groups in question. This is particularly so with stages five and six. In stage five, the people were not stimulated enough to go into many details on the many possibilities of raising the required minimum amount for the purchase of the tractor. Being in a hurry to raise the needed cash, they overlooked the possibilities of poorer members contributing according to their ability. In addition to this, and this is especially so with Ndalat Tractor Group, they did not work out in detail how they were going to run the tractor group and therefore they did not anticipate problems such as the ones we saw they encountered. In this case stage five and six would have been useful.

Below is a table indicating the type of Development workshops which the development office has conducted from 1975 to 1979.

Table 24: Development Workshops from 1975 to 1978*

1975 - 1976 WORKSHOPS

Type	Date	No. of Participants
DELTA Workshop	December 1975	-
Leaders "	" 1976	60
Youth "	" 1976	68
Women Groups Workshop	" 1976	48
DELTA Workshop	" 1976	-
1977 WORKSHOPS		
Type	Date	No. of Participants
Catechists Wives Workshop	January 1977	19
Literacy Workshop	" 1977	12
DELTA "	November 1977	4
WINDOW "	1977	2
National "	"	7
Self-Reliance Workshop	"	55
Youth Workshop	"	34
National Youth Workshop	"	3
Ndalat Leadership Workshop	"	55
1978 WORKSHOPS		
Type	Date	No. of Participants
DELTA	1978	7
WINDOW	1978	4
4 Diocesan Workshops	1978	80
Catechist Wives	1978	40

*The Diocesan Development Co-ordinator Interview, 18/12/1980.

Table 25: 1979 Development Workshops*

Type	Date	No. of Participants
DELTA	1979	4
WINDOW	"	4
Literacy	"	31
Women	"	22
Catechists' wives	"	38
Leadership workshops in the Diocese (27 days of one day each)	"	1,200

*The Diocesan Development Co-ordinator Interview, 18/12/1980.

From the above tables, it can be seen that quite a lot of emphasis has been put on leadership courses, DELTA, self-reliance, women leaders and youth. This is an area in which the church has contributed to rural development. It is this kind of programmes that has led to the creation of tractor and posho mill groups. The projects may not be many but it must be noted also that it is not long since these kind of programmes started. It seems therefore, that the future augments well for these kinds of programmes to bear more fruit. Hypothesis 1 is therefore re-tested again. The activities discussed above show that the church is contributing to rural development.

The Role of the Diocesan Development Office in
Social Work

The role played by the Diocesan Development Office in development cannot be complete without looking at its involvement in social work.

Social work in the diocese is carried out by the Diocesan social work co-ordinator with her social workers whom she supervises. At the moment there are 15 social workers in the diocese. Together, they organize leadership courses for women leaders, providing them with leadership skills and ways and means of solving community problems. Their aim is to enable rural women to participate fully in rural activities so as to raise the standard of living of their families.²¹

Following the approach of development office, the social work co-ordinator and her social workers go according to the felt needs of the people. Social work programmes, have therefore placed emphasis on income generating projects and activities for women. Some of the activities include among others: home crafts, cookery, nutrition, health education, sowing, gardening (farming) and child-care.

The first and foremost task of social workers in the diocese in organizing and maintaining women self-help groups is to identify potential local leaders, motivate and develop them to be informal local leaders of their own local groups. Leadership training courses are organized by the social work co-ordinator for these informal leaders so as to help them lead their own community groups. This diocesan leadership training programme is a three week course, three times in a year. For instance in 1979, women group leaders from different groups in the diocese had a leadership course in which they learnt the following:²²

- simple basic skills
- human relationship exercise
- simple accounts or budgeting
- current affairs
- fruit planting
- animal husbandry
- nutrition
- child care
- health
- how to establish and maintain groups
- the role of a group worker
- home management
- Bible study.

Most of the women leaders have attended DELTA workshops and some WINDOW workshops that we indicated earlier on. Most parishes in the diocese have social work programmes. Below we are going to analyse social work programmes in Uasin Gishu district from 1976 to 1979.

Social Work Women Groups in Uasin Gishu District

From 1976 to 1979.

Most of these groups are self-help groups and some have sought loans from development office to start their projects. In this they have been assisted by the social work co-ordinator and the parish priests in whose parishes these projects took place. In those parishes where there are social work projects, it has mostly been the priests who introduced the social workers especially the Diocesan social work co-ordinator to the people and from there the initiation of the groups took off.

Women Groups and Their Activities 1976/1977.²³

Eldoret Town Parishes (St. John and Majengo)

There is one Catholic social worker, Mrs. Peris Owendi, covering the whole town and working in collaboration with National Christian Council of Kenya (NCCCK). She concentrated mostly on the groups attached to the above named two missions. The subjects taught to these groups were: crafts, nutrition, sewing, health education and adult literacy. One of the groups, the one attached to Majengo mission made manila topped stools and found a steady market for these.

Matunda Parish

4 GROUPS: at

- 1). Machine
- 2). Matunda Shopping Centre
- 3). Mois Bridge
- 4). Segero.

Their Activities:

Sewing, Crafts, Health Education
Recreative Singing and Child Care. In addition to these activities, three of the groups were saving groups and one successfully hired a small plot of maize and vegetables for marketing. For this, they were given a loan of 300/= by the Development office which they paid back in early 1978 so that it could be lend to other groups.

Turbo Parish

Here there were 9 women groups 3 of which were in Uasin-Gishu District. The latter are:

1. Kaptebei Women's Group
2. Ndalat Women's Group
3. Turbo Mission Women's Group.

Their Activities:

1. Kaptebei Women's Group:

These are 22 members a mixture of young and elderly women. They are wives of farmers and most of them are illeterate.

Activities:

Bible Discussions, sewing and cookery. They also discuss problems facing them and how they can solve them.

2. Ndalat Women's Group

This is a group of 21 members.

Activities:

Bible study and praying together, Home management, Cookery and Sewing. This group had by the end of 1977 contributed 10,000/= towards the purchase of a grinding mill, as this was one of the main problems they faced in the area. They requested a loan from the Development office to buy a grinding mill costing 40,000/=, which they successfully got in 1978.

3. Turbo Mission Women's Group

This group consisted of 20 women from various ethnic communities most of whose husbands were traders with small businesses.

Activities:

Bible study, Child-care, Adult Literacy, Nutrition and Home management. The social work co-ordinator noted in her report on this group that this was the most difficult group because tribal affiliations or differences made working together a big problem.

It must be noted that there were other women groups under Turbo Parish but not in Uasin-Gishu District during 1976/77. These were Kabisaga Women's Group in Nandi District and Sergoit, Lumakanda, Likuyani and

Narsury and Chekalini Women's Groups in Kakamega District.

In the following years of 1978 and 1979 most of these groups continued with their activities. Some adding new activities and new additional women groups being formed in different parishes.

Additional Projects 1978:²⁸

Majengo Parish-Eldoret:

Here a new group - KIMUMUMU WOMEN GROUP was formed. This was a group of squatters who had been given 2 acres of land by the government.

Activities:

Nutrition, Health, Sewing, Crotcheting, Knitting and Gardening.

Quarry Group - Eldoret:

This was a group for the destitutes.

The main emphasis placed on this group was nutrition and health. Mostly these women sell vegetables, maize Flour and beans to earn their living.

Matunda Parish:

In 1978 there were 9 women groups compared to 4 in the previous year. Most of the activities were the same ones as before except a few savings and

farming groups. The Segero women group succeeded in buying a grinding mill with some aid from the development office. This gives them an average income of 1,000/= when there is less maize to 4,000/= at higher peaks when there is a lot of maize.

TURBO PARISH

Ndalat Women Group:

The 27 members managed to purchase a grinding mill with some aid from the development office. From the Grinding mill they get an average of 1,000/= per month at slack seasons to about 3,000/= at peak seasons.

Kaptebei Women Group:

This continued with the same activities as before except that the 22 members hired a five acre plot of land to plant maize and beans as a source of their income.

In 1978 at Kitale Agricultural Show, all the women groups in the diocese collected their best materials and displayed them as one group under the heading DIOCESE OF ELDORET - SELF HELP WOMEN GROUPS. For this, they won a 3rd prize.²⁵ This was motivational indeed and encouraging to their self-reliance motto.

1979 Projects:

In her evaluation report for 1979, the Social Work Co-ordinator says,

"During the year 1979, there was the whole move of leadership skills workshops organized for any parish that needed this kind of move. Those parishes that invited us, we organized a whole series of leadership workshops from outstations to parish level. The same workshops were organized for women separately"²⁶

The above statement sums up the major emphasis on leadership courses by the Development office. However apart from that, most of the groups we have discussed earlier continued with their former activities and there was an increase in the number of women groups in most parishes.²⁷

In Eldoret town, by the end of 1979, there were more than 20 groups lead and supervised by the social worker, Mrs. Peris Owendi. This was a drastic rise in the number of groups compared to only 5 in 1978. There was a similar increase in Matunda Parish where there were 33 women groups compared to 9 in 1978. There was also an increase in the number of groups in Turbo parish.

The women groups of Eldoret Diocese obtained a 2nd prize in the Kitale Agricultural Show. This was a big improvement, for they got a third prize in the previous year at the same show.²⁸ The social work

co-ordinator notes that the training of informal leaders proved very successful.

In her summary of future plans for social work programmes for the Diocese, the social work co-ordinator envisaged the following namely that,

1. Diocesan WINDOW would continue.
2. One day leadership workshops from outstations to the parish level would continue.
3. More women rural groups would be established.
4. A girls' programme would start.

The social work co-ordinator further stressed that the main aim of the programme was to reach the grassroot people and to make people understand what self-reliance is and how to be self-reliant in future.

Again from these groups it is evident that the church is playing a vital role. What is striking about these groups is the way they integrate their spiritual with material needs. As we have seen, most of them have Bible discussions in conjunction with other lessons such as nutrition, child care and so on. Further more the concept of self-reliance is being built into them. Already some, especially the women grinding mill groups are earning a reasonable income per month from their grinding mills. In

addition the grinding mills are near to them and time that would have been used to travel long distances can be used for other useful activities. These kind of projects are likely to give rise to other income generating projects. Besides, these groups enables the women to share their problems and explore possible solutions. The church's involvement in these activities goes to reinforce hypothesis 1 that the church is contributing to rural development.

The Problems Faced by Diocesan Development Office
in Development in Uasin-Gishu District

In Chapter Two, we analysed the people's development problems as seen by the people themselves and leaders. It must be realized too that those institutions, government or private, charged with the responsibility of assisting to alleviate people's problems normally face certain obstacles in discharging their duties. The development office is not without exception too in this respect.

One of the Diocesan development officials noted the following limitations namely:

- (1) Finance
- (2) Lack of committed participation by the people.

(3) Lack of committed participation by the local leaders.

(4) Lack of committed participation by the church hierarchy.

1. Finance

Many people seek financial aid from development office for their projects, but these funds are limited. The office as we have seen, relies mainly on foreign funding agencies for funds to assist in various projects. There is also a tendency on the part of the people to think of development office only as a source of funds and nothing else. This is why it is the motto of the diocesan development office to encourage self-reliance.

2. Lack of Committed Participation by the People

The success of any development project depends among other things, on the people's commitment to the projects in question. If people are committed, they are likely to give their full support, both moral and material. It is in this respect, therefore, that emphasis has been placed on awareness programmes to instill into the people the idea that the success of the projects depend entirely on their total support and not on anybody outside.

3. Lack of Committed Participation by the Local Leaders

Local leaders play an important role in motivating and organizing people to initiate and support development projects that will help to uplift their standard of living. This is why the development office has placed a lot of emphasis on leadership workshops to help to tap and develop local community leaders who will be agents of development to their own communities.

4. Lack of Committed Participation by the Church Hierarchy

It was noted earlier in this section, that there was a mixed reaction within the church circles to the establishment of the diocesan development co-ordinator's position and his office.³⁰ Some were against and others were for the establishment of this office. The clergy, particularly the priests are subjects of this reaction. The development co-ordinator said that one of his problems in development work was " ... having to involve the parish priest in the whole development work. Not all priests accept development as part of their work."³¹

He noted further that not all parishes have development projects because some priests are more active than others. Where the priest is active and

development conscious, development projects are to be found in his parish.³² In fact development projects are to be found in those parishes which invited officials of the development office to go and provide awareness programmes to the people in their parishes on their felt needs and problems and search with the people possible solutions to them.

Noting lack of interest on part of some priests one of the diocesan development officials said,

"Some priests think that development takes away the people from the church and thus they would like to restrict people to sacraments only."³³

These kind of priests therefore do not want people to be enlightened and participate more in development and this therefore kills people's initiative. It is further claimed that some priests only think of development office in terms of money. Some priests have even categorically said that they had nothing to do with development office programmes and have at times started counter programmes to the ones started by the development office.

In some cases the diocesan development officials have written to the parish priests to inform them about their intentions to help the people by providing them with awareness programmes so as to motivate and

gear them towards development. But there have been some priests who, because they were not in favour of the diocesan development officials visit would shelve the letter and does not therefore inform his people about such a visit. Normally such letters are addressed to the parish priest and the chairman of the parish council. After reading the letter, the parish priest is supposed to pass it to the chairman of the parish council, who in turn will help the priest to pass the information to the people. Thus if a priest is not in favour of such a visit he shelves the letter. To avoid this kind of confusion, the diocesan development officials therefore decided to communicate separately to both the parish priests and the parish council chairmen in such matters.

Religious congregations also came under mild attack by the diocesan development officials for the rigidity in adapting to new situations. Most of them are in schools teaching and others in hospitals and are so much used to institutions with their own rules and patterns of operation that they have not been able to involve themselves much in social work programmes and other development activities.

There have, however, been a few here and there who have done their best to assist in social work.

For instance, from 1975 to 1977, an Assumption Sister worked as a social worker under Turbo Parish. Sisters in Chesongoch, Kacheliba, Sigor and Tartar Parishes have been heavily involved in social work programmes in their parishes.³⁴ These are, of course, outside Uasin-Gishu district. Thus in Uasin-Gishu district there are hardly any sisters involved in social work programmes.

From what has been said about the non-cooperation of some priests in development work, it can be seen that this kind of thing slows the pace with which the church could contribute to rural development. It is quite true that in parishes where priests are development conscious, projects are to be found. Thus for instance under Turbo Parish, we saw that there were three tractor groups and one grinding mill. This is because the then parish priest co-operated with diocesan development officials and was a link between the people and the development office. We also saw that the Parish Priest of Matunda parish did help the Segero tractor group in conveying their needs to development office. On the other hand, there was the case of Sambut tractor group who tried in their initial formation stages to seek guidance from their parish priest of Majengo mission, but the priest was of no help, leave alone even taking interest

in their project. He could have at least motivated them to discuss and explore possible means of buying a tractor.

Some priests have therefore not been co-operative as we have seen. These kind of priests see their role as purely evangelistic. It seems that these priests see development office as reducing or negating their involvement in development. They see development office as having assumed their responsibility in development. This is supported by field experience of the author. Some of the priests when confronted during field work to engage in exchange of views on development would quickly draw the attention of the author that development office was the right place, since it was their work, their speciality, saying so as if they had nothing to do with development.

In one parish, the parish priest blamed the diocesan development officials for not having gone to their parish to provide awareness programmes. This is due to the fact that the parish priest refused the dates suggested by the development officials in which they wanted to meet the people. Since no compromise was reached on the dates, nothing had been done. The same parish priest after refusing to get the services of the development office, sent some of the people from his parish

to a Nakuru Diocesan Demonstration Farm for a week's course, where they were taught various methods of farming. However, the unfortunate thing is that the people of that parish were not aware of the existence of their diocesan development office and came to learn of it while they were in this farm in Nakuru diocese! For it was here that the Brothers that run the farm drew their attention to possible help from their Diocesan Development Office.

It can be said here then, that some of the priests are not committed in promoting rural development where others are, as we have seen. This kind of dichotomy therefore, slows the church's contribution to development, for these kind of priests that do not take interest are stumbling blocks to the development of the people. The fact that only one priest out of twelve responded to the questionnaire seems to reflect their lack of interest in development.

One priest for instance refused to be interviewed - saying since there were no projects in his parish he did not want to be the negative part of this research let alone express his views on the subject. Another old priest abhorred those programmes where discussions groups on various problems are discussed as a waste of time.

Since the priests are a link to the people and the development office, the negative attitude of some to development thwarts the success of development office programmes and unless these kind of priests change their attitudes, development will be slow. It would be good therefore if priests were given more development education notwithstanding their need for spiritual renewal.

Summary of the Church's Role in Development Education

The vital role which the diocesan development office has played in the development of the people has been examined in this chapter. Its contribution is manifested in the type of projects that have sprung up as a result of workshops and seminars and financial aid which the officials have organized to motivate the people to action - such as in tractor groups and women groups. It can rightly be said then that the establishment of the diocesan development office was the turning point in the church's approach in tackling the development problems of the people. As we have already seen within the development office, we have the development co-ordinator, the social work co-ordinator, youth co-ordinator and the medical co-ordinator. The office of the youth co-ordinator was the last to be established and was to be effective from January 1980. The basic aim of these offices is to

foster the development of the people. It can be said, therefore, that hypothesis 2, that the church's structural set up has undergone changes so as to be conducive to development holds. For as we have seen, before the establishment of this office, issues such as self-reliance, leadership courses, social work programmes and other income generating projects had not arisen. The church was instead engaged in the traditional involvement in education and health services and these two are the areas where the church as a whole has been involved in for centuries. A new dimension was therefore given to the church's approach to development with the establishment of the diocesan development office. We have also seen, however, that the extent of the effectiveness of this office depends too on the support of the priests, the religious and the laity.

The idea of small basic Christian communities has been started in the diocese but this has not taken root yet. It is hoped that these small Christian communities which will be at village level will foster their own development in that people will be able to pray together, sharing their spiritual beliefs and working together to uplift their standard of living.

As for hypothesis 3, the church does not have a clearly enunciated policy of rural development as such in that they have no specific development plans. The Bishop said that they try as much as possible to work within the framework of the government development plans though they were already in the process of working out their own development plans. The development co-ordinator is in fact a member of the district development committee in each district which the church covers. Together with other members of the committee, they assess the development projects and recommend them for implementation. At the end of 1979, the church had a pastoral planning committee which was going to plan pastoral and development work in the diocese.

However, despite the lack of definite plans, the church's main objective that has guided it so far since the establishment of the diocesan development office is motivating and animating people to action, to work towards self-reliance of the people. The aid they give is also based on the need and the peoples participation in the projects. Certainly the church is working towards the right direction in this respect. Though as we have seen, care needs to be taken, especially in surveying those in real need of aid.

Chapter Five: Footnotes

1. Father Steve Donohue, The Role of a Church Co-ordinator of Development Projects in Kenya. Unpublished Paper, March 1973, p. 2.
2. Ibid., p. 2.
3. Ibid., p. 2.
4. Bishop Njenga Interview, 15/2/1980.
5. The Development Co-ordinator's interview, 18/12/1979.
6. Ibid.
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8. Development Co-ordinator's interview, op. cit.
9. Elizabeth O'Kelly, Aid and Self-Help: A General Guide to Overseas Aid, (London, Charles Knight & Co. Ltd., 1973), p. 32.
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13. Ibid.
14. A Brochure on "Development Education Programme," published by Christian Development Education Service, Nairobi, p. 1.

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16. Ibid., "
17. Ibid., "
18. Steve Donohue, op. cit., p. 36 (adapted from Bulletin: the Non-Directive Approach in Group and Community Work. Cf. G. Lang, Rural Sociologist, UNDP/SF. Livestock Development Project, Sukuma Land, Tanzania).
19. Diocesan Development Office.
20. Ibid.
21. Interview with the Diocesan Development Social Work Co-ordinator 20/12/1979.
22. Annual Report, December 1979: Social Work in Eldoret Diocese, p. 1.
23. 1976/77 Social Work Report, Eldoret Diocese, p. 2 ff.
24. Social Work Annual Report 1978, p. 2 ff.
25. Ibid., p. 9.
26. Social Work Annual Report 1979, p. 7.
27. Ibid., p. 2 ff.
28. Ibid., p. 6.
29. Diocesan Development Co-ordinator's Interview, 18/12/1980.

30. S. Donohue, op. cit., p. 2 ff.
31. Development Co-ordinator's Interview, 18/12/1980.
32. Development Co-ordinator Interview, 18/12/1980.
33. Social Work Co-ordinator Interview, 20/12/1979.
34. Social Work in Eldoret Diocese Annual Reports, 1976 - 1979.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

Conclusions


At the beginning of this study, we set out to test the role of the Catholic Church in Rural Development. In this, it was seen that concept of development had taken time to evolve from being limited to economic aspects of life to integrated development where emphasis is placed on all aspects of human life, economic, social, spiritual, cultural and political. That Development is the sum total of various attempts by man to change his physical and social environment and also to develop himself in order to make the earth a better place to live in. That Development is development of man and not of things and man is the subject, the agent and the object of all development.

It was also noted that rural development has occupied the Central place in most third World Countries because the majority of their population reside in rural areas. In this task then, the Governments have designed a set of activities to uplift the standard of living of the rural populace. For rural development to be effective, scholars on the subject, noted the importance of the people's participation and local involvement in development projects, creation of income generating activities and creation of suitable structures which are conducive to just development, such as land reforms, suitable administrative machinery, cor-ordination etc. It was also emphasized that felt-needs of the people must be given priority and response. The potential and vital role which the private non-Government organizations can play in rural development was also brought out. To this end the Church's role was examined.

First it was seen that since its inception, the church emphasized all aspects of man's life. Spiritual life of man was not divorced from his economic and social life. The early church emphasized that all goods were supposed to serve the needs of all men and therefore equitable distribution of goods was stressed. God intended the earth and all that is in it to be used by all and for the benefit of all and not only a few. This holistic view was, however, abandoned with the rise of monasticism in the fourth and fifth

century, which emphasized spiritual life withdrawn from the world's concerns, and was further worsened by Greek philosophy which stressed the distinction between body and soul. Focus was therefore on piety and poverty and spiritual life, for this would lead one to eternal life. This view was quite strong within the Catholic Church until the papacy of Pope John XXIII and Vatican II in 1965 when the church's approach to social and economic as well as political issues were clearly promulgated. The new approach was further given prominence by Pope Paul VI in his encyclical "Populorum Progressio" which stressed development as the growth of the whole man and of all men and that it is, to have more in order to be more. In this, he emphasized liberation of man from all things that dehumanize man such as famine, disease and ignorance. This liberation culminated in man's ultimate fulfillment in Communion with God his Creator.

Turning to local Church here in Kenya, we saw how much their view of development has been so much influenced by Vatican II and particularly Pope Paul's encyclical "Popolorum Progressio", With whom they agreed very much. They emphasized the fact that there is no contradiction between the biblical call to preach the Gospel and the modern emphasis on the church's role in development. In addition, a number of local church



theologians did emphasize the suitability of the church's position in rural areas in promoting rural development since it is based at the grassroots level and is in constant contact with the people. However, for it to be effective, a call was made to the church to adapt its structures to the needs of the people.

Several positions on foreign aid to the local churches from Western churches was examined. There were basically three schools of thought. Those that opposed any foreign aid whatever and advocated for a complete stop of this aid. Another group favoured limited aid that would not stifle local initiative and create dependence. The other group favoured foreign aid no matter how much the amount.

In chapter 3 the people's problems in the district were examined. The main objective of this was to be in a position to assess whether the church was responding to solve the people's problems or not. The problems of Finance (lack of it), local leadership, lack of unity, interdenominational conflicts, inadequate secondary schools and lack of agricultural education occupied a central place in terms of priority. There were of course many others. On the other hand,

the few leaders interviewed reiterated that these same problems were facing the people. However, they stressed the lack of awareness among the people as to what should be done to improve their lives as the greatest obstacle. The people did express their views of what the Church and the Government should do. The first thing they expected was loans, followed by water, then Agricultural Education and leadership in development etc. But from the Church the first thing they expected was to be taught what development is and to be helped in it, build secondary schools and teach religion etc. In light of all these problems then and the hypotheses stated at the beginning of this chapter, what is the Church's position? From the study of the various activities in which the Church has been involved in Uasin-Gishu district, the following conclusions may be drawn:

1. Hypothesis 1: The Catholic Church has and is Contributing to Rural Development in Uasin-Gishu District.

This contribution is evidenced in following activities in which the church has been involved.

A: Secondary Education

In the district, the Church has been involved in secondary education since 1967 and has since then intensified her efforts in opening more Harambee secondary schools

in response to the people's need for more places in secondary schools. The main problem that faced parents was what to do with their children which the Government secondary schools rejected. In mobilising the people to open these schools, the church was giving a chance to these students to prepare for their future. It gave their parents and the pupils hope for the future, that they will be employed after their secondary education. A number of them will end in teaching in primary schools in the end and those who manage to enter into agricultural institutes will also come to work in rural areas.

We also saw that in Uasin-Gishu District, a significant number of secondary schools (29.6%) were Catholic, the highest of all. Besides, of all her 8 schools, only three were situated in town and the rest were in rural areas. The church then has tried to take the schools to the people. But these efforts have been marred by their charging high fees and yet not providing adequate books and employing better qualified teachers, for the majority of them as we saw, were untrained.

B: Health Services

In this, we examined the three catholic dispensaries in the district and found that despite the fact that their proportion to other medical facilities is relatively small, they contributed to development in their small operations. They largely provided curative medical services which helped to sustain the health of the rural population they served. It was noted, however, that they have been slow in adopting the integrated approach to medical care where stress on both curative and preventive as well as promotive medical care is emphasized. This therefore, slackened their effectiveness. They had also very little cooperation with other relevant Government departments which could be useful in enhancing their work. It was also seen that these church medical personnel took their services to rural people through their mobile services. In this they saved their time and money and those who, may be, could not afford to travel to their dispensaries. Since life is the most precious thing in man's life, whatever protects and promotes it, is of value and to this effect the church contributes to development. It was also evident from the people's responses that they appreciated the good services provided by these kind of dispensaries.

C. Agriculture

In this area, it was found out that the church had not done much in the past. However, from 1975 onwards it assisted in initiating a number of tractor groups to help farmers increase their agricultural production and therefore raise their standard of living. In this case the Church merely motivated the people to think of their problems and work together to solve them. The people responded therefore positively, by identifying their immediate felt needs and organizing themselves, they sought the church's material assistance. The church provided part of the cost of these tractors.

These tractor groups as we saw, led to the initiation of other tractor groups and other projects based on group work such as women posho mill groups, youth poultry and other women groups . More agricultural projects were under way. In this, the church succeeded in instilling the importance of group joint efforts among people in solving their own problems. Two of the five tractor groups examined illustrated the importance of distributional justice according to ones ability and need in the formation and functioning of their groups. However, a few indicated that the church did not go far in keeping them to uphold the principles of love and justice. For in these few, a number of poorer members of the community were neglected in the formation

of the tractor groups because they could not raise a certain required minimum amount of money which was too high for them. So as a result, the formation of those tractor groups helped the better off members more. This was the case with Sambut and Ndatat tractor groups. Despite this side effect, the Church's motivational role was effective.

D. Development Education

Although this is an area in which the catholic church in Eldoret diocese and in Uasin-Gishu District in particular, has not been involved for long, it is, I think, the most important area in which the church is contributing to rural development. As we have seen, Development Education is that kind of education geared towards making people aware of the possibilities and priorities around them, solving their development problems and the means to achieve their development objectives. Conscientization "or animation" and motivation are the key words in this process. Conscientization is making the people aware of the problems and possibilities around them, that may demand their action and motivation is stimulating them to act or take more deliberate action on their own to solve their problems.

The church has done this mainly through Development workshops and seminars - from 1975 onwards. In these Development workshops, great emphasis was placed on awareness programmes and leadership courses of both sexes. The church emphasized leadership causes because it had identified this as one of the main problems in rural areas. Leaders at grassroots level were needed. These would identify other leaders who would motivate and lead people to action.

The creation of the tractor groups, and social work women groups that we saw, was largely the result of awareness programmes and leadership workshops which the Diocesan Development Office organized for the people. The main theme of these development education is education towards self-reliance. In these programmes the importance of solidarity for action has been instilled among the people.

2. Hypothesis 2: The Church's Structure has Undergone Changes so as to be Conducive to Development:

For quite a long time the church has been traditionally involved in formal education and curative health services. The offices of the Education Secretary and the Diocesan Medical Co-ordinator were created to foster progress in these areas. With the establishment of the office of

education secretary, we saw that more schools were built. As for the office of the medical Co-ordinator this has not done much as it was established in 1975.

However, as we saw, the setting up of the Diocesan Development office in 1973 was a turning point in the church's approach to rural development. Since the creation of this office, a lot has been done as we have seen, through the offices of the Development and the Social work Co-ordinators. They have, for instance, as we have already seen, made use of outside agencies as Christian Development Education Service (CDES) programmes, such as, DELTA and WINDOW, to foster development among the people. This office has also served as a link between the people and foreign church funding agencies, helping them when necessary to obtain foreign aid. It is only some priests who have not been co-operative that has made the work of this office rather difficult. The office has also served as a link between church and Government projects to avoid duplication.

The church is also in the process of starting small Christian Communities through which it hopes to foster peoples' development more at the grassroots level.

3. Hypothesis 3: The Church (Administration/Hierarchy) Has a Clearly Uninciated Policy of Rural Development:

This hypothesis was negated by the Bishop and the Development Co-ordinator's statements that they were in the process of working out one. However, their guiding theme so far as been motivating people towards self-reliance and trying to encourage them to pool their available resources together before they can start to look for other external aid.

Recommendations

The will, the determination and the contribution of the church to Rural Development has been examined in this study. Within this study focus, problems which the church has encountered in executing this duty have also been highlighted. In view of all these, then, and the writers insight and experiences from this study, the following recommendations are suggested:

1. Development Education Should be Given not only to People but also to the Clergy and the Religious:

In this study, it was found out that some priests were not keen on the development of the people. It may not be the fault of these priests for this is basically because of their Seminary training. Development Education should therefore be emphasized in seminaries to enable the aspirants when they graduate

as priests to accommodate both the spiritual and the material needs of the laity they will be working with and for. In this, they will need to be grounded on what development really is and how this should be promoted and under what conditions it will be successful. To this effect it is also suggested here that theology of Development should occupy a central place in their curricula. For in this, they will be able to see the relevance of the theology they study and which in fact takes most part of their training, to the development needs of the people.

Papal encyclicals should also be given more attention in these studies for they contain very valuable and enlightening information on development issues.

2. The Local Churches Must Advocate for Suitable Political, Social, Economic and Cultural Structures that will be Conducive to Development.

What is said here and the rest of the recommendations applies not only to the Catholic Church but to other churches in Kenya as well. The church is a potentially very powerful organization because it commands a large following which if convinced and converted to a certain line of action can bring about changes in man's life and environment. The advocacy for the creation of suitable structural changes is not something new. These

have been expressed, as we have seen, by many scholars in the theory and literature review. Included in these, were the Papal documents and vatican II. Many of the World Council of Churches reports on Development also call for the same changes. In most of these cases they are arguing for progress of the developing countries. Yet the churches in this countries do not speak out for these changes. Does silence mean consent?

The local churches must advocate for suitable structural changes in their own countries such as suitable land reforms, equitable distribution of goods and a just system of property relations, what type of economic system the church would like to see develop vis a vis the Biblical vision of man and the economic system. Yet the local churches live with these things and they do not speak out. The church must therefore speak out not only through the pews but also through the press. For this to be effective, they must educate themselves on the said issues and come to a common consensus. They must also speak with one voice.

The church's involvement in politics is vital in this respect because that is where power is. Not that the Church should wrestle power from the powers that be, but that they should argue for a fair distribution of this power. The church does not have power to enact laws that will lead to more equitable distribution of land or worker participation in

ownership in the industries they work in.

However, it is a powerful force and often has access to the powers that be. They should utilize such opportunities to advocate for suitable structural changes that they see fit - for politics and economics is where the action is.

It was seen for instance under the Segero tractor group that ownership of the means of production such as the tractor was a fair and profitable thing for the community and not to individual tractor owners. If more of such groups came up 'capitalism' in the rural sector could be heavily reduced. The church should therefore explore more possibilities where corporate ownership of resources can be exercised and particularly those that will uplift the standard of living of the poor.

Though I have dwelt largely on the local churches, foreign churches have also a task in this process. The underdevelopment of the developing countries is partly due to the international economic system which militates against the development of the developing countries, such as trade patterns and tariffs, transfer of technology, tied aid and so on. The churches in the Developed countries should therefore advocate for

suitable structures in their own countries that will be conducive to development of developing countries. There should be a continual dialogue therefore, between the Church in the developed and in the developing countries, for they have one blue print which will guide them, and this is the scriptures.

3. The Churches Should Continue to Seek External Aid for Useful Projects

Today in the international political and economic system we see the developing countries arguing or rather demanding for more aid from the developed countries. They are also demanding a just international economic system. Currently there is the call for the "New International Economic Order" and the North/South Dialogue. In this context then, why should aid from foreign Church funding agencies be opposed? The issue should be whether the aid received is used effectively or not. Does the aid received help to perpetuate or remove the present inequalities and unjust structures? The answers to these questions should be the guiding principle as whether to accept or reject such aid. If such aid helps to perpetuate the existing inequalities and unjust structures or make the recipients dependent, then it should be rejected. If it does the opposite of this, there is no justification why it should be rejected. Surely not every kind of foreign aid makes the recipients dependent!

Foreign Church aid has advantages as we saw in Chapter Five. First it is not based on commercial motives - that it has to be repaid with interest like all the other forms of aid bilateral or multilateral. It has no trappings attached to it and if this may be the case, it is due not to the connivance of the

donors but to their ignorance of the values or the kind of development they want to see in the third world. It is therefore fitting that the church aid should be a link between the third world churches and the Developed World. It is through this aid that they should share their experiences and ideals. However, if the western churches think that they know all the answers for which they provide the aid, and therefore neglect to listen to the Third World Churches, then such aid should be rejected if it is not in keeping with development ideals of the Third World people. // The Third World Churches must educate western church funding agencies if they find that their demands are unrealistic or based on wrong information. Dialogue is important.

The revolving fund which came from CODEL and was used for the initiation of tractor groups is a good example of use of foreign aid. The local church must however be creative and search for more effective and benefiting ways of using such aid. Despite such aid, however, the Church must encourage and foster the use of local available resources as a priority task. However, more research on the effectiveness of foreign Church aid, their impact on the people they help and the impact of the projects aided on the people is necessary for further re-assessment of such aid.

4. The Diocesan Development Offices Should Make Use of Professional Experts and Work More Closely with the Government and Other Non-Government Organizations Concerned with Development.

Basically the Development offices that have been set up by the Church are for Co-ordination and Education purposes. This task could be more enhanced if these offices could seek free assistance if possible, of Christian professional experts in various fields such as Sociology, Economics, Agricultural Economics, and others. The Development office officials could in turn provide these experts with fresh problems from their field experience that may need professional analysis. One that comes to mind is such a question as what is the optimal size of acreage that a given size of a tractor can plough within a ploughing season? This would probably arise in regard to the formation of tractor groups. There is a danger that if the group is too large, the number of acreage they might want to plough may be bigger than the tractor can plough and replough within a given period and so some of the members might be late in ploughing or planting. These kind of practical problems need expert attention. In this particular case then, an Agricultural Economist and Agricultural Engineer would be needed.

These offices should also work closely with other Non-Government organizations involved in rural development so as to share the experiences and problems. Equally important is the fact that these offices could act as centres of dissemination of useful development materials. A case in point is the use of appropriate and relevant technology based on the use of local available resources. UNICEF has been very much involved in the research of this kind, such as Cheap Windmills, very cheap local made bricks, Biomass, etc. These things would help the rural people but UNICEF has not been able to reach them effectively. Diocesan Development offices would therefore be useful in this respect if they worked closely with UNICEF. They could be their agents.

5. The Church Must Also Evaluate Her Projects Regularly.

This is to ascertain whether they are achieving the desired results, that is, satisfying the needs of the targets groups they are supposed to serve. This is important in starting similar projects elsewhere, for mistakes which will have been identified will be avoided and successes multiplied.

6. The Church Must Change Her Approaches to Education and Health

The church should move from providing secondary education to providing post secondary training that will equip the dropouts from the school system for service in the community. As for health services, there has been a tendency to involve only sisters but since their vocation is dwindling, emphasis should be put on training of lay staff to run Catholic Health Institutions.

7. The Idea of Basic Christian Communities Needs Further Research

As we said earlier, this is an area where the church hopes to foster development both materially, socially and spiritually. However, where as this is a good idea, it is largely a Catholic Church idea and will likely be restricted to Catholics only at village levels. If this will be the case, it may not be conducive to ecumenical efforts. We saw already in Chapter 3 that interdenominational conflicts was one of the problems the people faced. Further, research on how the members of other churches can be intergrated into this "small christian community"idea" should be done. In this exercise, the spiritual, the economic and the social needs of the village community as a whole would be analysed. After all any village people are mixed. A catholic may find that his immediate neighbours are protestants.

8. The Church Should Intensify Her Evangelization

Process in Development Work.

In this process, the church will continue to preach the Gospel of love, peace, justice and service of God and man. In this, the rich must be converted to share their wealth ^{with} the poor and realize the sin of their exploitation wherever this may be. This is exactly what Thomas Chaklath calls for in saying:

" The christian task is not only to awaken the minds of the poor exploited masses; but also to bring home to the rich and the elite of the developing countries the real unjust conditions of their socio-economic structures and thus to workout a conversion in them; in order to make them act according to the demands of justice and human solidarity. A conversion of the heart of the rich is essential if a peaceful, revolutionary change is to be effected."1

9: Theology of Development Should Occupy a Central Place in the Curriculum of the Departments of Religion in African Universities.

Since Development has become a central issue today, it is only fitting that the subject be explored on all fronts. There is no section which can claim monopoly of all the truths or all the answers to the problems of human society. All must be involved. In the Universities, for instance, the subject "Development" is a major theme in most faculties. A theology of

of Development would therefore bear a lot of relationship with other development theories either in a form of confrontation, agreement or mutual sharing. This is an area of course that needs to be explored. What would a theology of Development, for instance, say to the marxist view of development or a sociologist's view and the others? Wouldn't a subject such as Political theology be feasible as part of the political science curriculum? This would add to a multidisciplinary approach to the subject.

All in all, the Church as we have seen has a lot of potential in fostering Development. If it fails to use the potential that is at her disposal it will have been an unjust steward and will be accountable for the sins of omission and commission. The church must therefore act to foster the complete development, the complete liberation of man.

Chapter Six: Footnotes:

1. Thomas Chakiath op.cit, P.183.

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UNIVERSITY OF NAIROBI
DEPARTMENT OF RELIGIOUS STUDIES

CHURCH AND DEVELOPMENT

LAITY QUESTIONNAIRE

INFORMATION WILL BE TREATED AS STRICTLY CONFIDENTIAL

INSTRUCTIONS: Please answer the following questions as correctly as possible on the spaces provided.

Sample No. ----- District -----
Name ----- Location -----
Marital Status ----- Sub-location -----
No. Children ----- Village -----
Religion ----- Education level -----
Occupation ----- Age -----

QUESTIONS

1. (i) What do you understand by development?

- (ii) Why are other areas more developed than others? -----
- (iii) Is there enough development in this area?

- (iv) If your answer is NO, is it because of:

- (a) Politicians
- (b) Church leaders
- (c) Local leaders
- (d) The People themselves

(NB. Number according to order of priority).

2. (i) What type of problems do you face in this area as far as development is concerned?

- (ii) What do you think are some of the greatest obstacles to development in this area?

- (iii) In your farm? -----
3. (i) How often do you discuss with your neighbours and friends or (other people) about progress in this area?
Very often ----- Often -----
Not often ----- Hardly ----- Never -----
- (ii) How about the problems you face in this area?
Very often ----- Often ----- Not often -----
Hardly ----- Never -----
- (iii) What kind of problems do you discuss?

- (iv) With what type of people do you discuss?
Your fellow christians ---- Or anybody -----
Non-christians -----

4. (i) Do you find it hard to find channels or venues to express and solve your problems of development? -----

(ii) What prevents people, even you, from involving yourself, your family, and your neighbourhood, in development? -----

5. (i) What would you like the government to do for this area? -----

(ii) What would you like the Church to do for this area? -----

6. (i) For development to occur, what are the prerequisites? or what things are necessary for development? -----

(ii) Do you think social harmony is important for development? -----

(iii) Why? -----

7. (i) Is there enough social harmony in this area for development or not?

(ii) If not, why? -----

8. (i) Do you cooperate in this area in development?

(ii) If so, how? -----

(iii) If not, why? -----

9. (i) Would you like to get aid to develop this area? -----
- (ii) Which type of aid would you require?

- (iii) Instead of looking to the Government or Church for aid, don't you think you could pool your resources together in this area and start the projects you want?

- (iv) Is it difficult to do this? -----
- (v) Why? -----
10. (i) Is it that people have nothing to contribute or they don't know what to contribute to development? -----
- (ii) Explain your answer -----

Church and Education

1. (i) Do you think education is important for life?

- (ii) How?-----
2. (i) Do you think the church has played any role in education in Kenya? -----
- (ii) In Uasin Gishu District? -----

2. (iii) What are some of the things that the Church has done in the field of education in this District? -----
3. (i) Are there any other areas in which the Church is involved in other aspects of education apart from formal education (schools)? -----
- (ii) How do you compare the role the Churches have played in education with that by the government? -----
4. (i) What type of education is in high demand in this district? -----
- (ii) Has the Church tried to do anything about this? -----
- (iii) If so, in which way? -----
5. (i) What type of education would you like the Church to provide most? -----
- (ii) How do you compare the cost of mission schools to government schools as far as school fees is concerned? -----
- (iii) How do you compare that with other non-mission private schools? -----

Church and Health Services

1. i. Are there any mission hospitals that you know of in this district? -----
ii. Which? -----
iii. Any dispensaries? -----
2. i. Do you think they play a good role in health of the people? -----
ii. How? -----
3. i. If you were sick would you prefer to go to a mission or government hospital? -----
ii. Why? -----
4. i. Is there anything particular that you like about mission hospitals or dispensaries?

ii. Anything you don't like about them?

5. i. Would you like to see any changes in mission hospitals and dispensaries? -----
ii. If so, what changes? -----
6. i. What problems are faced by mission hospitals and dispensaries? -----
ii. What problems are faced by government hospitals?

- iii. What do you think should be done to alleviate these problems? -----

Church and Agriculture

- 1. i. Having talked about the role the Church has played in development of education, do you think the Church has played any role in agricultural development in this district?

- ii. Do you know of any agricultural projects or projects associated with agriculture in which the Church is involved in this district?

- iii. If so, which? -----
- 2. i. What is the source of your income?

- ii. What do you need most so that you can increase your income? -----
- 3. i. Do you think the Church could help you in any way in your farming activities? -----
- ii. How? -----
- iii. In which area do you feel you need help most?

- 4. i. Do you have any harambee in your farming activities with your neighbours? -----
- ii. If so, what form does it take? -----

UNIVERSITY OF NAIROBI
DEPARTMENT OF RELIGIOUS STUDIES
CHURCH AND DEVELOPMENT
LEADERS QUESTIONNAIRE

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INSTRUCTIONS: Please answer the following questions as correctly as possibly on the spaces provided.

Sample No. ----- District -----
Name ----- Location -----
Marital Status ----- Sub-location -----
No. Children ----- Village -----
Religion ----- Education level -----
Occupation ----- Age -----

QUESTIONS

1. (a) What do you understand by Development?

- (b) Do you think the Church should involve
itself in development? -----
- (c) If so, why? -----
If not, why not? -----
- (d) What role do you think the priests and the
religious, (e.g. sisters and brothers)
should play in development? -----

2. (a) To what extent do you think the Church enlightens people in development? -----
- (b) How do you relate the Gospel of good news to development? -----
3. (a) Do you see any changes in the Church's approach to development? -----
- (b) If so, in what ways? -----
- (c) How is it different from the past approaches? -----
4. (a) Do you think the Christian spirit of love and service can have any impact on rural development? -----
- (b) How? -----
5. (a) Do you think the Church structure (hierachy) is conducive to development? -----
- (b) If no, why and if yes why? -----
- (c) Do you think there is too much dependence on the Bishop by the clergy such that they do not easily initiate development projects? -----
- (d) Do you think there is too much dependence on the foreign Churches by local Churches in both theology and development ideas? -----
- (e) If so, why do you think this is so? -----
- (f) If so, how can this dependence be minimized? -----

6. (a) What do you think is the mistake people generally make in their view of development?

- (b) In which of the following do you think the Church's involvement is ahead and has been more successful? (i) Education -----
(ii) Health Services ----- (iii) Agriculture ----
- (c) What do you think are the obstacles that prevent Christians from exercising their responsibility in development? -----
- (d) What are the possible root causes of these problems or obstacles? -----
7. (a) Do you think there is still interdenominational conflicts as in the past? e.g. in building schools and Churches? -----
- (b) For development to be achieved, what do you think are the pre-requisites? -----
- (c) By virtue of your position in rural Kenya, what do you think are the most urgent problems of rural people around here? -----
- (d) How do you think such problems can be solved?

8. (a) Do you think Churches help to make people live in harmonious relationship? -----
- (b) If so, how? -----
- (c) People sometimes criticize Christians for practising what they do not preach or preaching what they do not practice. Do you think this criticism is justified? -----
- (d) If so, how do you think this criticism can be remedied? -----
9. (a) What is your overall assessment of development in Uasin-Gishu district? -----
- (b) Do you think the Catholic Church has contributed to development in this district? -----
- (c) Can you mention areas of Catholic Church's involvement in the past and the present?

- (d) How can the Church contribute to better life in rural areas? -----
10. (a) Do people in this area co-operate in development? -----
- (b) If not, why? -----
- (c) If so, how? -----

11. (a) What future prospects do you see as the role of the Church in rural development and development in general? -----

(b) Are there any changes that you would like to see in the future as far as Church's development involvement is concerned? -----

(c) If so, which? -----

12. Do you have any motto or slogan for Church and development work? -----

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