

**\\ FACTORS OF DEVELOPMENT IN THE CATHOLIC CHURCH
IN KAKAMEGA: FROM FATHER AGT TO BISHOP
SULUMETI (1907-1992) //**

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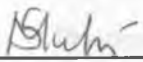
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1993

DECLARATION

I certify that this thesis is my original work and has not been presented for a degree course in any other University.



MULEVI, SUSAN SIKOLIA

2-10-92
DATE

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


DR. G.E.M. OGUTU

2010-92
DATE


DR. P.N. WACHEGE

2-10-92
DATE

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DEDICATION

To my mother, Julia Bulimo, for bringing me into this world, To her, for my upbringing, socialization and encouragement.

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ABBREVIATIONS

M.H.M.	-	Mill Hill Missionaries.
F.A.M	-	Friends African Mission.
C.M.S.	-	Church Missionary Society.
C.O.G.	-	Church of God.
S.A.	-	Salvation Army.
W.W I and II	-	The First and Second World Wars.
Legco.	-	Legislative Council.
K.T.W.A.	-	Kavirondo Taxpayers Welfare Association.
N.C.U.	-	Native Catholic Union.
3R's	-	Refers to Reading Writing and Arithmetic.
P.A.G.	-	Pentecostal Assemblies of God.
N.F.P.	-	Natural Family Planning.
N.C.C.K.	-	National Council of Churches of Kenya.
Y.W.C.A	-	Young Women Christian Association.
Y.C.S.	-	Young Christian Students.
Y.M.C.A	-	Young Men Christian Association.
D.Y.C.	-	Diocesan Youth Committee.
Y.C.W.	-	Young Christian Workers.
C.I.S.R.E.T.	-	Center for In-Servicing Religious Education Teachers.
C.R.E.	-	Christian Religious Education.
K.I.E.	-	Kenya Institute of Education.

- C.U.E.A. - Catholic University of Eastern Africa.
- T.T.C. - Teacher Training college.
- P.P.I. - Pastoral Instruction Programme.
- P.T.A. - Parents' and Teachers' Association.
- C.C.F. - Christian Children Fund.
- C.P.E. - Certificate of Primary Education.
- K.C.P.E. - Kenya Certificate of Primary Education.
- C.T.C. - Catechetical Training Center.
- D.E.L.T.A. - Development Education Leaders' Teams in Action.
- G.E.L.P. - Getting Education for Life Preparation.
- E.A.Y.M.F. - East African Yearly Meeting of Friends

ABSTRACT

This study was carried out to identify and examine the roots of the Catholic Church in Kakamega from the period of Father Agt to this time of Bishop Sulumeti. It was also done to assess the impact of the Catholic Church initiated Development Programmes on the people in their rural setting. The study also tried to find out whether or not the conversion of the Abaluyia to Catholic Christianity affected or was not affected by their African identity by which we mean their traditional norms and values. In other words, did one cease to be a Luyia in order to become a Christian or one remained a Luyia despite the changes that were taking place?

The study looked at the following: First, the historical genesis of the Abaluyia of Kakamega before and after the Missionary period as a preliminary observation necessary for a better understanding of the subject. This is because of the fact that these people are our reference group and were affected by the coming of the Missionaries. It is our conviction that by reflecting on the past, we can manage to understand better the present situation in Buluyia. Consequently, the historical origins of the Abaluyia, their socio-cultural, economic, political and religious life are examined. Furthermore, the changes based on the coming of the Europeans and the Missionary contribution in introducing and imparting the new Christian religion to the Abaluyia is considered.

The second step is that of the advent and activities of the Mill Hill Missionaries in Buluya, the early Mission stations and early Missionary activities are looked at and the Abaluyia reaction to these activities. This helps us to know the form of conduct and interaction that existed between the Abaluyia and the Missionaries.

The analysis of the role of the Catholic Church in rural development in Kakamega is the third step in our study. The study looks at the Church initiated development programmes and assesses their impact on the people in their rural setting. It is realised that despite the changes that have taken place, the Abaluyia have "remained Luyia" to a certain degree. Aspects from both the Luyia and Missionary values are seen to have combined to suit the Luyia Christian, as there is no complete assimilation on both sides. Today, the church is being inculturated into the local language, material and thought forms so that it can reach the Abaluyia in a manner that they can understand and comprehend. This if achieved, will make them defend their faith which they understand rather than the old copy of the "Roman Church". Since there will be clear understanding of the church and its activities, it is hoped that there will be reduction in the exodus of our catholics to join the African Independent Churches.

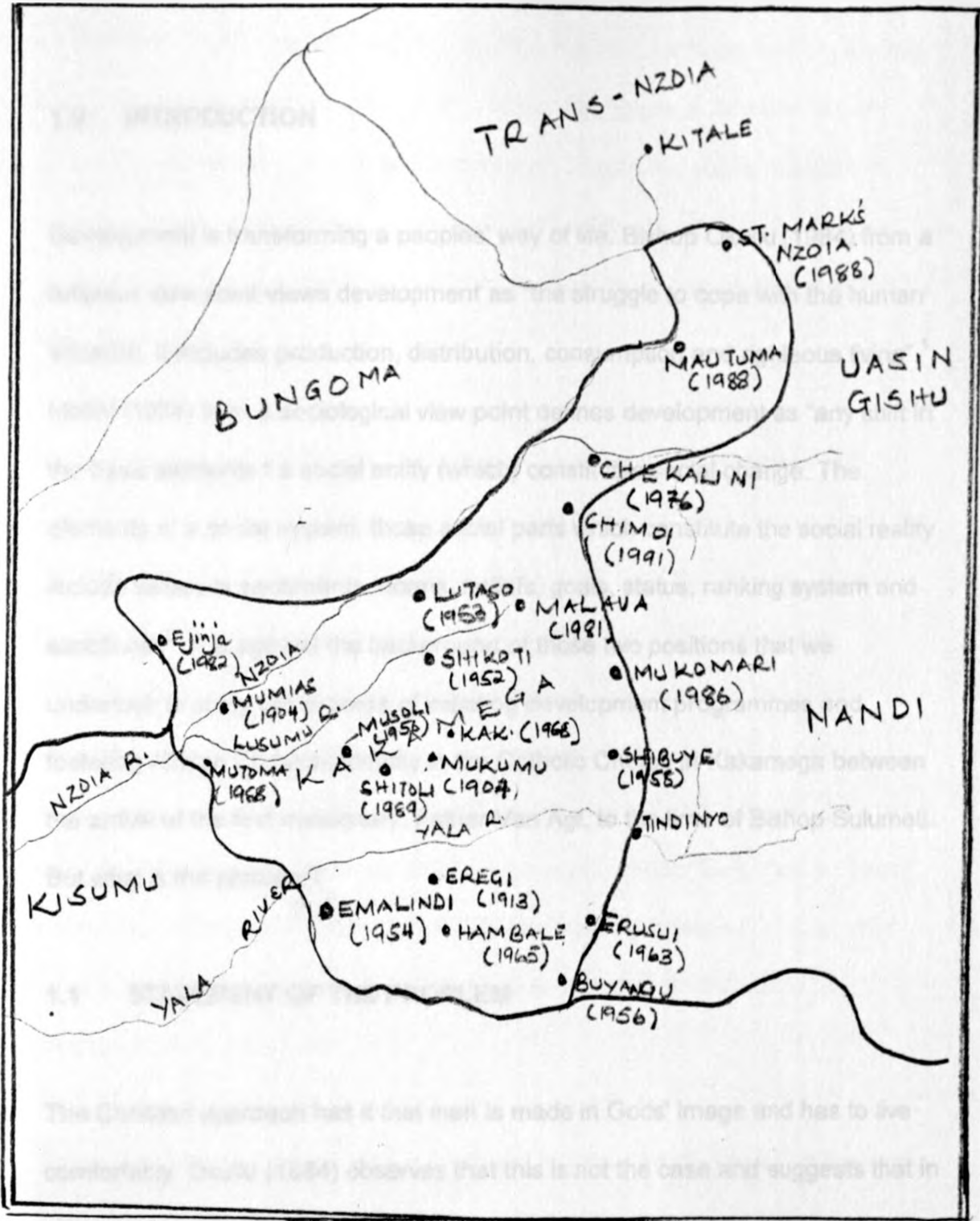
The study also examines the contribution of the African Christians to the development of the church and its activities in Buluya. The role of the laity and African leaders is discussed.

Finally in the conclusion, the work reflects on the whole study and the implications thereby with regards to development and African Christian identity. This helps us to understand the expansion of the Catholic faith, the Church's role in development and the place of the African Christians.

The study found out that the Catholic church reached Kakamega early this century. The M.H.M, who evangelised the area brought in the new religion and way of life. The impact of the initiated development programmes and institutions on the Abaluyia is big though it has not alienated them from their "roots". This conclusion is reached since the study found out that a lot of changes have taken place without "uprooting" the Abaluyia from their way of life. The Church is being inculturated in language, material and thought form so as to accommodate fully the Luyia Christian, the study also found out that by being a Christian, one does not discard his or her cultural values and thus the Abaluyia Christians are called upon to accept that their values are just as good and God given. It was also found out that the old generation of Christians i.e., the Sulumeti's and the young one have a continuous conflict. The Sulumeti's cherish memories of the church as it was at the Missionary period hence accuse the younger one of laxity. The latter on the other hand stresses on inculturation and are happy with the new changes hence they accuse the former of heresy. This conflict calls upon the church and the society to reconcile the two.

MAP

CHAPTER ONE



CATHOLIC DIOCESE OF KAKAMEGA: THE PARISHES.

CHAPTER ONE

1.0 INTRODUCTION

Development is transforming a peoples' way of life. Bishop Okullu (1984) from a religious view point views development as "the struggle to cope with the human situation. It includes production, distribution, consumption and righteous living".¹

Mbithi (1974) from a sociological view point defines development as "any shift in the basic elements f a social entity (which) constitutes social change. The elements of a social system, those social parts which constitute the social reality include values or sentiments, norms, beliefs, goals, status, ranking system and sanctions".² It is against the background of those two positions that we

undertook to study the process of initiating development programmes and fostering African Christian identity in the Catholic Church in Kakamega between the arrival of the first missionary, Father Van Agt, to the time of Bishop Sulumeti. But what is the problem?

1.1 STATEMENT OF THE PROBLEM

The Christian approach has it that man is made in Gods' image and has to live comfortably. Okullu (1984) observes that this is not the case and suggests that in planning development programmes, the planners should bear in mind that "it is the human persons to be developed; their spiritual, intellectual, physical and

cultural conditions are to be enhanced and they may indeed be truly the children of God made in his image".³ Further, quoting Nyerere, he adds that " ... , we say man was created in the image of God, I refuse to imagine a God who is poor, ignorant, superstitious, fearful and oppressed".⁴ From the above quotations, what we gather is that Man must be developed spiritually, physically, culturally and intellectually. Man must be free from oppression so that he becomes the true image of God.

Human development and rural development are the major concerns of the Church and the governments of the developing countries. This is because of the fact that most of the population in these countries is rural based. The Catholic Church is known to have engaged in rural development programmes in Kakamega; a Mission Station opened became a school and on the same compound was a health centre and a vocational training centre. For instance, Mumias had a Church, a school, a health centre and a vocational centre for the deaf; Mukumu had a Church, a school, and a health centre; Eregi had a Church, a school, an agricultural centre and a Teacher Training College (T.T.C.). This was the trend in every new station. Most other churches did the same i.e. Lugulu, Kaimosi, Kima, etc.

These Church programmes have been found to have had an impact on the way of life of the local population. The mode of production changed from the traditional model to the western one. The socio- cultural life was altered; the

values, beliefs, norms, status and sentiments. With these new values coming in, there arises the question of African Christian identity by which we mean the conflict between Euro-American values and African tendency to do things the familiar way. There was conflict of change, conflict of cultural values and conflict of continuity. The question is, did one cease to be a Luyia so as to be a Christian or adopt the Catholic initiated programmes or he or she remained a Luyia despite the changes that were taking place?

The people of Kakamega who the M.H.M. Catholics evangelised received the 'new faith' with varying levels of disposition and alacrity to change. Some got converted because they wanted to benefit from the missionary education. Others because the new faith was prestigious. Yet others got converted because Christianity was the religion of their colonial master. The new converts had a conflict; they were torn between the traditional sanctions and the incoming Christian ones. Each convert was consequently torn between two worlds. This created a problem that needs serious academic investigation.

Given that development changed peoples' way of life and that the mode of production changed, socio-cultural organization was altered and even the political life changed.

There is need to:

- (i) Identify and examine the roots of the Catholic Church in Kakamega from the period of Father Van Agt; (1907) to the time of Bishop Sulumeti (1992);

- (ii) There is also need to assess the rural development programmes carried out by the Church over the period;
- (iii) It is imperative that we assess the African Christian identity as exemplified by the Abaluyia of Kakamega. By doing these, the effect of development programmes on the Abaluyia way of life - the belief system, the worship pattern, the educational process, the mode of production and marriage will be spelled out.

1.2 LITERATURE REVIEW

There is no written work which specifically deals with Development and African Christian Identity in the catholic church in Kakamega, western Province. While other works on the church in Western Kenya have been completed and others are still in preparation, because of their purposes and scope, none of them has approached the catholic church in Kakamega as has been done in this thesis. This literature review has therefore heavily depended on some few scholars who mention the theme of church, development and African Christian identity in Kakamega in passing. Western Kenya was part of the vicariate of the Upper Nile till 1924 when the Prefecture Apostolic of Kavirondo was created. Since the Mill Hill Missionaries are the ones who evangelised the vicariate of the Upper Nile, they continued with the work in western region when the Kavirondo Prefecture was created in 1924.

The population of Kakamega is largely Luyia though there are settlements of the Luo speaking peoples on the South, the Kalenjin speakers on the east and other peoples' who have settled there for various reasons. The Abaluyia peoples on the other hand are not fully homogenous as one would think, rather they are a group of about sixteen sub-ethnic communities all of which differ to a certain degree in dialect and custom.

Gunter Wagner (1939) observes that in the traditional Luyia society, the family constituted a social group which worked together in the activities of every day life. The Abaluyia did practice (and still do) practice peasant agriculture which included the hoe culture and livestock rearing. He stresses that the family was self-sufficient unless natural calamities such as drought, hailstorms and epidemics upset the family economy and that the family did not depend on outside help and trade for its support. However, the limitation of the above observation is that since the Abaluyia had a social group, how were they affected by the European influx? In other words, how were the Abaluyia influenced by the Missionaries and to what extent did they respond to the Missionaries?

Mbiti in his book *African Religions and Philosophy* observes that the Africans had a traditional system in which everybody took part as a society member. Gideon S. Were in *Essays on African Religion in Western Kenya* (1977)

strengthens this assertion by saying that among the Abaluyia Magical or Medical practitioners had a special place in society and were religious experts who worked as intermediaries between life and after life. The Abaluyia had one supreme deity "Wele or Nyasaye" who was said to be most high. This Luyia religion played an important role in the daily lives of the people. The ancestral spirits could protect or harm the living as they were regarded as influential and authoritative. The Abaluyia also sacrificed for different purposes. When the missionaries came to Western Kenya i.e. the Church Missionary Society - C.M.S., the Mill Hill Missionaries (M.H.M.), the Friends African Mission (F.A.M.), the Church of God (C.O.G.), the Pentecostal Assemblies of God (P.A.G.) and the Salvation Army, they condemned everything traditional as evil and primitive and saw the indigenous people as heathens who needed conversion to the Christian faith and European civilization. This was rather a false start and it explains why some people did not feel convinced by the new religion and instead continued with the traditional religion, for example "Dini Ya Msambwa".

Mugambi and Kirima in *The African Religious Heritage* (1979) assert that the African traditional education was a socio-cultural and economic institution.

Karani in "The History of Maseno School, 1906-1962: Its Alumni and Local Community" (1974) adds that among the Abaluyia, traditional education involved teaching the individual the traditions and customs of his family, clan and tribe which he had to respect and attend to. It was a practical exercise in which people, depending on age and sex learnt by apprenticeship. For instance, the

girls had to learn feminine jobs at home while the boys learnt masculine jobs in the field. Karani further adds that with Christianity and Missionary education, traditional education began to be displaced by Western education but did not fulfill the functions which traditional education fulfilled in society. This was a turning point because western education derived from the European tradition, and was meant to win the African "natives" to Christ. The importance and influence of each educational institution depended on the standard and quality of education it gave, which was determined by the nature and policies of the respective missions. The M.H.M, at the beginning established catechetical schools while the C.M.S, opened academic schools. The educational background of the individual missionaries and their attitude to the Africans played a role in the success of the institutions. If the missionaries did not have high academic standards and came from the artisan class in Europe and America, they taught manual skills and literacy alongside evangelism. Missionaries with good educational background adopted a liberal approach in giving education to Africans. However, the question is whether the system of education shifted and in what position the African educated and Christianised person stood. The claims above have failed to show why the Luyia education system of learning by doing is not valued today.

Politically, the Abaluyia had the clan system in which the council of elders looked after the society's welfare. It was only the Wanga Kingdom of Mumia that had a centralised administration. However, with the declaration of the protectorate in

1885, the traditional political system changed. The Missionaries and Colonialists introduced western education which became a tool for selection into positions of power, the young educated replaced the Council of elders and tribal heads.

Prior to the Missionary period, marriages among the Abaluyia were patrilocal and polygyny was practiced. Kinship was patrilineal and there was a defined division of labour based on age and sex. Marital relationship was permanent and inheritance was patriarchal. The missionaries came with a different view of the family and the Africans who got converted had to discard certain practices like polygyny.

The Luyia society had rules of conduct on which to follow. There were rules against killing, false witness and adultery among others. D.N. Sifuna in his book *Development of Education in Africa: The Kenyan Experience* (1990) stresses that these rules were enculturated during the period of initiation through adulthood. Kay Stafford in *The Southern Abaluyia: Friends African Mission and the Local Community* (1973) adds that punishment was applied to deter crime. He notes that "in the family ... and clan, conformity was the highest ideal".⁵ The missionaries on the other hand had the ten commandments which they "wanted to introduce to the heathens". When the M.H.M, and other Missionary groups introduced these precepts to the Abaluyia, it was not a new thing. The impact of this made the acceptance of the Catholic faith in some areas to be easy while in other areas, there was much resistance.

The Abaluyia are generally regarded as hospitable people who welcome all people well unless the latter are regarded as suspects. Before the advent of Europeans, people who were regarded as strangers were those from other races who came as traders, imperial agents, settlers and missionaries. Karani (1974) notes that when the missionaries came the Abaluyia were friendly to them and that it was the friendliness and hospitality of these people that attracted the missionaries to this area. This observation is limited because it fails to address itself to the events taking place in Europe at that period and she does not also explain why in some areas such as Mumias, the inhabitants were not friendly towards the missionaries and thus resisted Christianity for a long time.

As will be seen later, the European missionaries were children of their time and were influenced by their own cultural background and Darwins' theory of evolution. They believed that their culture was more developed and highly placed than that of the Africans. Du Plessis in his book *The Evangelisation of Pagan Africa*. Says that the African temperament (was) childish and thoughtless. He looked at the African as being allied to the animal, his intelligence, almost wholly like an animal's" ⁶ . Anna M. Scott added to this assertion by describing Africa as a barbarous land, the outcast of the nations. She saw the African religion as a superstition which would make a person not fully understand God.⁷ This indicates that the missionaries and the

Europeans in general viewed the Africans as Sub-humans who needed redemption and civilization.

This condemnation of the African religion was based on the Missionary misunderstandings of the African religion and culture and also on the differences between the African and European concepts such as the nature of the spiritual reality, the sources of evil among other aspects. This compliments Painter's claim that the Missionary groups that established bases in Western Kenya had no knowledge about the religion, culture and morals of the local people but they condemned the African way of life in this region.⁸

John Osogo in *Life in Kenya in the Olden Days: The Abaluyia* (1972) says that the main missionary groups that established bases in Buluyia were the Church Missionary Society (C.M.S.), the Friends African Mission (F.A.M.), the Catholic Mill Hill Missionaries (M.H.M.), the Pentecostal Assemblies of God (P.A.G.), the Church of God (C.O.G.) and the Salvation Army (S.A.).⁹

When the M.H.M, and other Protestant missionaries came to Western Kenya, they found most parts of Buluyia except Mumias, in their traditional set up. The earliest centre of M.H.M, in Buluyia was Mumias. In the same town, the Arab and Swahili traders had settled there influencing the town's people with Islamic faith. Mumia, the King of Wanga (a Luyia sub-tribe) whom the town is named after claimed Hima origin and had his chiefdom taking the pattern of the Hima though

he did not rule over all the Abaluyia. In 1904, Father van den Kallen tried to establish a foothold in Buluyia at Mumias but it was difficult. Burgman in his book 'The Way the Catholic Church Started in Western Kenya' (1990) explains the reason as being that;

... before the advent of the British, the Arabs and Swahili had turned Mumias into an Islamic town. The Missionaries' every move was sure to be watched critically by the powerful Muslims. For many years past, Mumias had been East Africa's window to the outer world. The Arabs and Swahili traders were the channels of communication, they were convinced that by taking Negro slaves to Islamic slave owners on the Coast, they were leading them to a better kind of life where they would find cloths, proper work, proper religion, better housing, more civilization...¹⁰

Mumias was therefore an unfit place for the missionary and was therefore abandoned to be reopened by Brandsma in 1907, but the response from the local people was cold. He moved to Mukumu and opened a station there at Eregi was opened in 1913 and other stations such as Nangina, Kibabii, Misikhu and Shikoti among others. Contacts with the local people were established and the 3R'S - Reading, Writing, Arithmetic and Religion were taught in the mission schools. The same was taking place in the C.M.S. Stations at Maseno and later Butere and the F.A.M. stations at Kaimosi, Lirhandu and later Lugulu and the C.O.G station at Kima. These readers classes were taught with emphasis on religion. Later on, health centres were opened and other Church institutions established. This interfered with the Luyia traditional way of life.

Kenya was declared a British protectorate and the African way of life was altered; The system of land ownership changed, the mode of production was altered, the educational process, religion and culture were affected. Because of land alienation by the Europeans, taxation and forced labour were introduced, but they were unpopular with the African. This led to conflict between the Africans and the Europeans at times being so violent that the Africans had to be repulsed by use of punitive expeditions. This made the local people identify the Christian religion with barbarism and hence resented it.

In 1906, Father Brandsma already observed, began to build Mukumu and tried to establish contact with the local people. A schooling system was opened and the teaching of religion went hand in hand with the literacy classes. The chiefs and the people opposed the teaching of religion , nonetheless, they sent their children to school. It is the graduates of these mission schools who went home converted their friends and relatives and opened catechumenates in their home areas and beyond.

Ogutu (1989) in *An Outline History of the Catholic Church in Western Kenya to 1952*, describes the history of the Catholic Church in Western Kenya to 1952. He describes the events -that took place historically up to the period in question. However, his contribution is limited to that period which is before the Vatican II and thus before the Church was fully Africanised as the first African Bishop of

the Church in the region was concentrated in 1972. Ogot also does not deal with the theme of rural development and African Christian identity in the Catholic Church in Kakamega with reference to the Abaluyia.

Father Francis Van Agt replaced Brandsma at Kakamega (Mukumu) in 1907 and built a Church and started a coffee and fruit plantation. Hanlon, then Bishop of the Upper Nile vicariate ordered him to re-open Mumias which had been closed. Agt was later joined by Father Arnold Witlox (Pere Lokesi, Plokosi), the latter who had his own way of attracting people to the mission. Burgman in 'The Way the Catholic Church Started in Western Kenya' ((1990) describes that Witlox did so by use of Sunday outdoor instructions for the "heathens": after the mass, people would remain outside the Church, singing and dancing and later the Priest would talk to them about the new religion. The Protestants on the other hand succeeded very much in evangelism because the text of the Bible was available to everybody. Witlox became superior of Mukumu in 1910 and soon opened stations at Eregi in 1913 and by 1914, Eregi had eighty eight boys and forty four girls as catechumens. The Church in western Kenya continued to grow and the 1962 census recorded Catholics in the region with a 392, being the highest in Kenya. From among them is the first African Bishop of Kakamega, Philip Sulumeti.

Father Stam on the other hand had his own way of making converts, he selected six new converts and sent them out to start catechumenates in which they taught

prayers and catechism to the new readers. After the mission stations had been opened, they developed into the Church and there was need to have co-workers who would help the missionary priests with evangelisation and other duties. This led to the establishment of a Teacher Training College at Eregi and catechists training schools at Mumias and Rang'ala and later schools, seminaries and convents.

Western Kenya developed from the Upper Nile vicariate into the Apostolic Prefecture of the Kavirondo in 1924 and later the diocese of Kisumu. This diocese, which Sulumeti had inherited in 1972 from the Mill Hill Missionaries was too large to administer and as such there was need to divide it. Narok had been ceded to Ngong Prefecture and Kericho to Nakuru diocese, while Nandi went to the diocese of Eldoret. Kisumu was left to today's Nyanza and Western Provinces. Kisii had been established into a diocese in 1960 under Bishop Maurice Otunga and later Bishop Tiberius Mugendi. There was then division of the Kisumu diocese into Luyialand and Luoland in 1978 in which Kisumu for the Luo was headed by the new bishop, Zachaeus Okoth while Kakamega for the Luyia remained under Bishop Philip Sulumeti. In 1987, Kakamega diocese was further divided into Kakamega and the new Bungoma dioceses. Sulumeti is still the Bishop of Kakamega while the new diocese of Bungoma is under Bishop Longinus Atundo. In view of the above literature, this study has looked at Kakamega diocese, the rural development programmes and the contribution of the African Christians to the development of the Church.

The Cathedral is in Kakamega which is where the diocesan pastoral office located. Bishop Sulumeti has pastoral care as his priority and hence he has embarked on the training of Priests from within and outside Kenya. The parishes have been sub-divided into smaller ones hence his theme of pastoral care is nearing achievement. For self-reliance of the laity, there has been the introduction of the small Christian communities and together with that, there are devotional groups such as the Young Christian Students, Young Christian workers, the Legion of Marv and parish councils among others.

The relationship between the Church and the state is seen in the Church related institutions such as schools, hospitals, special education institutions, Women programmes, Youth programmes and family life programmes among others. These programmes are in liaison with the government's plan of District focus for Rural Development. This culture area approach to rural development programmes is geared towards the integral development of the people, i.e. spiritually, physically, culturally and intellectually. In many cases, the Church supplements the government effort in rural development. The Catholic Church has schools, colleges among others, just like the other churches do. This has made all the people, clergy and laity to contribute to national development for the benefit of all.

1.3 THEORETICAL FRAMEWORK

We worked under the theory that when the Missionaries came to East Africa at the turn of the century, they found the Africans in an almost undisturbed traditional set up except the Coastal regions and some areas that had the Arab and Swahili traders such as Mumias and Buganda. As already discussed, the political system then was on clan basis with the elders making decisions for the people. The African religion was still traditional in which the religious practitioners such as the rain-makers, the medicine-men, the Prophets among others mattered. The mode of production was traditional based on the family as a major unit of production. The Abaluyia of Kakamega, except that the Wanga Kingdom of Mumia, had centralised political administration.

The missionaries came with their own culture and religion. In Buluyia, the missionaries saw the Abaluyia as savages who needed conversion. Christianity was therefore imposed on the Abaluyia in the missionaries own culture and view prevalent at that time, with a mentality that was biased against the Abaluyia. As a result, the Abaluyia got converted at the beginning following the missionary religion without considering the cultural views. However, it is observed in the study that this trend only took place at the beginning and has changed over time.

Between the period of the missionary priest, Father Francis Van Agt, (1907) and the local leader Bishop Sulumeti (1992), we have seen that many events have

taken place in the Catholic Church in Kakamega both to the missionaries and the evangelised peoples. The method of evangelisation has changed from a pale copy of the 'Roman Church' to suit the African Christian. There was, and still there is the question of the African Christian identity i.e. did one cease to be a Luyia in order to become a Christian or one remained a Luyia despite the changes that were taking place? The Sulumetis are living examples of the missionary time in that they had to identify with the Christian religion which they had embraced and it allowed celibacy. They also had to identify with the local community which had reared them. We realise that the Abaluyia did not cease to be clan members and at the same time, they had to stick to the new religion and values which they had accepted. As such, the place of the African Christian has been looked at.

There was attainment of political independence in Kenya and by then the Church had developed from a mere mission station but was still in the hands of the missionaries. This independence coincided with the Vatican II council which the strict and rigid church rules and dogmas were relaxed. This has led to the development of African leadership in the church and the Church has taken some Luyia values in formulating the liturgy and other church activities.

Theologically, one culture is as good as another and the claim by the missionaries that their culture was superior to that the Abaluyia has been put into consideration in the course of the study. Today the work of Evangelisation is done by all the people- the clergy and the laity, black and white. In other words

the African Christian has become a disciple of his own people hand in hand with the white missionary. All the baptized Christians are engaged in spreading the gospel and they witness it to their friends and relatives. They also participate in other church development programmes such as health, education and other church related programmes. Our analysis will be based on theories of culture contact, change and continuity in norms and values.

The Catholic Church is also involved in development programmes apart from the proclamation of the "Word of God". The conclusion we get is that the church hierarchy, the diocesan leaders and the lay people have taken it as their duty to engage themselves in human development programmes, which are geared towards the benefit of all. Other churches are doing the same. Though there is an ecumenical gesture between the Catholic Church and the other churches, it has not been achieved fully as there is competition rather than pooling the resources to benefit all. Full ecumenism is yet to be achieved between the churches.

1.4 RESEARCH OBJECTIVES:

We conducted our research with the following objectives;

- (i) To identify the beginnings and examine the processes of growth, both spatial and spiritual of the Catholic Church in Kakamega, Western Province from the period of Father Francis Van Agt (1907) to this period of Bishop sulumeti (1992) . We looked at the founding of the

early mission stations and the growth of a diocese and also assessed the reaction of the evangelised peoples.

- (ii) To assess the impact the teaching of the Catholic church had on the local population, particularly in relation to the African Christian identity i.e. the Euro-American ways of doing things and the African tendency to do things the familiar traditional way. In other words, did one cease to be a Luyia in order to become a Catholic or one remained a Luyia despite the changes that were taking place?
- (iii) To assess the role of the Catholic church in rural development in the areas of education, Women programmes, Youth, Family life, health services, special education and vocation training. We looked at the impact of the church activities on the people in their rural setting. The question here is, how the one to be developed responded to the development programmes vis-a-vis his or her socio-cultural background?
- (iv) Finally to assess the contribution of the African leaders and the laity in the development of the church both spiritual and material.

1.5 HYPOTHESES:

This study tested a number of hypotheses.

- (i) That the Catholic church came to Kakamega at the beginning of this century. Except for Mumias, the rest of Buluyia was still in an almost

undisturbed traditional set up. The church in this respect had an impact on the Abaluyia way of life. The coming of the whitemen altered the land ownership pattern, the Luyia religion, political system, culture and socio-economic pattern.

- (ii) The Catholic Church has and is playing an important role in human development in Kakamega and in Kenya at large.

It is assumed that before the Second Vatican - Council (1963-65) the Catholic church had embarked on evangelisation alongside other activities. After the Council which coincided with the attainment of political independence, the church now emphasized on integral development of man; spiritual and material well being of the people. As such, the Church has responded to this call and is therefore a "non-governmental organization" that is helping to raise the life standards of the people in Kakamega. This, if done will help in evangelism acceptance since one cannot preach to a hungry man.

- (iii) The Abaluyia, who were evangelised, were torn between two worlds; the traditional and the missionary one. There is the question of the African Christian identity i.e did one cease to be a Luyia to embrace the new religion, or one remained a Luyia despite the changes that were taking place? Did conversion mean assimilation of the missionary way of life?
- (iv) That the local Christian, both clergy and laity are playing part in the development of the church and other social institutions. The assumption here is that during the missionary period, the work of the church and its

related institutions was left to the missionaries. With time, the church has developed with indigenous leaders with the African laity taking active part alongside the missionaries, both lay and clergy.

1.6 SCOPE OF THE STUDY

The research covered the entire Catholic diocese of Kakamega; that is Kakamega and Vihiga Districts of Western Province, Kenya. This included, random visits to almost all the parishes that form Kakamega Diocese. Visits were also made to the Catholic Church related and sponsored institutions such as schools, colleges, hospitals and health centres and Vocational Training Institutes. Visits were also paid to the pastoral offices, convents and seminaries in both Kakamega and Bungoma dioceses. The researcher, also took part in church activities such as ordination, workshops and seminars for CISRET teachers, women among others. The researcher interviewed the informants distributed and collected the questionnaires, recorded some information and took part in certain activities. This was to get any relevant information to the study. The entire diocese of Kakamega lies in Buluyia and any reference to the local people has been that of the Abaluyia of Kakamega. The research piece has covered the diocese of Kakamega before and after the split with Kisumu and Bungoma. This is because it is the church, for one diocese to give rise to others because it makes the work easier both for the leaders and the

laity. Because of the developing ecumenical gesture between the Catholic Church and the other churches, the split dioceses find it easy to relate with the other denominations as far as development, both material and spiritual is concerned because one cannot minister to a hungry person; the gospel will not have meaning to a hungry, sick and naked person.

1.7 METHODOLOGY

The researcher used the library research works whereby archives and church documents were consulted. The aim of doing so was to find out whether there is any relevant information on development and African Christian identity in the Catholic Church in Kakamega in these sources. This helped the researcher to have an idea of what the church is like wholly and in Kakamega Catholic Diocese.

In-depth interviews were also conducted during the field research. It was conducted to the informants in their homes, in schools and colleges, in the parishes, pastoral offices, seminaries and convents. These interviews helped in finding out the views and attitudes of the people towards the Catholic Church and its initiated programmes. The interviews were directed to the elderly people, both inside and outside the Catholic Church, the Bishop, the parish priests, the parish council members, the youth, CISRET teachers, students and local church members.

There was use of participant observation which involved attending church activities, at the schools, colleges, church and government institutions. This helped out in finding out why certain things are done in a particular way i.e the Eucharist, priestly ordinations etc. In this respect activities such as workshops and seminars for the CISRET teachers, the women, the youth activities among others. The aim of this was to find out how priestly ordination is done and conducted in the manner that it is done.-

The researcher also used the questionnaire method which was rather quick and helped us to work faster. It assisted in getting vital information from some informants who could not be interviewed verbally and those who feared to disclose certain information during verbal interviews. The questionnaires were two fold - one for the clergy, and the other for the laity. They were given to people who could read and write at home, in schools, colleges, pastoral office among other places.

Cassette recording was also used which helped the researcher to have stored or taped information from the informants and church activities such as ordination and meetings. It also helped the researcher to have a good opportunity to revise the taped information at a convenient time and place.

1.8 RATIONALE FOR THE STUDY

It is important to study the Catholic Diocese of Kakamega because no scholar has done it in the same perspective as has been done in this thesis. Written work on the Catholic church in western Kenya have rather a generalised view on Kakamega and scholars who have studied the area have mentioned Kakamega in passing. The documents as we have them, in their scope included Western Kenya as a whole - today's Nyanza parts of the Rift Valley and Western Provinces. With time, the then western Kenya has developed into the Catholic dioceses of Kisii, Kisumu, Kakamega and Bungoma. This study has looked at the diocese of Kakamega in particular.

This research has made a contribution to knowledge by filling in those gaps which the existing works have left out. Most studies in this area have tended to emphasize the historical description of the Catholic Church in Western Kenya. This study has supplemented the historical description by bringing in the idea of rural development and African Christian identity with reference to the Abaluyia of Kakamega.

The research piece has attempted to assess the rural development programmes by the catholic church in relation to the protestant neighbours i.e. the C.M.S., the P.A.G., F.A.M. among others. This is important because in Kakamega, there were many missionary groups hence many churches - denominations. In

Bungoma, the Catholic Church had only two main rivals I.e. the Quakers and the Salvation Army. Busia district had the Catholics as the main missionary body in the area and was therefore unrivalled. It is therefore important to assess the role of the Catholic Church in relation to the other churches because they had different approaches in their activities.

This research is to help scholars who may develop a critical stand, a way of looking at situations, events and shortcomings in the field of Religion, Development and African Christianity with more objectives for application to today's problem of the subject. Scholars may be helped to understand situations as they are and by looking at the present situations, there is need to look at the future church programmes and assess their legitimacy and accountability to the local population. The study will also help the church in realising its strengths and weaknesses and assist in paying attention to this weakness and strengthening the successes.

NOTES

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CHAPTER TWO

2.0 KAKAMEGA DISTRICT: THE PEOPLE - THEIR TRADITIONAL BELIEFS AND PRACTICES

This chapter will deal with Kakamega district, its people and their way of life before the advent of the Europeans. We shall look at the geographical location of the district and the Catholic diocese of Kakamega, the historical origins of the Abaluyia people who live in the area, the socio-cultural and economic life of the people before the missionary period. It is important to look at the way things were in what is now diocese of Kakamega and the Catholic faith in the area.

2.1 THE GEOGRAPHICAL SETTING

Kakamega is one of the districts that constitute the Western Province of Kenya. The others are Bungoma, Busia and Vihiga. Till 1991, Kakamega was divided into the administrative divisions of Lugari, Kabras, Ikolomani, Lurambi, Mumias, Butere and Vihiga. Today the district has been divided into two thus Kakamega being to the north and Vihiga being to the South. The Catholic diocese of Kakamega covers these two districts. The diocese has an area of approximately three thousand, five hundred and twenty-one square kilometres and is inhabited by about 1.3 million people of whom about three hundred and eighteen thousands are Catholics. This is total per cent of about 24.62 of the area's population. In the area, the dominant protestant denominations are the

Friends Church (F.A.M.), the Salvation Army and numerous African Independent Churches. Compared to the other churches, the number of Catholics is small in the area.

The diocese of Kakamega has twenty-three parishes of which half of them were opened before Sulumeti became Bishop of the then diocese of Kisumu in 1972 while the other half was established by him. Chekalini was part of the Catholic diocese of Eldoret till 1988 when it was ceded to Kakamega and it gave rise to Mautuma and Nzoia which were its sub-parishes. Refer to the table below for this information:

Year	Number of Parishes	Number of Catholics
1972	12	10,000
1975	15	15,000
1980	18	20,000
1985	20	25,000
1990	22	30,000
1995	23	35,000
2000	23	40,000
2005	23	45,000
2010	23	50,000
2015	23	55,000
2020	23	60,000
2025	23	65,000
2030	23	70,000
2035	23	75,000
2040	23	80,000
2045	23	85,000
2050	23	90,000
2055	23	95,000
2060	23	100,000
2065	23	105,000
2070	23	110,000
2075	23	115,000
2080	23	120,000
2085	23	125,000
2090	23	130,000
2095	23	135,000
2100	23	140,000

Name of Parish	Year of Opening	No. of Catholics in 1990
Mumias	1904	29,500
Mukumu	1906	16,000
Eregi	1913	13,000
Shikoti	1952	8,500
Lutaso	1953	12,000
Emalindi	1954	17,000
Buyangu	1956	3,500
Chamakanga	1956	3,000
Musoli	1956	35,000
Shibuyi	1958	23,000
Erusui	1963	10,000
Nambale	1965	3,000
Kakamega (Cathedral)	1968	14,000
Chekalini	1976	5,500
Malava	1981	14,000
Ejinja	1982	65,000
Mukomari	1986	10,000
St. Marks' Nzoia	1988	4,500
Mautuma	1988	4,500
Mutoma	1988	15,000
Shitoli	1989	12,000
Chimo	1991	Then Sub-Parish of Malava
Shiseso	1992	The Sub-Parish of Musoli
Total by end of 1990		318,000 = 24.6% of Total Population of Kakamega Diocese

Kakamega District borders Trans-Nzoia district to the North, Uasin-Gishu to the North-East, Nandi to the east, Busia to the South-West, Bungoma to the West and Vihiga and Siaya to the West. The land is drained by some major rivers such as Nzoia, Yala, Isiukhu and small rivers such as Luandeti, Surungai, Sasala, Lu.simu and Nandamanywa. There are small streams which serve the main rivers which in turn drain towards Lake Victoria. The region is well-watered and thus receives annual rainfall - the heavy rains beginning in March and the short ones in August. This makes the land ideal for farming, with moderate climate of about five thousand feet above sea-level.

The population of Kakamega is largely Luyia though there are settlements of the Luo peoples in the South the Iteso in the South-West and the Kalenjin to the East. There are other peoples who have settled in the district either as workers or traders, for instance, the Kikuyu from Central Province came to trade and in the recent past together with others, have purchased agricultural land and settled. Their settlement and interaction with the Abaluyia has had impact on the latter. For instance, there have been intermarriages and to some extent copying the mode of production and way of life.

The Abaluyia, to whom we shall refer throughout the study are Bantu - speakers. They are not fully homogenous as one would think but rather they are a group of about seventeen sub-communities all of which differ to a certain degree in dialect and custom. They are Banyore, Kisa, Marama, Maragoli, Isukha, Idakho, Tiriki,

Batsotso, Banyala of Kakamega, Kabras, Tachoni, Bukusu, Wanga, Samia, Marachi, Banvala(Nakhwanga) Bakhayo and Nyang'ori. Of these the ones who are not in Kakamega are the Bukusu of Bungoma, the Samia, Marachi, Bakhayo and Banyala (Nakhwanga) of Busia. The rest are in Kakamega and Vihiga : the two districts that form the Catholic Diocese of Kakamega.

2.2 THE HISTORICAL ORIGINS OF THE ABALUYIA

There are two theories that have been propounded about the origins of the Abaluyia the first one suggests that they originated at a place called MISRI. This is the place where their God, Wele "the one who gives and grants all things", created them, the universe and all that there is. .. Some people suggest that this MISRI is not Egypt as the Bible based translation would have it, rather it is the general area north of Mt. Elgon (Lukulu Lwa Masava). It is in this place that God "Wele Khakaba" created all that there is. This Misri connection is held widely among all the Abaluyia but there is no strong evidence to support it. Gideon S. Were claims that the place is understood as the original place from which the earliest ancestors of the Abaluyia came from.

Another theory suggests that all the Abaluyia were at Namasare, a place not far from the present town of Mbale in Uganda. That it was at this place that they had first to breakaway and head for Busoga and to Kenya where the ancestors of the present day Abaluyia sub-communities settled. Gideon S. Were once again

notes that this theory is popular among the Abaluyia and it is also popular in scholarly circles. John Osogo, Baker and Wagner share in this theory. The assumption here is that the Luyia originated from MISRI and stayed in Uganda for a long time and increased in number. They interacted with the other communities socio-economically, culturally and politically through trade, inter-marriage and other aspects of life.

It was not until the turn of the 16th century that the Luyia, like the other Bantu tribes migrated. They moved Eastwards from Uganda to their present day home which lies between Lake Victoria and Mt. Elgon. Fedder's and Salvador's analysis shows that the movement went on throughout the first third of the 18th century populating Luyialand with the ancestors of the luyia sub-communities. The reasons suggested for the migration are landlessness necessitated by population pressure, political feuds in the migrants former states, natural calamities, diseases, need for good pasture land and desire for exploration.

After settlement in their present homes, the Luyia have interacted with their neighbours, for instance the Luo and the Kalenjin. This interaction through inter-marriage has led to new Luyia sub-communities such as the Nyang'ori and Tiriki are a result of inter-marriage between the Luyia and the Kalenjin.

The second theory holds more water since there are several Luyia groups in Uganda. There are socio-cultural similarities between the Abaluyia of Kenya, and

other communities of Uganda such as the Baganda and Basoga and Bagisu. It is also clear that there was political turmoil in the whole of the inter-lacustrine region such as in the Kingdoms of Buganda, Bunyoro, Toro and Ankole. These political upheavals could have led or rather contributed to the migration of the Abaluyia from Uganda.

2.3 THE SOCIO-CULTURAL AND ECONOMIC LIFE BEFORE THE MISSIONARY PERIOD

(I) The Abaluyia Religious Experience

Greonwegen (1988) observes that all aspects of African religion are intrinsically interwoven in a religious environment. This is the same with the Abaluyia of Kakamega. Among the Abaluyia, religion was part and parcel of the daily activities. It was not divorced from the total way of life thus it permeated all Luyia activities. The Luyia religion, like other African societies had elements which are the Belief in God, Wele Khakaba or Nyasaye who was the creator, the giver of life, sustainer of the universe and all that there is. There was belief in the spirits and divinities who were taken as intermediaries between God and the people. There was belief in the ancestors who were the link between the living and the dead. There was practice of sacred rites and ceremonies such as at childbirth, naming, initiation, marriage and death. There was also belief in taboos - the 'do's and 'dont's to promote decorum in the society. There was practice of

magic and medicine by the religious practitioners and experts such as the diviners, prophets, rainmakers, magicians and medicine-men. In this case then, the Luyia had no term for religion but had what they called "Misango, Milukha" meaning sacred rites. Religion among the Abaluyia therefore incorporated beliefs and practices. It was part of the political set-up, socio-cultural life and the economic life of the people.

Though the introduction of the Christian faith threatened the traditional Luyia religion, the Luyia neither yielded nor resisted indiscriminately. African religion survived the onslaught of the Christian religion because as Gideon S. Were (1977) puts it;

... it was a way of life that was flexible and adaptable, it had to be lived not preached, it was pragmatic rather than spiritual and theoretical.¹

The Luyia religion was therefore all embracing, relevant, comprehensible and familiar. It integrated the people into their total way of life and safeguarded indigenous social and spiritual values and mores as Were again adds that:

Religion revolved around "Were" or "God". God was conceptualized as being one God and the creator. He was one and the same God without an equal. During calamities, people worshipped God. Worship was aimed to promote the well being of those concerned such as prosperity and good health ..., he is benevolent and can bring good luck, he is the protector of all people and creatures.²

He further quotes Gunder Wagner noting that:

Wele is the source of all prosperity, wealth, success and good health. He is the source of all life including the fertility of women and begetting of children. He can cause barren women to be fertile so that they might beget children who are valued as his highest single gift. He is regarded as the creator. Though he is omnipotent, he is believed to reside in the sky and is invisible. He is believed to be masculine, he is capable of making his presence and wish known through natural and unnatural phenomena as well as in any other way according to his own choice. He is therefore immortal and the ultimate object of worship.³

The Abaluyia believed that God is good and he punishes evil doers.

People's moral life and total way of life was conditioned by him and people had to adhere to it. Failure to do this meant punishment; a calamity could befall the clan.

The forms of worship included prayers, offerings and sacrifices. The Abaluyia too, believed in the after life in which life in the World of Spirits was determined by life on earth, for instance, it was good if the person had been good during his tenure on earth and bad if he or she was an evil person on earth. Mbula

Bahemuka (1983) notes that:

The Abaluyia believe that Abafwa (spirits of the ancestors) are very powerful. The evil spirits - 'ebishieno', punish people, cause illnesses and at times may cause bad luck to crops and livestock. These spirits, both good and evil are very close

to the living members of the Abaluyia community. They are a very important link between Wele (creator) and human beings. Like Wele, the spirits have no specific abode but unlike him, they can appear to the living relatives, often in dreams .., the spirit causes infertility in order to block the link between the living and the dead, when the dead was not accorded respectable burial .⁴

The key agents who represented the spectrum of beliefs, practices and observances were threefold. There were those who promoted and sustained social order, those who upset it and those who restored it. Those who promoted it and sustained it were the household heads, clan heads, diviners, circumcisors and prophets. Those who disrupted it were those who used magical powers or objects for malicious ends. Those who restored it were the herbalists who exposed magical objects, culprits and their motives. There were also ritual elders, priests and rainmakers. All religious activities were aimed at the promotion of the well-being of the people ; for instance success, prosperity, wealth, procreation and good health and harvest. Absence of any one of these led to seasonal ceremonies to rectify the situation.

Death and sickness were regarded as unnatural though they were inevitable. They were attributed to the doings of an evil person or spirits. A dead man's spirit as already observed above would cause sickness and death to his relatives and friends if he was not accorded good funeral. If such a case occurred, there was a rectification ceremony in which an animal or fowl was slaughtered at the

graveside. Some meat was roasted and eaten while the rest was divided among the people present at the occasion.

Wele or Nyasaye was invoked by the patriarchal family in the crucial moments of the life of the people i.e, at birth, circumcision, marriage and death. In moments of crises such as famine and epidemic, the whole tribe had to implore in a communal way the supreme being through specific rituals led by the tribal elders. During the most important sacred ceremonies the ancestors were constantly remembered and when a calamity or disease afflicted one person, family or clan, the "medicine-man" was supposed to discover the spirit or the spirits. Joy and peace among the Abaluyia were experienced when everything went on smoothly as it ought to be. This was a clear sign that Wele had blessed their activities and that the ancestors were at peace with them. Natural phenomena such as drought, epidemic, thunder among others caused sorrow and sadness among all tribe members. They in turn offered sacrifices to God to rectify the situation.

Traditional religious life was mainly underlined in sacred rites and ceremonies. The first ritual practice was prayer which was part of individual and community life. The people asked for blessings and offered sacrifices the people offered sacrifices to appeas God and receive certain favours. The Abaluyia sacrificed at at a shrine or a sacred Hut - Namwima which was normally under a sacred tree

"OMUTOTO or MUKUMU". Otherwise, for blessings, the household or clan or family head would face the rising sun and say;

May you rise and shower us with Blessings
for this day ...⁵

In the evenings, he would ask for protection and blessings as the night drew near. However, this does not suggest in anyway that the Abaluyia were "Sun - Worshippers" but rather, they believed that God appeared to his people through natural phenomena such as the Sun, the Moon, Earthquakes, wind rain among others.

The weight of the communal factor in the Abaluyia religion was emphasized by the ethics which governed daily life. The communal sense in which this life hung was not only limited to communion with parents and relatives but it encouraged communion with all living beings, all, creation and the souls of the departed. The duties of hospitality, solidarity, sharing and respect to the elders and authority were taken to be sacred. Individualism was not allowed and so, a man within his family, clan and age group was the center of everything. All creation was at his service. Crimes and transgressions were punishable i.e. people who practised witchcraft and caused trouble were disowned by their families and clan and could be banished from the midst of the people. This was to ensure that there was decorum in society; people related well.

Rites of the passage were another form of Luyia religion. It began at birth and ended after death, The puberty rites were important because they involved bloodshed and a person who shed blood was linked to his or her ancestors and to God.

The family was the basic unit on which the traditional social system was hinged. A patrilineal system was set up in which the man was the head of the household and polygyny was and to some extent allowed and practised. The residence of the married couple and family was patrilocal. The family had duties to the community and there was practice of reciprocity; for example if a clan member was in need, all the clan members helped him out, knowing that their turn would come and they would expect the society to help.

(ii) **The Political Structure**

Apart from the Wanga Kingdom of Mumia, the Luyia society was stateless, and had no centralised administration. The Wanga had a 'King' or 'Nabongo' and had a centralised administration which had a pattern similar to that of the Hima. The rest of the Luyia did not have a single recognized political leader. They had four levels of leadership which included the clan and family. The Omwami or Lord occupied the highest place. He was the head of the clan and could organize clan activities such as sacrifices, prayers, festivals among others. This he did with

help of the councils of elders. He could release troops to go to war, he blessed them and prayed for their success.

Under the clan heads were the village elders who consisted of a few households on thin ridge or valley "Oluyia". The council of elders in the villages had chairmen who advised the clan elders and the people. They solved disputes and upheld the religious structures of the clans. There was leadership at family level with the oldest male member as the head. The parents had the duty of bringing up children and providing them with basic needs such as education, food, shelter and skill to enable them become self reliance. It was within the family structure that the children learnt their duties and rights towards their parents, grandparents, relatives and members of their clan.

The village communities were scattered all over Buluyia. Each village unit comprised of people of the same lineage or household. Each household was responsible for socialization, entertainment and decision making for its members. The appointments of village leaders involved all extended and nuclear families. Elders were respected because of their wisdom and old age. They enforced law and order in the community. There was also leadership at age group level in which each age group met and chose its own leaders. These leaders ensured that all the group required was available. They were also link-men between the elders and the young generation.

The Abaluyia community consisted of both the visible and invisible members. The members included God, Wele' or Nyasaye' the deities, the spirits, the living dead and the living human beings. Each member belonged to a family and clan by birth. The family and clan in turn helped the individual member in court cases, sharing of property and performance of religious duties. The political system, apart from settling disputes defended the territory from outside attack and fought other territories, to gain wealth, both material and human; they annexed the conquered territories.

The Wanga Kingdom had centralised administration and the single political leader was the "Nabongo or King". The Kingdom took the pattern of the Hima °n which the King played several roles i.e, he interpreted the law, received complains and petitions from all his subjects. When the British came, Mumia was made paramount chief of all Buluyia, but was responsible to the British governors.

The political structure was such that the religious experts such as the diviners, herbalists, prophets, seers, rainmakers among others held Key positions in the society. The Prophets foresaw the future and warned the people. The diviners revealed state matters and recommended rectification. They altogether with the elders and heads prayed for troops going to war and also prayed for their success. They also offered sacrifices and were consulted on matters concerning

the choosing of leaders, going to war, prayer, general welfare to name but a few. This was to ensure that all was well in the community.

(iii) The Abaluyia Educational System

Mugambi and Kirima (1976) look at African education as being:

the process of transforming a newly born baby into a mature, responsible member of the community. Through this education, the African child gradually acquired habits, attitudes, beliefs, skills and motives that would enable him to perform his duties as a growing member of the community .. .⁶

Among the Abaluyia just like in most African societies, all education was religious and moral. It was done anywhere by any society member. It was a socio-economic and cultural institution which aimed at the well being of the whole community. Traditional education involved teaching the individual the traditions, beliefs, customs and mores of the family, clan or 'tribe' which he or she had to respect and attend to. It was a practical exercise in which people, depending on age and sex learnt by apprenticeship, and had to adhere to. For instance, the girls learnt feminine duties at home while the boys learnt masculine duties in the field. It was a life long process which began at birth through life to old age.

The first education process to the child was the duty of the parents. The mother taught the child how to eat, dress and observe cleanliness. It was within the

family that the children learnt their duties, rights and relations towards their parents, relatives, the clan and the community at large. The parents taught their children using narratives, songs; showing concrete examples and consequences of certain actions. They taught them relationships with the other members of the society. This ensured that peace prevailed within and outside the community, that a child related well with his /her people.

Because of the clear-cut divisions of roles and relations between sexes, the mothers became the natural teachers and the fathers for the sons. The sons performed outdoor activities like herding the family's livestock, clearing the land and hunting while the daughters helped in household chores like cooking, baby sitting, drawing water and keeping the homestead clean. All this aimed at developing them - boys and girls into responsible people who were future husbands, wives and parents.

After the age of seven or eight, the education of children was passed on to the grandparents and the community at large. The girls were taught by their grandmothers with whom they slept in the old woman's hut. The grandmother would reveal to them things that the parents would not tell. They taught the girls on how to behave as women and how to be responsible wives and parents when they grew up and got married. The order of the lessons though informal included riddles which developed the intellect of the youth, story telling in which the

interaction between physical and social environment was told to the youth. Illustrative tales which showed the effect of violating certain taboos were told. Each narrative had a lesson at the end which was meant to teach the audience. The girls, were told, using tales, that if they engaged in pre-marital sex, they would be defiled and little bride-wealth would be paid for them. Such girls would be a disgrace to their parents and that they would be married off to old polygamous men. The value of virginity was stressed, values of diligence, Piety and reverence to one's elders, ancestors, spirits and God and cooperation within the family and community were stressed. Myths and legends were also means of instruction, for instance, they would be told how the Abaluvia came into being using the Luyia creation myths. This helped them discern what to do and what not for the smooth running of the society. By observing religious rituals, the child learnt his duties to God, the ancestors, the spirits and the community at large.

Except for special areas set aside for instruction during the puberty rights, African education was informal and the youth learnt by apprenticeship. The boys were taught by their grandfathers or old men in the huts "esiimba" or around the bonfire in the evenings after work. The old men used illustrative tales to put a point at home. The family, the neighbour-hood, the place of work and play were the school. Learning took place "on the spot", in the environment, for instance, if one engaged in an incentive relationship, which was and still is a taboo, he or she could be told;

Luswa (incest) is bad So and so engaged in it
and see what happened to him, he was banished or

Luswa (incest) is bad So and so engaged in it and see what happened to him, he was banished or expelled from the community. Such a person could not marry because he had no suitor. Who could marry a person with Luswa which was believed to be bad and would even kill? Such a man had no family of his own. He could not even relate with any clansman.⁷

The Abaluyia of Kakamega's traditional education reached the peak at initiation, yet it continued to old age. The Puberty rites were through circumcision for boys and in some sub-communities girls. (It must be noted that the Tachoni and some Kabras and Banyala had their girls circumcised) During this period, the circumcised person underwent physical, emotional and psychological changes which transformed him from childhood to adulthood. One became a full member of the society through circumcision. Circumcision involved and still involves the removing of the foreskin of the boys male organ and mutilating a bit of the girl's labia. In both cases, blood is shed. The norms, values, mores and beliefs were instilled to the youth at this time during seclusion. Therefore, an uncircumcised person, even if married was liable to be called "Omusinde" meaning child or one without status. Such a person was isolated from his age mates because he did not have the experience and education attained during seclusion. If he had children, he could not expect his heirs to be called by his name. If he died uncircumcised, a retired operator "OMUSHEFI" was called upon to remove the prebuse before burial and was paid highly because this was a defiling job. It was lax for the girls and it did not involve all the community, rather it depended on certain households. Circumcision was therefore a practice that all male

community members underwent. The male circumcisors circumcised the boys while the women did for the girls.

The Abaluyia circumcised the youth between fifteen and eighteen years of age. Today the trend has changed such that they circumcise those between seven -to twelve years of age. The parents and their candidates made the necessary preparations like brewing of local beer (Busaa) and accumulating enough food. Relatives and friends were all invited on the eve of circumcision. A cow was slaughtered and there was singing and dancing and merry making while the candidates rang the jingles (Tsinyimba). All the invited guests rejoiced, ate and drank on that day. After singing for a long time, the candidates were allowed to go and sleep, so that they would be woken up at dawn and taken to the river and bathed. This bathing of cold water and smearing with mud was meant to numb the body, reduce the pain and minimize the bleeding. The process of circumcision was local as the operator used locally made knives. The candidates were expected to be courageous, not to cry because it was believed this would lead to the death of their parents. If they were courageous, they were given gifts - meaning that they were now men and could own property. After this, the initiates were taken to special huts, "Erumbi" to heal there. It was here that they received education on sexuality and how to relate with others. The candidates later formed age sets and they refer to each other as "Bakoki" or sande". They respect each other and cannot marry each other's children because it is as if one is marrying his own child.

The importance of circumcision is felt in that blood is spilt and the circumcised person is linked to his ancestors through this shedding of blood. A bond is made between the initiate and the community to which he belongs. The initiate also passes on to adulthood and he begins to enjoy the privileges of the society. He can now carry out society roles such as going to war and marrying and raising a family. During seclusion, while the initiates were staying at the special hut, they were taught many things; for instance, the traditions and history of their people. They were also taught on sexuality and how to raise a family. Mysteries of married life were unfolded to the youth. Education in the matters of the community's decorum was imparted to the youth. They were trained in warfare tactics among other things. All these were done by special people and guardians who knew the traditions and values of the people.

(iv) The Luyia Marriages

Among the Abaluyia, marriages were the center of human life. Marriage was a sacred duty which everybody was supposed to perform. The married couple were supposed to continue the life of the community through procreation.

Marriage was the meeting point of human life measures as John S. Mbiti (1975) affirms;

The departed, the living and those to be born. The departed came into the picture

because they are the roots on which the living spring
and they are a link between life and death
Those to be born are buds in the loins of
the living and marriage makes it possible
for them to germinate and sprout ... ⁸

As already observed, the puberty rites prepared one for marriage because during this time, mysteries of married life were told to the initiates. Among the Abaluyia, in some cases, the parents chose spouses for their children while in others, the relatives and friends identified spouses. Alternatively, the young people identified their own spouses. They identified the partners at work places, or at relatives' houses among other places.

Marriages among the Abaluyia were exogamous; one was not allowed to marry from his own or mother's clan. He could not marry persons related to him by blood from either on the mother's or father's side. Anybody who married a relative was said to have committed Luswa and was liable for cleansing and banishment. No matter how one found a spouse, the parents of the two met and established the relationship. They negotiated the bride-wealth (dowry) and made the necessary arrangements the marriage in which they exchanged gifts. Bride-wealth was not meant buy the wife but rather an appreciation of the young man and his parents to his in-laws. When the young woman was married off, she left a vacant gap to be filled and thus the bride-wealth filled this vacuum, it would be used to marry other women to the family who would raise daughters to replace the one getting married. If the girl was a virgin, it was a pride to her

parents and she would fetch more dowry. This marriage brought about relationships between the two families, clans and even communities. It brought about and marked the continuation of life through procreation.

Among the Abaluyia, marriages were patrilocal. The married woman left her home and parents and went to stay with her husband and his people in his community. Polygyny was practised depending on how much wealth one had. It was regarded as prestigious and it also meant getting many children who together with their mothers were a source of labour in the man's field. Kinship was patrilineal and inheritance was patriachal. There was a clear cut allocation of roles and relations depending on sex and age. Marital relationship was permanent and there were extended family relationships and thus whatever affected one family member affected all the family, clan and even tribe. Divorce was not known but separation was there - people could separate but in the end come back together. Marriage piety was to be observed because adultery was punishable.

(v) **The Mode of Production**

The Abaluyia did and still practice peasant mixed agriculture. They did and still practice the hoe culture in which they have fertile gardens with different hues. Before the missionary period, they grew traditional foods like sorghum, millet, simsim and cassava which alternated with each other. The Luyia family then

constituted a social group that cooperated widely in the activities of everyday life.

Gunder Wagner (1939) puts it that the family was self-sufficient except when natural catastrophe like hailstorms, drought and epidemic befell them.

The family then, in this case did not depend on outside help or trade for its support.

Being mixed agriculturalists, the Abaluyia also kept and still keep livestock

Occasionally, they have the cultivation broken by stretches of pasture land or swampy valley bottoms lined by trees and bushes which were used in planting potatoes, arrowroots vegetables etc. They kept and still keep livestock - goats, cattle and sheep and domestic fowls and birds. The animals provided and still provide milk and meat. Traditionally, there were used during sacrifices

Among the Abaluyia, land was and still is an essential commodity. Its ownership was a communal affair. To make the work light in the fields, young men and women in the villages formed working groups "obwasio, obulala" in which they cultivated the land, planted and harvested the crops. They moved in turns from one family to another to ensure that each participant in the obulala had benefited by the end of each season. If any part of the Luyia country was hit by a natural calamity like drought, there was generous reciprocity in which the people with a better harvest helped the unfortunate ones knowing that their turns might come and they would need to be helped out. The Abaluyia shared the necessary

resources with each other and there was no selling of surplus goods, rather there was barter kind of trade.

There was a clear cut division of labour depending on sex and age. The fathers taught their own sons in different skills i.e. making spears, knives, hoes axes among other items. If they were not blacksmiths, they took their sons to the smiths to learn the art. These items would be used in clearing and tilling the land, in harvesting and in war. They too trained the into making wooden items like tools, spear handles, hoe handles among others anti. taught them how to herd the family's livestock. The mothers on the other hand taught their daughters domestic chores as explained earlier. All this division of labour was aimed at self-sufficiency. A man was regarded as wealthy if he had plenty of livestock and vast tracts of land. This made such wealthy men to marry additional wives to provide labour and beget children who would also be a source of labour and pride for the man.

It is assumed here that before the missionary period, the population was low and people were rich in land and livestock. Wild fruits, roots and wild-beasts that were edible were in plenty - the wild animals had not been bundled into parks and could be hunted freely. As such, the problem of landlessness and poverty as not felt as much as it is today.

2.4 THE EUROPEANS ENTER BULUYIA

The missionaries as will be seen in the next chapter came to Africa to ;

- (i) preach the Good News of God's Kingdom to the Africans
- (ii) stop slave trade,
- (iii) civilise the Africans.
- (iv) The missionary groups in western Kenya were the Church Missionary Society (C.M.S.) at Maseno and later Butere.

The American Quakers (F.A.M.) were at Kaimosi, Musingu, Lirhandu, Malava and Lugulu. The Catholic Mill Hill Missionaries who established themselves at Mumias, Mukumu, Eregi, Kibabii, Nangina among other areas. The church of God (C.O.G.) were at Kima, Mwihi and later Ingotse. The Pentecostal Assemblies of God (P.A.G.) were at Nyang'ori and the Salvation Army at Malakisi.

As will be seen, the missionaries opened schools of formal education. This was mainly to win converts and also produce catechists and skilled artisans to work in the European firms and farms. Such schools included Mukumu, Bunyore, Yala, Maseno, Kaimosi, Nyang'ori among others. This missionary 'Bush' or catechetical schools undermined the traditional Luyia 'school' which did not have formal classes. The new schools were co-educational and theoretical as opposed to the traditional schools, in which children were taught practically. This to an extent eroded the objectives of the traditional schools. The new educational system

trained people towards salaried jobs unlike the traditional school. This led to the movement of the educated lot from the rural areas to the urban areas to look for greener pastures. The graduates of the bush schools looked at themselves as a special lot and began to despise the traditional Luyia set up. Kinship ties were loosened because the children had to leave their parents to go to school or to work away from home.

While at the school, the children were exposed to and were taught the Christian religion. This meant that belonging to the missionary religion was going against the traditional Luyia religion. To get the students to the mission stations, the missionaries induced them with calico gifts such as salt, sweets and cloths. The students, while on holiday converted their friends to the new faith and even opened catechumanates in their home areas. They became examples to be followed because they had picked on some European mannerisms such as dressing. This reduced the status of the African who was not educated even if he was an elder.

The Europeans established a new political system to which the old one in which the clan heads and council of elders mattered and made decisions was eroded. The I4anga Kingdom of Mumia was eroded and the 'Nabongo' was reduced to the status of paramount Chief of Buluyia. British Colonial rule was established and the administration was divided into provinces down to the village level. The people were now under and answerable to the colonial administration. The Luyia

leaders and chiefs had no power as before - and the power of the traditional elders was not felt and the young educated people began to take the lead in society matters in place of the councils of elders.

In every mission station, there was a health center and a school; such places include Mukumu, Mumias and Misikhu for the Catholics, Maseno for the C.M.S, and Kaimosi and Lugulu for the American Quakers among others. These health centers catered for the health of the missionaries and the local converts. They attracted people to the mission stations because their treatment seemed to have a strong healing power on the people than the traditional Luyia medicine. The Abaluyia began to be vaccinated against certain diseases like small pox and polio among others. These new health centers pulled people to the mission stations because one had to join one mission group or another in order to receive treatment. The African medical personnel who had been trained in the European field became superior to the rest of the community Those people who got converted to the new faith began to regard traditional medicine-men as heathen and uncivilized.

The coming of the Europeans and missionaries led to the growth of market centres like Butere, Mumias, Kakamega among others. These trading centres also acted as administrative centres for the colonial government. Barter trade was replaced by monetary economy. The whites called on the local people to get education so that they would get jobs and be able to pay taxes that had been

introduced. There was rural-urban migration in such for jobs, for example, in the 1930's, alluvial gold was being mined at Kakamega and Africans were employed there as manual labourers. The Abaluyia also used the money to buy European goods such as cloths, sugar and cups.

The missionaries and colonialists changed the religious and cultural life of the Abaluyia. The educated Luyia became reference groups and converted their own people. They regarded the Luyia culture and religion as crude and inferior to the European way of life. Families became nuclear and individualistic and the Abaluyia found themselves living in a cosmopolitan society rather than the close knit homestead - Oluyia. The Luyia response as we shall see later had both advantages and disadvantages because at the start, they accepted the religion and culture of the missionaries and later on, the missionaries had to bent and accept some aspect of the Luyia culture so as to survive and win converts. Today, there is conflict between the old generation who represent the missionary period; those who were ordained in the pre-Vatican II period and 'the young members of the clergy in the church.

The missionaries came and found the Abaluyia in their traditional setting. They interfered with the latter. How did the Abaluyia respond to this new faith, culture and way of life? In the next chapter, we shall discuss the catholic faith in Kakamega. This will answer questions on issues that we have and intend to raise.

NOTES

1. Gideon S. Were: Essays on African Religion in Western Kenya.
(Nairobi, 1997)
2. Ibid, p. 8
3. Ibid
4. Judith M. Bahemuka: Our Religious Heritage. (Nairobi, 1993) p. 53
5. Interview with Mwela Sakwa, Lurale Village: 25-11-1991.
6. J.N.K. Mugambi and N. Kirima: The African Religious Heritage.
(Nairobi, 1979) p. 28.
7. Interview with Peter Mwisukha and Carrol Lisutsa: CISRET Teachers,
Mukumu Girls Boarding Primary School: 14-2-1992
8. John S. Mbiti: An Introduction to African Religion. (Nairobi, 1979).

CHAPTER THREE

3.0 THE PLANTING OF THE CATHOLIC FAITH IN KAKAMEGA AND THE LOCAL REACTION

In this chapter we shall identify the beginnings of the Catholic Church in Kakamega and examine the processes of growth both spatial and spiritual. This expansion of the church is done both by the European missionaries and the Africans. The christian faith in Buluyia was a new development in the way of life of the Abaluyia so we shall also asses the impact of this new faith on the Abaluyia. Development in this case is taken to mean transforming a people's way of life.

Okullu (1984) takes development to mean:

transformation of one thing into another ...
it is the struggle to cope with the human
situation. It includes production,
distribution, consumption and righteous
living.¹

Mbithi (1974) add that development is:

any short in the basic elements of a social
entity and it constitutes social change
the elements of a social system which
constitutes the social reality include values
or sentiments, norms, beliefs, goals, status,
ranking system, pattern and sanctions.²

The Catholic Christian faith came and found the Abaluyia (except Mumias which had Muslim influence) in their traditional setting with their values, beliefs and

practices? Christianity was imposed on the Abaluyia in the missionaries own culture and view. We shall also look at how the Abaluyia reacted to this new faith and culture.

3.1 THE CATHOLICS ENTER WESTERN KENYA

The Catholic Christian faith reached Kakamega, which was part of the vicariate of the Upper Nile at the dawn of this century. Before then, as far as Europe was concerned until the middle of the 19 century;

Africa was a nonentity with the exception perhaps of Egypt and the Southern tip of the continent. For Vasco-da-Gama and his contemporaries, the Kenya Coast was good only as a stopping place on the way to India. Africa was known as "the dark continent", a continent of savages, impenetrable forests, diseases and wild animals. The only advantage of Africa to Europe was its provision of slaves .³

The pioneer missionaries were children of their time, their education, their prejudice and their total environment. They came to a world previously unknown and unexplored. For them therefore; Africa was devoid of anything good.

Burgman (1990) quoting William Ochieng adds that;

Those of our fore-fathers that spoke with the whitemen were told that they had come to help the pitiful people living here. They (Whitemen) had heard that the people here were suffering terribly from 'wildness', Arab slavers, nakedness and lack of Western Civilization .⁴

Therefore the whiteman's main motives of coming to Africa were to bring the "Good News" of the Kingdom of God to the Africans, till then untouched by the Lords' blessings and western civilization. They also wanted to work towards abolishing slave trade and start what they called 'legitimate trade'. At this period, there was great revival among the Protestants in Europe and America so they felt the need to respond to Jesus' call to his disciples - to preach the gospel to all nations. The Europeans had the notion that all the unbaptized people were sinful and were on the way to hell, so they needed to be saved by the grace of God. Baptism symbolized a rebirth to new life which would lead to entry into the Kingdom of God.

As a result of the above aims, the missionaries came in different places of the African continent. At times, different missionary groups found themselves in one area. For the catholics, there was supposed to be no rivalry and to curb it, Hans Burgman in his book 'The Way the Catholic Church Started in Western Kenya(1990)explains that;

In 1878 the Roman authorities issued a decree: Central Africa was to be divided ultimately into four vicariates (missionary districts under a Bishop). Missionary groups were poised to start the rush for the Lake area in the Heart of Africa. In the North, the Sudan, there was Bishop Comboni's Italian Verona Fathers; then there were the Holy Ghost Fathers at Zanzibar, mostly German speaking from the Alsace; and Bp. Lavigeries' white Fathers, a French society of very adventurous character.

The Decree entrusted the whole Lake area to the White Fathers. No borders were mentioned because, nobody in Europe knew them. A year later, in 1879, the first White Fathers arrived in Uganda and baptised their first converts in March 1880. In September of that year, the "Pro-vicariate of Victoria Nyanza" was proclaimed as a provincial establishment. This time the boundaries were given The White Fathers under their leader Bp. Levinhac worked diligently ..., on 31st of March 1883 the pro-vicariate was officially changed into the "Vicariate Apostolic of Victoria Nyanza" headed by Bishop Levinhac and later Bp. Hirth .⁵

By 1894, four vicariates were established around the lake. The north-west was given to the Verona Fathers. The north-east i.e, Eastern Uganda and Western Kenya was created thus it became the vicariate Apostolic of the Upper Nile and was given to the English Speaking Mill Hill Fathers. The South, in Tanzania the vicariate Apostolic of South Nyanza was given to the white Fathers under The Bishop Hirth. The North-West (Western Uganda) was the vicariate Apostolic of North Nyanza and was handed to the White Fathers under Bishop Guillemain. The stage had been set, it was up to the given missionary group to campaign in the areas assigned to it.

The coming of the Christian religion to East Africa began at the Coast in the 15th and 16th centuries when the Portuguese, who were predominantly Catholics, tried to evangelise to the coastal peoples without much success. Though they did not remain to take up evangelistic work, sporadic contacts were made with the local people. The pioneer missionary, Francis Xavier stopped at the Coast in

1542 and tried to win converts but he did not yield much success as the Portuguese Catholics at the coast were catered for by the missionaries..

Missionary Priests followed and though their work was short-lived, they built a chapel at Mombasa and also a home for the orphans. However, the impact of the Christian religion was not felt much at the coast since the coastal people had strong Islamic influence. The Portuguese left in the 18th century after being defeated by the Muslim Arabs. Though there remained a few Christians; the Indian traders who tried to organize missionary work in Mombasa it did not have a stronghold. When the missionaries reached the coast, there was little or no trace of Christianity save for the Fort Jesus at Mombasa and the padrao at Malindi.

The first missionaries reached the coast in the 19th century. Ludwig Krapf arrived in 1844 and was followed by Rebmann in 1846. They were workers of the Church Missionary Society, (C.M.S.) and having reached the coast, they wanted to evangelise and convert the Galla people on the northern coast. They failed to do so but built a C.M.S. station at Rabai. The new mission station and religion did not attract the local people because on one hand, the latter had been influenced by the Islamic religion, and on the other, they demanded many gifts which the missionaries, relying on meagre resources from overseas could not afford. More missionaries and explorers joined them in East Africa.

Some of these European missionaries, explorers and traders passed through the interior of East Africa to Buganda. Speke reached Buganda in 1862, and thought of making the Kingdom of Buganda the base of missionary enterprise the region but he lacked backing from the missions back home. In 1875, H.M. Stanley reached the court of Kabaka Mutesa 1. Then, he wrote home, in Europe calling upon the missionaries to come and evangelise the Baganda. His letter home had good response, but the missionaries feared the fact that Buganda was landlocked and there would be not outlet to escape in case there were emergencies. The missionaries also doubted the motive of the Kabaka in calling them. In real, he (Mutesa) had hoped that they would be a military ally against his enemies such as Toro, Busoga, Ankole and Bunyoro.

On June 30th 1877, the first batch of the missionaries reached Buganda. These Church Missionary Society (C.M.S.) group was welcomed Mutesa I at his court, Rubaga. He kept them at the court because it would be easy for him to participate in their literacy classes and he would keep an eye on their movement and activities. In 1879, the Catholic White Fathers reached the same Kabaka's court. The arrival of the latter created confusion among the people because each of the two groups claimed superiority over the other. This was to create problems in the future history of the church in Uganda. Mutesa died in 1884, unbaptized and was succeeded by his son Mwanga. Mwanga was, not friendly towards the christians as his father had been because the missionaries failed to act as military allies against his enemies and the two groups i.e, the C.M.S. and

and the White Fathers were suspicious of one another and were not friendly. The Kabaka Mwanga also became suspicious towards the missionaries. He began to persecute them, reaching the peak in 1886 when many Christians were burnt and killed at Namugongo having had Bishop Hannington murdered in 1885. The suspicion between Catholics and Protestants led to serious religious quarrels. At times these quarrels went beyond the Christian confines to the Muslims and traditionalists. These quarrels reached the peak in 1892 - when the Lugard War broke out and there was violent fighting between the Catholics and the Protestants. The Protestants, with the support of Lugard won the war and had an upper hand over the Catholics. Catholicism, having been brought in by the French speaking missionaries was identified with the French while Protestantism (C.M.S.) was identified with the British hence the terms 'Ba-ingleza' and 'Ba-Franza' for Protestants and Catholics respectively.

When Uganda was declared a British protectorate in 1894, it became necessary for the Catholics to train English-speaking staff who would work in Uganda without suspicion as were the French. This would erase the notion that Catholicism was a French culture. It was as a result of this that the St. Joseph's Society for Foreign Missions, Mill Hill in Britain was founded to meet this demand. This Mill Hill Fathers are the ones who brought the Catholic faith to Western Kenya in which Kakamega District and Diocese falls.

The first group of Mill Hill Missionaries, hereafter M.H.M, were led across the country in 1895 by their leader, Bishop Hanlon, then new bishop of the newly created vicariate of the Upper Nile. He came with Thomas Mathews (a Scott) James Prendergast and Luke Plunkett (English) and Gregory Kestens (Dutch). The building of the Uganda railway and its completion to Kisumu in 1902 hastened the movement of Hanlon's caravan. However, this caravan had problems because this was the period of the Nandi resistance in the West Kenyan region and it was the time when many punitive expeditions were being used to pacify the Africans. Therefore, there was already hostility between the Africans and the Europeans. The C.M.S, arrived around 1906 and opened a school at Maseno as early as 1908. Later they started a hospital, and another mission school was opened at Butere in 1927. The Church of God started at Kima between 1905-6, moved to Ingotse in 1925, and Mwhila in Kisa in 1938.

The Friends African Missionaries arrived in Kenya in 1902 and opened a mission station at Kaimosi in the same year. They also started a mission in Isukha at Lirhandu, then in Vihiga in 1906. Later they extended their activities to other areas in Buluyia i.e Lugulu in 1914 and Malava in 1918. They also established a health centre at Kaimosi and later Lugulu. The salvation Army opened their first Luyia station in 1936 at Malakisi. The Pentecostal Assemblies of god (P.A.G.) opened a station at Nyang'ori in 1924. The missionary groups then moved to other areas in Luyia land.

The M.H.M. entered Kenya from Uganda .The Priests made regular visits to Buluya as early as 1902 and opened a mission station at Mumias in 1904 followed by Mukumu in 1906, Eregi in 1913, Nangina in 1927, Kibabii in 1931, Butula in 1937 and Port victoria in 1938. Other stations followed later on. All these missionaries had opened mission stations and were asking the local people to send their sons to school.

The Planting of the Catholic Church in Buluya

The first catholic station in Buluya was Mumias, the town of Mumia, the King of Wanga, a Luyia sub-Community. Bishop Hanlon, together with Father Van den Kallen moved to Mumias where they saw a captain Maxted. Mumias was an important town on the route to Uganda was in Uganda already. The town was important because caravan rested there and trade went on there was more or less cosmopolitan because many non-Luyia people lived there, thus we had Baganda and Goan traders and tailors living there. The Catholic faith had reached this town through the 'outsiders 'i.e. Baganda and Goans.

At the same time, the Islamic faith had reached Mumias through the Arab and Swahili traders and the local people had began to be influenced by it.

When Van den Kallen opened a catholic station at Mumias -Lureko, in 1904, he did not succeed much because of the Islamic influence and the

fact that the local people, Bawanga have the "Nabongo culture" and pride. They reacted negatively towards the new faith and upheld the traditional pride of being the "people of Mumia". At the same period, the M. H. M. opened a mission station at Kisumu to cater for the Goans, residents in the town.

The Catholic Baganda and Goans at Mumias had built themselves a small chapel and were joined by more Goan clerks and tailors. In October 1904, Father Van den Bergh came to Mumias to work as resident Priest but the local response was slow because the Islamic influence was strong. Hans Burgman (1979) explains that:

Mumias was a very unhealthy place, certainly for the Europeans who called it a death trap. As time wore on, Mumias found itself slightly more isolated year after year, because all traffic to Uganda passed through Kisumu since the opening of the railway in 1902.⁶

And Father Joseph Shisanya adds that;

The Muslim factor in Mumias is so strong that it has hindered the spread of the Catholic faith from the early years. It is rather a big threat to the church in this area. The other problem to the church is traditional and strong by virtue of the fact that the people of Mumias are descendants of the Nabongo Mumia. They uphold so much on this Nabongo culture that the Catholic faith is threatened. The Protestant factor is also felt but it is not such a big threat like the Muslim factor and the Mumia culture..⁷

The mission station had been opened but no converts had been

made. In 1906, Van den Kallen was transferred to Nyenga and was replaced by Brandsma. Brandsma too did not succeed much in making converts and so he closed Mumias station down, though on the July 31st of the same year, the station was dedicated to St. Peter. He then moved to Mukumu, near Kakamega and opened a station there with Mumias as its out station.

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Father Francis Van Agt replaced Brandsma at Kakamega in 1907. He made occasional visits to Mumias -to attend to the few Christians there since it had been closed down. In the same year he moved to Mumias as superior of the station. Van Agt built three houses and revived the 'readers' classes in which they learnt the 3R's. There was poor progress at the station and in 1910 again the venture died because Bouma, who worked among the Luo was posted to Mumias and yet he had no knowledge of the local language and found it hard to preach. All the same, Van Agt worked both in Mukumu and Mumias; this helped in the spread of the Catholic faith Kakamega.

At these events were taking place in Mumias, Uganda had a different picture.

Burgman (1979) again compares the two areas and says that:

In 1904, there were more than a hundred thousand catholics in Uganda and more than a hundred thousands catechumens. Since those days, the church in Uganda had gone ahead with speed. A canonical novitiate for the Bannabikira sisters at Bwanda was opened in 1908, Kisubi opened its first technical school in 1911; a catholic daily newspaper - Munno - appeared in 1911, a lexicon - Latinum - Ugandicum started the literacy classes in 1912; and the first two Baganda deacons were getting themselves ready for their ordinations in 1913. The contrast with Luyialand was painful. Mumias was dead, and at Kakamega Witlox only managed to get the people to the mission through Sunday morning dances after the mass and conjuring tricks.

In 1912, Mumias station was re-opened and a school for sons of chiefs was opened. Father Gorgonius Brandsma gathered sons of chiefs to the new school to read the 3Rs - Reading, Writing, Arithmetic and Religion. In 1913, the first four Wanga were baptized. However, the Muslim -factor of opposition was felt so much in the area .This was partly because of the calamities that were prevalent at that time ;famine and epidemic . Any problem was blamed on the missionaries by the Muslims and the traditionalists. Father Nicholas Stam, who had come to Mumias, was said to be arrogant towards the local people.

The first two missionaries to come to Mukumu were Fathers Gorgonius Brandsma and Nicholas Stam. They moved to Mukumu in 1906. Father Witlox joined Mukumu with Brandsma as prefect Apostolic, while Stam had replaced

Brandsma at Mumias. Fathers Arnold Witlox, Gerard Meading, together with Baganda catechists, taught the first eight Mukumu Christians catechism and they were baptized in 1908. The eight included Joseph Musonye who went to Imilonje Imukulusu to teach catechism. Athanas Munganyi remained at Mukumu, but later went to Mumias where he translated the catechism into Luwanga from Luganda. Emmanuel Musindi went to Ivuyi to teach catechism there. Sebastian Busena went to Bushimuli and Andrew Malenya remained at Mukumu, all as catechists. It should be noted that the newly converted African Christians newly converted contributed to the growth of the church. The Christians went out and opened catechumenates in other areas although they remained under the direction of the white Priests. Some members moved from the Quakers at Kaimosi and joined the Catholic church at Mukumu because the latter allowed them to drink alcohol and remain Christians.

Mukumu church grew faster than the church at Mumias and other centers partly because of Witlox's method of conversion. It is regarded as the mother of the Catholic Diocese of Kakamega. It grew faster because as Father Bwire and Joseph Shiuma (1992) put it:

The pastoral approach and strategies of the first missionaries in Mukumu. Much credit does go to Reverend Father Arnold Witlox (known locally as Plokosi) who got to know the cultural likes and practices of the Isukha people and employed them to attract people to the Catholic Church. The Isukha people, who live around Mukumu are a festive people who derive joy in cultural entertainment like dancing ISUKUTI and drinking of the local

beer BUSAA. On realizing this cultural element, it is said that Father Witlox took hold of it as his play to attract people to the church. Every after liturgical celebrations Plokosi would invite people for the ISUKUTI dance and BUSAA drinking in which he actively took part. People came to like him .., humanely he became a center of attraction, while spiritually a miracle was taking place. The people were flocking to the Lord's vineyard and liking to be there ...⁹

The mission station was opened and converts were coming in. The new converts had gone out to open catechumanates. In this case Father Witlox understood and isolated the cultural values of the local people which he adopted to suit the situation, therefore attracting, the people to the church unlike what was taking place at Mumias which had began earlier. Here the European had to identify with the Abaluyia to win converts. The Abaluyia remained with certain cultural elements although they had joined the Whiteman's religion ;they still drunk alcohol ,participated the traditional festivals among others.

On the 27th of August 1913, Father Witlox, then Parish Priest of Mukumu held a meeting with chief shivachi, his headmen and over two hundred elders in the presence of a colonial administrator, to ascertain whether the people of Eregi opposed a catholic mission being opened in their midst. They did not object to this and the site for the church was cleared and a temporary Fathers' house was built. Father Michael (Mikaeli) Nevin then moved there and worked as resident priest till his death in 1922. Nevin since then has become a legendary figure to the Christians of Eregi as Father O'Donnel quoting Anderea Shahonya puts it:

Like our ancestors, he is one of our living
dead, he still lives on ...¹⁰

After Nevin's death the mission was more or less closed for the next ten years. The Christians at Eregi could walk to Mukumu for mass. Then in 1932, Father Bunck was appointed parish Priest and he began to built the fathers house. He gathered a few converts and began catechetical classes. Father Hermus completed the fathers' house and prepared bricks for the old church. At the same time, a school was opened and the readers who had been gathered continued with their catechism classes alongside literacy. Eregi was the last series of the M.H.M, stations to be opened in Western Kenya before the first World War.

The First World War and the Catholic Church in Western Kenya

The first World War was an unexpected event in East Africa. It was not fought on the African soil, yet it affected Africa a great deal. The missions and Christians were all affected by the war that was going on in Europe. It was an important event to Kenya which was under the British. Belgium, France, Britain, Italy and Russia were all in one camp against Germany, Austria, Hungary and Turkey. The colonies i.e. the British colonies such as Kenya were now at war against German colonies such as Tanganyika. It was a matter of 'Little England' being at war with her enemies; Britains enemies.

As Hans Burgman says, in 1914, there was a meeting of all Europeans in Kisumu to arrange for the defence against the Germans who were in Tanganyika in case they advanced. At Nyabururu Fathers Stan and Ross made the necessary arrangements to be alert. They would escape northwards in case the Germans attacked. In September of the same year, the big war broke out. The new M.H.M. missions of Nyahururu and Asumbi were evacuated as German troops invaded the area and battles raged around Kisii. The Precious Blood Sisters at Bura were interned and the Lutheran Mission in Ukambani was given to the Africa Inland Mission. The Neukirchen missionaries who worked in the Tana area left and the station was taken over by the Methodists. In Uganda, the Verona Fathers were not interned but had trouble with the British administration. The reason for this was that they were either Germans or German speaking whites. As the Germans fought in Kisii and devastated the mission stations, the colonial authorities organized a counter attack and thus they were quelled, the war was not protracted in the area.

As the war affected the missionaries negatively, the picture in Western Kenya was different. Anderson (1977) had this to say of the situation:

In Western Kenya, the beginning of the war marked the beginning of a strong response to Christianity. For instance, the Anglican Church in Nyanza had 105 adult baptisms in 1914, and 1,189 adult baptisms in 1918. In Kikuyu country the schools did not stabilize until the end of 1914 .., by 1915, the Kikuyu were beginning to take an interest

As we see, most German missionaries were interned and the work of evangelization now passed on to the local people who were determined to see Christianity continue. The readers continued going to schools and by 1916, the interest in the Christian faith was increasing and the number of Christians was rising. The mission stations were beginning to be flooded with people. This was not as a result of religious hunger but the thought that the mission stations would render an escape for people from being conscripted into the war as carrier corps.

The Africans who took part in the war acquired new skills and values. The people from the Kavirondo were scorned by the coastal peoples who were more educated than the former. For those who did not go to war, the war years were a thing to remember.

In 1917 there was drought which was followed by famine, poverty and small-pox in the western Kenyan region stopping all reading in the mission stations.

In 1918, there was great poverty as rinderpest hit the livestock. In 1919, flue swept the world killing many people and in Western Kenya, there was bubonic plague. The effect of this events was apocalyptic of in certain places as people flocked to the church and the literacy classes in a bid to escape the wrath of the calamities. In other places, the church failed to grow, for instance, at Mumias, all these natural calamities were blamed on the missionaries and therefore doubling the hostility of the Muslims and the traditionalists towards the missionary.

The Protestant missionaries in Western Kenya had a large number of African catechists and teachers to carry on the work of evangelization. The case of the Catholics was different as there were no African Priests yet and so most of the work was done by the African catechists who had been to the schools. They opened catechumanates and catechitical schools hence they made many converts.

The Political Situation and the Church

After the second world war, many migrants came to Kenya. Many of them were the soldiers who had fought in the war against the British enemies. They settled in Kenya and began to grow new crops such as cotton, maize and coffee. A type of government was coming into picture, in which members of both the Legislative Council and Executive Council were to be elected representatives, but the election was limited to the Europeans only. The Indians did not like this because they had been left out. This made the whites open up for them and in 1922, there were four Asians in the Legislative Council (Legco). The Africans on the other hand had no-one to represent them and their interests. Between 1923 - 5, there was the Devonshire White Paper which stated that the African interests were to be made paramount was written. This time, the Africans, such as Harry Thuku had risen up and were demanding political representation for Africans at the L.E.G.C.O.

This led to the formation of associations to represent the interests of the Africans. The Young Kikuyu Association was formed in 1920 and the African labourers on white farms formed theirs in 1921. In Nyanza, the Young Kavirondo Association was also formed in 1921. The C.H.S, managed to tame the Young Kavirondo Association through the effort of Archdeacon Owen who transformed it into the Kavirondo Taxpayers Welfare Association (K.T.W.A.). The conflict between the Africans and the Europeans was felt and the hostility realized. This welfare was meant to iron out these differences. The Abaluyia formed the North Kavirondo Central Association in 1924. New political agitators were emerging, all of them being products of the mission schools. What this means is that the missionary education created awareness among the blacks.

Mumias station was re-opened in 1913 and a school was opened. Father Stam had his own method of winning converts in which he selected six newly baptized readers and sent them out to start catechumenates in which they taught prayers and catechism to the beginners. The following generation of baptized Christians were directed to do a year's teaching of religion. This made the faith to spread quickly and soon he had fifty catechumenates going on. They included Butula in 1917, Nangina in 1927, Kibabii in 1931 and Port Victoria in 1938. A formal school - St.Mary's Yala was opened by the M.H.H, in 1927, with Father Farmar as Headmaster. This was during monsignor Brandsma's tenure of office. People took their sons to the new school where they learnt religion alongside literacy.

The graduates of the mission stations went out to evangelise . The school which began at Eregi was transferred to Yala in 1929 because Yala was developing into an urban centre with available communication provided by the railway.

Meanwhile in Buluyia at Mumias, by 1925, the station had 4000 adult confessions in one month. A Teacher Training college was opened in 1928 by Father Bunck and a boarding school. The priest erected sub.-parish councils dividing Mumias into various localities, and making the work of evangelisation and administration easy.

Despite the hardships brought about by the first world war and the calamities of 1917-1919, the church in Kenya continued to grow. At the same time, there was a lot of nationalistic feelings in the minds of the Kenyans as we have seen in the formation of the Young Kikuyu Association and the Kavirondo Taxpayers Welfare Association. The pioneers of the Association's were the people who had passed through the mission schools as we have observed. These Associations were aimed at looking into the interests of the Africans which had developed out of land alienation by the Europeans. The Africans had been relegated to the native reserves and had to carry a pass so as to pass on the European farms. This degraded the personality of the Africans.

Taxation had been introduced in which the Africans were forced to pay without representation in the Legco. There was also beginning to be forced labour on the white farms. The Africans, having got education, and having been to the war had developed a nationalistic feeling. They wanted their rights observed.

This trend was hard for the European missionaries who did not know what to do. The Gospel of Jesus asked them to be on the side of the oppressed, they were of the same race as the colonisers. Though they had the European prejudices, they became the voices for the Africans. In 1921, the alliance of Protestant missionaries felt the need to represent the Africans in the Legco. In 1923, the missionaries pressed the colonial administration on the point that the African interests were to be made paramount and it was so through the 1930's.

The Catholics had to fight against traditionalism and protestants. The African Nationalist movements favoured traditionalism and the C.M.S, had an upper hand in the African interests at the Legco. The catholics were therefore left out. The Young Kavirondo Association (Y.K.A.) was attracting many people - this would make the catholics join it, a fear to the Catholic missionaries that catholicism would start to diminish because the Y.K.A, was Protestant dominated. When archdeacon Owen started his Kavirondo Taxpayers Welfare Association, the Catholics had no association. This led to the latter forming their own Union - the Native Catholic Union, to look into the African interest i.e, the African Catholics.

The Native Catholic Union (N.C.U.) called upon the Catholics to stick to their faith and reject traditionalism as well as Protestantism. The Union did not put into consideration the political situation of the time - all they wanted was their faith propagated. The Union held rallies annually to discuss among other things, discrimination by the Protestants in the Native Councils, discrimination of women, the colour-bar among other aspects, but rather this was discussed without implementation. The rally of 1926 was attended by senior government officials from Kisumu, but with little reaction to sensitive discussion ideas. By 1929, the Union had become less active because of lack of interest and failure of the people to pay the annual fee. By 1930, the union had ceased to exist because it really did not appeal to the interest of the local people but it was rather a religious movement. The union was revived in 1938, and again it was like a Catholic Action group, addressing itself to religion, Catholic education, agriculture, social work and political rights for Catholics. Just then, the second World War broke out and all associations were banned by the colonial administration.

In Kenya, the M.H.M, had come to Western Kenya from Uganda and had reached as far as Naivasha. The Holy Ghost Fathers who had reached Mombasa from Zanzibar were in the Vicariate of North Zanzibar. As already observed Western Kenya was in the Vicariate of the Upper Nile. In Central Kenya, there were the Italian Consolata Missionaries who had opened up

mission stations in Kikuyuland which ended up forming the Vicariate of Kikuyu (Nyeri) and was headed by Bishop Fillipo Perlo. The Holy Ghost Fathers were also in Nairobi, led by Bishop Allegeyer. The Vicariate of Nyeri was later divided into two - Nyeri and Meru. In 1924, the prefecture of Kavirondo was created and was headed by Brandsma who came in 1926. In less than ten years, Brandsma had established and organized a missionary Diocese. He called in the sisters and introduced into the church Brothers and Seminarians. He also set up the educational system and opened more stations among the unreached people in Western Kenya; Kibabii, Musiku, Nangina, Port Victoria among others.

When Bishop Hinsley visited Kenya in 1929, he suggested that Kavirondo should be made a vicariate like that one of Nyeri and Zanzibar with Msgr. Brandsma as Vicar Apostolic and Bishop. This was realised in 1933, under the new name, the vicariate of Kisumu, headed by Bandsma.

The catholic church had been strongly established in the populated areas of Kenya by the missionary bodies mentioned above. The missionaries were involved in education; they had opened many bush and catechitical schools and bigger elementary ones. During the period of Brandsma, the church in Western Kenya grew to about 25,000 baptized adults, more than 30,000 baptized children and more than 20,000 catechumens. There were forty six priests, forty two sisters and thirteen Brothers. Brandsma died in 1935 and was replaced Bishop Nicholas Stam.

It was during this period of Stam that we had the local people being ordained into Priesthood from 1940 onwards. Among those ordained Priests, to be apostles of their own people were Gabriel Otieno, Tiberius Mugendi, Maurice Cardinal Otunga, among others.

Stam was Bishop of the vicariate of Kisumu at a crucial period as it was during the second World War. The War was another factor in the history of the church of Kenya. Most Africans went to war and this made their nationalism felt more than ever. They reasoned that, if they had gone to the war to liberate the British from the Germans, then why should they remain under the British rule?

Nationalism was doubled and the struggle for Independence built up.

The state of Emergency was declared in 1952. The missionaries sided with the government and accused the freedom fighters of all manner of things ranging from theft to killing. It is during this period of the emergency, which was after the death of Bishop Stam, that the church picked up momentum again. The catechists did their work tirelessly during this period of strife, between the first World War and the attainment of political Independence. That catholic church, like the Protestant had emerged into a church rather than a mission station. The work of evangelisation was done by the African catechists since most of the Priests who were German and Austrian had been interned, at times leaving the mission stations without priests.

During this period of the emergency, the catholic church in Kenya as well as the other denominations expanded. New Mission stations were opened up, unlike the period between the two world wars in which no parish was opened in Kakamega. In 1949, Bishop Fredrick Hall was concecrated Bishop of Kisumu after the death of Bishop Stam. During his tenure in office, mission stations opened up: Misikhu was opened in 1950, followed by Shikoti in 1952. Lutaso followed in 1953, Emalindi in 1954, Buyangu and Musoli in 1956. Chamakanga and Shibuye opened in 1958. In 1960, the new Diocese of Kisii was curved out of Kisumu Diocese and Maurice Otunga who had been concecrated auxiliary Bishop moved in to become its Bishop. Erusui was started in 1963 and Hambale in 1965. Bishop Hall resigned as Bishop in 1963 and was replaced by Jan de Reeper.

This period of 1963 - 5 is also the time in which the second Vatican council took place. It was also the time at which Kenya, and most African countries attained political Independence. The second Vatican council had an impact on the history of the church thus the old rigid rules were relaxed and the church now decided to engage in the development of the whole person. Schools were opened up as well as hospitals and other amenities to develop man wholly. Kakamega parish (Cathedral) was opened up in 1968. Since then there were no other parishes opened in the Kakamega Diocese till 1981.

After the attainment of political Independence, there was the declaration of freedom of worship in the Kenyan constitution. Since then we have seen the African leaders taking over the church leadership, for example, in 1969, Bishop Maurice Otunga was made co-adjutor to the archbishop of Nairobi and was replaced in Kisii by Tiberius Mugendi. The former became archbishop of Nairobi in 1971. In Eldoret Bishop Houlihan was replaced by Emilio Njeru who died in a road accident in 1970 and was succeeded by John Njenga. Ndingi, Raphael became the Bishop of Nakuru. In 1972, Sulumeti was made the Auxilliary bishop of Kisumu which was split into two in 1978, forming Kisumu and Kakamega dioceses. In 1978 Sulumeti became Bishop of Kakamega, while the new Kisumu Diocese was headed by its new Bishop - Zacchaeus Okoth. In 1973, there was real change in the church, Otunga was appointed the cardinal, and is the head of the catholic church in Kenya.

In 1987, the diocese of Kakamega was to part with another of its section, thus creating the new Diocese of Bungoma, covering Busia and Bungoma districts, under the new Bishop Longinus Atundo. The Diocese of Kakamega under Sulumeti has witnessed the growth of the church from eleven parishes in 1972 to twenty three in 1992. Further development has taken place because when archdiocesses were created, Kisumu became one and it was headed by an archbishop.

We have to bear in mind that the humble mission station of Mumias bore Kibabii. It is from Kibabii that we have His Eminence Maurice Cardinal Otunga, the head

of the Catholic church in Kenya. It bore Nangina, Butula, Kisoko, Port Victoria, Amukura among others. It is from the above (in Busia District) that we have Tiberius Mugendi, Bishop of Kisii and Philip Sulumeti, Bishop of Kakamega. Mumias is still blessed and it is from one of its products, Ejinja, that we have Longinus Atundo, Bishop of Bungoma. The 'old' diocese of Kakamega also houses Mabanga Senior Seminary, Tindinyo, St. Peters Junior Seminary and other church institutions.

3.2 THE SYSTEM OF EVANGELISATION

Ogutu (1989) quoting Biermans notes that "Mission work was began in Bukedi and Western Kenya was an experiment. The inhabitants were centuries behind the Baganda in every way".¹² This was because as indicated earlier the Abaluyia were stateless except for the Kingdom of Wanga. The Abaluyia as observed earlier differ in dialect and to a lesser extent in custom and this made the work for the missionary harder. By 1920, the M.H.M, had worked in Kenya for fifteen years and during this period, more than seven thousand people had been instructed and baptized.

Most of the informants interviewed said that the first catholic baptisms in Kakamega were at Mukumu, in 1906 in which eight people were baptized. The second was in Mumias in 1913 in which the first four Wanga were baptized. It was said that the newly baptized Christians stayed at the mission stations, where

they said the morning and evening prayers and the sacraments. Later on, they went out and opened catechumenates in other areas and taught catechism to the beginners in those areas. Many Luyia people had joined the mission stations i.e. C.M.S., M.H.M., F.A.M., COG and P.A.G. out of curiosity while the others had been forced into it. Others are said to have wanted to benefit from the missionary education and health facilities. These people, having joined the mission stations learnt the creeds, doctrines of the church and catechism which led to baptism. After baptism they are the ones who contributed much to the growth of the church, Ogutu (1989) calls them "the Pillars of the emergent church" because it is them who went out and opened catechumenates in new areas.

The Baganda catechists who were at Mumias and other places in Western Kenya helped to evangelize in Mukumu and later Ojolla and other stations. As already observed, it is the Baganda who first brought catholicism to Kakamega and their role was not easy because it is said that they had to learn the local language Luyia first. The missionaries too had the difficulty of language; they had to learn it first. They also looked for means by which the gospel could reach the local people without delay. This led to the training of the local catechists who were trained in the rudiments of the Christian doctrine and important facts of the Bible so that they would be able to explain to the people the teachings of the missionaries. It is said that the trained catechists in turn went out to their homes and beyond as catechists and thus opened catechistical schools. They prepared

the new converts for baptism and taught them the R's. These trained catechists presided and still do for the Priests and taught hygiene to their catechumens. They were the link between the Priests and the Christians and they also led the Parish Council meetings.

Though these catechists did a lot of evangelisation most informants interviewed emphasized that they were poorly paid because they were said to be working for God. In society they had a higher status but looking at the way they acted and were treated, one can deduce that they were inferior to the missionaries. To the catechists, all that the Priest said was final. This has led to a conflict in the church in which the people converted and baptized before the 1970's cannot cope with the young generation.

The new lay Christians formed another group of catechists. After learning catechism and being baptized, they went home and they converted their friends and relatives and even opened catechumenates. They did this by witnessing and convincing their friends and relatives on the benefits of the Christian religion. This attracted people to the new faith.

Evangelisation was also done through visits to the villages by the missionaries and the catechists. They preached the gospel to the villagers and it is said that this was an important method because it proved to be a splendid opportunity for mutual understanding between the new convert and the missionary or catechist.

Most evangelisation work was also done through the schools which the missionary groups had opened in their stations. Such schools are Kaimosi, Lirhandu, Lugulu and Malava for the Quakers, Maseno and later Butere for the C.M.S., Yala, Mukumu, Mumias, Nangina, Kibabii among others for M.H.M. In these schools, the missionaries gathered 'readers'. These readers were taught the 3R's and religion with emphasis on the latter. To attract the readers to the schools, the missionaries enticed them with calico gifts such as salt, tobacco, tablets, food and sweets.

The missionaries also opened up dispensaries which included the F.A.M, hospitals at Kaimosi and Lugulu; the C.M.S: hospital at Maseno and the M.H.M, hospitals at Mukumu and Mumias. Most informants interviewed affirmed that these health centres attracted people to the mission stations. This was because the medication given was instant and was said to be superior to the traditional one. The results to a patient treated at the mission hospital for a simple headache and ailments were seen to be fast acting. The sick were enticed with tablets and were exposed to Christian teachings which made them join the new faith.

Nevertheless, these efforts were not free from criticism from the local people as many informants observed. Elijah Makokha states the criticism that;

The school was a trap, used by the missionaries to convert us to the Christian religion. Even dispensaries pulled the people to the new faith. We found ourselves entangled in the new faith because of either the school, the hospital or another project.¹³

However, it is observed that in spite of all these, the Catholic church had stiff competition from the other denominations in Kakamega. There was also the Islamic influence at Mumias and also the "Nabongo culture" which were hindrance to the growth of the church. All the same, the church has taken root such that by 1992, the catholics numbered 318,000 out of the total population of Kakamega which is 1.3 million and therefore, the percentage of the catholics is 24.6 in the Diocese.

3.3 IMPACT OF THE LOCAL POPULATION

The local reaction to this new faith varied from one place to another and from reaction to one denomination to another. In the catholic church, we have observed that the acceptance of the new faith varied. Most informants observed that the differences in Mukumu which accepted the faith fast and Mumias which resisted for a long time were because of the approach of the missionaries, the 'Nabongo culture' and the Islamic influence at Mumias. We find that in Mukumu, Father Witlox (Plokosi) adopted the cultural elements of the Isukha people to pull them to the church.

The whole idea of conversion was a multi-causal phenomenon. The African chiefs welcomed the missionaries because they thought the latter would form a military ally against their enemies. When this did not happen, the attitude changed and we see many chiefs in Western Kenya forbade Christianity because the missionaries had failed them. Most informants affirmed that other people got converted to the new faith because the traditional setting was not fitting; they were either deviants or social misfits in the society. In turn, they ran to the mission station which offered protection rather than face the wrath of the community.

Other people joined the new faith so as to adjust to the process of modernization which the Europeans had brought; they would benefit from the missionary literacy classes. In order to go to school, one had to join one denomination or another as there were no government schools yet. At the school pupils were taught the 3R's and religion with emphasis on the latter. Since they were exposed to the new religion, the pupils who went home during holidays became a reference group and founded catechumenates or Bush schools; The converted their relatives and friends. Other people joined the new faith because they had been conquered and had to follow the religion of their Masters. Most informants also affirmed that they were forced by the missionaries as Andrea Maina says:

People talk about Nicholas Stam, he pioneered the Catholic faith in this region but we wish to note that he was very arrogant. He even slapped people forcing them to go to his church at Lureko (Mumias) without considering our way of life. He forcibly

took our children to the new school, people got converted but with bitterness towards the whiteman.¹⁴

Other people joined the new faith because they admired the activities of the clerics - the teachings, gestures, dressing among other activities. This was affirmed by some informants who obliged that:

.... Liked the way the mass was conducted by the Priests, the dressings and the 'power' in him... had to join the Catholic church.¹⁵

Brother Bonaventure compliments the above by asserting that:

I grew up at Emalindi and was close to the Father-in-Charge. I would observe how the Priest conducted mass and while at home imitate the Priest. It was out of this closeness to the Priest that I was pulled into joining the seminary, out of my own interest and calling, and my mother's encouragement.¹⁶

The other reason for joining the new faith was given as the 'power' in the Whiteman's medicine and deeds. Most local people thought they would acquire these 'civilized' mannerisms. They did acquire at the start but with time, the attitude has changed.

Kinship ties also mattered as one had to be converted because his family had been. It was prestigious those days to acquire new Christian names. Nevertheless, this attitude has changed and few people would like their Luyia names cast aside.

This new faith interfered with the Abaluyia way of life. There was social change as the missionaries had brought their religions, culture and way of life. This

created new ways of thinking and acting. Even though, this social change affected the Abaluyia only at the beginning as they began to realize important aspects of their lives and incorporated them with the European values to come out with the best from both sides.

The Abaluyia were well disposed, but not passive to the preaching of the Christina message by the missionaries and the local people. Shortly afterwards, the local people gave in to the whiteman.

The causes of the conflict included culture, language, mentality and colourbar, authoritarianism and lack of trust, economic reasons, prejudice, lack of training and hurry among others. The main causes were the difference of culture, language and mentality. There was antagonism between the European missionary and the local people because the attitude of the missionaries was paternalistic and authoritative. This made the local people to either resent the faith or accept it out of fear. The missionaries were people who lived at a precise historical moment and had been trained with a frame of mind typical of that period. The conflicts in getting the message of the gospel were given by the informants as:

Before the Abaluyia met the Europeans or heard the Christian word, they were religious and believed in God, Wele Khakaba or Nyasaye and sacrificed to him. When the whiteman came and began to preach, it was embarrassing for the Luyia who already knew God to be told that he was heathen.

Jesus Christ was a new thing in the peoples mind and the Luyia found it hard to follow the religion and culture of the White Fathers. This misunderstanding slackened the growth of Christian faith. The difference in the missionary societies was an obstacle. The Protestants were strict, and forbade drinking, while Catholics, because of their creeds and doctrines, were considered lax.¹⁷

At the beginning the Abaluyia had joined the new faith without knowing really what it was. There was a change in values, beliefs and practices at spiritual, social and economic levels. Some people despised their culture and way of life calling it primitive. The others adopted European mannerisms in worship, mode of production, education, medicine and general behaviour. Some even went further and 'aped' the European way of life. As time went on, the identity of the Luyia Christian began to surface in the converts. The Europeans had in turn started changing their attitude in order to win and accommodate more Africans, who had begun to go back to traditionalism. The missionary, in order to do this, had to put in mind the cultural set up of the people.

The impact of the new faith affected all aspects of life; the way of life has been modified to suit the African Christian unlike at the beginning when the Africans had to ignore their culture and values to win the favour of the missionaries. People began to worship the 'missionary God' rather than the 'Luyia God' whom they knew. However, this attitude has been modified because the God of the missionaries has the same qualities as the Luyia one. It is very common to hear people addressing God in church as 'Wele Khakaba'. The social fabric in the Luyia family was split at the beginning and traditional education was eroded.

However, this is not the case these days for the Luyia still uphold their extended family ties and in education, the people's cultural values are stressed in the subjects of religion, literature and social education and ethics.

Soon after the missionaries had come, they were joined by the local catechists in proclaiming the gospel. The catechists were wholly dependent on the missionary teacher. The Luyia who could read or point out errors could not do so for fear of annoying the missionary Priests. This fear became deeply rooted in the minds the first generation of Christians. Today, this attitude has changed and created a conflict and rift between the old generation and the young of Christians laxity on the part of the youth and zeal and heresy on the part of the old generation. There is conflict in the members of the clergy - those ordained in the Pre-Vatican II Council in the 1970's with those ordained recently in the 1980's. The Sulumeti's are accused of being "too Roman" in Kenya; and heretic and yet the young ones are said to be too enthusiastic about development and enculturation hence they have forgotten their spiritual duties.

There was no seminary in the Western Kenyan region till Nyenga Minor Seminary was opened in 1923, becoming major in 1930. No African Priests in Western Kenya were ordained till 1940. This was because of the rigidity of the rules at the seminary, and the training took too long a time. Among those ordained in the 1940's were Gabriel Otieno, Tiberius Mugendi - Bisho of Kisii and Maurice Otunga, archbishop of Nairobi among others. A semianry was opened

at Yala, and transferred to Mukumu in 1936. It was moved because, as most informants said, Mukumu was convenient and near the Bishop's residence. Yala on the other hand is near the Lake and malaria was a threat to the people. Mukumu did not have other denominations in a close range, like Yala was with the C.M.S. and the C.O.G.

By 1952, the M.H.M. were preparing eight Africans from Western Kenya for Priesthood and among them was Philip Sulumeti Bishop of Kakamega. This was no mean achievement because as already observed, the rules at the seminary were too rigid, and the training took a long time to complete.

The Protestant churches, on the other hand, had trained a big number of the African clergy. In the Catholic Church, the African Priests, though qualified like their European counterparts, remained under the authority of the white Priests who decided on what the former could handle. The latter were paternalistic on pretext that the Africans did not have enough knowledge on church dogmas and creeds. This idea was to go on for a long time. Even today, though majority of the clergy are Africans, the European clergy still feels superior to the blacks and certain Parishes headed by white fathers - have strict rules to observe because the fathers are 'racists'. They criticize the African clergy accusing them of laxity and an incompetence in spiritual duties. Time for mass in these parishes is checked and on coming late, one is locked out. Furthermore, some African clergy,

perhaps due to their Pre-Vatican II training have turned out to be what the informants call:

**More Royalists than the King or have become
more Roman than the Romans ¹⁸**

Most informants expressed hope that with the long awaited African Synod, that will take place long after the Vatican II deliberations, the church and the clergy - both African and European, old and young, will have dialogue. It is also hoped that the church will be fully inculturated so that the cultural values and sentiments are incorporated into the church functions.

We cannot under-estimate that to a less extent, the church has been inculturated as the informants put it:

The church has been inculturated to a certain extent - Mass is conducted in the local language, (Luyia) the songs and prayers have been translated into Luyia. Ululations and Luyia beat dance (within limits) are allowed during the liturgy and other functions so that people are beginning to understand the church and form, in their own language and not just to recite the mass and prayers. ¹⁹

It was observed that older informants, most of whom belong to the old generation still long, with nostalgia for mass in Latin. They believe that the youth, with their ululation and dance are "polluting" the church.

During the Priestly ordination in Mumias, (1992), the ritual was done in Luyia with Luyia cultural sentiments. There was singing and dancing of the ISUKUTI and SHIRIRI and the newly ordained Priests were carried shoulder high. This would never be allowed in the missionary period because it was considered heathen. Only Father Witlox (Plokosi) of Mukumu would have allowed it. There was even the traditional resting of gifts in which the newly ordained Priests were given three-legged stools to sit on and were given traditional Luyia presents, i.e. spears and shields, therefore being made Luyia elders. Father Bonface Silayo called them and said that:

The new Abakhulundu (Priests) have been made into Nabongo's, to serve and protect the church and the people who they will serve. They are 'elders' and shepherds. Using the gifts, they will attend to the Lord's flock.²⁰

Today, the African Christian had had to merge good values; both European and African to live as Luyia's and Christians as well. The Catholic church came to Buluyia, established itself and as the church developed spatially and spiritually, there was change in values, beliefs and practices both spiritually and socio-economically. As time went on, there as need for the church to identify the place of the African Christian to avoid the conflict that had been prevalent since the missionary period. A catholic African or Luyia had to be both because the Luyia was brought up in a Luyia setting before being affiliated and convicted to one denomination or another. The Abaluyia still practice their culture though they are Christians. For instance in marriages, the dowry has to be settled before the

wedding, or parents from both sides have to agree on the terms before the Priest conducts the wedding. Burials are also a blend of both Luyia and missionary sentiments as they dance the ISUKUTI after the Priest has finished the service. Asked why they do this, the informants confirmed that even priests and nuns come from "among the people". The missionary impact on the Aaluyia has change over time, thus it is not what it was in 1907. In fact, the Europeans have had to accept the change to fit in the African situation. Even the church's development programmes are done for the benefit of all but must suit the African situation.

3.4 CATHOLIC EDUCATION FOR AFRICANS

From the beginning, the missionaries opened schools in the mission stations that they established. As we have observed, illiteracy was something that the Africans had to be liberated from according to the European. The Protestants found it important to teach the Africans, because they stressed on scriptural reading; people had to be taught how to read and write. Education would also act as an attraction to the mission station and faith. At first, this failed but it began to succeed after education a key to employment on white farms and firms. While at the school, the 'readers' or pupils were exposed to the Christian religion which they later adopted. In turn they helped to spread it because on holiday they converted friends and relatives they also opened catechumenates in their home areas and became instructors in such institutions.

The type of education was western because then, Kenya was a British protectorate and later colony. The type of education had two objectives, namely:

- (i) to produce skilled artisans and
- (ii) produce literate chiefs and administrators, clerks in the railways, post offices and other firms and farms.

The colonial and missionary education's common goal was to introduce literacy and skilled artisanship.

Ogutu reports that "in 1909, the first step in education appeared when Professor Nelson Fraser led the commission to look at the commission system and on how it could be improved to suit both the colonial and missionary interests. The commission recommended financial grants to the mission schools. An education department was then established in the colony in 1911".²¹ This recommendation was important because the missionaries had no funds to run the schools opened everywhere by the catechists. The missionaries on the other hand had an obligation to fulfil - to improve their schools in order to meet the standards of the grants. It was hoped that with the recommendations met, then the educational system would be regularised.

After the first world war, there was need for educated Africans to work on European firms. At this time, most Africans had seen the value of education and accepted to take their children to school. Soon, there was need for more schools

to absorb the African children. Ogutu further reports that "In 1918, there was the Justice Barth Commission which aimed at finding out on the techniques to improve African education. The report recommended that the education of Africans should be left to the missionaries and that government schools should be established in the areas where there were no missionary schools".²² The schools in this case were tools of conversion, because in order to attain education, one had to be converted to one denomination or another.

Between 1924 - 26, there was the Phelps -Stokes Commission for East, Central and West Africa. The commission made a total overhaul of the educational system. Education was to be seen as one of the development programmes of the country. The government was to support education financially through grants in aid. The commission also recommended the sector school system in which one school was to be sector while the others remain feeder schools. There was introduction of junior and senior secondary schools and colleges. school programmes and nomenclatures in which the education system was to follow the educational programme was introduced. The District Education Board supervised the schools as well as established District Education Board (D.E.B.) schools which competed with the missionary ones.

In Kenya, there was a problem of education for the Muslims. The Muslims reasoned that if western education meant converting people to Christianity, then they were not for it. The Muslims encouraged the Koran schools. They refused

to allow their children to go to school for fear of being converted to the Christian religion. This made them disadvantaged because they lagged behind in western education. What could be done to solve this problem? Either the Muslims or the government had to change to accommodate the former. Later on, government schools were built in the highly Islamized areas. The Muslims too had to change in order to fit in the-colonial government.

The picture in Central Kenya was different, for the Consolata missionaries had opened many schools since they had realized that mission schools were a link in the programme of evangelisation. They even began to train the catechists earlier than the missionaries in Western Kenya. This is said to have inspired Brandsma as Burgman (1990) reports:

"Brandsma saw the need for well trained catechists who had to be qualified teachers as well. He also realised how far ahead the protestants were in getting assistance - in March 1927, he heard that the big C.M.S, school of Maseno had two thirds of their teachers' salaries refunded by the government. The Church of Scotland Mission at Kikuyu was reported to receive £10,000 from the government, all but £500 for education. And the catholics got hardly anything when in May 1927 the Local Native Council (LNC) allocated Sh. 3,000 to the catholic mission schools in all Kavirondo".²³

He began the catechists training schools at Rang'ala and Mumias in 1928. Yala School was opened and a Teachers Training School to train teachers who would teach in the elementary and junior secondary schools. The school had began in 1927 at Eregi and was transferred to Yala in 1929. It had twenty-one students but the number dropped to nine in 1928. This school played a major role in catholic education in Western Kenya just like the C.M.S. Maseno did for the Protestants. It is reported that Yala school then was the only school with elementary B as Ogutu (1989) explains:

This made Yala the most senior of the Catholic schools, a position it was to enjoy for a long time. Until the end of world War II, Yala was the centre for advanced primary education, while the others remained feeder schools. For this reason, the story of St. Mary's Yala is almost the story of catholic involvement in the education of Africans in Western Kenya.²⁴

It is stated that the education of girls was started by the nuns, as the missionaries had relegated the education of women to the periphery. The girls joined the catechumenates so that in future they would help in spreading the Christian faith. They learnt the 3R's and religion. The missionary sisters arrived in 1928 and thus they made the education of girls pick momentum. The sisters established the schools, some of which include Mukumu, Mumias and Nangina by the Dutch Ursuline Sisters and Kibuye, Rang'ala, Nyabururu and Asumbi by

Franciscan Sisters. The girls' education was identical to that of the boys and it was through the school that African girls were identified for sisterhood.

From the diocese directory, it is observed that the diocese has ten boarding primary schools for both boys and girls, thirty-two sponsored secondary schools, a Teacher's Training College and village polytechnic and a Secretarial College. Mumias School for the Deaf and the secondary school for Deaf girls trains the deaf in various skills. The diocese also sponsors numerous primary day schools. Ever since the Catholic Church began the school, starting with Yala in 1927, many other have and will come up.

NOTES

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9. Interview with Fr. Faustins Bwire (Parish Priest) and Jospeh Shiuma (an Elder) Mukumu, 8-2-1992.
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18. Interview with Elijah Makohka, Mumias, 6-2-1992.
19. Interview with Sarah Isoka, et al., Chimoi, 25-1-1992.
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23. M. Ndeda, P. Mwisukha, Carrol Lisutsa, M. Khalumi et al., 21st February, 1992, 14th February, 1992, 19th February, 1992.
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CHAPTER FOUR

4.0: THE ROLE OF THE CATHOLIC CHURCH IN RURAL DEVELOPMENT

In this chapter, we shall discuss the role of the catholic church in Rural Development in Kakamega. We shall look at the Family, Life Programmes, the women development Programmes, the Youth, education and special education for the deaf at Mumias, health services among others. We shall the assess the impact of these initiated programmes to the people in their rural setting over the period under review.

4.1 DEVELOPMENT

In the post Vatican Council II period and especially in the 1980's and 1990's, the catholic Bishops in Kenya embraced development and justice as issues that were an internal and essential part of the church. In 1988, the Bishops released a pastoral letter on the occasion of the inauguration of the Justice and Peace commission. Referring to the broad task of Development and Humanization, the Bishops stated:

The church remains committed to this God-given task of human development and of promoting justice, love and peace,¹

Development in this case is transforming a people's way of life i.e. the unfolding, improvement and growth of the entire human being and the surrounding environmental conditions. It is the integral Development that has to do with

the spiritual well being as well as the material being of the "people. The former are the church and the sacraments while the latter refer to health, education, food and shelter. However, it needs to be taken into account that development does' not involve handing out things for people but rather it is making them aware of their own needs and findings solutions to them. The researcher found out that the catholic church in Kakamega is involved in development projects, some of which include health services, education, vocational training, Women Development, the Youth and Family Life. The author , also found out that the catholic Diocese of Kakamega sponsors schools, colleges, hospitals, and runs a youth Polytechnic, a secretarial college and special education institutions.

The catholic church in Kakamega is known to have engaged in and still carries out development programmes as most informants put it;

Jesus came to save the whole person; In his lifetime, he healed the sick, fed the hungry and set the afflicted free (Lk. 4:16-19). You cannot preach the gospel to people with empty stomachs and sickly weak bodies. You treat them first, help them get food and then you go on to treat their souls.²

The church had and still helps in development projects in the rural areas by initiating the programmes and making people aware of their own needs. It encourages group work and emphasizes on the small Christian communities. Most informants interviewed affirmed that these projects are meant to benefit the

people in different localities within and outside the diocese. This is because as the Bishops add:

This pressing call to action on behalf of justice and participation in the transformation of the world fully appears to us as a constitutive dimension of the preaching of the gospel.³

The Bishops further reject the narrow "spiritual" role of the church in society and state that:

Sometimes opinions expressed in the public media purport that the role of the church should be confined strictly to the realm of spiritual and religious concerns. To those who hold such a narrow vision of the church we say ..., that nothing genuinely human is alien to the mission of the church⁴

From the above information, what we gather is that the church works towards the development of the "Whole Person" - spiritually, culturally, politically, economically and even intellectually. It is as a result of this that the church sponsors and runs development projects in the diocese of Kakamega.

There are women groups from parish level up to the diocese and national levels. These groups have projects that help the women in the church to be self-reliant. Their projects include knitting, dressmaking, embroidery and other types of handwork.

The Youth have projects which include schools, colleges, Youth polytechnics in which they are trained in various skills. At the end of the training at the polytechnic, the youth who do not get employment are given small soft loans to start their own workshops or small - scale business.

There is family life programmes from family level up to the diocese and national levels.

There are other special projects for the handicapped for instance the Mumias primary school for the deaf children, the vocational secondary school for deaf girls; Malava unit-for the physically handicapped known locally as "Kituo cha Vilema", the Kakamega Deaf Association and the Bishop Stam Integrated Development Project, the latter being the only project of its kind in the whole country. We shall then look at the programmes in turns.

4.2 FAMILY LIFE PROGRAMME

The family is taken to mean the basic unit of the Church. The catholic diocese of Kakamega has family life programmes. The diocesan family coordinator, together with most informants gave the researcher the objectives of the programmes as being;

- (i) Working towards the well-being of the whole family i.e., the father, the mother and the children. This is meant to promote love in the family because whatever affects one family member has an impact on the whole

family, the church and its related institutions, the state etc.

(ii) To teach Natural Family Planning (N.F.P.) to the couples, helping them understand the meaning and protection of life. A positive pro-life attitude should be promoted, reflected and practiced by all couples. Such an attitude embraces concern for protection and preservation of human life and values. It was stressed that no-one has a right of taking another's life from the time of conception onwards because Catholic life starts at conception.

(iii) To promote responsible parenthood. When a man and a woman marry they get children and become parents (Gen, 1.28). Responsible parenthood is to be understood in the context of God's plan for humankind who is made in his image and is endowed with power to share God's creative act in the transmission of life.

Humankind, having been created in God's image (Gen, 1.28), needs to observe all these.

Anthropologically level human sexuality takes on very special importance, existentially in the person's basic vocation of life. With this teaching on morality of married life, the magisterium of the church lives and bears witness to a special reverence of God and for his plan, and on this precise basis for the dignity of the human life.

- (iv) To train Natural Family Planning (N.F.P.) teachers.
- (v) To teach family life education to the youth, which is aimed at promoting responsible behaviour and maturity. The youth are taught on responsible sexual behaviour in school, out of school, in colleges and universities.
- (vi) To prepare teaching materials and aids from the local environment, materials and languages.

In teaching, the family life coordinators at the diocese, deanery and parish levels use films, videos, charts and group discussions. They also hold seminars, and workshops in which they educate the couples on the subject. An awareness talk on the Philosophy and Development of N.F.P, is given to a group of people and an N.F.P, centre is opened within the parish for those couples who are interested in it . It is also taught in the Catholic hospitals, outreach clinics and once after two months at Kakamega provincial hospital.

Natural Family planning is a method used to achieve or avoid pregnancy through observing of natural signs and symptoms of fertile and infertile phases of the menstrual cycle. Abstinence from sexual intercourse of a fertile phase is required if pregnancy is not desired. This natural method does not involve taking of drugs or use of any appliances, and above all, acts of -sexual intercourse are normal and complete. This method is called the Billings Ovulation Method, which was discovered in the early 1950's by Dr's. John and Evelyn Billings.

The family life coordinators answer the couples' questions which are concerned with spacing and limiting births. Biological and medical research now give a scientific explanation for the natural pattern in a woman's fertility cycle. Knowledge of and respect for this can be used either to achieve or avoid conception. In their marriage relationship of mutual love and respect, husband and wife may use this knowledge as a method of N.F.P, when there are good reasons for spacing and limiting births.

In teaching N.F.P, the stress is on its philosophy of responsible parenthood. N.F.P, teachers conduct one day's seminar fortnightly or monthly in their respective centres. Those to be trained as teachers must be married couples who have known the method for a year.

All the teachers are supervised by the diocesan family life coordinator. N.F.P, clients are enrolled after one and a half months of charting and are issued with N.F.P, user identification cards.

Counselling sessions are given during the follow ups of the clients. The effectiveness of the method is stressed and the couples must be pro-life and pro-child. This method requires the participation of both husband and wife i.e. they have to equally share the pattern of family planning and if N.F.P, rules are broken, then the child conceived should be accepted by the couple rather than terminated.

Most informants affirmed that family life education to the youth is important as it aims at making responsible youths as future parents. The youth are taught against pro-marital sex by the Catholic church through Family Life coordinators while the Protestant church body - the National Council of Churches of Kenya (N.C.C.K.) allows that the youth should be given contraceptives to prevent unwanted pregnancies. The Catholic church on the other hand stresses on the purity of life and abstinence from irresponsible sexual behaviour. They maintain, unlike the N.C.C.K., that the youth should not be given contraceptives but rather they should practice responsible sexual behaviour in school, out of school in colleges and universities.

The teaching aids are said to be made in the local materials and languages in which even the illiterate rural couples can be reached and be made to understand. For instance, a local material, red, green or blue materials, object or flower are used to indicate the fertile or infertile period. The couples are taught that the red colour is for the fertile period while the green and blue colour indicate the infertile period. The object or flower is normally placed at a vantage point by the wife and when the husband comes home, having been trained too, will check and know that it is time for either achieving or avoiding pregnancy. This is done out of reach of children and outsiders.

However, the researcher was informed that all the above does not suggest that catholics are ignorant about artificial family planning. They also teach N.F.P. to

non-Catholics and also accept clients who practice artificial family planning who are in turn taught N.F.P. and are advised to discontinue the artificial method. All the informants stressed that N.F.P, is not a Catholic method because we do not have catholic uteruses and ovaries.

The family life coordinator at the diocese level and other informants affirmed that the Billings ovulation Method (BOM) is 98% effective in avoiding or gaining pregnancy when the instructions are taught properly by a qualified teacher and then are correctly applied. The informants also observed the advantages of the N.F.P, method. They agreed that the method can be applied in all circumstances of reproductive physiology in the female I,e, regular or irregular cycles, anovular cycles, lactation and menopause. They affirmed that the method is safe medically, and is simple without any harm. They stressed that in this method, they are no cases of side effects as seen in the artificial method. Most clients agreed that the method is easy to learn, and the teachers confirmed that it is easy to teach because it is done in the local language using local materials. It is helpful in both achieving and avoiding pregnancy and is reversible incase the couple changes its mind.

It is successful at different levels of education and intelligence and does not distort the sexual act nor involve any hygienic or distasteful procedure. Above all, the method deepens love and dialogue in married life and helps in sex pre-selection, with the size of the family each couple wants, then the well being of

the whole family is checked and there is love and communication in the family. It is not a doubt that such a family lives in harmony and is a true image of God (Gen, 1.28).

The Parish Priests are the spiritual directors of the Christians and they motivate the Christians to look into the future for good life standards. The priests agreed that they look for interested couples who want to learn N.F.P., and they promote the N.F.P, programmes in the parishes. They suggested that we should not look at them as being ignorant about family line, but rather they are aware of it and they counsel the couples on good living and encourage Christian marriages. This makes life at home for the couples happy and therefore the family which is the basic unit of the Church is taken care of both spiritually and materially by the Church.

This project is a recent development that only came into existence in the 1980's - thus this period of Bishop Sulumeti. This issue of the family life and planning is important in development because with the population pressure we have and also the meagre resources in society, the cost of living is high and if the births are limited, then the life challenges will be minimized.

4.3 WOMEN DEVELOPMENT PROGRAMME

Throughout the Church history, women play an important role in the history of salvation of humankind. It is believed that through the woman Mary the Mother of Jesus, humanity received salvation. They are just as good as men because of our common heritage of the image of God, baptism and accountability to God. African Christian women accept sacrifice as a necessary part of life and to live for them is to live for others i.e., the children, husbands, in-laws and relatives. Other people's comfort and needs precede their own as we see in the strong Church women such as Ruth, Esther, Priscilla, Mary the Mother of Jesus among others.

The culture that gave the Hebrew and Christian Jewish Bible was patriarchal. Androcentric and the effect of this outlook was passed onto us. For centuries, the Bible interpreters have been men and it is only recently that women are beginning to show up interest and to challenge the fact that the Biblical text was recorded androcentrically and is male dominated.

In Africa, women are seen as persons in relation to others i.e. mother, wife, daughter among others. Their social status depends on these relationships and not their qualities and achievements. They are attachments to men and their wage is seen as supplementary to their husband's. They are pawns in socio-political games and alliances and they move from one community to another

because of virilocal marriage. Most women informants complained that what happens to them as persons is never discussed. Even in matrilineal societies, no power rests in the women's hands since as maternal line is considered irrelevant. As for the religious role of women, most informants affirmed that traditional Africa has some religious activities that women and girls are excluded and they may not even see some cults i.e., the dance of the Masquerades in Kenya. This is because the women are considered to be unclean during menstruation so they are put out of religious matters.

In the Church, women are concerned about the church but the informants complained that the Church for a long time was not concerned about them till recently - in the 1970's and 1980's. The Church women are the backbone of the Church's finances and upkeep but they rarely serve on the Church boards and when they do, they represent the women's interests. Consequently the informants requested for recognition of the fact that it is through the women that humankind received salvation as Jane Kiura (1991) observes:

It is no wonder that salvation came through a woman and mother - Mary of Nazareth. If we think of it, a woman has qualities that are similar to those of the Spirit of God (Gal. 5:23) i.e, love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control. Whether they profess the gospel or not, these attributes characterize women and mothers. Many people cherish memories of how their mothers handled them even when they were difficult and disobedient. Women are more persevering in religious matters than men.⁵

Women in the Church are committed and they participate more in, church activities than men. Most informants affirmed that it is the women who form the larger section of the faithful and are always concerned with the welfare of the Church i.e., in cleaning, contributing and even participating in the liturgy duties like reading the scriptures and offering petitions. They form a larger section of the small Christian communities (Jumuiya ndogo ndogo). They assist in the arrangements and preparation of the liturgy and spare sometime for prayers. In the bible, we read about dedicated women such as Ruth, Priscilla, Mary among others who promoted Christianity.

As Church elders, women participate in the administration of parishes, synods and general assemblies of the Church. It was also affirmed that the women are involved in encouraging ideas that will assist in the consolidation of the Church helping it to respond effectively to the needs of Christian people today.

- (i) They work for the Church in educational programmes,
- (ii) They are the basic socializers of the youth in the society.
- (iii) They work to uphold the Christian faith, and spread the Good news of Christ
- (iv) They also support the evangelisation and development of men and women both spiritually and materially.
- (v) They work as officers in the association of the Christian women.

(vi) The women also have sometime in their programmes for prayers as Kiura

(1991) adds that:

Most women pray for their children, their husbands and even their nation without knowing it. When drought threatens, the woman, fearing her children will starve will be heard praying for rain. She will wish for peace and stability in her home, society and the nation as well.⁶

Women contribute to the welfare of the society. They' work in the industries, farms at home and in social institutions. Politically, they are the majority of those who vote in their representatives. Most informants said that the women have power to transform the society by their noble values and practices. For example In the gospels we see Mary, the Lord's Mother changing the situation (Jn 2) at Cana in Galilee when she requested her son Jesus to save the situation when the wine had run out. During Jesus' time, women were the majority in the church and we read in the scriptures that they comforted Jesus up to the resurrection.

Within the Catholic Church, the women are in two groups i.e., the Religious women who live celibate lives and the lay women. The special women i.e., nuns live in the convents and have dedicated their lives to prayer and God's work. The fact that they are single makes them concentrate on prayer and to the service of God and the people without family ties and commitments.

While in the field, the researcher observed that almost three quarters of the nuns work in the social institutions such as the Church, the hospitals, schools, colleges among others. However, they are not ordained to the altar as Priests are, and the reason that was given by most informants is that the Church or individuals do not want to jeopardize the Roman Catholic and Orthodox conversations meaning it is better to sacrifice the community of women to church unity since the church doctrine does not allow them to be ordained. Nevertheless, the Anglican Church, with the Lambeth conference in the late 1980's has decided on the fact that it is up to individual bishops to ordain women - any bishop who feels like ordaining women can do so in his own diocese. Whatever the case, those who are not ordained i.e, both Catholics and non-Catholics contribute to these factors in another form by giving out their sons for ordination.

The Catholic diocese of Kakamega has women development programmes which are not recent developments. They began early but were not as active as they are today. The diocesan women coordinator uses the deanery structure in her work. There are four deaneries in the diocese and each covers a number of parishes. these are Mukumu, Mumias, Hambale and Chekalini. The women groups were said to begin from the group level, to sub-area, then parish, deanery, diocese, national and international levels. The objectives of the Kakamega Catholic women were given as following;

- (i) To assist the women generation in finding their own identity in their ever changing communities.
- (ii) To motivate the women so that they can come out with their own expectations concerning better living standards.
- (iii) To motivate women so that they can be able to take responsibility for their own group work and be able to start projects that may support them for self-reliance.
- (iv) To assist the women to develop fully I,e, socially, economically, educationally and spiritually.
- (v) To make the women to be able to identify their own situation, i.e., in positions, problems and possibilities.

In the development projects in the diocese, the Church women participate actively, unlike at the beginning in 1960's and 1970's, when it was hard for them to do so. It was hard because the women's husbands could not allow them on suspicion of their activities. Most informants also added that it was hard for the women to participate because they did not have the awareness and were unwilling to take part in the women's activities. All they knew was that there was "Maendeleo ya Wananawake" which was a secular movement and they did not know that they could benefit in a way or another if they took part in its activities. The women now have been awakened and are taking roles very actively. This

has made them become self-reliant to an extent - they buy food for their families, they pay fees for their children and are involved in different activities. This has also encouraged leadership roles in which the women lead their own groups at the parish or deanery or diocese levels. They work collectively in groups and share the benefits of the programmes. 'this has attracted the men, some of who have joined the women groups.

The informants affirmed that the response to these women groups is encouraging and that it has attracted the men folk. After the foundation of the family to which the women are members, they are continually becoming self-reliant. The church helps in boosting their activities by giving them small soft loans to open up small-scale businesses or workshops. The Church also assists them by organizing seminars, workshops and retreats in which the women are awakened on their rights and duties. At the end of the year, the Church organizes exhibitions of the goods made by the women groups and it also looks for market for the products. It also organizes meetings with representatives from the diocese to the national structure and takes the feedbacks to the people. It invites resource persons to talk to the women in the workshops. The money for running the projects is got in form of grants from the Kenya Catholic Secretariat (K.C.S.) and is used as a revolving fund. The women also make their own little contributions towards the projects. Some grants are also got from donors and friends overseas and are in turn distributed to the deaneries to boost the projects.

The informants agreed that these projects have succeeded in certain levels.

For instance, the diocesan women coordinator together with other leaders and the women have helped to initiate women groups which now exist in all parishes. They have also managed to initiate small income generating projects for the needy members. Better relationship among the women has been established as they can now relate freely with each other and share ideas and experiences. All these is reflected in their own families first, as a result of team work. A merry-go-round, financial and material support for friends and other women has been established and this has encouraged the women to be more committed to their own groups and their work.

However, the informants also observed that there are certain drawbacks that affect these women projects;

- (i) They stressed that although some men have been helpful in the formation of these women groups, some of them have become obstacles and therefore, there is need to form Men's Groups in the diocese to absorb the men.
- (ii) Another drawback is poor means of communication to certain parishes. This makes the letters or other information to reach these parishes late, therefore creating confusion in the workshops, seminar or retreat enrollment.

(iii) Finances are also not adequate to run the projects effectively since the projects depend on grants from the Kenya Catholic Secretariat and friends which are small to run all the projects in the twenty-three parishes.

The department has vowed to continue strengthening the existing groups, continue organizing workshops and seminars, plan for the exhibitions of the products and assist the women in finding market for their goods.

It is hoped that all the above, if it succeeds will improve the living standards of the rural women. An awareness will be created in the women who will rise up and challenge the monopoly of men in some aspects. With the resources pooled from both sides i.e., the husband and the wife, the families are expected to be happy and stable as foundations of the church and a true image of God. Since the women will be aware of their rights and needs, then they will cease to be victims of sexual exploitation through prostitution, polygamy, pre-marital sex among others. They will be incorporated into the communities of interpretation of what it means to be human and not woman.

The informants suggested that the role of the women in the church should not be put aside, but rather, it should be appreciated by all people because the women also work in upholding the Christian faith and spreading the Good News of Christ. They work as officers in the associations of the Christian women such as

the Women Groups, Young Women Christian Association (Y.W.C.A.), the Mother's Union in the Anglican and other churches and are actively calling for women's participation in all aspects. In society, they work in the educational institutions and other social institutions and are the primary agents of the socialization of the youth. These roles should not be seen as subordinate but rather, as a hand in partnership or complimentary.

These development projects help the rural women a lot and are in liaison with the "Maendeleo ya Wanawake" in Kenya. They also work in liaison with the District Focus for Rural Development.

4.4 THE YOUTH DEPARTMENT

The youth are said to wield a big force in today's society. They include those in school, out of school, in society, in colleges and Universities. The youth are also those who are employed and the ones unemployed. They all need great help which will give them direction of life tapping on their potentials. Father Faustinus Bwire and others put in that:

Gross unemployment, corruption in both private and public sectors, diseases, ignorance, poverty, political trends and economic strains are such but a few areas in which the youth are to be sensitized as they grow up. The end value of such education will be that when the youth come face to face with such issues, in society, they may not totally be surprised or even desperate.⁷

Most informants observed that much unrealistic hopes or expectations among the youths are not honored later, and this has always resulted into sad reactions from the youth i.e., riots, drug abuse, robberies among others as a militant youth tend to emerge in society. The Church and its services to the youth can offer new hopes in spite of the dark realities of life in present society. School chaplaincy is a great necessity today and associations like the Young Christian Students (Y.C.S.), scouts, Guides, Catholic Action (C.A.), Young Men Christian Association (Y.M.C.A.) and Young Women Christian Association (Y.W.C.A.) can help.

The youth need to grow up with sound awareness of the environment around them. What is good in society should be appreciated by the youth and should even be sought and fostered further. It was suggested that the society should offer the youth some hope by offering equal opportunities in education, worship, health, employment and shelter among others. They noted that it would be an illusion for the youth to think that equal opportunities as provided by society, will make everyone be equally educated or employed. Some status and roles are acquired and achieved through personal skill, talent and competence, all resulting from hard work and serious commitment. This as an opinion would be the backbone of a growing society in which the youth are the majority and form a big force. The way people live affects the way they do things, including worship. The gospel cannot really be impressive to the youth, unless they are cultivated

well enough to receive it. This now, involves making the youth to be aware of the milieu in which they find themselves today and even in the days to come.

There are two diocesan committees for the youth in the diocese of Kakamega. They include the Y.C.S. Diocesan committee and the Diocesan Youth Committee (D.Y.C.).

The Y.C.S, is said to have been a product of the Catholic Action by which the local Christians were to take part in the work of the Church. In 1953, Bishop Fredrick Hall of the then diocese of Kisumu approved a Diocesan Catholic Action Committee based at Kakamega major seminary with Father Farrell Vincent as its 'Moderator General'. He toured the diocese which was big then, visited all schools and asked the parish priests to start C.A, groups. Rallies were organized in which the participants discussed topics such as Marriage, Youth Movement, Education, social life among others. It was organized in such a way that each deanery had a Catholic Action Moderator and C.A. Councils. Father Jan Buers began a technical school at Nyabondo and encouraged the youth to join the C.A, there. The youth in the diocese got interested in discussions, rallies and matches to the cathedral at Kisumu. The priest created the Diocesan Youth Council and appointed District Youth leaders and members of the former.

Associations such as scouts, Guides, Young Christian workers (Y.C.W.) and Y.C.S, were begun with youth chaplains in all deaneries. The youth could meet and share experiences and motivation. Between 1961 - 1967, courses on youth

leadership and activities were given in the new Trappist Monastery at Lumbwa. Father Geraad Van de Laar then replaced father Farrell as the diocesan youth chaplain in 1965 but by 1969, the Diocesan Youth Council had become less active.

The Y.C.S. is a movement of young Christians in secondary schools, seminaries, colleges and universities. Informants affirmed that the Y.C.S. movement is sponsored by the Catholic church for all Christians, with the aim of helping the youth to live as Christians in their daily lives. The movement members believe that it is necessary to act as Christians daily in their actions and deeds. They live as Christians, meet together as young people, identify tasks around them and try to find Christian answers to their problems in school, out of school, in colleges and universities. They attempt to solve the problems around them through action. This is in reflection to James' epistle (Jam. 2:26) which calls for both faith and action. It is in response to this call by the early apostles that the Y.C.S. does its work and is encouraged to do so. The Movement is under the Lay Apostolate Department of the Kenya Catholic secretariat.

Most of the Y.C.S. members interviewed affirmed that membership to the movement is open to students in secondary schools, colleges and universities, both male and female. The movement provides for a life long training on leadership, Christian commitment and involvement. The members meet

together to discuss and reflect on their common problems, realities and recommendations.

The diocese youth coordinator, who is a lay Christian leads and coordinates all the youth activities in the diocese. Below is the deanery coordinator, then section and sub-section leaders. The section leaders in school or college are elected every year by the members. The moderator of a section is a member of staff who is either a religious Person or a lay Christian.

It was observed by the researcher, while in the field, that the Church tries to help lift the living standards of the youth both spiritually and materially. The Youth projects in Kakamega are the Lutaso Youth Polytechnic in which the youth are trained in various skills i.e., carpentry, masonry, dressmaking, knitting among others. After the training, the youth are employed by some companies and the public sector. Those who do not secure jobs are given small soft loans by the diocese to open up their own workshops or small-scale businesses. This has led the youth into being occupied rather than remaining at home and engaging in deviant behaviour. The intake is done without reference to ones denomination.

Another programme for the youth is St. Joseph's Secretarial College in Kakamega, in which the youth are trained as secretaries and are later absorbed in both the public and the private sectors.

Then there is the Mukumu School for community nursing in which the youth are trained into the nursing profession and are absorbed in the private and government health institutions.

The informants agreed that they have realised some successes in the youth programmes which include the formation of the two youth diocesan committees;

(i) the Y.C.S, diocesan youth committee and

(ii) Diocesan Youth Committee.

These committees help to coordinate the activities of the youth from section level up to the diocese and national levels. The youth department also assists in arranging for meetings and retreats in which the youth meet to exchange ideas and experiences. It was affirmed that the attendance in the meetings is very high. The office also arranges for youth day celebrations with the same objectives as the former. Seminars are held in the parishes up to the diocese in which the youth share life experiences, ideas and motivation. Resource persons are called upon to talk to the youth on various topics and the youth also reflect on their personality as Christians first and as society members second. The diocesan youth seminar is held annually and it goes on for a week. It is held during the school holidays so that the members have time to attend and are hosted at a school. In some parishes, the youth have benefited from the youth income generating projects which include poultry, fishery, carpentry and zero-grazing. This is of benefit to respective parishes as well as to the youth because the latter are made to become self-reliant. All these activities are done in the

parishes and the diocese and the feed backs are taken to the Catholic Youth Centre (Mji Wa Furaha) in Nairobi and to the youth in the parishes.

Most informants regretted that the youth programmes have had problems. The main drawback are;

- (i) lack of financial assistance to boost the small income generating projects such as poultry, fishery and zero-grazing among others and this has made the projects lag behind in certain parishes.
- (ii) there is the problem of lack of dedicated youth animators in the parishes to assist the youth groups i.e., while the Church gives the people the initiative of absorbing the youth, the society in turn would like things done for it.
- (iii) another drawback is that of lack of youth groups in some parishes.

Despite the drawbacks the youth themselves and the Church will not sit and see the projects fail. They have their future plans which will keep the youth tuned and the projects going on. They include

- (i) organising more youth leadership seminars to encourage the youth on their rights and roles as this will help them find alternative ways of making ends meet if they are not on full-time employment.
- (ii) The youth will also be enriched spiritually, this will make them become good examples to the others in doing group work either in or outside the church.

(iii) The youth department intends to look for grants either from the Kenya Catholic Secretariat or overseas friends and donors which will be used to boost the youth income generating projects.

The youth informants rebuked the fact that they are only on the receiving end and added that they also contribute to the welfare of the Church. They told the researcher that they take part in the activities of the church by participating in the liturgy, by reading the scriptures, singing in the choir, cleaning and arranging the Church for mass among other activities. Those who can take part in retreats, workshops and challenge weeks do so and while they are at these places, they reflect on issues of national concern and the spiritual well being of the church. Their reflections include the fact that they complained about the laxity of the African Priests and accused the latter of being materialistic rather than being true examples of Jesus Christ Himself. They complained that African Priesthood has failed in its commitment of building up the Kingdom of God and the priests are said to be unwilling to attend to their flock hence they portray a picture of a hostile Christ. They would like the Priest to live exemplary lives; to be free from selfishness, gossip, immoral behaviour, arrogance, being materialistic among others.

The youth took issue with the way the poor are treated in the society and even in the Church which should offer them love. The poor continue to be poor and the youth suggested that in place of having one or two vehicles for one parish, the

money used to purchase it can be used to help the rural poor in form of small loans to start projects and as bursaries to poor needy students. The youth also took issue with the current political and economic situations in the country and the position of the church. With the current situation, the poor cannot afford to live and even the urban based have nothing to lay their hands on. Something should be done to rectify the situation.

The educational system was also a subject of concern. The youth felt that the 8.4.4, system of education had led to a very wide syllabus and that the students could not cope with it coupled with the idea of buying books and materials each year. The universities have been enlarged leading to mass production hence, a very high rate of unemployment. It is feared that this will lead to deviant behaviour if the situation is not checked. The youth would also like to see the church and the government considering the question of rehabilitating young girls who are expelled from school due to unwanted pregnancies.

The youth saw the proclamation of the Good News as a fundamental task of every Christian as outlined in Mt. 28:19. They suggested that in order to create awareness in the role of the youth in the church, there is need for more facilities, spiritual guidance and just situations. In the course of evangelisation, the church should consider more values, symbols and rituals prevalent in our African culture. The church should be enculturated because the African response and reaction has changed over time. One has to bear in mind that the gospel should

reach the people in their local language, material and thought form. The youth called for dialogue between them and the leaders at all levels because this will reduce rash decisions and reactions. There is need for dialogue between the urban youth and the rural ones, between the youth and parents and the society at large.

The youth projects, though began in the 1950's during the period of Bishop Hall, did not pick momentum till the time of Bishop Sulumeti. It is also during this time of the latter that we had the country's establishment of the District Focus for Rural Development in which the youth and all the people in the rural areas are to develop within their culture area with decisions made there. The church sponsored youth programmes are in response to this call and the two groups i.e., the Church and the government should consult each other on matters of concern. The Church is not only catering for the spiritual concern of the youth but also, their material welfare.

4.5 THE DIOCESE EDUCATION PROGRAMME

In the last chapter, we discussed the education policies in Kenya in the colonial period and the Catholic education for Africans. In this section, we shall therefore discuss Catholic education in Kakamega with emphasis on the special education programmes in the diocese i.e., the Mumias School for the Deaf and the Mumias Vocational Secondary School for Deaf girls.

The missionaries pioneered the education of the Africans and their aim of introducing education to the Africans was to produce skilled artisans who would work on the European firms and farms. The newly educated Africans would also become teachers. At first the Africans resisted the school system but later they agreed and took their sons to school. The pupils of the missionary schools in turn went home and converted their friends and relatives to the new religion. They were also sent out to work as catechists and opened catechumenates in new places, preparing people for baptism. While in school, the pupils learnt the 3R's and religion with emphasis on the latter. The early schools, as already discussed grew out of the desire to win converts, train African catechists and workers and create an African middle class. D.N. Sifuna (1990) notes that the main aim of the school was:

To win African souls for Christ. This was to be done through educating the native catechist, who was to spread the gospel since he spoke the local language and was one of the people himself.⁸

The earliest educational school opened by the Catholics in Western Kenya was St. Mary's which began at Eregi in 1927 and moved to Yala in 1929. This was during the period of Mgsnr. Brandsma who was the Apostolic see of the new prefecture Apostolic of the Kavirondo that had been established in 1924.

Education, as provided by both the Protestants and the Catholic missionaries, was restricted to the basics which enabled the students to carry out evangelistic

work. The curriculum included singing the scripture, prayers, reading, writing, Arithmetic and Religion. The missionaries began to teach secular subjects to the pupils. Post primary education was not encouraged at the beginning because the missionaries believed that this would make it hard for the pupils with such education to communicate to the uneducated ones. Later on, there was expansion of both junior and senior secondary schools in the region when the attitude changed. Protestant and Catholic secondary schools began to expand with students enrolling for Cambridge School Certificate. The C.M.S, opened a school at Maseno in 1908 and later at Butere in 1927. The COG started one at Kima in 1905-6 and later moved to Ingotse in 1925, Mvihila in 1938. The F.H.M. began at Kaimos in 1902, moved to Lirhandu in 1906, Lugulu in 1914 and Malava in 1918. The Salvation Army's first station and school in Buluyia was Malakisi in 1936. The P.A.G, opened a station and a school at Nyangori in 1924. The Catholic M.H.M, opened a station at Mumias in 1904, Mukumu in 1906, Butula in 1917 and Port Victoria in 1938. All these missionaries were asking the local people to send their sons to school.

Although the Catholic Church, had began schools in Buluyia, it did not pick full momentum on the education of the Africans till the Vatican II Council. The informants explained the reason for this as being that in the Council, the Bishops saw and accepted the need for the total development of man as the role of the church. This is echoed in the words of some informants both the clergy and the laity who had this to say:

The education did not pick momentum fully because the rules at the schools were too strict and the boys who were considered to be lacking respect were chased out of the schools. Only a small number of students completed. In Mumias people resisted the missionaries, who in turn did not offer education to the Africans as was the case at Maseno. The missionaries restrictions were harsh for the Africans and all the chiefs in Buluyia except Sudi were unwilling to take their children to school. At Yala Chief Odera Kanga forced the children to go to school.⁹

This makes Yala the only school run by the catholics that produced the early elite in Western Kenya while the Protestants had several schools.

Today, the catholic church takes on education of the youth because the youth have to be moulded into responsible beings as leaders of tomorrow. The informants observed that this education prepares them for the future challenges in society. The Biblical basis for the church taking part in education is Titus.2:1,11&15, in which the author writes that: "You must teach what is in accord with sound doctrine .., for the Grace of God that brings salvation has appeared to all men ...these, then are the things you should teach"¹⁰

The informants confirmed that the Catholic Church has principles of education which they gave as;

- (i) right to education in which all men and women, of whatever race, condition or age, in virtue of their dignity as human persons have. This principle was declared in the Vatican II Council and is in liaison with the six national goals

of education in Kenya. This principle leads to unity, national development, individual development and self-fulfilment, social equality, respect and development of cultural heritage and international consciousness.

- (ii) The other principle was given as right to Christian education for Christians, in which every Christian is entitled to Christian education. This in liaison with the national constitution of Kenya which safeguards the right to Christian education and the freedom of parents to choose for their children the kind of religious faith they want them to be taught.

The church and the government work hand in hand to provide Christian education to all the Christian children. Parents have the right and duty to be the first educators of their own children because it is them who gave life to them. The church fulfills her role in this regard by helping to form Christian model families who recognize their rights and duties in the education of their children.

It is for them that the church runs and sponsors schools, education institutions and post school programmes, offering both education and Catholic religious education. Religious education is a major aspect of education as it leads to integration of society and cultural values. The school is an important centre of education and parents in this case have a right to send their children to schools which they choose. The Church, too has a right and obligation to ensure that children of her faith receive proper religious education and thus it meets this obligation by establishing Church related schools and participating in the drawing of the C.R.E syllabus. The Vatican II Council stresses that it is the duty of the state to provide education and ensure its quality and standards. As such,

the church in Kenya cooperates with the government to help parents to provide education for the children by setting up and managing schools and by preparing Christian Religious Education (C.R.E.) syllabus and materials. The church sees to it that Catholic children in whatever institution of learning they may be, are given education that is in agreement with the moral and religious principles of the Catholic family.

To ensure that there is smooth implementation of the church's role in education, the government has instituted a liaison committee between the church and the Ministry of Education. The Centre for In-servicing Religious Education Teachers (CISRET) and C.R.E. panels participate in the Kenya Institute of Education (K.I.E.) as members of various boards, committees and panels concerned with C.R.E. and Social Ethics syllabuses, books and materials. The church has an obligation of in the sphere of higher education and thus this explains the establishment of the Catholic University of Eastern African (C.U.E.A.) and colleges of sacred sciences i.e., Philosophy and Theology.

In order to meet the above principles, the Catholic church has four basic policies which are:

- (i) To be involved in the education of the whole person by setting up schools at all level of formal and informal education, managing and sponsoring educational institutions, providing educational personnel and

resources in Kenyan schools, being represented on Boards, committees and other bodies of education. They also do it by providing chaplaincies on campus and conducting education for the handicapped, adults, teachers, family life, development and special education.

- (ii) To be in partnership with the Kenya government in education, by sponsoring schools and other educational institutions, cooperating with the government to ensure that Religious Education is taught to students of all faiths according to the wishes of the parents, ensuring that the religious traditions of sponsored schools and institutions, preparing the Religious education syllabuses and materials for the approval of the ministry and ensuring that pastoral care is offered to Catholic children in the schools. The Kenya Catholic Secretariat (K.C.S.) provides an education department which coordinates its activities with the government and other churches. The Teachers Service Commission and the Kenya Institute of Education (K.I.E.).
- (iii) To ensure an adequate number of efficient and committed teachers by acting as sponsors to Teachers' Training Colleges (T.T.C.), providing periodic in-service training to Teachers of Religious Education (C.I.S.R.E.T.) through the Kenya Catholic Secretariat at the national level, and through Religious Education advisors at diocesan levels. The church also conducts the CISRET programmes.

- (iv) To provide adequate and sound educational syllabuses and materials for all subjects, particularly for C.R.E. To do this, the church is involved in the process of the national curriculum development in Kenya at the Kenya Institute of Education, Centre for National Curriculum Development.¹¹

The informants stressed that the church works hand in hand with the government and other Christian Churches. Education is in harmony with the Kenyan traditional culture and also the government and other Churches' values.

The Catholic diocese of Kakamega has forty-three secondary schools that it sponsors, two teachers' training colleges, a village polytechnic and a secretarial college. The diocese too has ten boarding primary schools for boys and girls. There are special institutions i.e., Mumias schools for the deaf and several primary day schools. The diocese organizes and finances the in-service courses for both CISRET and Pastoral Programme Instruction (PPI) teachers which are held at the administrative divisions, and the church does this in collaboration with the government. The education secretary at the diocesan level visits the church sponsored schools to check on their progress. He attends the Board of Governors Meetings, Parents Teachers Association (P.T.A.) meetings, Parents Day Meetings and Board of Governors nomination meetings of the sponsored schools. This helps to keep the diocesan office informed on the events taking place in the schools as provided by the Ministry of Education and the Church.

4.6 MUMIAS SCHOOL FOR DEAF CHILDREN AND VOCATIONAL SECONDARY SCHOOL FOR DEAF GIRLS

The Mumias school for the deaf children was established in 1961 by the Dutch Ursuline Sisters to cater for the deaf children and the school began with a population of five children. The school to date trains deaf boys and girls on how to relate and be accepted in society and how to communicate with people. The school remained under the Ursuline sisters till 1975 when they left. The sisters of Mary took over and they run the school to date. The head of the school is sister Dennis Nabwala of the sisters of Mary congregation.

Though the school was began and is run by the catholic mission, it is helped or rather the mission works in liaison with the government which supports it financially in form of grants in aid. The Teachers service Commission of Kenya posts the teaching staff. The government grant is used on boarding facilities and on paying the non-teaching staff. While still under the Dutch Ursuline sisters, the school received overseas financial support which stopped when they left. The only overseas aid it receives is from friends overseas through the Christian Children Fund (C.C.F) to a few individual pupils.

Though the population of the school was only five pupils in 1961, the informants said that it has increased to one hundred and ninety in 1992. The school, which

is a boarding primary has twenty-five teachers and twenty five non-teaching staff. It admits all pupils without considering their denominations or religions at the age of five into the nursery. Even non-Christian students are admitted, as long as they meet the requirements. In the past, the pupils were referred to the school by the medical centres but this system changed. An assessment is done at the Mumias Assessment Center. The pupils are interviewed and recommended them for admission. The maximum number of pupils per class is twelve. However, the teachers to the school are normal but they undergo in-service training on handling of deaf children.

The Curriculum of the school is similar to that of other schools in the republic, though the deaf children are taught at a slower pace. In addition to the normal subjects, the lower primary has special subjects for the deaf such as speech reading, auditory training, individual speech and speech articulation. The upper primary pupils have speech - reading and auditory training to add to those of lower primary and the normal curriculum. The informants said that the pupils do not sit notional exams every year rather they do so when the teachers feel that they (pupils) are ready. They tried certificate of primary education (C.P.E.) in 1972 in which four girls passed but there was no secondary school for the deaf yet.

After the pupils have done their certificate of primary education examinations, the girls join the Mumias Vocational training school where they are trained in

various skills such as typing, knitting, dressmaking, cookery and other forms of handwork. After training, some girls are absorbed in various institutions - both public and private. Other girls join Aluor School where they are trained in various skills, while others to Kuja Mixed Secondary School. The girls who do not qualify at primary level remain at Mumias sheltered workshop in which they are trained in skills and later they make goods which are sold thus making an income rather than being dependants. These institutions have helped the deaf children because in the end they to become productive in society and become self-reliant.

The boys join Nyangoma technical school, Kuja Mixed, Sikri in South Nyanza and Reverend Muhoro in Embu and agricultural training centres. They are trained in various skills, while such as woodwork, metal work, masonry, tailoring among others.

Mumias Vocational Secondary School for Deaf girls was started in 1976 and is a project of the Sisters' of Mary. The school was established so as to absorb the C.P.E, or K.C.P.E, graduates who had no where to join for secondary education. The church then built the secondary schools for boys at Nyangoma (now in Kisumu diocese) and the girls and Mumias. The latter trains the girls in skills like typing, dressmaking among others. These schools conduct their own interviews for admission and the girls are admitted without considering their denominations or religions. The graduates of this school are working in both the public and private sectors. A visit to the mission hospitals and institutions will clear the

doubt, they are just as good workers as the non-deaf. The school has benefited the local community and Kenya at large because it trains the deaf who when left without care become dependants.

The teacher in-charge of the pastoral care of the girls who is a member of the clergy has tried to work hand in hand with the deaf and the hearing to lift the living standards of both. He has helped in the establishment of the Kakamega Deaf Association which caters for the deaf people in courts and other functions. The Association has some money in the bank which can be in opening income generating projects for the deaf who are not on full-time employment. The money is a revolving fund and is given in form of small soft loans.

There is also Bishop Stam Integrated Development Project in Mumias in which both the deaf and the hearing work together to make a living. They make knitwear, footwear among others which are sold to the public. It is the only project of its kind in the country and is helping these people to make a living rather than being dependants. The coordinator of these activities also acts as a translator for the deaf in courts and other functions. This is of help because both sides i.e., the deaf and the hearing get informed on what is taking place.

The schools' administration noted that there are some drawbacks to the progress of the schools. First, there is lack of local participation in which the local people see the project as belonging to the mission and this makes the school rely mainly on the government grant which is very small, and overseas donations which

may not be regular basis. There have been no fund raising and so there I are financial constraints, overseas donors may assist, but perhaps the church hierarchy does not do what suits the situation, this makes certain needy projects to be abandoned. Some informants gave an example of the year 1989 - 90 when the Kakamega Deaf Association was registered as a movement and the deaf children gave twenty shillings membership fee, totaling to 98,000 shillings. They had wanted to start a project which could assist them, but the church hierarchy in the diocese brushed this aside saying that it was not necessary hence the project was abandoned. The local people were also said to be uncooperative as they only leave the projects to the parents of the school. This had made the running of the school a difficult exercise.

The informants observed that the people within the vicinity, and even some parents of the deaf children fail to understand the projects and what goes on in the deaf school, originally, some parents of deaf children, who had the notion that having a deaf child was disgrace, would just take the child to school and abandon it there. This attitude has changed and the parents have become more responsible. They have to take their children to school and pick them when the school re-opens and closes respectively. However, the informants were optimistic that with the awareness about the deaf, people in the local community and even beyond. will come up and assist the deaf schools and development projects.

These deaf school (primary) was began by the Ursuline Sisters in 1961 when Fredrick Hall was Bishop while the secondary, and sheltered workshop began in 1976 during this time of Sulumeti. The schools have expanded and are of great help both to the community and the country at large.

4.7 CHURCH AND HEALTH SERVICES

As we have already discussed in a past chapter, the missionaries began health centres in the mission stations that they established. The F.A.M, opened their hospitals at Kaimosi and later Lugulu. The C.M.S, had their hospital at Maseno. The M.H.M, opened their hospitals at Mukumu during the gold mining period in Kakamega. There were two gold prospectors in the region, namely the Tanganyika Concessions Ltd, the Kenton Gold areas and Rosterman's gold mines. These companies needed medical care, so they requested for a double hospital to be built at Mukumu. Brandsma, the prefect Apostolic accepted and the mission mining hospital was built. The Mukumu hospital grew and bore Mumias, Misikhu and various health centres, and dispensaries in the diocese. The church took to the provision of health services because it is part of human development in which man is to be developed wholly i.e., spiritually, materially, culturally and intellectually. The health services were meant to answer the needs of the local people and the missionaries.

In every mission station opened by the missionaries, both Protestant and Catholic, there was a school, a church and a health centre. The reason behind the opening of the latter was to attract people to the mission stations and the new religion.

The Catholic diocese of Kakamega runs and manages health institutions such as Mukumu and Mumias hospitals, various health centres and dispensaries such as Chekalini, Lutaso, Musoli, Eregi, Buyangu and several outreach clinics. These health institutions have helped the people in their local areas by saving lives. They supplement the government hospitals that are far from each other and there are acute shortages of drugs and there is overcrowding. The informants also added that the mission hospitals also provide clinical services and immunization to children.

The hospital nutritionists create an awareness to the parents on how to feed their families especially the children. These hospitals have helped the local people a great deal because most informants affirmed that the hospitals have led to reduction of the infant mortality rate, a cross section of the people interviewed confirmed that they like going to mission hospitals because:

Mission hospitals are better and they charge fairly and reasonably. They can also treat on credit for payments to be made later. The services are organized and humane as compared to that of the government hospitals. The treatment of the patients is done with great care and concern, unlike in government hospitals.¹²

A visit to the hospitals by the researcher on different days confirmed that all the departments, especially the outpatients, are normally full. The charges for outpatients are twenty shillings and the drugs are available. The Children's Ward and the Maternity Wings were also full and most of the patients agreed to the claim that the staff is kind.

However, mission hospitals have had certain drawbacks to content with. The informants at the hospital and the diocese health department affirmed that these problems include;

- (i) lack of financial assistance,
- (ii) the patients are treated on credit, do not honour their promises hence the hospitals experience financial constraints.
- (iii) The mission hospitals, being popular with the people have begun to face the problem of overcrowding. This in turn has led to lack of drugs.
- (iv) The staff which is recruited from the training institutions at times are forced to leave because they are poorly paid but are overworked.
- (v) The doctors demand to be paid a lot of money i.e., between 20,000 - 40,000 which the hospitals cannot afford given that the patient charges are low and yet other departments are to be taken care of.

This makes the hospitals end up with one or two full-time doctors who cannot cope with the number of patients.

Mobile clinics are also conducted by the Mission hospitals which are of help to the local communities. Despite these problems, the hospitals have helped to reduce the infant mortality rate. These mission hospitals do not work in isolation, they do so in liaison with the government hospitals and authorities, i.e. the mission hospitals are answerable to the District and Provincial Medical officers of Health and have a good link with the Ministry of Health.

CONCLUSION

The catholic church initiated programmes in the areas of education, health, youth programmes, women and family life had and still has an impact on the way of life of the Abaluyia of Kakamega in their rural setting. As already outlined, the Abaluyia were well disposed but not passive to the preaching of the Christian message by the missionaries and their development programmes. At first, there was conflict between the missionaries and the Abaluyia of which the latter gave in to the former. There was change in values, beliefs and practices at spiritual social and economic levels when these programmes were introduced. As already discussed, the Abaluyia adopted the Missionary way of life in worship, mode of production, education, health and general behaviour. But, this attitude and changes were shortlived as the Luyia were not completely alienated to this new way of life. With time, the missionary had to start adjusting to the African way of life, the church had to be enculturated so as to appeal to the people who had begun to go back to traditionalism. The identity of the African Christian had to be

defined in that one had to be an African Christian. This has led to the church incorporating African values and mores so that the gospel is preached to a Luyia in a "Luyia Way". In other words, one does not cease to be a Luyia to become a Catholic Christian, rather, though there are changes, the Luyia values are incorporated in the church activities so that the church can be able to accommodate the African Christian.

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NOTES

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CHAPTER FIVE

5.0 THE CONTRIBUTION OF THE AFRICAN CHRISTIANS TO THE DEVELOPEMNT OF THE CHURCH

In this final chapter, we shall discuss the contribution of the African Christians to the development of the church, i.e. spatial, spiritual and materially. We shall discuss the role of the laity (catechitical area) in the church in terms of the liturgy, dialogue and ecumenism and Associations. We shall also mention in brief the role of the African religious men and women.

5.1 THE LAITY IN THE CHURCH

The church is taken to mean God's family of believers with Jesus Christ as the head and Elder. By baptism, all Christians are born again in Christ and are therefore filled with the Holy Spirit. The qualities that bind together a Christian family are friendship to one another, love for one another as Christ loved the church, sharing and patient service as did the early Apostles in the early church. The church was founded by Christ upon the Apostles (Mt, 16: 18-9) and it became universal at Jesus command to them (Mt. 28: 19-20). Within the church, there are religious persons - men and women ordained to various church ministries and the lay Christians i.e. the lay apostolate who form the larger part of the church. These two groups of people are complimentary to one another and one can see that one group lives for the other.

The laity in this case are all the baptized Christians who are not ordained religious men and women. Through baptism, they share in the Ministry and work of Christ using the gifts they have received from him for the benefit of all. They lay people must participate in the saving mission of the Church. Because of their involvement in different occupations in society they have a privileged position to make Christ present and active in such places where they can speak and witness on behalf of the church.

,The small Christian Communities i.e.. "Jumuiya ndogo ndogo" or "vikundi vidogo" are small groups of Christians within the parish who share their problems and pray together. The young people, forming over fifty per cent of the Kenyan population are precious members of the church because of their natural qualities, i.e. energy and training which are great assets for the development of the Christian community. As outlined in the last chapter, the youth participate as members of the Youth Associations such as the Y.C.S. and the Y.C.A, and the Catholic Action. The laity therefore have a great role to play in the church either as members of the small Christian communities, youth groups or helping the poor and the aged. All these are ways of witnessing to the gospel and giving service to the church.

In the 1950's and thereafter especially after the Vatican II Council the church began to realize the need for integral development of the people i.e. both

spiritual and material. It was generally suggested that while the clergy took care of people's souls, the laity was to care for the bodies. This as already discussed led to the establishment of development programmes and there was also increased participation of the lay apostolate in these programmes.

The first world congress of the laity was held in 1951 with the aim of studying the theological position of the lay apostolate in the Church. The second one took place in Rome in 1957 in which the discussions studied the responsibilities and formation of the lay people. The laity had to be put in the church programmes and activities. Even as far back as in the missionary period, we had lay people accompanying the clergy to Africa and were engaged in different activities of the church. Today, the laity which includes the catechists, the parish council members, members of small Christian communities, youth groups, women groups and other leaders and members are actively involved in the development of the church. For instance, they confirmed to the researcher that they participate in the liturgy, in dialogue and ecumenism with the other churches in associations and other activities. The laity should therefore be empowered and enlightened on the facts of the church as this is our concern as most of the clergy informants put it:

If the gospel is to be truly part of the African Christian scene, the people have to be given a chance to take full responsibility for the inculturation of the gospel message in their own lives ... While the church in Africa seems to be developing in terms of the erection of new dioceses, ordinations to priesthood and religious professions,

alarming signs of a continuous exodus of our Catholics to join the African Independent Churches ... lie would interpret this as a clear indication that the laity do not feel at home with the Catholic Church and that the Catholic church has not yet succeeded in meeting the various aspirations of the African peoples ...¹

The church in Africa, should therefore mediate on her nature and mission and on the authenticity of her witness to Christ. It is only through this that the African Church will be conformed to the vision of the church as the people of God according to the Vatican II Council deliberations. The voice of the laity must be heard and listened to, the liturgy, being the reactualization of the sacred should be based on the sacred scriptures and patrimony of the church. The traditional African values, enriched with African symbols, music and dance should be encouraged (within accepted limits). The church should take seriously the vision of the African peoples and its multi-dimensional impact on the life and environment of the Christians i.e. an inculturated and vital spirituality, the relation between the Catholic faith and politics, dialogue and human rights, the problems of social justice, Christians in the church as well as outside the church.

In the Catholic diocese of Kakamega, the lay apostolate which forms the larger section of the church contribute to the church development. For instance, they participate actively in the liturgy, and the general developments of the church. The informants in the parishes, confirmed that the laity contribute up to 252 in terms of land, labour and capital.

This laity in the church is twofold thus the lay leaders and the ones without leadership roles.

The lay leaders in the church include the members of the parish councils, the catechists and other leaders who include those of the small Christian communities. There are also the lay Christians who work in the church related institutions.

At the beginning, the diocese of Kakamega did not train its local leaders, since all that a catechist needed was a little literacy, knowledge on how to recite the prayers, the rosary and how to teach catechism to the beginners. This made them prone to theological challenges which appeared hard to them. To meet this challenge, the diocese developed a leadership development programme and opened the Mumias Catechistical Training Centre (C.T.C.). Since then, the leaders are trained on how to handle matters of their church and how to defend their faith and meet the challenges they face from the people.

The parish council members comprises of the local chosen people from the parish locality. These people are the advisory councils to the parish priests and thus they help the latter in responding to the people's needs. This is because they are drawn from the local people and they therefore know the needs of the people in their own parishes, the peoples' reactions hence they assist in the making of the decisions in the parish. They are said to be responsible in the

development of parish projects such as building of the churches, schools, health centres, offices among other activities. They also run the parishes on matters of choosing of leaders and are the link between the Bishop, the priests and the people. They are the ones who meet regularly to take the Bishops directives to the people and vice versa. They do this in conjunction with the catechists and the leaders of the small Christian communities.

The catechists teach catechism to the people preparing them for baptism. As we have already discussed, they were not trained before until the C.T.C, was established at Mumias. They are the ones who listen and help the faithful in the parishes and preside over certain activities on behalf of the priests.

At the C.T.C. they are taught the Christian doctrines and facts of the Bible so that they are able to explain to the people the Christian teachings. In the history of the church in Western Kenya, we saw that the catechists played a big role in evangelisation, especially during the World Wars and emergency periods. Though they did this, they were under the white Priests and were treated as inferior hence their position remained low though they held higher status in society. Today, the attitude has changed because they are paid for their work and their status is defined. They are able to defend their faith and meet the challenges ahead.

The leaders of the women groups coordinate the women's activities from the family level up to the parish, deanery and diocesan levels. They identify the needs and problems of the women in the parishes and forward them to the deanery and diocesan levels. Where they are able to solve a problem, they do so. The women's activities include knitting, dressmaking, merry-go-round for members among others. The women leaders help and recommend members to the diocese to enable them get small loans to establish small income generating projects.

The youth leaders have similar activities though they are limited by experiences and needs.

The choir leaders lead and conduct the choir in the church and during other activities where they are needed. They coordinate the activities of the choir and its members and they also arrange and prepare for choir competitions and performance on such functions as ordinations, liturgy, special occasions and public functions. They teach also new songs to the members.

Other leaders are the teachers and heads of diocesan institutions such as colleges and schools - they coordinate the activities in these institutions which are geared towards better living of the people.

The ordinary lay Christians are the faithful who do not hold any leadership roles in the church. They participate actively in the activities of the Church i.e. reading the scriptures and participating in the liturgy. Most of the informants accepted that the laity prepares the church i.e. washing and arranging it for services and other activities. They do the singing in the church and are active members of the small Christian communities in which they meet and share experiences and pray together. They also hold Bible study discussions together.

There is dialogue and ecumenism between the catholic church and other churches because most people have common goals hence the open confrontations that were there have been minimized.

(i) **ASSOCIATIONS:**

There are several groups in the diocese which include the Legionaries (Legion of Mary), Women's Groups, Youth mass servers, parish council members, church guards, the choir, the catechists among others. The fact that the church is not only constituted by the building but it also constitutes the human beings. All these groups of people help in the activities of the church. The different groups are parts of the church and each has a part to play effectively for the common good of all. As already observed, they participate in the liturgy and other church related activities.

The Legion of Mary is a lay apostolate organization which is very active in several parishes of the diocese of Kakamega. It conducts its activities in a set procedure according to the international rules of the Legion. Practically, the organization does charitable work such as caring for the poor and the sick and reviving the lapsed faithful. They also look for catechumens among other activities. Spiritually, this is a devotion to Mary and this is where cheques and balances have to be met. Some Legionaries interviewed affirmed that this devotion is good to them and others as it helps in promoting spiritual and material growth of an individual or group although it is not a centre of Christian life which is centred around liturgical celebration. In the latter, the people of God are spiritually nourished by the word of God and the sacraments especially the eucharist. In the case of devotion which is a free enterprise in the life of the church, there is capital duty to contain in its proper framework i.e., to make it promote genuine spiritual growth and not fanaticism, unity and not division among the Christians.

In some parishes, the Legionaries have taken the responsibility of making the "House of God" clean by washing it daily according to the arrangements. They also do any work in case the parish requires so. They stressed that they are not forced into this duty, rather, they do it in a good spirit of service to God and to people. They all do this because they like their church and look after it, i.e. they clean their church to "make the house of God clean at all times".

Members of other associations such as the Youth Mass servers, Women groups among others participate in all church activities. While in the field, the researcher observed and found that the women take an upper hand in these church activities. This is because of the present world wide trend in the life of the church. They just like men have a role to play in the church for the continuous salvation of humankind. This devotion of women to church activities is not a new idea because it started in the Old Testament whereby women like Ruth, Judith, Esther, Sarah and Elizabeth and in the New Testament Mary Priscilla among others have done a distinguished role in the history of salvation. . Paul, the Apostle taught us that each one of us has an opportunity to play part in the church (Gal. 3: 27-29, Col. 3: 9-11) and this factor has been emphasized over time. Though earlier on, Paul had taught us that women should veil their heads (I Cor, II:5-6) the women have rediscovered the teaching of Paul and the Vatican II Council deliberations and come out in the open confident that they have a role to play in the church just like men. Even the men have begun to appreciate the participation of women in the church without further suspicion. The women's range ranges from scriptural readings, offering petitions, planning and arranging for events such as ordinations and guiding and counselling the youth. Though many of the women are committed to their marital duties, and professions, they are always available to the service of the church and have been a source of exhortation to the rest of the faithful men included.

The Grail movement is a lay association of women which began in the Netherlands. The women wanted to live full religious life without having to go to the convents. They had been to Uganda by 1963, and some of them were brought to Western Kenya by Bishop Fredrick Hall. They worked at the social training centres in the then diocese of Kisumu, training girls in social work. They are the ones then who promoted the women's groups in the parishes of the then Diocese of Kisumu. They had workshops and training units which later became known as Development Education Leaders Teams in Action (DELTA). A national Grail centre was later built at Kisumu, and today, their latest programme for the youth is Getting Education for Life Preparation (G.E.L.P.). However, this movement, together with the Jo-ot Mtakatifu (people of the Holy Family), they are more active in today's diocese of Kisumu since the split of the diocese.

(ii) **THE LITURGY**

On the liturgy, the catholic church in Kakamega has observed a general appreciation of the present liturgical arrangements and participation of the faithful. Unlike in the past i.e., before the Vatican II council and the 1970's, there is in recent years a growing awareness and interest on the part of the faithful to actively participate in the liturgy. For instance, many people, men and women, boys and girls have begun to come up in the open to take up scriptural readings and share the word of God in small Christian communities, homes, schools and church settings. In the past, these functions were left for the priests and

catechists only. This is a step forward on the part of the laity each one of them is a disciple of his people and a witness to the gospel.

On Sundays and other holy days, the laity take lead in the mode of liturgical celebrations. Those who are to take specific roles like reading the holy scripture, petitions and songs have prior arrangements which are done a day before. The end result of all this is to find an answer to the age long question that all of us would ask; How effective can our manner of worship be on the people that take part in it, young and old? To answer this, efforts are made to ensure that each mass is assigned to a particular small Christian community or any organizations that form part of the parish structures for liturgical arrangements and motivation. This enables a particular group or community to cultivate a warm and healthy sense of self-discovery and identity in what they can possibly do for a common good of all Christians present during the liturgical assembly.

With the liturgy being assigned to a particular Christian community there arises the problem of competition between the groups. This problem is curbed by the fact that the competitions are checked and reviewed by the parish council and the liturgical committees. For instance, if there is a liturgical dance at the entrance of mass, before the sacred readings or offertory, or if there is a presentation of gifts in kind, it should not be a display of force of one group or community over the others. Even in the case of the -songs in the whole liturgical

celebration, they have to be easy and common enough to be followed or sung by the worshipping community.

The choir members in this case meet on Saturday afternoon to practice, a practice which is geared towards identifying songs that can be commonly sung by the majority in respect of the particular occasion. The musical instruments are regulated and ululation, which is a cultural form of expressing joy and exhortation to an important event, is allowed at certain intervals. There is genuine effort to make the liturgy lively without abrogating its solemnity. Exaggerated enthusiasm is avoided because it leads to fanaticism which would be a real danger to the sound body of Christ. Some elders in the church had this to say about the church:

Today's way of worship is quite wonderful. The musical instruments are very well coordinated and people are well involved in church affairs. They are not shy to read the scriptures for the others, or offer petitions. They even go up to the sanctuary, a thing which was strictly reserved to the priests in the past. The people are very supportive to the church i.e. they give gifts generously in kind, a thing which was not there in the past.²

The laity therefore play an active part both in the liturgy and other church activities. The gifts that they bring i.e. food and the like are used by the priests and people who live and work in the Parishes.

In almost all the parishes, the liturgy is celebrated in the local language which makes it easy for the local lay Christian to understand, adopt it and apply it in daily life. The local people are able to hear and express the word of God in their own cultural language and thought form and can therefore understand what goes on in the church. The laity also contribute to the development of the church by giving out their children, both boys and girls for ordination and religious professions. Today, the trend is different and though there are only a few ordained priests from the locality, the number is rising i.e. from nine in 1990 to fourteen in 1992.

(iii) **DIALOGUE AND ECUMENISM**

As already discussed, the diocese of Kakamega lies in Buluyia. The Abaluyia on the other hand are not homogeneous as they are a group of sub-communities who differ to some extent in custom and dialect. Despite these differences, they are unified by one common factor of common ancestry and live in the spirit of co-existence and mutual co-operation.

In this case, when the issue of dialogue and ecumenism between the catholic church and other churches in the area arises, it already finds a healthy atmosphere for such an endeavour. The diocese has 318,000 catholics (up to 1990). In the same area are other denominations such as the Anglican Church

(C.P.K.), the Pentecostal Assemblies of God (P.A.G.), the Salvation Army (S.A.) and the American Quakers (F.A.M.) with the latter having more people, and there are many independent churches. The interaction of all these denominations, including the catholics is quite good.

Cardinal differences are there in the manner of worship and other related church functions such as sacraments, instructions and celibacy among others. These differences do not destroy the existing harmony as people stay in peace with each other, bearing in mind that they find themselves related in one way or another by Kinship or ethnic group and common ancestry. The denominational confrontations that were there have been reduced and there is an ecumenical gesture though it has not been fully achieved.

However, this is not without some form of competition between the churches to portray a good or attractive image. This is seen in the initiation of projects such as schools, hospitals and church related institutions. The pride of such projects comes to the initiator denomination but they are not exclusive for own members. It is possible to find children of other denominations learning in the catholic sponsored schools and vice versa. This extends to hospitals and other institutions run by the churches in Kakamega. In a way, this is contributive to the spirit of dialogue and ecumenism as these institutions are no longer feared for imparting catholicism to other pupils and people as was the case during the missionary period.

Interaction between denomination occurs when there are functions such as Marriages, funerals, 'harambees' among other activities in which all people take part without denominational barrier.

However, there is a prime question; Why do people leave the catholic church to join the African Independent Churches? The answer to this is based on individual reasons given the freedom of worship and conscience. This is a challenge to the church and one is bound to ask, "Does it mean it is not appealing to the people?"

5.2. AFRICAN LEADERS

As we have already discussed, the catholic faith reached Kakamega through the European Mill Hill Missionaries and the Baganda catechists. In this period, Western Kenya was part of the vicariate of the Upper Nile. The Protestant Missionaries also reached the region and established bases there. After the catholic bases had been established i.e., the likes of Mumias, Eregi, Mukumu, Nangina among others, there was need to have workers who would assist in the work of evangelisation and other church related duties.

For a long time, the church in Western Kenya depended on the work of the missionaries i.e., when we compare the catholic church and the Protestant

churches in the region, we see that the latter were able to produce a great number of pastors and religious persons without much expatriate help. John Baur (1990) suggests that the reason for this was the different ecclesial structures of the catholic church and the Protestant churches. He adds that the latter are essentially lay churches and the training of personnel takes a shorter time. He adds that the Catholic African clergy suffered on the other extreme of celibate, sacerdotal priesthood and high quality of education and the fact that the training took too long with rigid rules since the 1920's, the C.M.S. had already began a school and a Teacher Training college at Maseno, and was training its own personnel.

The Mill Hill Missionaries, fearing that the C.M.S. might occupy all the key positions in the colonial government began to train their own personnel i.e. the priests, sisters, Brothers and even the laity. A Teacher Training College for catholics was established at Eregi, two catechists' Training schools at Mumias and Rang'ala and a seminary at Nyenga and later St. Mary's Central School at Yala.

(i) THE SISTERS

It was some time before the missionary sisters to come to Western Kenya although they were in Uganda in large numbers already. By 1903, they were already in Uganda and by 1908, a novitiate was started there. In this respect,

then, Western Kenya had African Sisters before the missionary ones as Baur

(1990) quoting Burgman has this to ask:

Was it not a sign of God's spirit blowing that
that there were African Sisters in Western
Kenya before European Sisters had arrived?
In Asumbi, they bluntly asked the father
if they could become priests ...³

A convent was started in Western Kenya, at Asumbi before the White Sisters appeared. Then in 1926, Mother Kevin opened a native convent at Nkokonjeru in Uganda for Little Sisters of St. Francis of Assisi, in which girls from Western Kenya joined. During this time a candidate completed after ten years having gone through the stages of postulant, novice and then she took the vows.

Despite the enthusiasm of joining the convent, the African sisters had a new experience to put up with Ogotu (1989) quoting Sister John Vianne has this to say:

During this time, life was not easy
and that their greatest difficulty
was separation from their Kith and
Kin. The blind obedience that was
expected from them was a big problem.⁴

Despite the religious training which took a long time to complete, the determined girls reached the goal, took vows and also qualified as teachers. The prefecture Apostolic of Kavirondo was established in 1925, under Msgnr. Brandsma. He invited the Dutch Ursuline Sisters and the Franciscan Sisters of St. Joseph. The Dutch Ursuline worked in Buluyia while the Franciscans worked among the Luo

and the Gusii. These missionary sisters later founded African congregations in Western Kenya i.e. the Dutch Ursuline Sisters founded the Sisters of Mary convent at Mukumu while the Franciscan ones began one at Asumbi. Their number has increased since then and by 1990, there were 222 members of the sisters of Mary (Largely African and Luyia for that case). The other groups of Sisters are the Medical Mission Sisters, Franciscan Sisters of St. Joseph (Asumbi) with ten members who are African, Sisters of Notre Dame De Namur, Sisters of Mary Immaculate of Guadalupe with four members, Sacred Heart Sisters and Sisters De Beata Vergine.

The groups that have mainly African Sisters are the Sisters of Mary and the Franciscan Sisters. Together with the Missionaries, they participate in the activities of the church and its institutions. Most of them are trained in various skills which include teaching, medical, catechists among others. The Sisters in the medical field are in charge of the mission hospitals in the diocese, and run mobile clinics in the parishes and sub-parishes hence helping the people who cannot reach the mission hospitals. This has led to a reduction in the infant mortality rate. In education, they are teachers in schools. They also run the special educational institutions like the Mumias School for deaf children, the Sheltered Workshop and the Vocational Secondary School. These institutions have helped the people in the vicinity and the country at large since the deaf can now fend for themselves other than remain dependants.

The sisters who are catechists are teachers of religion (Walimu wa Dini as they are locally known) and the role of catechists has already been discussed above.

All in all, they are a special group of women who have dedicated their lives fully to the work of God. They stay in the convents dedicating their lives to prayer and carrying out church activities which are of great benefit to the local peoples.

(ii) THE BROTHERS:

It was in the 1920's that young men from the Western Kenya region began to feel the urge to dedicate their lives to the service of God. Already, there was a group of the M .H.M. Brothers in the region. Msgr. Brandsma who was the prefect Apostolic of the Prefecture of the Kavirondo encouraged young men from the region to join Brotherhood, they heeded and later formed a Brothers' Congregation; Brothers of St. Joseph Brandsma put their regulations on the same level to that of the M.H.M. Brothers, and this proved hard for the African young men. The training was said to be rigorous and yet little emphasis was put on the spiritual matters, hence, the local boys found it hard to stay.

By 1939, this new congregation of the Brothers of St. Joseph had begun to reduce. However, it was not until 1958, when the Tilburg Brothers came in and gave new life to the former. The Bishop, then Fredrick Hall appointed the Tilburg Brothers to Asumbi Teachers' College. They improved it to grade A from C, built

Cardinal Otunga High school in Kisii and participated in the running of the school for the blind at Aluor and for the deaf at Nyangoma and sikri.

The Utrecht Brothers from Holland were involved in special education programmes in Nyanza. they began an agricultural institute at Mabanga, and began to encourage St. Joseph Brothers not to give up.

In 1967, the Bannakaroli of Uganda incorporated the Brothers of St. Joseph into their own congregation and the latter became known as the Brothers' of St. Charles Lwanga, Kenya Province at Mukumu. Incidentally, it is the only group of African Brothers that we have in the diocese. The other congregation is the Mill Hill Brothers. By 1990, the St. Charles Lwanga Brothers numbered nine.

The Brothers of St. Charles Lwanga have done much in the education of young men. The secondary school which they run at Mukumu admits boys into secondary who are taught normal subjects like the other schools with special emphasis on Brotherhood. They also train these young men into various skills and some of them who have attained the goal are working in the church institutions either as teachers or catechists among others. One of them has learnt the sign language and is teaching at the vocation secondary school for deaf girls. He has helped to establish small income generating projects for both the deaf and the hearing in Mumias. He in conjunction with the others have began the Kakamega Deaf Association which looks into the welfare of the deaf.

He has helped to establish the Bishop Stan integrated Development Project (B.S.I.D.P.) in which the deaf and the hearing work together to generate an income which sustains them. He also acts as an interpreter for both the deaf and the hearing in courts and other functions.

However, the researcher found out that they are always busy and the Brothers affirmed that they also have time for prayers and other church activities such as participating in the liturgy, retreats, workshops, seminars and challenge weeks. During these activities, they share their spiritual experiences with the youth and the rest of the faithful.

(iii) **THE PRIESTS:**

For a long time, the diocese of Kakamega relied heavily on the work of the Missionary Priests who continued to flow in. To date, half of the priests in the diocese are Missionaries - Mill Hill, having fifteen priests, Apostles of Jesus with two priests, Kiltegan with one priest and Missionaries of Our Lady of Guadalupe with two priests. Even among the African Priests in the diocese, half of them are Tanzanians. This means that the area is just developing indigenous priesthood.

When Western Kenya was still part of the vicariate of the Upper Nile, the church witnessed vocations to priesthood. This led to the opening of a seminary at Nsainbya and a minor one at Nyenga in Uganda. A major seminary was

established at Iganga in 1926, moved to Naggalama and later Ggaba in 1931.

Though the Kavirondo prefecture had been cut off from the vicariate of the Upper Nile by 1925, the training of the priests from the area was done in Uganda, this was because of the fact that the M.H.M. who were catholic evangelizers in Western Kenya had their base in Uganda. They later felt the need to train the local priests, who would be apostles of their own people.

There was a slow pace in the ordinations to priesthood because as already outlined, the training took a long time and it was rigid with very strict rules suited on European standards. The African young men found it hard to uphold as

Ogutu (1989) has this to say:

The Nyenga Seminarian has his rules to observe, his religious exercises and classes to attend to; he had to withstand strict, and to some extent over-strict rules and regulations. The Missionaries impressed the students the idea that in preparing for priesthood, they had to show that they were preparing themselves and making themselves more and more worthy of the greatest dignity that can be bestowed on man. They had to evince great diligence in acquiring virtue, in the exercise of their spiritual duties in acquiring the necessary knowledge for their future life, and in observing strict punctuality in their duties.⁵

Though the seminary was opened in 1923, it was not until 1940 the first African Priest from Western Kenya, Gabriel Otieno was ordained. St. Peter's Seminary was opened in 1936 at Yala, and was moved to Mukumu in 1939. Among the first seminarians at this seminary were Bishop Tiberius Mugendi, bishop of Kisii, Maurice Otunga, archbishop of Nairobi and Philip sulumeti, Bishop of Kakamega.

Looking at the records of the church in the diocese, one can detect that apart from the Bishop of Kakamega, who was ordained in the 1960's, a large number was ordained in the 1980's. This means the diocese is just taking to indigenous priesthood long after an African Bishop was consecrated in 1972. Today, the diocese has about twenty-five African priests, half of them being local from Kakamega. The informants affirmed the vocation to priesthood and religious professions is rising in Africa and sooner or later it is hoped that the diocese will be self-sufficient. It is also hoped that the African Clergy, having been born and nurtured in their local societies will be apostles of their own people.

The priests lead the congregations in the liturgy, and other church functions and coordinates the activities of the parishes. They are representatives of the parish activities in the diocese and national levels. Though the African Priests, at the beginning had met the requirements for Catholic Priesthood, Ogotu (1989) commends that they remained under the tutelage of the Missionary Priests who were rather paternalistic. This attitude is yet to change in the minds of some Missionary Priests and faithful in the diocese. It was observed that due to the conflict between the old and the young, some old faithful do not trust that African Priests are just as good and even better. The younger generation has its own story in which they accuse Missionary priests for harassing them. Are African Priests going to fail in their work because of their own people? And are the Missionary Priests who are termed "hostile" going to leave their flock unattended

to? The answer is on the negative, rather there is need for dialogue among all these people i.e. the Missionary Priests, the old generation of Christians the African Priests and the young Christians.

1. ...
2. ...
3. ...
4. ...

NOTES

CHAPTER SIX

SUMMARY OF THE RESEARCH FINDINGS

1. Interview with the Kakamega Clergy: Dec. 1991 - Feb. 1992
2. Interview with Joseph Shiuma, Mukumu Parish, 5-2-1992
3. John Baur: The Catholic Church in Kenya: A Centenary History (Nairobi 1990) p. 177.
4. Ogutu, G.E.M.: An Outline History of the Catholic Church in Western Kenya to 1952 (Kisumu, 1989) p. 42.

5. Ibid.

CHAPTER SIX

SUMMARY OF THE RESEARCH FINDINGS

This study has dwelt on the roots of the Catholic Christian faith in Kakamega from the period of the European Missionary, Father Francis Van Agt, to this time of the local leader, Bishop Philip Sulumeti. The study has also paid attention to the expansion and growth of the faith, both spatially and spiritually over the period under review i.e. it has examined the events that took place between 1904, when the first mission station was established in Buluyia and the 1980's in which we see the church growing from humble mission stations under the Missionary Priests to a full fledged diocese of Kakamega in 1987 under the local leader, Bishop Sulumeti.

The study has also discussed the role of the Catholic Church in rural development and the impact of these church initiated programmes on the Abaluyia in their rural setting. In other words, the question we grappled with is: did one cease to be a Luyia in order to embrace the Christian faith with its activities, or did one remain a Luyia despite the changes that were taking place? Lastly, the study looked at the contribution of the African Christians to the development of the church and its related institutions.

Thus, our objectives were to identify the roots of the Catholic faith in Kakamega, to assess the role of the Catholic Church in rural development and their impact

on the Abaluyia and also to assess the contribution of the African Christians to church activities in view of our African Christian identity.

These objectives necessitated an investigation into the historical genesis of the Abaluyia peoples of Kakamega before and after the Missionary period as a preliminary observation for a better understanding of the theme of Factors of Development in the Catholic Church in Kakamega. The Abaluyia being our reference group, were affected by the coming of the Missionaries. This is due to the fact that when the Missionaries came to Western Kenya early this century, except for Mumias which had Islamic influence, the Abaluyia were still in an almost undisturbed traditional set up. The way of life was traditional, the religion and mode of production were still traditional and there was little if any social change. It is therefore our conviction that having reflected on the past i.e., the pre-Missionary period, we can now understand the present situation in Buluyia long after the Missionary influx. Therefore, in the first section, the historical origins of the Abaluyia, their socio-cultural, political and religious life before the Missionary period were discussed. In addition, the changes based on the cowing of the Europeans and Missionaries and their contribution to teaching the Christian religion to the Abaluyia has been discussed.

The second section concerned itself with the cowing of the Catholic Mill Hill Missionaries (M.H.M.) to Western Kenya, which was part of the vicariate of the Upper Nile, at the end of the 19th Century. In the section, we looked at the

advent of the M.H.M., and their activities in Buluyia i.e., the early Mission stations and the expansion of the faith both spatially and spiritually, and the Abaluyia's reaction to these activities. It has been observed that the Missionaries brought the faith and were soon joined by the Africans in their work of evangelisation. At the same time, changes have taken place in the history of the church in the region; it has developed from the Vicariate of the Upper Nile to the Prefecture Apostolic of the Kavirondo. The latter has in turn been divided into four dioceses in the region namely Kisii, Kisumu, Kakamega and Bungoma. Bishop Sulumeti, being an Apostle of his own people and having been consecrated Bishop of Kisumu in 1972, has worked hard in establishing new parishes in Kakamega diocese which curved out of Kisumu in 1978. This has led to further division of the diocese i.e., in 1987, the diocese of Bungoma was curved out of Kakamega. The prelate has witnessed the growth of the church in Kakamega to a total Catholic population of 318,000 in the area.

It was observed that at the beginning of the Missionary activities, the Abaluyia accepted the new faith for various reasons and in varying degrees. The whole idea of conversion was a multi-causal phenomenon as some people joined the new faith because they wanted to benefit from the Missionary education and medicine. Other people got converted because the traditional setting was not fitting as they were either deviants or society misfits. Yet others got converted because Christianity was the religion of their masters, the whiteman and thus as subjects, they had to follow. It was elaborated that the new converts had to

discard anything traditional as sinful and heathen. The religion that they learnt at the Mission stations was different from the traditional Luyia religion because by then, Christianity was taught in the Missionaries own culture and thought forms. The education and literature that was taught to the converts was based on the European style i.e., the converts were taught about the British Empire, European history and literature such as that of Dickens and Shakespeare and Western religiosity. This showed that the level of assimilation to the European religion, way of life and mannerism was higher.

However, from our research, it has been observed that the trend has changed and the attitude has also changed. The Missionaries and other Church people have changed their attitude and behaviour in worship and other church activities thus taking our African world view more seriously. In other words, there has been inculturation in the Church effecting accommodation of Abaluyia Christians within their cultural context. Thus, it becomes more explicit that one does not cease to be a Luyia so as to embrace the Catholic faith. In this connection, the Church is now able to reach the Abaluyia in their own language, material and thought forms. Some Luyia values and sentiments are being incorporated in Church activities. Even though, it was observed that despite this inculturation, there is conflict between the old generation of Christians and the younger one in which the former cherishes memories of the Church as it was during the Missionary period and therefore complains that the younger is lax in church dogmas and activities. The younger generation on the other hand thinks that the old

generation i.e., the Sulumeti's are outdated, old and heretic. In this respect, the Church in Kakamega, Kenya and the world at large is called upon to reconcile the two groups so that they do not accuse each other of either heresy or laxity.

The third step was that of the analysis of the role of the Catholic Church in rural development and the impact of these Church programmes on the people in their rural setting. It has been observed also that the Church has taken part and still does take part in rural development in the areas of education, special education, health, women development, agriculture, youth and family life programmes. As we explained, the church today engages itself better because it has taken it as its duty to develop the people integrally i.e., both spiritual and material development. These Church programmes have had an impact on the people in their rural setting in which the mode of production has changed, the educational system has changed from the traditional model to the modern one and the general way of life has been modified from the traditional set up to the modern one. As our research showed, the way of life has been modified to suit the present situation in which we have the Abaluyia who are educated and are Christians. In other words, one does not cease to be a Luyia in order to embrace the Catholic faith and its related modern life activities such as education, health, family life and agriculture among others. They have combined the two i.e., both traditional and modern life values in order to survive and live in the present situation.

The fourth section concerned itself with an examination of the contribution of the African Christians, both the clergy and the laity to the development of the Church and its related institutions and activities. It was observed that the Abaluyia have begun to accept the Church and its related institutions as their own. Hence, they are now actively participating in its activities. The clergy men and women work in both the diocesan and parish structures to develop the people both spiritually and materially. They also strive towards the spatial development of the Church and its programmes. We also brought to awareness that the laity on the other hand, who include the catechists, parish council members, members of women and young groups, members of small Christian communities among other associations are participating more in the Church activities as members of the above associations. More others are working in the Church offices like the diocesan ones, the deanery ones, the parish and sub-parish ones and in institutions such as schools, colleges, hospitals among others.

THE IMPLICATIONS OF THE STUDY

Among the implications of this study is that the Catholic Church, having reached Kakamega early this century did not mean that it was to destroy our Luyia cultural life and value. Rather, it was a re-organization of the Luyia society into one that embrace both the Luyia values and the Christian ones so that the people were not bound to strict superstitions and tribal attachments. They had to

be Luyia with a new kind of life which they had accepted. The Christian life will enable the Abaluyia to embrace all people within and outside tribal boundaries as brothers and sisters rather than as family and clan members. Moreover, from our study, we are able to understand better that being Church people should help us to come out of individualism which is promoted by tribal feelings and mutual enmity. As a family of Christians then, we should emulate the person and deeds of Jesus Christ thus commit ourselves to the welfare of the people, both spiritually and materially rather, than seek personal gains on tribal possessions and acquisitions.

In connection with the above, our study will make us more aware that belonging to the Christian church does not mean that we should destroy our cultural life. As observed in the findings, the conversion of the Abaluyia to Catholic faith did not "uproot" them. In this respect, the Abaluyia, having been converted, have to accept their culture and way of life as good and God-given and should not be discarded and regarded as heathen as was done during the Missionary period. With the Church being inculturated to suit the African Christians, good values from both sides i.e., the traditional and the Christian ones should be put in mind. In formulating Church activities, African values and sentiments should be taken more seriously.

It was further observed in the study that there is a continuous conflict between the old generation of Christians and the younger ones. This, as we saw is

because of the former's pre-Vatican II council conversion and training to religious professions. The younger generation on the other hand, having been converted long after the Missionary period and the Vatican II council deliberations feel that the Church should be inculturated further to suit the African Christians. The two groups are in conflict i.e., they accuse each other of either heresy or laxity. In this respect, our study indicates that the Church and the society in general is called upon to reconcile the two groups.

The other implication of our study is that by taking a major role in rural development programmes, the Catholic Church should emulate the example of Jesus Christ himself, who during his Ministry healed the sick, helped the poor and down-trodden among others. In other words, apart from teaching and preaching the gospel, he took part in other activities that were geared towards the integral welfare of the people. As the Church does this, the people are called upon to participate in these activities which are for their own benefit. This is so since they are also part and parcel of the Church.

In all, the study has found out that the Catholic Christian faith reached Kakamega early this century and found the Abaluyia, except for Mumias, in an almost undisturbed traditional set up. This Catholic faith to Western Kenya was brought in by the M.H.M. who brought in their religion and introduced to the Abaluyia a new way of life as opposed to the traditional one. As time went on, the Church took to initiating rural development programmes in the areas of

education, health, family life, agriculture among others. These programmes are seen to have interfered with the Luyia way of life which in turn has been modified to accommodate the Abaluyia Christians in the present situation. The impact of the programmes on the Abaluyia is big though it has not alienated them from their "roots" as the Abaluyia are still "Luyia" to a certain degree. The Church is being inculturated so that the Abaluyia can worship God in their own Luyia way of life and in accordance with their needs, mentality and thought forms. It is hoped that if this process continues, then the Church will be able to accommodate the Abaluyia as well as the educated Christians. Consequently, there will be limited, if any, exodus of our Catholic Christians to join the African Independent Churches because they will understand the Christian message in their own context and world view.

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Youth of the Light.

APPENDIX 1

GLOSSARY

Were/Wele	God.
Abafwa	Ancestral Spirits.
Ebishieno	The Evil Spirits.
Omtoto/Mukumu	Fig Tree equivalent to the Agikuyu's Mugumo Tree.
Abaluya	Community members.
Nabongo	Title of the King of Wang'a.
Omwami	Lord/Ruler.
Esiimba	The Bachelor's Hut
Luswa	Incest.
Omusinde	Uncircumcised/Child/One without status.
Omushefi	Circumcisor.
Misango/Milukha	Religious rituals.
Busaa	Local brew ;a mixture of maize flour, fermented millet flour, water.
Tsinyimba	Jingles rung by candidates to be circumcised.
Oluyia	The household.
Erumbi	A hut where circumcised invalids live in seclusion.
Bakoki	A member of the same age group.
Obwasio	Turns.
Obulala	Communal/United.
Oluyia	Homestead/Household.
Isukuti	A Luyia drum.
Abakhulundu	Priests.
Shiriri	A traditional musical instrument.
Khakaba	One who distributes.

APPENDIX II

EXHIBITS

<u>Name</u>	<u>Description</u>	<u>Place of Exhibition</u>	<u>Date of Acquisition</u>
Shri. S. S.	Portrait of Shri. S. S.	Chennai	14/11/71
Shri. S. S.	Portrait of Shri. S. S.	Chennai	14/11/71
Shri. S. S.	Portrait of Shri. S. S.	Chennai	14/11/71
Shri. S. S.	Portrait of Shri. S. S.	Chennai	14/11/71
Shri. S. S.	Portrait of Shri. S. S.	Chennai	14/11/71
Shri. S. S.	Portrait of Shri. S. S.	Chennai	14/11/71
Shri. S. S.	Portrait of Shri. S. S.	Chennai	14/11/71
Shri. S. S.	Portrait of Shri. S. S.	Chennai	14/11/71
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Shri. S. S.	Portrait of Shri. S. S.	Chennai	14/11/71

A P P E N D I X II

I N F O R M A N T S:

<u>Name</u>	<u>Designation</u>	<u>Place of Interview</u>	<u>Date of Interview</u>
Akanga, , J.	Parish Council Member, Chekalini Parish.	Chekalini	14/11/91
Alu, V.K.	CISRET Teacher, Kakamega Ndani Primary School;	Kakamega	14/2/92
Aluku, M.B.	Parish council Member, Eregi Parish	Eregi	19/2/92
Amalia, Sr. S.	Headmistress of Isanjiro Primary School	Malava	2/11/91
Ashkolwa K. .	Elder of the Church Mukomari Parish	Mukomari	10/11/91
Atundo, Bp.L.	Bishop of the Catholic Diocese of Bungoma	Bungoma	5/1/92
Bahati, Fr.C.	Parish Priest of Shibuyi Parish	Shibuyi	6/11/91

Bonaventure, Br.	Teacher in-charge of the Religious Life, Mumias Sec. School for deaf girls.	Mumias	11/2/92
Bwire, Fr.F.	Parish Priest of Mukumu Parish	Mukumu	8/2/92
Crean, Fr. M.	Then Vicar- General and Parish Priest of Cathedral	Kakamega	4/2/92
Fuchaka, F.	Family Life Programme Coordinator (Diocesan)	Kakamega	31/1/92
Holmes, Fr. J.	Parish Priest, Shitoli	Shitoli	20/12/91
Isinta, Br.D.	Regional Superior, Brothers fo St. Charles Lwanga, Mukumu	Mukumu	19/12/91
Isoka, J.	Parish Council Member, Chimoi	Chimoi	25/11/92
Isoka, S.	Church Member, Chimoi Paris	Chimoi	25/11/91
itebete, Sr. R.	Headmistress, Mukumu Girls' High School		

James, Br.	H/M Lutaso Village Polytechnic	Lutaso	17/11/91
Juma, Fr. F.	Parish Priest, Mumias	Mumias	7/2/92
Kelly, Fr. P.	Today's' Vicar- General and Parish Priest, Lutaso	Lutaso	17/11/91
Khalumba, P.	CISRET teacher, Kakamega Ndani Primary School	Kakamega	14/2/92
Khalumi, M.	Chairman of Parish Council, Shikoti	Shikoti	13/1/92
Kupalo, Sr. A.	Superior-General, Sisters of Mary, Mukumu	Mukumu	19/12/91
Laar, Fr. G.V.d	Parish Priest, Chimoi	Kakamega	4/2/92
Lukera, D.C.	Diocesan Women Dev't Coordinator	Kakamega	30/1/92
Lisutsa, C.	CISRET teacher, Mukumu Girls' Primary School	Mukumu	14/2/92
Lumula, P.	Staff of Shikoti Parish	Shikoti	20/2/92

Lumumba, Fr.V.	Diocesan Director of Lay Apostolate	Kakamega	5/2/92
Lwangu, Fr. A.	Parish Priest, St. Marks Nzoia	Nzoia	15/11/91
Lwoyelo, F.	Matron, Mumias Hospital	Mumias	11/2/92
Maina, A.	Catechist, Malava Parish	Malava	2/11/91
Makokha, E.	Church Member, Mumias Parish	Mumias	2/2/92
Malesi, Sr. E.	H/M. Shikoti Girls Boarding Primary School	Shikoti	20/2/92
Manani, Fr. A.	Leaturer at Tindinyo Senior Seminary, then at Malava Parish	Malava	30/10/91
Marandu, Fr.B.	Then Parish Priest Mukomari	Mukomari	10/11/91
Masawe, Fr. G.	Parish Priest Emalindi	Emalindi	18/2/92
Mbalilwa, C.	Diocesan Education, Youth and C.R.E. Coordinator	Kakamega	4/2/92

Meweess, Fr. J.	Parish Priest, Erusuf	Erusuf	14/12/91
Milimu, Fr. M.	Parish Priest, Ejinja	Ejinja	7/2/92
Muchuma, C.	Church Member Chimoi Parish	Chimoi	13/12/91
Mukolwe Sr.J.	H/M. Mukumu Girls' Boarding Primary School	Mukumu	8/2/92
Musinzi, V.M.	CISRET teacher Mukumu Girls' Primary School	Mukumu	14/2/92
Musotsi, J.	CISRET teacher, Isanjiro Primary School	Malava	2/11/91
Mwisukha, P.I.	CISRET teacher, Mukumu G. Primary	Mukumu	14/2/92
Mwabwala, Sr.D.	H/M. Mumias Primary School for Deaf Children	Mumias	10/2/92
Mukholi, S.	Diocesan Development Coordinator	Kakamega	5/2/92
Mweda M.L.	CISRET teacher, Mumias Primary School for Deaf Children	Mumias	

Nyaki, Fr.P.	Parish Priest, Chekalini	Chekalini	14/11/92
O'Connell, Fr.P.	Parish Priest, Musoli	Musoli	22/1/92
O'Donnell, Fr. H.	Parish Priest Eregi	Eregi	19/2/92
Okombo, Fr. I.	Parish Priest, Bungoma Cathedral	Bungoma	5/1/92
Omedo, D.	Matron, Mukumu Hospital	Mukumu	19/12/91
Ondicho, P.	H/M. Mumias Voc. Sec. School for Deaf Girls	Mumias	10/2/92
Reynolds, Fr.K.	Parish Priest, Shikoti	Shikoti	20/2/92
Rodriguez, Fr.C.	Parish Priest Chamakanga	Chamakanga	15/1/92
Ryan, Fr. P.	Lecturer at Eregi T.T.C. assist. Parish Priest, Eregi	Eregi	19/2/92
Sakwa, M.K.	Elder, non Church goer	Chimoi	25/11/91
Sebastiana, Fr.M.	Parish Priest,		

Shiuma, J.	Church Elder, Mukumu	Mukumu	8/2/92
Shisanya, Fr. J.	Then Deacon at Mumias	Mumias	11/2/92
Silayo, Fr. P.	Parish Priest Mutoma	Mutoma	8/1/92
Silayo, Fr. B.	Parish Priest Mautuma	Mautuma	14/11/92
Simiyu, Sr. A.	H/M. Misikhu G.H.S. also in-charge of Education	Mukumu	19/12/91
Sulumeti, Bp. P.	Bp of Kakamega Diocese	Kakamega	4/2/92
Upendo, Fr. A.	Superior, St. Peters' Seminary, Mukumu	Mukumu	3/3/92
Wambua, D.	Elder	Chimoi	29/12/91

APPENDIX III

QUESTIONNAIRES

1. QUESTIONNAIRE FOR THE CLERGY

NAME _____

Designation _____

Congregation _____

QUESTIONS

1. Did you become a Catholic by birth, or by conversion? _____
how old were you by then? Then _____

2. What motivated you into joining this institution?

3. I hear most people experience the vocation, why is it that some people quit the seminary/convent after a time?

4. Do you think such people have the call or they simply want to gain from the Church, say in education and training? .

5. When you became a member of the clergy, what was the reaction of your parent? _____

if they took you to the Church for that work, what was their aim of doing this?

6. According Luyia customs, as to all the African traditional customs, a young

man, woman is supposed to grow up, marry and have a family. Was your joining the seminary/Nunnery in anyway breaking with the traditional family life?

7. Did the community feel that by joining the Church as a member of the clergy, you were betraying the traditional religion?

8. Now you are a member of the clergy, do you as a person experience conflict in your self? _____

9. What is your place in both society and Church as an African Christian?

CHURCH AND DEVELOPMENT

1. What is development/rural development? _____

2. The Catholic church is known to carry out development projects,

Do you think it is right? _____

Give the reasons why it is right/wrong? _____

3. How can the clergy assist in development? _____

4. As a member of the clergy, how do you harmonize the "Word of God" and

Development? _____

5. Is the hierarchy and structure of the Church suitable for Development?

If so, how? _____

6. What is the relationship between the Bishop, the Priests/Nuns/Brothers as far

Development is concerned? _____

7. Till Independence, the areas occupied by the Catholic Church in Western

Kenya lagged behind in development. Why is this the case? _____

8. Why did the church change attitude then and infact today, their projects are more developed than the other Churches? _____

9. Name the development projects in your diocese? _____

10. How did you cope with the hostile competition from the other Churches? _____

11. Now that there is a call for ecumenism, do you think the Catholic Church and the Protestant Churches can join hands in development bearing in mind the doctrinal difference after the Reformation and counter Reformation? _____

Give reasons _____

Is there a full ecumenical gesture? _____

If there is, what joint projects do you have and what is your motto? _____

Are both Churches taking active part without suspicion? _____

CHURCH AND EDUCATION

1. Why does the Church take part in the education of the youth? _____

2. Name the Church sponsored schools in Kakamega Diocese? _____

3. Outline the role of the Church in the development of education in Kakamega? _____

4. The Catholic Church at the start insisted on Catechitcal instruction a one.

This made the C.M.S. and church of God develop faster, and produced the first elite in Kakamega. Why was this the case? _____

Why did this attitude change Independence more so after the Vatican II Council? _____

5. Does the Church in the process of education impose Catholicism in the students? _____
6. Do you have a Catholic University? _____
What criteria do you base on in choosing your students?

7. Do you teach secular subjects in your institutions of higher learning?

8. Does the government aid you in the development of education in schools and colleges? _____
How? _____
9. Is there harmony between the Church and the Government as you develop the schools? _____
10. What is this vocational school at Mumias? _____
What courses do you train your students? _____
On what basis do you recruit your students? _____
11. How do you absorb the graduates of the vocational School?

12. The Catholic church is known to have opened a TTC at Eregi.
Is it still Church sponsored or it is the government?

Why? _____

CHURCH AND HEALTH SERVICES

1. Name the health institutions in your diocese? _____
2. Assess the part they play in the local society?

-
3. How do you get a supply labour force? -----
 4. Must one be a Catholic so as to be employed? -----
 5. In the process of caring for the sick, do you impose Catholicism to the patients? -----
 6. What problems do the mission hospitals undergo? -----
What can you do to solve this problems? -----
 7. How do you harmonize the Gospel and health services? -----
What is your biblical basis for this? -----

CHURCH AND AGRICULTURE

1. What role has the Church played in agriculture? -----
2. Name your projects in the district? -----
3. Do people co-operate in these agricultural projects? -----
4. How do you harmonise the gospel and development? -----
5. Is the church structure suitable for agricultural development? -----
----- Give reasons -----
6. What became of the agricultural centre at Eregi? -----
7. Where do you market your produce? -----
8. Is it helpful to the local community? -----

GENERAL QUESTIONS

1. How many African priests have you trained? -----
----- out of them, how many local ones are there? -----

 2. Why was the Seminary moved from Yala to Mukumu? -----
 3. Why do some priests / nuns drop out? -----
----- Give us any other useful information -----

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2. QUESTIONNAIRE FOR LAITY

Name -----

Parish -----

Age -----

QUESTIONS

1. Your religion/Denominations (a) Catholic
(b) Anglican © Other Christian
(d) Islam (d) Any other (Tick the correct)
 2. If you are a Christian (a Catholic), when did you become one?-----
----- (record year)
 3. Are you comfortable as a Catholic Christian? -----
If you are not comfortable, state the reason -----
 4. Is your whole family Catholic or not? -----
If it is not, give the reasons? -----
 5. Before you became Christian, what are you?-----
(record religion). When you became baptized into the Catholic faith, What
was the reaction of your family/friends/community?

 6. It is believed that people got converted for various reasons
Why did you choose to become a Christian? -----
 7. In your opinion, what is development? -----
 8. Do you think some areas are more developed than others? -----
 9. What causes under-development? -----
 10. What programmes do you think the government/church should address
itself to as a priority? -----
-

(State in order of preference).

11. In Western Kenya, the Catholic church is known to have engaged in development activities in the areas in and around it. Do you agree?

12. The development projects - the schools, hospitals and vocational centres were meant to lure people to the Christian faith.
Is this case true? -----
If the answer is Yes, did you become a Catholic because of its benefits rather than your conviction? -----
13. Is there cordial relationship between the Catholic church and the Government as far as development is concerned? -----
14. Today, we hear statements calling upon the church to leave "Politics to politicians". When the Church develop the human self of the down trodden, it is development. When it calls upon the government to do so, I is accused of "politicking". Why do you think this is the case? -----

CHURCH AND EDUCATION

15. Today in Kenya, and even the world at large, education is a priority for the youth. Why do you think this is the case? -----
16. Do you think the Church has helped in development of education in Kenya? -----
And in Kakamega? -----
17. What is the contribution of the Catholic to education in Kakamega? -----
18. Name other Church's programmes in Kakamega? -----
-
19. As seen, till independence, the Catholic church's educational institutions still
-

lagged behind to other churches like the CMS Maseno, FAM Kaimosi and
COG
Bunyore. Why is this the case?

20. Why do you think this attitude changed after attainment of political independence?
21. How did you/your local population react to this type of education as opposed to the traditional education system?
22. What other programmes does the Catholic church have apart from education?
.....
23. What are the advantages and disadvantages of mission schools?
24. do you have a Catholic University? If so does it absorb all the graduates from their schools?
25. Compare the cost of mission schools and government schools in terms of fees and quality of education?
26. Compare the cost
-