

THE ROLE OF THE CHURCH IN RURAL DEVELOPMENT:
A CASE STUDY OF THE SEVENTH-DAY ADVENTIST (SDA)
CHURCH IN SOUTH NYANZA DISTRICT, KENYA. //

BY

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A THESIS SUBMITTED IN PART FULFILMENT FOR THE DEGREE
OF MASTER OF ARTS IN THE DEPARTMENT OF RELIGIOUS
STUDIES, UNIVERSITY OF NAIROBI

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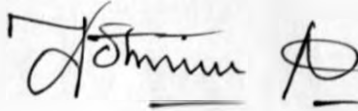


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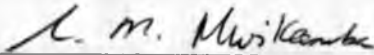
DECLARATION

This thesis is my original work and has not been presented for a degree in any other university.



JOSHUA OTIENO AYIEMBA

This thesis has been submitted for examination with our approval as university supervisors



DR. C. M. MWIKAMBA



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ABBREVIATIONS

GC - General Conference

AIIB - Australia International Institute

IBRD - International Bank for Reconstruction and Development

IDA - International Development Association

IFAD - International Fund for Agricultural Development

UNEP - United Nations Environment Programme

WHO - World Health Organization

LIST OF ABBREVIATIONS

ABBREVIATIONS

- SDA - Seventh-Day Adventist.
- ADRA - Adventist Development and Relief Agency
- ADRA (K) - Adventist Development and Relief Agency
Kenya.
- ADRA (I) - Adventist Development and Relief Agency
International.
- GC - General Conference.
- AIDAB - Australian International Development
Assistance Bureau.
- CIDA - Canadian International Development Agency.
- SIDA - Swedish International Development Authority.
- SMR - Swedish Missionary Council.
- WID - Women in Development.

ABSTRACT

Despite the various documented works on church and development, there has been no specific study conducted to evaluate the role of the Seventh-Day Adventist(SDA) Church in rural development. The available documents have tended to portray the SDA Church as very conservative in its doctrines, strongly opposed to any activity aimed at creating and supporting partnership between the church and the state.

The aim of this study is to find out the role of the SDA Church in rural development, with particular reference to South Nyanza District. It examines the philosophy of the SDA Church and factors that hinder its involvement in rural development. The research hypothesis tested is to see the justification of the SDA Church in rural development. The study is a result of both library and field research. Interviews were carried to verify the hypothesis.

Chapters one and two are an introduction to the study, whereas chapter three provides a brief historical background on the beliefs and practice of the SDA Church and the time it arrived in Kenya as well as in South Nyanza District. Chapter four highlights the situation, development needs and aspirations of people in the study area. Chapters five and

six focus on the development activities of the SDA Church in South Nyanza District.

ACKNOWLEDGEMENTS

The study reveals that the SDA Church, since its inception in the country in 1906, has and continues to play a significant role in the development of education and provision of health services in the area. In addition, it promotes small scale business enterprises (SSBEs) by extending soft loans to well-organised development groups such as women groups with sustainable and viable projects. However, in order for the SDA Church to achieve its purpose in development, firstly, it must strengthen its administration systems for the mobilization of local resources, efficient management of finances, and all other resources, secondly, the church leaders must realise the goals, objectives and specific development programmes initiated by the church or by any individuals through its sponsorship. Finally, chapter seven is the summary, conclusions and recommendations.

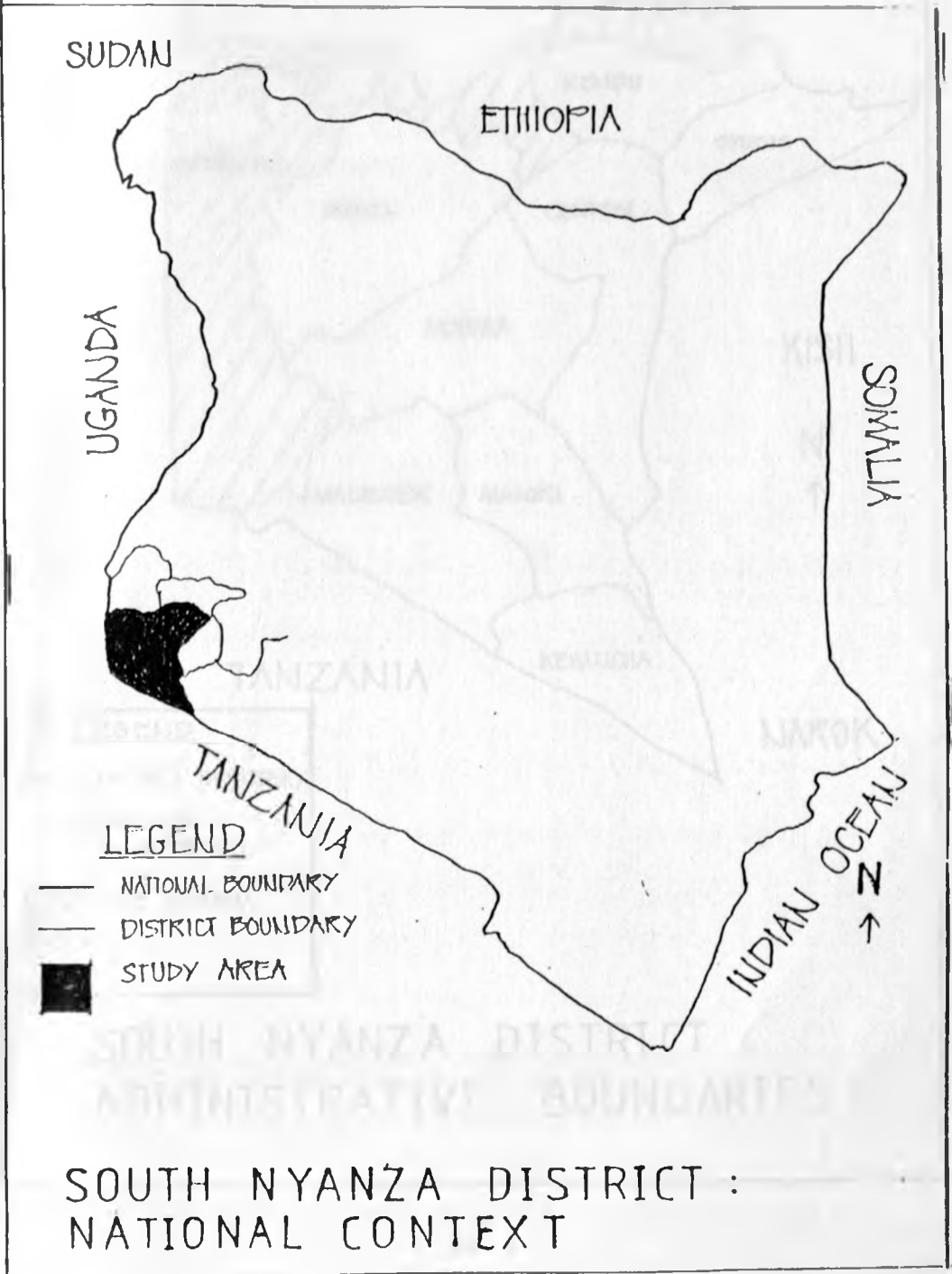
ACKNOWLEDGEMENTS

I am greatly indebted to my supervisors Dr. C. M. Mwikamba and Dr. D. W. Waruta for their invaluable guidance and close supervision. I appreciate greatly criticism and comments made by them in the course of writing this work.

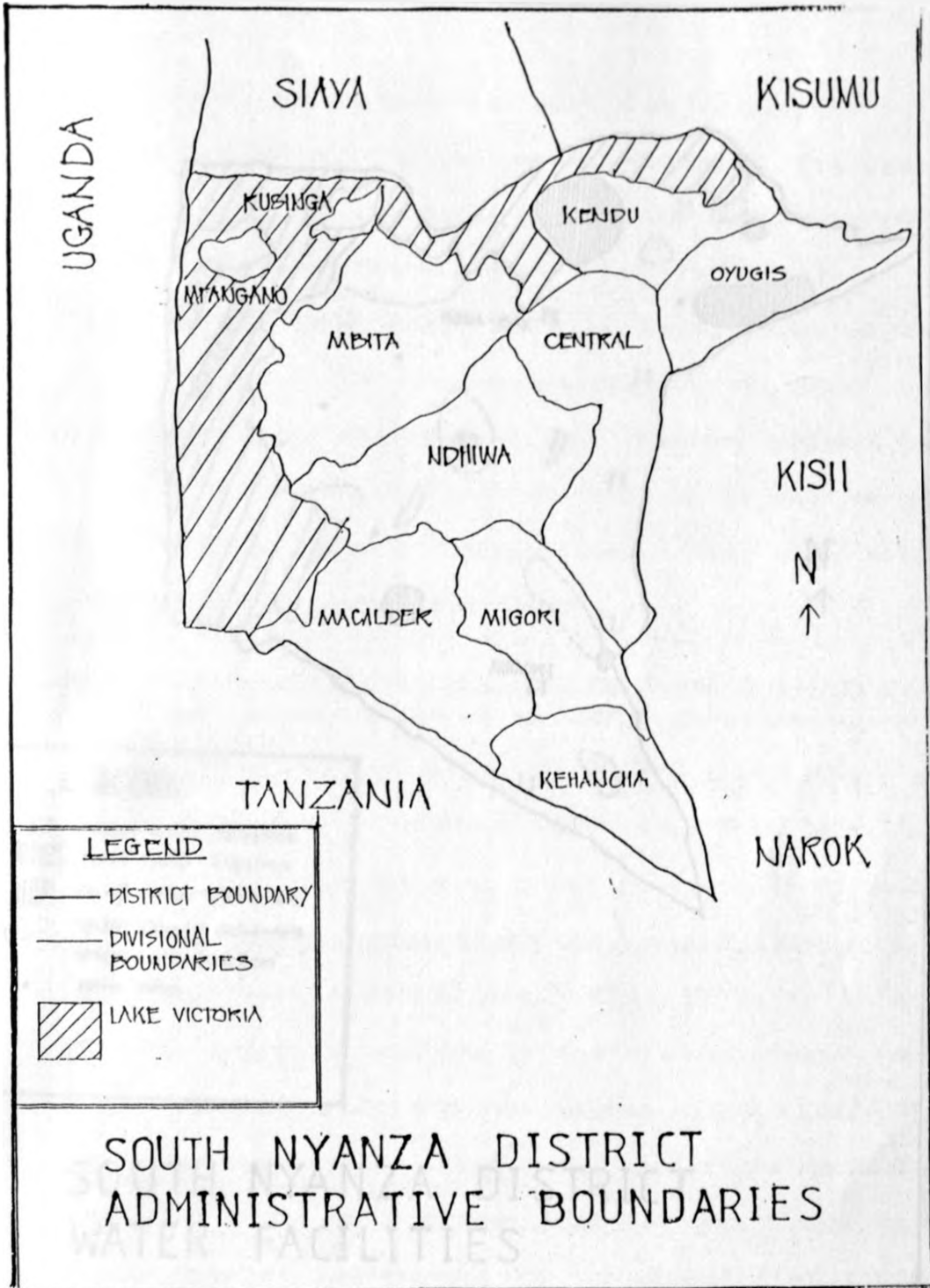
I wish to acknowledge assistance and grateful thanks to all those who in one way or another helped me to complete my studies. I am particularly grateful to Miss S. M. Kamau for her excellent typing of the work.

I also received invaluable advice and encouragement from my colleagues in M.A. degree course, friends and relatives. It is not possible to list all those individuals who have contributed assistance of many different kinds. I say "Thank You All". To these well wishers.

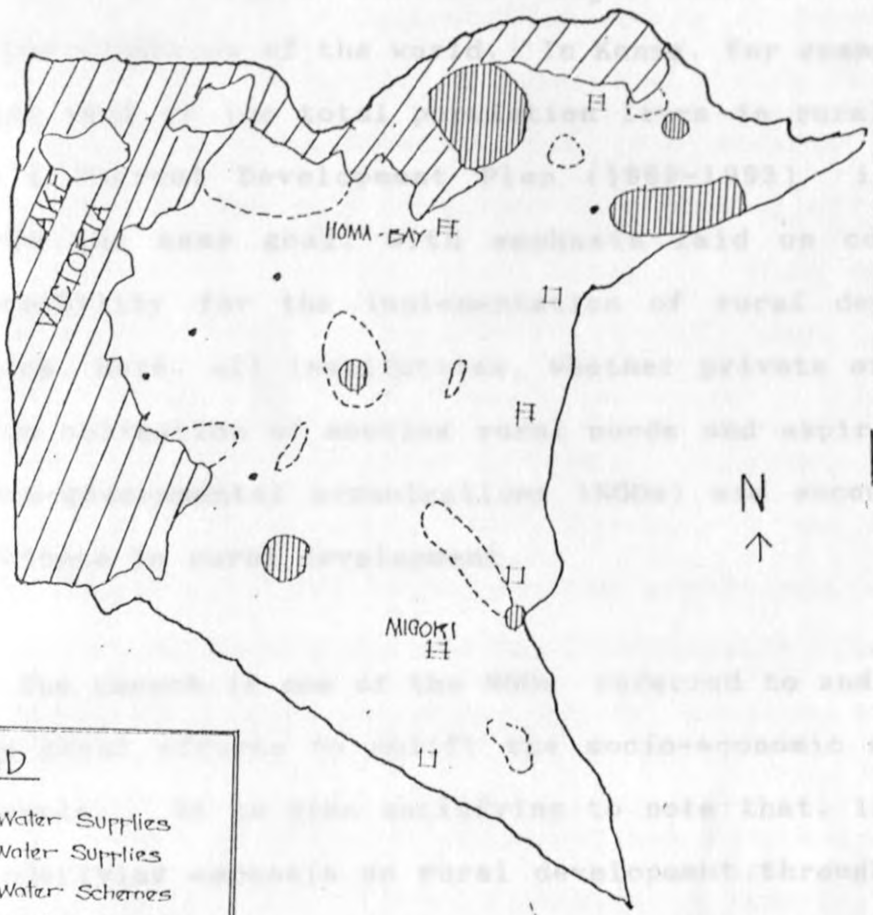
Lastly, but not least, my deep gratitudes go to the university of Nairobi for granting me a post-graduate scholarship to undertake M.A. Course in Religious Studies.



SOUTH NYANZA DISTRICT :
NATIONAL CONTEXT



SOUTH NYANZA DISTRICT
ADMINISTRATIVE BOUNDARIES



LEGEND

- ☐ Urban Water Supplies
- ▨ Rural Water Supplies
- ◐ Small Water Schemes
- ⊖ Water Supply Schemes Under Construction
- Bore Holes

**SOUTH NYANZA DISTRICT
WATER FACILITIES**

CHAPTER ONE

1 . INTRODUCTION

Rural development has been a major concern for most developing countries of the world. In Kenya, for example, over 80 per cent of the total population lives in rural areas.¹ Kenya's Current Development Plan (1989-1993) is geared towards the same goal, with emphasis laid on collective responsibility for the implementation of rural development policies. Here, all institutions, whether private or public, have an obligation of meeting rural needs and aspirations.² The non-governmental organizations (NGOs) are encouraged to participate in rural development.

The church is one of the NGOs referred to and has been making great efforts to uplift the socio-economic status of the people. It is also satisfying to note that, inspite of the underlying emphasis on rural development through various projects, the Government has encouraged, supported and assisted private undertakings. This is quite in accordance with the church's teaching on social development, particularly as formulated by the SDA Church. This study, therefore, sought to investigate development activities sponsored by the SDA Church in south Nyanza District and their contribution to the general improvement in the standard of living in the area.

1.1 Statement of the Problem

In Kenya's recent Development Plans (1979-1983, 1984-1988 and 1989-1993), great emphasis has been laid on rural development with the fundamental objective of improving the overall standard of living in rural areas through the District Focus for Rural Development.³ The strategy has been necessitated by the fact that over 80 per cent of the country's population live in rural areas. This settlement pattern coupled with an increase in unemployment indicate a magnitude of development problems experienced in these areas, which are commonly identified as hunger, ignorance, diseases and poverty.⁴ As a result, the Government has expressed great concern over the deteriorating conditions of living among the rural population and has consequently appealed for assistance from various organizations by asserting that:

The responsibility for implementation of rural development policies rests on the nation's network of institutions, public and private. All of them must be responsible to rural needs and opportunities.⁵

It is satisfying to note that in the past, various denominations have played significant roles at different levels in rural development with varied approaches. Their activities in the same have even increased currently following the Government's appeal for assistance to alleviate problems being experienced in the rural areas. The Catholic Church, for example, supports a number of development projects in

rural areas throughout the country in an attempt to uplift their socio-economic conditions. In South Nyanza District, the Catholic Church sponsors schools, youth polytechnics, health centres, and has embarked on re-afforestation programmes (Aringo and Keranda in Karungu location) and improvement in water sources like bore-holes and wells in certain specific institutions like hospitals/health centres and schools. Protestant churches under the auspices of National Council of Churches of Kenya (NCK) also sponsor community based development projects such as Small-Scale Business Enterprises (SSBEs) in some major urban centres in the district. The SSBEs include retail/grocery shops, tailoring and clothing, carpentry or wood workshops and motor vehicle repairs.

However, the SDA Church being one of the earliest churches to be established in the district (having reached Gendia in 1906 almost four year before the Catholic Church founded Asumbi Mission in 1913) has very little information known about its role in development, particularly in the region. Worth noting is the fact that the SDA Church is very unique in its beliefs and practices, especially in matters of worship, eating habits, as well as church and state relationship. The Adventists, for example, worship on Saturdays while many other churches do so on Sundays. They (Adventists) also believe in a temperate life-style with total abstinence from alcohol, tobacco and other stimulants.

They further believe that the church and state should operate in absolutely separate spheres but with a common objective of serving God's people.

The major concern of the study is, therefore, to establish the role of the SDA Church in development, particularly in South Nyanza District; to investigate the theological position of the church as concerns "human service"; to determine the basic needs of the people in the district; and to find out whether development projects sponsored by the SDA Church are compatible with the needs and aspirations of the people.

1.2 Objectives of the Study

The main objectives of the study are:

1. To examine the role of the SDA Church in rural development in South Nyanza District.
2. To examine the SDA Church's philosophy of development.
3. To identify the factors that hinder the SDA Church's involvement in rural development.
4. To analyse whether the SDA Church's involvement in rural development has contributed to changes in the district's development process.

1.3 Justification of the Study

Despite the Kenya Government's emphasis on rural development, the living conditions of people in rural areas have yet to improve since hunger, diseases and poverty continue to

be experienced. It is, therefore, imperative that all spheres of development activities, in rural areas, carried out by various institutions, whether public or private should be evaluated from time to time to assess their effectiveness in alleviating people's problems, so that any shortcomings can be addressed appropriately.

From the existing literature, with regard to the SDA Church and development, there is no study specifically done on the church's role in rural development and particularly in South Nyanza District, yet the SDA Church is one of the earliest churches to be established in the area. One of the early extensive works on the church has been done by Amayo (1973) who focused mainly on the role of the Adventist Christian Education in Kenya. Amayo's work covered the whole country and dwelt mainly on education with no detailed references to other aspects outside education. As a result, there is a gap in the church's history concerning its role in development activities in South Nyanza District which this study hopes to fill by employing a different perspective.

South Nyanza District was chosen for the study because the SDA Church is well established in this area and some of the founder members of the church are still alive and could be contacted for advice and information.

1.4 Research Hypothesis

The tenets of the Seventh-Day Adventist (SDA) Church justify the active role it plays in rural development.

1.5 Research Methodology

The success and quality of a research mainly depend on the methods used by the researcher to gather data. In carrying out this research, the author decided to use library and field research.

In Library research, which formed secondary data, relevant books, articles, theses and dissertations were consulted. It is from the library sources that information on the origin, spread and the early development of the SDA Church in Kenya and South Nyanza District in particular was obtained.

The SDA Church in South Nyanza District, where the fieldwork was conducted, is coordinated from two main field stations namely Ranen and Kenya Lake. For easy administration of the research, each field station was further divided into four small "districts" (the SDA term referring to small coordinating centres of the field): Rapedhi, Homa Bay, Ranen and Migori-Ranen Field; Mbita, Olare, Gendia and Wire - Kenya Lake Field.

For the field research, the following methods were used for collecting data:

Personal Interviews.

Personal interviews were conducted with sixteen informants who were considered by the author to have a wealth of knowledge of the church's development activities in the area. They included two field directors, four retired pastors, two church elders, two church project coordinators, four teachers and two church health workers. There was a free discussion between the author and the informants. This approach proved very successful because the discussions were not restricted or limited to any area and the informants could refer to any of the eight areas chosen for the study. The informants were very cooperative and discussed very freely without minding about the author taking down some notes.

Participant Observation.

The other approach used was participant observation. The author participated in development projects sponsored by the SDA Church in Ranen, Rapedhi, Gendia and Mbita, and observed the church's role in development without informing people around that the exercise was for a research. Through this method, the author managed to interview nearly fifty people from different parts of South Nyanza, including people who would have otherwise not accepted to be interviewed. The

information obtained from such informal interviews helped the author in checking his formal interviews.

Questionnaire Administration.

The fieldwork intended to get views from both the leaders and the laity. Since everybody could not be interviewed orally due to limited time available, questionnaires for these two categories of people (leaders and laity) were designed and used in the field. A total of one hundred and forty questionnaires- forty for the leaders and one hundred for the laity- were distributed out for the research.

Two research assistants were involved in the exercise so as to cover a wider area. They were trained for one week before they were sent to the field to conduct interviews. The training covered how to approach the informants, how to interpret the questions, how to probe vague answers and how to write down information that could be read and understood by the author. In addition, the author conducted ten interviews in the presence of research assistants to introduce them to the research. Before the information was analyzed, the author approached six known informants in the areas covered by the research assistants for verification of the information filled on the questionnaire forms.

Sampling Procedure.

Since South Nyanza District is very wide the author used cluster sampling method. The SDA Church administrative divisions of the area formed the basis of clustering. Thus the two field stations in the area namely Ranen Field and Kenya Lake Field formed the first cluster. The field stations are further sub-divided into districts which formed the last cluster of the study. Rapedhi, Homa Bay, Ranen and Migori were selected from Ranen Field; while Mbita, Olare, Gendia and Wire were selected from Kenya Lake Field. Since everybody in the district (last clusters) could not be covered, random sampling was used to draw the required sample size of seventeen informants in every cluster. However, due to lack of adequate time and lack of cooperation from some informants, the anticipated sample size was not realized in all clusters. Only twelve, fourteen ten and twelve informants were interviewed in Wire, Mbita, Homa Bay and Ranen respectively. Therefore, out of the intended one hundred and forty informants to be interviewed, only eighty per cent was interviewed.

1.6 Limitations of the Study

Generally, the field research went on smoothly with most informants being very cooperative and willing to provide the necessary information and assistance. There were, however, a few problems experienced in the exercise. One such notable problem was the unwillingness of some people to

be interviewed under the pretext that in the past, similar researches have been done in the area but those involved have failed to inform the residents of the area of the findings and how problems identified could be solved. Where necessary, such people were ignored and a different approach was used to interview others in their places.

Another problem encountered had to do with the use of questionnaires. Some questionnaires distributed were not returned and among those that were returned, a few of them had vague information requiring follow-up interviews. Under such circumstances appointments which had been made were either postponed or cancelled in favour of follow-ups.

The large size of the area coupled with the limited funds available, could not allow an extensive research which requires travelling long distances, a lot of time and a good number of research assistants. Although these problems were experienced in the exercise, they were very insignificant compared to the general cooperation received from most informants. Nevertheless, their existence has interfered with the quality of the study.

1.7 LITERATURE REVIEW

1.7.1 General Review

The World Council of Churches understands development as incorporating growth, not doing things for the people but helping them to be conscious of their needs and problems.

It includes the participation of all; both the weak and the strong, in inter dependent effort. Development, according to the World Council of Churches report involves social, economic and spiritual realms. The church and any other voluntary organisations, therefore, have an important role to play in development considering that the Government, as much as it may, cannot do everything for the people.⁶

A report by Tanganyika Rapid Social Change study commission "D" considers the participation of the church in rural development as a great opportunity, a reservoir of skills and technical-know-how as well as an economic advancement. The report considers skills, technical-know-how and economic advancement the established churches should pass to the younger churches in their endeavours to fulfil their ministry in LDCs. However, the report does not give the actual process involved in the implementation of those skills by these churches in an attempt to enhance economic advancement.⁷

Gustafsson refers to religion as an integrative system by functioning as a means of social control, economic advancement and by mediating and reconciling in situations where there is antagonism and breaches of expectations of society and law. Unity in religion, he says, is the fundamental law of the "Kingdom" and this was the legal norm in the seventeenth century which is also the foundation for

Governments and all the law. However, the extent to which the church should involve itself in social and economic obligation in the society so as to develop is not indicated in the work.⁸

Gilpin considers the relationship between education, social and economic change in the context of the growth and development of the village church in Western Kenya in Kakamega and Bungoma Districts. He considers how the church developed sufficient roots to enable it remain a vital part of village life, where it is considered as a vehicle for wider contact and communication, a stimuli to self-help and a resource in time of hardship or need. It is the only form of organisation at the village level and the only institution capable of bridging the gap between the village and the outside world. Gilpin's hypothesis needs to be tested to prove whether it is true that the church is the only institution capable of bridging the gap between the village and the outside world.⁹

Gottneid views education provided by the church as being different in character and purpose from the patterns of education that existed before the Christian missionaries brought their schools. Traditional education was concerned mainly with the socialisation and acculturation of the youth of the society in this particular environment and with right behaviour. However, with the introduction of formal educa-

tion by the coming of the missionaries, the traditional forms of education did not disappear but have continued to be effective. Gottneid brings the effect of the new development between the church in Tanzania and the state of the rights and powers of the churches over schools. Despite this fact, Gottneid has not indicated clearly how formal schooling system helped to shape Tanzania and other African countries such as Kenya in their efforts to develop socially, economically and politically.¹⁰

Ranger argues that the study of religion in African societies is absolutely essential for understanding the dynamics of African societies and that it is dangerous to isolate religion from the secular because of the difficulty of definition. He argues that there is no satisfactory form of definition of religion which allows us to separate it from political life. The two, he says, are characteristics of human being and cannot be easily separated. However, Ranger has not indicated how the isolation of religion from the secular may affect development.¹¹

Temple asserts that there is no hope of establishing a more Christian social order except through labour and sacrifice of those in whom the spirits of Christ is active. He further argues that the first necessity for progress is for Christians to take full responsibility as citizens for political systems under which they live. He notes that the abolition of the slave trade and of the slavery itself were polit-

ical projects but were carried by evangelists in the fervour of their evangelical faith. He concludes that the involvement of the church in political matters has always been through human sympathy and care for the individuals affected. Temple, however, fails to elaborate the basis of this sympathy and care for individual by the church.¹²

Okullu supports Temple's assertion but argues that the church in Africa has been slow in giving guidance which African nations have needed in working out their national aspirations. He says that the church claims no temporal power over mankind but appeals to their hearts and consciences. Therefore, the church and state must work in the task of building healthy and viable societies in the moral and material development of the people because they both consist of the same individuals. However, the work does not state clearly how the two can work together to build healthy and viable societies in the spirit of brotherhood.¹³

Mbiti further notes that in matters of politics the church cannot stand aloof like a spectator since in fact the Kingdom of God is a political Kingdom. He says that Christians have to be fully involved in political development because the church has something to offer in the way of removing injustices, corruption, exploitation and bringing about reconciliation in society. However, Mbiti has not

explained the impact of the church's involvement in removing these social ills in development.¹⁴

1.7.2 The SDA Church

The SDA Church has existed in Kenya for a very long period since 1906, yet very few people have known what it teaches about development. Perhaps it is due to the fact that only a few people have shown interest in the study of the church compared to other churches such as the Catholic and Church Province of Kenya(Anglican).

Getui covers the SDA Church's establishment and its role among the Abagusii of Kisii District from a historical perspective. The study evolves mainly around Kisii District with very little information about South Nyanza District. Whatever material considered on South Nyanza District in the work is inadequate and cannot reflect what the church is doing in the area. South Nyanza District being the area in Kenya where the SDA Church was first established needs to be given a central place in the study of the church's history and its development activities, especially those activities which have contributed to the general development of the region.¹⁵

Amayo covers the SDA Church and the role it plays in education in the whole country. Like Getui's, Amayo's work has taken a historical approach to the study of the church by

could read the Bible in order to adhere to the teaching standards of the church. However, he notes that this trend is changing gradually and now the church could encourage higher education for its members. It is a very long time since Muga made this observation and it may not reflect the attitude of the church towards the education of its members today. Moreover, Muga made this observation at the time when western missionaries in Africa were only interested in training a few Africans who would in turn convert their fellow Africans to join the new missions. However, this argument provides a focal point for investigation about the SDA Church's attitude towards education for the study.¹⁹

Barrett has only given 1906 as the origin of the SDA Church in Kenya and that it has its offices in Nairobi. There is no any further information about the church given by Barrett apart from that one given above. This allows more room for a further study on the church.²⁰

From the literature reviewed above, there is clear evidence that the church understands development as a general improvement in economic, social, political and spiritual aspects of life. There is further evidence that previous studies on the SDA Church have given very little attention to development activities outside the field of education. These studies have also tended to be historical in nature and have been done mainly among the Abagusii community of Western

Kenya with very little reference to other communities. Thus, a further study on the church is necessary to highlight its establishment in the country, particularly in South Nyanza District where it was first established and to highlight its development activities in the region.

1.8 Definition of Concepts:

Development

This term as used here refers to all those activities that promote and enhance human welfare in material, financial, cultural and spiritual aspects. It generally encompasses the entire economic and social systems that improve people's lives.

Rural Development

Refers to all those activities that meet the basic needs of the rural people and hence promote their social welfare or standards of living. It also includes what enhances a healthy social and spiritual relationships among people.

The Church

As used here refers to the religious organisation which confers faith of Jesus Christ. It also refers to the people of God. It is a community of believers attempting to follow Jesus Christ.

Laypersons (The Laity)

Refers to all baptized persons (men and women) who are not members of the church clergy or who are not in the ordained status. They are called upon as living members to expend all their energy for the growth of the church and its sanctification. They are participants in the sharing mission of the church through their baptism and confirmation. They co-operate with the divine will by showing every man through their earthly activities with which God has love for the world.

Mission

Refers to the authorization given by competent ecclesiastical authority to preach and teach. It applies to teaching theology and to formal religious institutions whether by clerics or the laity. It is the task to which the church is called upon to do in this world.

1.9 The Study Area Profile

South Nyanza District covers an area of about 7,778 sq.km (5,714 sq. km land and 2,064 sq. water).²¹ The district is politically divided into nine constituencies corresponding to nine administrative divisions of the region. The small administrative units make it possible for the implementation of development projects in the region.

1.9.1 Physical Features

The district has three main physical features; the lakeshore lowlands which cover south of Karungu Bay and broadens to east-south to form Kadem Plains; the northern section residuals of Gwasii and Gembe Hills; and the Homa Mountain Massif. It has a potential land use of about 67,200 hectares of the total land area (579,300 hectares).²²

1.9.2 Rainfall

The region receives 40 per cent of the total annual rainfall. The "long rains" occur between March and July and while "short rains" are experienced during the months of October, November and December.

1.9.3 Population Growth Rates and Projection

According to 1979 census, South Nyanza District had a total population of 817,601 inhabitants.²³ However, 1989-1993 development Plan projected the district's population at 1,226,070 and 1,264,975 inhabitants in 1988 and 1989 respectively.²⁴ Out of 1,226,070 inhabitants in 1988, 14,358 persons were SDA Church members.²⁵ Population growth rate for the district was estimated at 3.41 per cent and the total urbanized population living in urban centres was only about 2.1 per cent.²⁶ The rest of the total population was rural.

1.9.4 Socio-Economic Characteristics: Indicators of Development

The principle means of income generating activities in the district are farming, livestock production, retail trade and small scale business enterprises. Mixed farming is practised at subsistence level and small scale units. Large-scale commercial sugar farming has been established by the Sony sugar company around Awendo area. Other crops such as maize, beans, groundnuts, bananas, tobacco and rice are also grown for cash sale.

1.9.5 Physical Infrastructure

The major forms of transport in the area includes roads, air and water. Kenya railways operate passenger boats in Lake Victoria from Kisumu to Homa Bay and from Homa Bay to Karungu. Of the seven airstrips proposed for the district, only Homa Bay airstrip was implemented. The development of the district could be enhanced by improving the physical infrastructure, especially of rural access roads. Currently, there are only three tarmac roads in the area namely: Sondu-Rongo road - excluding some parts in Kisii District (48kms); Nyakwere-Kendu Bay road (17kms); and Homa Bay - Isebania road (98kms).²⁷ The rest of the roads in the area are murrum and in poor state, which at times become impassable during rainy seasons. This has increasingly affected development in the

area.

1.9.6 Health Facilities

South Nyanza District experiences low levels of health care. It is estimated that only about 30 per cent of the total district population has access to health services and facilities compared to 76.8 per cent in other districts.²⁸ 1984-1988 Development Plan gives a total of 67 Hospitals and Dispensaries for the area. However, the Kenya Gazette, 27 January, 1989, gave the number of hospitals in the district as 4 - 1 Kenya Government and 3 missionary owned. The same Gazette gave a total of 69 health centres and dispensaries - 53 Kenya Government and 16 missionary sponsored. Out of these 16 mission sponsored health centres, 10 are run by the SDA Church. These Health Services and facilities are not enough to cater for the district's Population (estimated at 1,226,070 in 1988).²⁹ There is, therefore, need for more health facilities in the area to improve the people's standard of living.

1.9.7 Education

The district has a total number of 989 primary and 94 secondary schools, respectively.³⁰ 3 Out of 94 secondary schools in the area are fully sponsored and managed by the SDA Church. In addition, 1 out of 3 primary teachers' training colleges in the area is run by the church.

There are, however, major constraints in primary education in the district despite the number of schools present (989). This includes lack of adequate physical facilities to meet the requirement of 8:4:4 curriculum though efforts are being made by the Kenya Government to make sure that these facilities are provided for in the existing schools and institutions.

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CHAPTER TWO

THE CONCEPTUAL THEORETICAL

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CHAPTER TWO.

THE CONCEPTUAL THEORETICAL FRAMEWORK

2 Development

The concept of development has been defined in different ways by various people. These definitions have tried to explain the degree of growth, a consistent pattern of growth and how to raise the well-being of the people. Economists have defined the concept as an increase in GNP per capita while sociologists put emphasis on the general improvement in the levels of living, including both economic and social aspects. The church on its part supports the sociologists' view and in addition incorporates man's moral responsibility, for a primary concern of the church is to develop in people a Christian character.

2.1 Economic Development

The concept of development featured prominently after the second world war. After the war, United States Financial and Technical Assistance helped the War-torn European Countries to rebuild and modernise their economies in a matter of a few years. This transformation of European countries' economies served as a good lesson to the third world countries. Todaro asserts that:

Their economies from poor agricultural subsistence societies to modern industrial and wealthy giants had important lessons for the backward countries of Asia, Africa, and Latin America.¹

This expert suggests that developing countries must follow the historical experience of the Western Societies for them to develop since the lessons for their development can only be found in the European economy.

Curries² argues that for developing countries to attain development there must be a "break through" from the vicious circle of poverty. He says that with the attainment of a high level of development in a short time, we might break forever the vicious circle of poverty, ignorance, bad health and excessive high birth rates. Curries further believes that this attainment can only occur in developing countries if they go through the same path the now developed world had to undergo. Todaro, therefore, defines development as:

The capacity of a national economy, whose initial economic condition has been more or less static for a long time, to generate and sustain an annual increase in its gross national product at rates of perhaps 5 to 7 per cent or more.³

Economists define the concept using gross national product (GNP) per capita indices. Levels and rates of growth of "real" per capita GNP are to measure in a broad sense the overall economic well-being of the population. They view

development as an economic phenomenon, through which rapid gains in overall and per capita GNP growth would reach the masses in the form of jobs and other economic opportunities or create the necessary conditions for the proper distribution of the economic benefits of growth.

The concept of development in the international encyclopaedia of social sciences has been defined as:

A rapid and sustained rise in real output per head and attendant shifts in the technological, economic and demographics of a society.⁴

This definition still lays emphasis on the increase in the quantity of goods and services produced between a given period of time, that is to say, if GNP is divided by the nations total population it results in production by individual or gross national product per capita (GNP per capita).

2.1.2 Economic Growth

Economic development and economic growth have been used as synonyms. However, Jhingan argues that the two terms do not necessarily mean the same thing. He gives the distinction made by Madison as:

The raising of income levels is generally called economic growth in rich countries and in poor ones it is called economic development.⁵

While this view may be considered the proper distinction between the two terms, there is no clear underlying

forces which could measure the income levels in the two types of economies. Hicks, for example, argues that developing countries are concerned with the development of unused resources while those of developed countries are mainly related to growth. This is because most of their resources are already known and developed to a considerable extent.⁶ Schumpeter argues that economic development generally means more output and changes in the technical and institutional arrangement by which it is produced and distributed while economic growth only implies more output.⁷

Economic growth approach to development was mainly echoed by Rostow when he gave five stages of economic development (The Traditional Society, the Precondition for take-off, the Take-off, the Drive to Maturity, and the Age of High Mass-Consumption) as the necessary steps for development. Measures of this growth were sought and certain economic values (GDP, GNP and per capita income) became standardized indicators of growth.⁸

Economic growth is, therefore, concerned with a quantitative sustainable increase in the country's per capita output or income accompanied by expansion in its labour force, consumption, capital and volume of trade. In essence, it only refers to the production unit. On the other hand, economic development has a broad meaning because it includes qualitative changes in economic wants, goods, incentives and

institutions. Development, therefore, should be regarded as embracing both economic development and economic growth since a country cannot be considered to have attained full scale of development without comparing qualitative and quantitative changes of its economy.

2.1.3 Development and Change

Generally, the concept of development has been used in everyday life to mean change. This change, which social scientists refer to as "social change", was first analyzed under the theory of evolution by Auguste Comte and Herbert Spencer. This evolution or change, which primarily involved the passage from "homogeneity" to "heterogeneity", from empirical observation of living creatures have occurred and continue to occur in their lives.⁹ The concept in this sense connotes the idea that positive change has occurred or will occur between two points in time towards desirable and stated goals for the general improvement in economic, social and political aspects of life.

2.1.4 Development and Progress:

Afonja and Pearce have used the word progress to refer to development. They argue that progress means so many things in development such as symbolising human freedom from acts of suppression and the attainment of happiness. They assert that;

Progress symbolised human freedom from all chains of error and superstition, security from the dominion of chance, and the attainment of truth, virtue and happiness -- the emergence of representative parliaments and the attainment of social order.¹⁰

The concept of progress as used in social theory connotes growth. And, growth is used to mean an increase in physical units, especially in the material means of feeding the population. Progress is further treated as a tangible phenomenon desired by all the people of the world since the factors that propel society into this desired end are the effects of economic and technological change which are indicators of development.¹¹

2.1.5 Development and Social Aspects

The first Development Decade (DD-1) formed in 1961 by the United Nations emphasized economic growth, which was aimed at increasing annual growth of the output in developing countries by 6 per cent.¹² But despite this economic growth rate in many of these countries, the condition of living of the people have yet to improve. Sociologists, therefore feel that some aspects of development were left out, for example, the social welfare of the people. Mbithi argues that economists have not addressed themselves to the social problems affecting the people such as income distribution and equality; the individual cognitive balance; relevance of aspirations; and basic needs - food, clothing and shelter. Sociologists acknowledge the fact that economic growth is necessary but not sufficient for the future improvements in the living

standards of the masses - ordinary persons (people).¹³

In the past, social services have been given low priority in the development plans of the developing countries, but today better health conditions are looked upon as factors which contribute to the productivity of the individuals.¹⁴ As a result of this, more emphasis on development has been directed towards education and health services, in developing countries, in recent years. Improvement of certain essential services in the poor countries such as primary education, health services, nutrition programmes, rural feeder roads and rural water supplies now receive a lot of emphasis in the development plans of these countries. Hunter summarises development as a process of social transformation which can only be affected by micro-economic changes and not simply by micro-economic additions of domestic and foreign resources.¹⁵

Rodney understands development in human society as involving many levels of growth. He asserts that at the individual level development implies:

Increased skill and capacity, great freedom, creativity, self-discipline, responsibility and material well-being.¹⁶

Development taken in this respect includes moral aspects of life, depending on the age one lies and his ability to choose what is right and wrong. It concerns with the entire moral and social existence of the civilised man, his

ability to live in peace, and share equitably the material things and non-material values with other people.

From the preceding discussions, we may define development at this point to mean:

The qualitative and quantitative growth or change or progress in economic, social, political and religious aspects of life of man to improve human living conditions.¹⁷

In essence, this definition embraces the entire series of progressive changes of growth that may occur in the economic, social, political and spiritual spheres of life. This view point is more wide and regards development as an overall social process which must take into account an increase in benefits such as health, nutrition, education, housing, and communications.

2.2 Rural Development

Rural development has been a major area of concern for the Government because poverty weighs heavily on that sector and the conditions of life of a large segment of the population have tended to worsen. Indeed, the sphere of rural development has attracted scholars from nearly all the disciplines of the social sciences. The reason for this may be found in the fact that rural change is commonly understood as a process involving economic, social and political aspects of life. The approach used in rural development is, therefore,

"integrated approach" which regards each aspect of life as an essential ingredient in the transformation of rural societies.

United Nations Development Programme (UNDP) defines rural development as:

The process by which the efforts of the people themselves are united with those of the governmental authorities to improve the economic, social cultural, conditions of communities into the life of the nation, and to enable them to contribute fully to national progress.¹⁸

UNDP understands rural development as a process of socio-economic change that involves the transformation of agrarian society in order to reach a common set of development goals based on the capacities and needs of the entire population of the rural areas. These goals include a nationally determined growth process that gives priority to the reduction of poverty, unemployment and inequality, satisfaction of minimum human needs, self-reliance and the participation of the people themselves.¹⁹ Generally, rural development is a question of reversing urban bias and allocating more financial and technical assistance to rural areas with a view of improving people's health, nutrition, housing and educational standards. It also includes access to clean water, land, employment opportunities, and greater improvement in roads and agricultural methods, which are all aimed at eradicating poverty, ignorance and disease.

In the light of the above arguments, rural development becomes a product of a series of "qualitative" and "quantitative" changes occurring among the rural population which may indicate in time a rise in the standard of living and favourable changes in the people's way of life.

Sociologists and development planners acknowledge the fact that rural development varies from country to country and that such approaches involve land reform programmes as well as the introduction of support services to the people. These support services are crucial as noted by Harbison, who argues that rural development does not just involve attempts to increase agricultural production but should consider other support services such as marketing systems, infrastructure and credit facilities.²⁰ However, according to Dickerson rural development is an effort to increase social justice and improve quality of rural life in such a way that the ecological basis for subsistence is not threatened.²¹ Mutiso also emphasises this similar view by considering rural development as the general improvement in human and physical infrastructural facilities which are vital components of development. Such components he identifies as health, recreation, education, extension services and agricultural inputs.²²

Rural development is, therefore, a process aimed at coordinating various components which include a range of resources and services from a number of different sectors. Indeed, it is the visible improvement in the methods of

production culminating into a situation whereby everybody benefits from such activities occurring in the society. However, improvement in the provision of support services like agricultural research, extension services and credit facilities is the centre of attention because the rural population is highly dependent on agricultural sector, which provides them with employment.²³

Chambers argues that most of the poor rural people in the world live in areas of marked wet-dry seasons, and for the majority whose livelihood depend on cultivation have the most difficult time of the year during wet-season, especially before the first harvest. In these areas food is in short supply, food prices are high, work is hard and infections are common; malnutrition and mortality rate are high, infant mortality rises and child care is inadequate. Due to these factors, the poor people are most likely to become poorer.²⁴ Livingstone adds that rural development in developing countries has hit a snag due to high population growth rate, rapid rural-urban migration, and slow formal sector employment growth leading to urban unemployment in major towns. The objectives of rural development are thus; to control population growth rate; increase the attractiveness of the rural areas by reducing the incentive to migrate; increase employment through fiscal and other measures; to promote the adoption of more labour-intensive techniques in manufacturing construction and other related sectors; and the promotion of

small-scale and rural industry.²⁵

Since the development levels of rural areas are to some extent a reflection of the overall national development efforts, rural under-development will thus cause urban problems. For example, if the rural resource base is unable to provide jobs and other social amenities, then people will migrate to urban areas. Under-development in rural areas therefore becomes a push factor whereas in urban centres there is pull factors of employment and better social amenities. It is for this reason that development strategies in rural areas should be capable of increasing rural incomes which have lagged behind raise family levels of living and improve social welfare and amenities which have obvious benefit to the people.

It can be noted from the above views that rural areas experience a number of problems such as poor health, poor nutrition, bad housing and low educational standards; lack access to clean water and employment opportunities; and poor roads and agricultural methods. All of these lead to poverty, ignorance and disease which must be addressed by all rural development conscious people.

2.3 Church and Development

As has been noted earlier in the chapter, the meaning of development in secular terms is ambiguous and is mainly concerned with increasing levels of industrialization and

modern conceptions are centred on fulfilment of basic needs. But the meaning of the concept as understood by the church looks more towards ideas of human dignity and fulfilment.

To understand the reasons for the church's involvement in development it is appropriate to consider a few definitions given to the concept by some church organisations and individual theologians.

The Limuru consultation on development organised in 1971 by SODEPAX, the International Committee for the promotion of Society, Development and Peace defined development as:

The redeeming love of God which sets us free is a challenge to share our freedom by liberating those who are oppressed by injustice; by despair, by the forces of evil associated with poverty, disease, ignorance or resignation. This liberation from oppression is the process of encouraging men as individuals and members of a community to realise their fullest potential as the created sons of God.²⁶

In a similar way the NCKK meeting at Limuru in 1971 described the concept as being more than just economic growth. It embodies such intangible aspects as seeking to bring about social equality and justice. It asserted that development involves growing; not doing things for people but helping them to be conscious of their own problems and needs, removing the obstacles, helping people to acquire the means to do this by giving all the

same chance and involving the participation of all, both weak and strong in interdependent effort. That, it is a comprehensive process aiming at the whole person and the wholeness of human beings. The church in this regard cannot allow the distinction between man's spiritual and physical needs.²⁷

Minutes of the communications in Development Conference in Lusaka, 1971, also defined development as:

The growing ability of people to use and increase their own resources. To promote development is to educate the people to this end. It is therefore mainly a problem of communication, of transmission of ideas and techniques from one group to another,. We all know that one of the main problems met in any development programme is to get the understanding, participation and responsibility of the people involved Christianity offers an exceptionally good basis to build a new social structure adapted to development²⁸

In the past, the church has traditionally contributed by participating in health and education. However, a new aspect of Christian understanding of development has since then emerged. The church now considers development as integral process which addresses itself to the entire spectrum of human life including economic, political, social and spiritual aspects.

Pope Paul VI defined development in his encyclical letter as "The progress of the people, to have more and to be

more". To have more he related to man's need for and to lead a better life free from poverty, disease and ignorance.²⁹

In the same respect, Okullu argues that development based on growth rates is obscene in a world in which most people go to sleep hungry. Instead, it must be one that provides solutions to the most critical, inter-related social problems such as; poverty, unemployment and inequality. He refers to J. Nyerere's view of development by asserting that:

For the truth is that development means the development of the people. Roads, buildings, the increase of crop out-put, and other things of nature, are not development; they are only tools of development.³⁰

The SDA Church on its part understands development as:

An integrated process which addresses the basic sources of poverty, seeking to build self-reliance in the individual and equitable social relationships.³¹

The SDA Church regards a person as an integrated entity comprised of physical, mental, social and moral aspects. Development in this sense aims at caring for people no matter what their actions, beliefs or characteristics may be.

2.4 The Church's involvement in Development.

The church has been understood as an institution

of human service meant to cater first and foremost, for man's basic needs. Man needs food, clothing, clean water and decent shelter for his physical, mental and social well-being. Magesa argues that the church must participate in development because:

Man can only be man in community and through involvement with others. It is in human involvement that socio-economic and political activities find their foundation and meaning.³²

While Magesa understands involvement of the church in development as that of a necessity because other aspects of life find their base from that, the SDA Church bases its philosophy of involvement in development on the belief that the ultimate purpose of man is to love and serve God and his fellow men. All instructions and work must be directed towards helping man to achieve this goal. The Adventists hold that it is in the very nature of Christian life and faith to exercise compassion towards those who need help and to aid both soul and body.³³ This philosophy compliments Magesa's assertion and supports the views which other churches might have in their teaching for this important task. It further affirms the idea that the SDA church is not working in complete isolation in development matters but is guided by the same principles of human life.

The church itself is part of the society in which it exists; and its members represent the broad spectrum of the class society with all activities that go with it. There-

fore, anything affecting people in the society will directly affect Christians in a similar way. It is for this reason that the church views development as one area in which all must participate to improve people's standard of living in the community such as the eradication of poverty. The task of eradicating poverty, for example, calls for a concerted effort from different quarters since the Government cannot manage it. Sometimes it may mean the use of "moral justice" to limit exploitation or the general education of the people to realise that evil or poverty is not God-given but man-made; that there is enough wealth in the world for all men to lead decent lives. Since the churches everywhere have a great opportunity of reaching people in rural areas, and perhaps the only organisations whose leaders speak to thousands of citizens each week they are in a better position of making people aware of this fact. It should be noted that the church is one of the few institutions which is not in decline but growing in terms of members and influence in the society. Its dynamism is not only seen in theology and tradition alone but also in its close involvement in development activities that respond to people's needs.

The church's role in development has been particularly influenced by its opposition to injustice, oppression, violence, abuse of human rights and policies which may disregard human welfare. It does this by denouncing policies which affect the common good of man and which are considered

as wrong and oppressive in the society. Nyerere in his plea for a dignified standard of living of man asserts that:

Everything which prevents a person from living in dignity and decency must therefore be under attack from the church and its leadership.³⁴

Nyerere's assertion reveals that the church has an obligation to uplift people to status of dignity and honour which as human beings they deserve. This dignity and honour can only be achieved through self-realisation - the understanding that man has within himself the God-given gifts of creation to improve his own environment. Man is expected to use this creativity for his own benefit and that of the community. Christian teaching, therefore, serves the purpose of making man aware of what he is and what he has within himself as endowments which can help him to lead decent and dignified life.³⁵

Christians understand development as meaning more than just the supply of the bare necessities but goes further to the doctrine of practical "love for mankind", and that it is the task of the church to teach people about this love. Jesus developed this love in himself to its fullest potentialities which should serve as a symbol to all Christians that proper development of humanity in all its dimensions is sanctioned by God.³⁶ Jesus' command to clothe the naked, feed the hungry and shelter the homeless indicates that works

of social services are required because God wants a world in which men live in decency and in reasonable comfort. The church thus has the task of restoring everything to the order for which creation was originally made (to be happy) by participating in both spiritual and physical development of man.

Christians represent the broad spectrum of the class society, and with all activities that go with it. Thus, economics becomes essential part of human life in the society which the church is set to improve. It is also an essential sphere of God's creative and redemptive purpose. God has ordained economic order just as much as He has ordained many other human activities and He intends it to be used for His glory.³⁷ Salvation cannot only be a matter of the direct relationships between the individual and God but extends to all his relationships with other members of the community for mutual understanding, especially in aspects of development.

There are fundamental needs facing developing countries which are a great challenge to the church. The response of the church, however, should not be the mere response of expediency - that there are needs, but should take action to meet such needs. Christians must face the fact that there are some basic theological principles which require the church's involvement in social action, especially in rural development. A report by Tanganyika Rapid Social Change Study commission "D" gives the following reasons to support

the church's involvement in development:

1. An obligation to tend and conserve natural resources. Man has been endowed with physical and intellectual powers to have dominion over nature, to do all in his power to ensure that the land yields its fruits and that it continues to do so. Man in fellowship with his maker subdues nature so that it will continue to yield fruits abundantly.
2. Expressing gratitude to God by doing good to others, particularly the sharing of material goods - the fruits of one's own labour.
3. Serving fellow men. Jesus went about not only preaching and teaching but also healing, feeding and ministering for every kind of human needs. This example has assigned upon his followers the obligation to do Christian social services by fighting ignorance, poverty and diseases. The witness to which the church is called involves ministering to the needs of man.
4. labouring in order to give because the privilege and necessity of labour is the will of God for man. He was charged to fill and keep the garden of Eden.³⁸

The church's participation in development, especially in rural development is based on the above stated reasons. Indeed, it pledges to do all it can in its power to make the

Self-reliance as a development strategy is, therefore, very important for rural development because it is the acceptance of the fact that it is the people of rural areas themselves who are responsible for their own welfare and material advancement. It is also important due to the fact that the people make the best use of their own local resources both human and material for the purpose of their own development. It further implies self-confidence in the people, that is to say, being proud of their own creativity. The term can also be applied at family and village levels. Indeed, the nation can only become self-reliant if each of these levels recognise the importance of their joint efforts in development.

In the past, for example, there was no need for the rural people to struggle for their survival since there was enough to meet their needs. Everyone owned land, a house and could support a family. People were equal and there was dignity, respect and honour for the other. Whenever one lacked something he could just get it from a neighbour. There was no need to buy as one who had enough would share with one who did not have. By this act, people were practising what is inherent in self-reliance called collective responsibility. Individuals, families, and villages did this collectively to make themselves self-providing in everything. However, with the emergence of the modern world (economy) people were caught unawares and came the rich who bought

everything and left none to the poor. Thus, a distinction arose between the poor and the rich, poverty and wealth emerged, and integration and disintegration appeared. All these led to misery and frustration in rural areas and eroded the idea of collective responsibility.

As a result, rural areas continue to be trapped in poverty while urban centres boast of better hospitals, schools, communication, consumer goods, recreation, social services and salaries . But in apparent attempt to tackle these socio-economic imbalances and income disparities existing between rural areas and urban centres, the Kenya Government has come up with a new strategy: District Focus for Rural Development.

2.5.2 District Focus.

The District Focus is a relatively new phrase in the Kenyan development plan. This new strategy began in 1982 when President Moi direct each district to spend its allocation as outlined by the District Development Committee (DDC). Kenya, for more than a decade has tried to establish a development planning strategy which would ensure a more equitable distribution of national resources to the regions. Since the basic unit of administration is the district, which covers a significant area and is often a representative of the rural population, the concern has focussed on it and the role it should play in development planning.

The District Focus implies a situation in planning strategies whereby the lower levels of decision-making have autonomy - they are left free as to the choice of their criteria for decision making. In other words they are autonomous in setting their objectives and priorities⁴¹. In practical terms these lower levels represent districts. Implicit here, therefore, is that the central Government is the higher level of decision-making. In effect therefore, the District Focus concept implies decentralization of the planning and implementation processes in rural development strategies.

The purpose of the District Focus, as a new way of looking at rural development, aims at encouraging peasants participation because the process of rural reform is about their progress. Integrated rural development is, therefore, inherent in the District Focus strategy. This idea is based on the premise that since the cause of rural poverty are multiple, and interdependent, they must be addressed simultaneously in many sectors. The District Development Committee (DDC), using development plans drawn up by its secretary the District Development Officer (DDO), is responsible for the District Focus. The District Focus works under the assumption that the rural dweller is the agent of national development but who is exposed to a number of problems such as poverty, bad health, lack of security, and lack of physical and social amenities which must be addressed appropriately by

the Government through DDC to improve his own participation. This study is, therefore, based on the assumption that the rural dweller has a hierarchy of human needs that must be understood and appreciated by the church as well as other NGOs.

The District Focus implies that regions are "partially" autonomous in setting their developmental priorities. However, there is some danger involved in this plan. The selection of projects to be supported within a given district may tend to favour areas with better political connections. In this sense, therefore, funds controlled by the DDC may not contribute the equitable development of the rural areas thus leading to regional disparities in the respective endeavours of each district to eliminate rural poverty and increase social welfare amenities. Furthermore, discrimination against some regions may not be welcomed by some leaders thus resulting into ethnic rivalries and regional hostilities.

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CHAPTER THREE

A BRIEF HISTORY OF THE SDA CHURCH AND ITS EARLY DEVELOPMENT ACTIVITIES IN THE COUNTRY

3. Introduction

The preceding chapter discussed the meaning of development as understood by different people and various organisations. It also emphasized some of the reasons churches have put forward for their involvement in the subject matter. This chapter attempts to do four things: one, is to state the origin of the Adventist Church worldwide; two, is to present what it believes in; three, is to give a history of the movement in Kenya; and four, is to analyze its early development activities in the country, particularly in South Nyanza District.

3.1 The SDA Church's Historical Overview

The Adventist movement (later known as the SDA Church) was pioneered by William Miller from North America. Miller was a prominent figure with the desire for knowledge. He gave rise to a group of denominations classed as the Adventist bodies in North America, the largest of which is now the SDA Church. The Adventist movement later became to be known as "Millerism", after the name of the founder. Miller was a farmer who for sometime regarded himself a deist but whose

honest convictions finally led him to accept the doctrines of the Baptist Church. He was convinced that if the Bible was really the word of God then it had to be consistent and he was determined to clear all apparent contradictions in it. He thus began a systematic and thorough study of the Bible from 1816 to 1822.¹ He was convinced that the temporal Millennium, a period when sin would be practically wiped out and universal happiness achieved, was entirely unscriptural. He was further convinced that the second coming of the Lord would occur about the year 1843 and he was called to fight a sinful world, to proclaim the message that the hour of God's judgment had come.

Proclaiming the message publicly is something that Miller felt he could not do because he had never given any public lecture. Nevertheless, he finally decided and promised the Lord that he would respond to speak publicly in any place if invited. Within a short time a lad was sent to request him to go and preach the Lord's message the following day. When Miller received the boy's request he had nothing else to do but to go. So, on the second Sunday in August 1831, William Miller gave his first public lecture on the second Advent.² Thereafter he published a series of articles in the "Vermont Telegraph", a Baptist Weekly and later incorporated these articles into a pamphlet entitled "Evidence from Scripture and History of the Second coming of Christ about the year A.D 1843 and of His personal religion of 1,000

years".³

From the year 1840 onward Millerism spread fast and had a large group of followers. However, Christ did not come in 1843. Miller being a convincing man, used the general phrase, "about the year 1843" and set the time as sometime between March 21st, 1843, and March 21st, 1844. He argued that:

If Christ comes, as we expect, we will sing the song of Victory soon: if not, we will watch, and pray and preach until He comes, for soon our time, and all prophetic days, will have been filled.⁴

Still Christ did not come within this time Miller had set. Soon after October 22, 1844, he wrote a letter to Joshua Himes, one of his lifelong friends in proclaiming the message that:

Although I have been twice disappointed I am not yet cast down or discouraged ... My hope is the coming of Christ is as strong as ever. I have done only what after years of sober consideration I felt to be my solemn duty to do.... I have fixed my mind upon another time, and here I mean to stand until God gives me more light - And that is TODAY, and TODAY, until He comes.....⁵

Miller could not believe the error he had made until 1845 when he affirmed that the 1844 movement was not a fulfillment of any prophecy in any sense. After that time he declared himself in opposition to any of the new theories that developed immediately after October 22, 1844 in an

attempt to explain his disappointment but maintained that some minor error in the chronology explained the mistake. He finally died before the coming of Christ.

Miller's death in 1849 did not stop the great Advent movement from spreading. There were already others who had been convinced that Christ would come between the time he had predicted and joined the movement. This group of people worked very closely with him before he died. For instance, in 1841 Miss Rachael Oakes (later Mrs. Preston) with her daughter moved to Washington, New Hampshire. Mrs Preston as a Seventh-day Baptist was a strong believer in the Bible Sabbath and circulated literature on the subject. At a Sunday morning service in the Christian church in 1844, one of the adventist believers rose and said that he was convinced the seventh - day is the true bible sabbath, that he for one was resolved to keep it. Several others supported him and within a few weeks a small group had become sabbath-keepers. Thus, the first-sabbath keeping Adventist was formed at Washington, New Hampshire.^f

It should, however, be noted that this was not the formation of the SDA Church as a denomination.

Wheeler, formerly of Methodist Church and Preble, became the first Adventists to accept the sabbath. Preble wrote an essay on the sabbath and published it in a paper in 1845 and the attention of Adventists believers was called to

the sabbath question. Consequently, Cook also wrote an article in which he showed conclusively that there is no scriptural evidence for keeping Sunday as the sabbath.⁷ The publications by Preble and Cook appealed to many people at Washington, Hampshire and in 1847, Mrs. Ellen G. White received a vision confirming the sabbath truth after doubting it for sometime.⁸

After the 1844 movement, the Advent believers were excommunicated from other churches. This action created among believers strong negative feelings against church organisation(s). They saw it as a form of ecclesiastical despotism. As a result, the attitude prevailed among the Adventists that if one sincerely believed in God and was baptized his name would be entered in the lamb's book of life. Subsequently, there would be no need for earthly records. Although they insisted against an organised church because of their ex-communication from other churches, some form of organisation was absolutely necessary in order to carry out the work of the 1844 movement. By the year 1843, sabbath-keeping associations appeared in many of the large cities and these groups comprised earnest believers from various churches who met on Sunday afternoons to study the great subject of the Second Coming of Christ which was understood to be very soon. They searched for the truth and accepted the Seventh-Day sabbath as the day of worship.⁹ However, these groups faced some serious problems; there

were no church records; no election of church officers; no ordaining of preachers; no system of denominational finance; and no organised evangelistic efforts. They recognised the need for some form of organisation for their work and needed church order as a safeguard against confusion. The message that came through Mrs. Ellen G. White in 1854 asserted that:

There is order in heaven. There was order in the church when Christ was upon the earth, and after His departure order was strictly observed among His apostles. And now in these last days, while God is bringing His children into unity of the faithful, there is more real need of order than ever before.¹⁰

Out of this state of affairs came the suggestion from James White that believers in each state hold yearly meetings while plans could be laid for the evangelistic work in those states during the coming years. Thus, beginning with the year 1860, such meetings were held in states where there were a number of believers. At a meeting held in 1860, the question of church organisation was discussed and the outcome was a unanimous vote to legally organise a publishing association. Accordingly, the name "Seventh-Day Adventist" was unanimously approved.¹¹ The meeting which followed at Battle Creek, Michigan in 1861, recommended that churches be organised with the following words:

We, the undersigned, hereby associate ourselves together as a church taking the name of Seventh-Day Adventists, covenanting to keep the commandments of God and the faith of Jesus Christ.¹²

The SDA as an organised denomination was, therefore, formed between 1860 and 1863. The term "SDA" used in the early period before the official organisation of the Church between this period (1860 and 1863) designated those who were giving shape to the future denomination. James Springer White, who lived between 1821 and 1881 is, therefore, considered as the founder of the SDA Church. When the great disappointment of 1844 came, it was a bitter blow to him but he clung to his faith in God. He married Ellen G. Herman in 1846 who also became a co-founder member of the church. In the 1850s, White began to lead in calling for organisation among the sabbath keeping Adventists. This resulted in the formation of the General Conference (CG) in May, 1863.¹³

The SDA movement rose out as a result of the religious revival that culminated in the great disappointment of October 22, 1844. It emerged out of Millerite Adventist groups which sought to know the truth in the Bible, especially in the event which was to take place towards the end of 2000 years.

After the official organisation of the church in 1860, numerous institutions were established at the Battle Creek headquarters and it began to expand worldwide. The work reached Pacific Coast in 1864 and Europe in 1874. From British Isles, the work in Europe scattered to Russia and from Scandinavia to Italy. It reached Turkey, Australia, New Zealand, South Africa, Central America and some parts of

South America in the same year. It reached India and Japan in 1890s. Worldwide local and union conferences were formed between 1894 - 1901 and divisions in 1913. World headquarters of the church organisation were later moved to Washington D. C. in 1903.¹⁴

3.2 The SDA Church's Beliefs

It should be noted on the outset that the SDA Church is a Protestant Christian denomination which in extent is worldwide. The movement did not claim any new doctrine of Christian truth at its rise but simply discovered those which had been revealed and obeyed by the loyal people of God during the past centuries when Christianity was said to be held in purity by the apostles.¹⁵ Furthermore, it asserts that the Christian Church entered into centuries of spiritual darkness shortly after it had been declared a popular religion in the Roman Empire. In order to get out of this darkness, God sent His messengers as reformers to come and clear this darkness. Among the well known reformers are Jerome of Bohemia, Martin Luther of Germany, Ulrich Zwingli of Switzerland and John Knox of Scotland among others.¹⁶ The SDA Church also believes that God has His people scattered in all members of other churches of Christendom. Therefore, salvation of members of other churches is guaranteed.

The SDA Church holds certain fundamental beliefs, the principal features of which are summarised as follows:

- (a) The Holy Scriptures of the Old and New Testaments were authored by the inspiration of God.
- (b) The Trinity consists of God the Father, God the Son, and God the Holy Spirit.
- (c) Jesus Christ is God, being of the same nature, substance and essence as the Eternal father
- (d) Baptism is an ordinance of the Christian church, the proper form being by immersion.
- (e) The will of God as it relates to moral conduct is comprehended in His law of ten commandments.
- (f) The fourth commandment of the unchangeable law requires the observation of the seventh day sabbath.
- (g) The law of ten commandments points out sin, the penalty of which is death.
- (h) Only God is immortal but man possesses a nature which is sinful and dying. Eternal life for him is, therefore, from God through Christ.

- (i) The condition of man in death is one of unconsciousness. That all men, good or bad, remain in the grave from death to resurrection.
- (j) There shall be a resurrection both of the just and the unjust. The resurrection of the just will take place on the second coming of Christ while that of the unjust will take place a thousand years later.
- (k) The followers of Christ should be a godly people abstaining from - defiling habits.
- (l) The second coming of Christ is the great hope of the church
- (m) God will make all things new. The earth will be restored to its pristine beauty and will become forever the abode of the saints.
- (n) The divine principle of "tithes and offerings" for the support of the gospel is an acknowledgment of God's ownership in our lives.¹⁷

3.3 The Organisation of the SDA Church

The SDA Church is administered by a democratic organisation ranging from the local churches through the missions and unions to the GC. The church's administration is partly a Presbyterian pattern, though ministers are not chosen by the

congregation but are assigned by the missions which are composed of a number of churches. Departmental activities are supervised by representatives of the missions. Missions form union conference - the worldwide administrative body of the church with its headquarters at Takona Park Washington, D. C.¹⁸ The SDA Church is thus organised not as a series of separate national or regional churches, but as one worldwide united international church using one church manual and operating by one general policy.

A number of services are operated by the GC on behalf of subsidiary organisations. This includes the seventh-day Adventist World Service Incorporated - an agency operated by a broad in Washington D. C. that provides welfare service to points of special need arising from disaster or famine throughout the world.

In order to speed up the gospel outreach, the GC formed various departments with their heads who also act as the chairmen of the departmental committees. Some of these departments include; communication department, department of health, department of education, publishing department and sabbath school department, temperance department, youth department and stewardship department. These departments are arranged in such a way that they promote and offer guidelines to specific phases of denominational activities including providing welfare service to members of society. Members of the church, whether local, national or international are

given chance to contribute to the management of the church universally through their local unions or conferences.

3.4 Historical Overview of the SDA Church in Kenya

The first Adventist missionaries reached Kenya in 1906, almost six decades after the Church Missionary Society (CMS) had set up its camp at Rabai on the hill-side behind Mombasa. Johann Krapf who had been a missionary in Abyssinia reached the Kenya Coast in 1884. Incidentally, this is the year the Millerite Adventists great disappointment occurred and which led to the beginnings of the formation of the SDA movement. Rabai mission station was formed in 1846, after Krapf had sought and obtained permission from the Home committee to reach the Gallas tribe from a southern-eastern base at Mombasa. In the same year he was joined by Rebman a CMS German missionary.¹⁹

The Adventist work first reached Africa in 1894 in Rhodesia(Zimbabwe).²⁰ Arthur Carscallen was the pioneer of SDA missionary in Kenya. During his last days in Newbold College, England between 1904-1906, Carscallen received a call to come to Kenya and do missionary work. A year later, he made arrangements for his fiancée, Miss Hellen Thompson to join him in the country.

The first African Adventist Missionary to come to Kenya was a Malawian called Peter Nyambok who had gone to Britain

for further studies after the church had started work in his home country in 1902. He accompanied Carscallen to Kenya in 1906 to start missionary work.

When the two missionaries arrived at the Kenyan Coast, they found that the Moslems, Roman Catholics and CMS missionaries had reached Mombasa and had already occupied the areas along the Coast. As a result, the two missionaries decided to move on to Nairobi, travelling from the coast to Nairobi by railway. In central Province the CMS had already occupied the area founding stations at Kihuruko (1901), Weithaga (1903), and Embu (1910). The Roman Catholic Church also opened their mission stations at Kiambu (1902), Limuru (1903), and Mangu (1906) the year the SDA missionaries reached the coast of Kenya.²¹ Since the other churches were already established around Nairobi area, the SDA missionaries could not begin work in the region. After they consulted with the colonial government, they decided to move on to the Western part of the country to look for a place with no established churches.

From Nairobi, Pastors Arthur Carscallen and Peter Nyambok continued with their journey reaching Kisumu the same year (1906). Here too, they met missionaries of other denominations such as the CMS and the Roman Catholics. Mill Hill Fathers from Uganda were posted to Kisumu in 1903 and established their first station at Mumias and Kakamega in Western Kenya.²² The two SDA missionaries crossed Nyanza

Gulf to South Nyanza region where they found land not occupied with other denominations and started work there.

Pastor Carscallen and Pastor Nyambok were given a piece of land at Gendia near Kendu Bay, an inlet of Kavirondo Gulf, now Winam Gulf. Here, the missionaries founded a station among the Luo people of South Nyanza District. They constructed three blocks in the early period of establishment: a residential building, a workshop, and a school block. The work was started here in 1906, after a chief called Orinda had granted permission to the missionaries to construct a church station.²³

Between 1906 and 1911, there was a tremendous progress of the SDA Church work in the region. Ten people became the first to be baptised as members of the church. Among those baptised was the late pastor Isaac Okeyo who lived between 1876 and 1989. He died at the age of 113 in his home near Nyahera (Gendia Church).

Before Carscallen came to Africa, Okeyo used to look after his father's animals. However, when Carscallen came, he sought to learn how to read and write and became a Christian in the process of doing so. He joined the teaching profession and taught for eight years before joining the evangelistic work in 1920. Two years later, he was appointed by the colonial Government to become a tax clerk in Karachuo-nyo. In 1926, he resumed his evangelistic work and was

ordained pastor in 1923. He served the church between 1932 and 1955 before he retired.²⁴

With the help of Isaac Okeyo and other African believers, pastor Carscallen realised that the progress of the church was good and sought help from the headquarters (GC). The GC in response to this request sent other missionaries to come and assist him in preaching the gospel in the lake region of Kenya. Among those sent were; pastor Watson who opened work on the Rusinga Island where he was assisted by Onyango, a local believer of the church; Mr. Sparks opened Kanyadoto station in 1912 and was assisted by Otieno. Later on in 1914, Malter and his wife came to take charge of the station. In 1913, Carscallen moved from Gendia and opened the Kamagambo station where he was assisted by Delhove and Oyier who was an African Missionary Worker.

The Adventist movement was at its peak of progress. In 1912, Pastor Carscallen opened another mission station at Nyanchwa in Kisii and Pastor Beavon was stationed there with the help of Jacob Olwa, a local missionary worker. Nyanchwa mission station later became South Nyanza Field and is currently known as South Kenya Conference. Foreign missionaries always sought local missionary assistance because the African missionaries would lead them on the way in their efforts to reach the people by translating into the local languages the message of the gospel and also to reach the interior of the region as they were more acquainted with the geography of the

place. They were also to be trained for future evangelism and church leadership.

Four mission stations were opened in the Lake Victoria region; Wire, Gendia and Kamagambo, all in South Nyanza District and Nyanchwa in Kisii District. Later Wire was amalgamated with Gendia Mission station. Ranen Mission was opened to serve Kamagambo while Gendia remained as the chief administrative centre of the church. Karungu Mission Station was opened by Phillips of England at a former Government administrative post on Lake Victoria but because of unfavourable climatic conditions in the region and the decreasing population, the station closed down and work was transferred to Kanyadoto Station.²⁵

During the first world war between 1914 and 1918, the Germans invaded South Nyanza and the missionaries were taken to Kaimosi station of the Society of Friends. The SDA Church's work in South Nyanza declined to some extent as a result of this development because new missionaries could not be sent before 1920. In the same year (1920), another group of new missionaries was sent from Britain to replace the early ones. Of the new missionaries, Barttlet and Mathews stayed at Gendia, Beavon went to Nyanchwa mission station to reopen work there, Armstrong was sent to Kanyadoto, Maxwell to Kamagambo and Belton was sent to Wire Hill station. Another group of new missionaries arrived in 1921. Among them was Dr. Madgwick who opened Kendu Hospital in 1925

and Warland, who went to Kanyadoto and later to Kamagambo.²⁶

Between 1906 and 1930, the SDA Church evangelistic work was concentrated in areas around Lake Victoria. However, the years between 1933 and 1942 saw the church expand its activities outside South Nyanza District to other parts of the country. In 1933, Armstrong accompanied by Oigo and Owino (both Luo Adventist missionary workers), went to Central Province and started work there. In December of the same year, they founded Karura station among the Kikuyus. Further work by Oigo among the Kamba yielded fruits in the formation of Masisi station in 1934, Mbooni in 1935, and Mtito station in 1936.²⁷

During the period between 1933 and 1942, the SDA work reached the Kenyan Coast. However, work here was not easy for the Adventists as the coast was a stronghold of the Islamic faith. Despite this fact, the Changamwe Mission station was founded by Mr. and Mrs. Raitt in 1943. Between 1933 and 1937, the Adventists work spread among the Waluyia of Kabras location and the Maragoli in western province of the country.²⁸

3.5 The Early Development Activities of the SDA Church in Kenya

When the SDA Church missionary work reached Kenya in 1906, it did not only concentrate on the preaching of the

gospel but also participated in development activities which could improve the local people's standard of living. Such early development activities carried out by the church included health and education, which are also areas of great concern to every Government. The Church opened Kamagambo school in 1912, Olembo school in 1927, Ranen school in 1950, Kanyadoto dispensary in 1921, Gendia Mission Hospital in 1925 and Ranen dispensary in 1948 (all of which are in South Nyanza District). Although many people viewed the missionaries participation in some of these activities as a way of winning converts to their newly formed denominations in most African Countries, their participation played a great role in the early development of those countries.

Before the missionaries came to Africa, the Africans were educated in various ways despite the fact that they did not know how to read and write. The education which was handed over to children was from past experiences. Physicians treated sick people, even those who were poisoned. For example, Africans had surgeons and gynaecologists but they did not use any of the anaesthetics that modern physicians use today.

When the Adventist-work pioneers came to Kenya, they found the social conditions in which the Africans were living bad and showed some lack of civilisation. These Africans, according to the missionaries, needed to change so as to lead a good life. Amayo argues that the missionaries found the

Luos were illiterate; the Luo language had not been put in writing; they were subjected to diseases which shortened their lifespan and the majority of them lived in houses not conducive to habitation.²⁹ The majority had no proper clothing and most of them walked barefoot which resulted in high morbidity and mortality rate. According to Amayo, the missionaries saw the solution to these problems as Christ and, hence, the absolute need for the introduction of education in the country. This resulted in the building of schools, health centres and a printing press by the SDA missionaries in the country.

3.6 The SDA Church on Mission and Education

The SDA Church decided to participate in the work of Christian education in order:

- (a) To bring influence of a moral character to pupils to keep them away from those influences which are so common and may lead them away from Christ.
- (b) To have the youth reconciled to their maker. It was to be an education which recognised the idea that the object of education and that of redemption were one.
- (c) To have the youth see God's hands in the human affairs. God is not only a creator but also the continuing sustainer of the universe including its inhabitants.

(d) To lead the youth in character development since the character for all to aspire was considered to be portrayed in the life of Jesus Christ.

(e) To cultivate in the youth the right nature of freedom, it was to be the type of education intended to prepare the pupils who would be able to distinguish between what was right and wrong, between truth and falsehood, between justice and brutality. It was also meant to prepare independent thinkers who were not really reflectors of others opinions.

(f) To fulfil the purpose for which Christians were called into existence. Education meant more than the pursuance of certain courses of study. It had to do with the whole period of existence possible to man.

The church's work on mission and its participation in education and other development activities affecting the social welfare of man was seen to bring relief and to uplift humanity from suffering.

According to the Kenya colony annual report on education in 1930, the Adventists were in charge of 294 schools with an enrolment of 10,735 pupils.³⁰ The Kenya Government by the middle of 1930s had only 11 primary schools and 33 "bush"

schools. In addition, it operated the Jeans School, Kabete, an institution established in 1925 for training itinerant school inspectors. It had neither a secondary school nor a girls' school for the Africans. It was also estimated that in the middle of 1930s, the African children ready for school were about 600,000 and out of this number, 92,586 pupils were in Christian mission operated schools. Those in Government schools were estimated at 3,990 pupils.³¹ There was, therefore, need for the expansion of education in the country.

Through the Adventist system of education, the church did participate in preparing those who had been engaged in various sectors of economy. Graduates from the SDA Church schools were employed as clerks, secretaries, engineers and doctors among others. This helped in the rapid development of the country.

3.7 Health Education (Medical Work)

Medical work by the SDA Church started in 1921 when Dr. Magwick arrived at Kanyandoto in South Nyanza District. He had learnt that the people in the area were suffering from sleeping sickness, ignorance and other diseases. He opened a clinic at Kanyandoto in 1921 but due to the fact that it was in the interior part of the country, communication to the place was very difficult so he moved the health centre to a piece of land near Gendia Mission Station where construction work began. In 1925, Kenya Hospital (currently known as

Kendu Mission Hospital) was opened. In 1948, a training school for nurses was opened in the hospital compound.³² Today, the hospital produces graduate nurses each year who serve in public and private hospitals in various capacities.

3.8 Publishing Work

There are channels through which people can be made aware of what is happening around them. This could be through radio, TV, or any other means available but the most common one is the radio. Books, journals and other forms of literature also pass information to the public. Schools, for example, cannot operate smoothly without textbooks and other writing materials. It is with regard to this fact that the SDA Church considered the setting up of a press to facilitate the development of health and education in the country.

The work of printing books by the church started as early as 1912 by Mr. L. Lane. In addition to hymn books and sabbath school lessons, the Adventist press (now known as Africa Herald Publishing House) at Kendu Bay, produced textbooks and other small pamphlets for sale. They were printed in many languages such as Kiswahili, Luganda, Gusii, Luo, and English. With the development of formal education, in the country, there was a phenomenal demand for literature which the SDA Publishing House supplied. Through this great work, the Adventist Press championed formal education and continue to do so in the region of South Nyanza District and other

areas in the country. For example, it produces some books based on basic and sensible health habits as an avenue to good life and a sound Christian living which helps to provide solutions to some of the major problems affecting people (ignorance and diseases). In 1928, for example, the director of education praised the Adventist church for excelling in publication of textbooks for school.³³

The SDA Church's early development activities were not only limited to the areas considered above but also included economic and political aspects. It is important to note that Christian missionaries, whether SDA, Catholic or any others did not come to Africa for business. However, the education they offered prepared Africans for various occupations. Today some graduates from missionary schools are considered to be among the most successful businessmen in the country.

The Christian missionaries also provide employment to citizens in their various institutions. For example, the SDA Church employs hundreds of Kenyan citizens in its mission stations, schools and health centres. On politics, the church teaches that people should obey the powers that exist unless they contradicted the Bible.

Humanity cannot be effectively loved in the same way the gospel teaches unless the church is ready to act technologically, socially and economically. Thus, the significance of the church is to serve God's purpose in the renewal of the

world in the creation of a just society where all men are equal. The SDA Church intends to fulfil this purpose by taking active role in human development. As a result, many people have received a sense of identity, dignity and their rights as human beings and, have stimulated the revolutionary movement towards independence of mankind worldwide. Education offered by the church has and continue to give many Africans a new mastery over the forces of nature and leaders who have the ability to lead their people into greater achievements in all aspects of life in our societies.

3.9 The SDA Church and the Government Aid

During the colonial Government period, the SDA schools in South Nyanza District received aid from the Government for their maintenance. For example, in 1925 Kamagambo alone received a total grants-in-aid of 2859 Kenya shillings from the Government to buy equipment. In 1926, the sum of 2,403 pounds was secured by Barttlett (a missionary) for the improvement of supplies at the Adventist schools.³⁴ The funds came from the annual tax which was levied on every male. Since the Colonial Government operated no schools in the district, they found it more economical to give cash gifts to missions that provided education for the indigenous inhabitants. This aid was given in form of money and was to be used for building new classrooms and buying other educational facilities. Another aid was by paying qualified teachers who were working in those schools, both Europeans and Africans.

This aid to mission schools was known as the "Grants-in-aid".³⁵

Although this programme had good intentions, it created a number of problems to mission schools. After the second world war, the Government wage scale rose very rapidly and the pay of those leaving school and getting employment was readjusted to go in line with the new wage rise. While the Government wage rose, the SDA Church could not afford to increase the pay of its aged and experienced pastors. This was bad for the church leaders because young men who had just left school were getting more pay than their experienced pastors. On the other hand, teachers who had their names in the Government's payroll considered themselves as the Government's and not the church's employees. This problem grew until the church called a meeting and decided that no SDA Church organisation should receive further Government financial assistance for education and medical work.

The above decision had a far reaching effect on the church. The SDA missions in Kenya lacked enough finance to operate their schools. As a result, many of their schools were either turned to other missionary organisations or were operated as independent African schools so that teachers who had their names in the payroll continued to receive their salaries from the Government. Very few of the teachers chose to remain Seventh-day Adventists.³⁶ Sometimes later, church members in South Nyanza District requested a return to re-

ceiving the Government grants for educational work but church leaders were very reluctant on this. To them this was tantamount to losing those schools to the Government. Primary schools, however, continued to receive grants and they were finally taken over by the Government but continued with the tradition of the church. Secondary schools remained under the church because they refused to accept the grants.

It should, however, be made clear that the SDA Church did not shelve completely the idea of receiving external aid as there are a number of development activities the church is currently undertaking with the assistance from the Kenya Government and other international bodies. For example, ADRA(K) undertakes various development projects in the country ranging from the provision of health services and facilities to assisting the poor in rural areas through the provision of food and clothes. ADRA (K) receives aid from ADRA(I) based at the GC, Washington, D.C. and from other international agencies such as ADAB, SIDA and CIDA.³⁷ The SDA Church was only against the tendency of the donors to decide what should be done with the aid thus allowing for interference with the internal affairs of the church.

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CHAPTER FOUR

SOME COMMON IDENTIFIED PROBLEMS AND NEEDS OF THE PEOPLE IN SOUTH NYANZA DISTRICT

Findings

4. Introduction

This chapter is a review of the problems and the needs of the people of South Nyanza District. It analyzes the people's expectations and how their problems and needs can be solved with regard to the situation they experience around them. A proper examination of this chapter will thus provide a good account and a proper assessment of the SDA Church's role in rural development and assess further whether the church's development activities in this area are compatible with the people's aspirations and needs. The people's views, the church leaders' views and the local leaders' views provide the basis of information in this chapter. What is given here is a report based on the people's responses and, hence, a reflection of their own feelings.

4.1 Problems and Obstacles: The People's Views

4.1.1 Money

In our society today, there is the often spoken phrase "money speaks"¹. This claim may be regarded by many people as a belief other than truth since there are other factors

one may use to have things done such as knowledge for literacy power and other material sources. However, in monetary system of economy, money plays a very significant role as a medium of exchange of goods and services. It also acts as a measuring rod for goods and services produced at a given period of time. As an act of exchange, money becomes the necessary mediator in the circulation of goods and social services since their circulation is itself a social necessity.²

Most people today have their minds preoccupied with how to get money to buy goods and services to meet some of their needs because they have realised its importance as a medium of exchange. Peasants who own land, for example, have to find ways and means of making that land productive in order to provide them with commodities for sale and for family consumption. The peasants still have to buy or hire equipments which they use on land for the purpose of production. Still, they have to educate their children, clothe them, treat them of diseases and build good houses to live in. All these cannot be achieved without acceptable means of doing them, particularly in rural areas where farming is the chief means of survival. This is mainly because of some limitations involved in farm production. For example, a farmer who has adequate land to grow crops and to earn him cash might not be able to do so because there are other factors such as poor climate, poor soil and poor crop price

ing in the markets which interfere with the benefits he hopes to get from the land. And, in a similar way, most rural people's inability to satisfy basic family demands such as food, clothing and shelter prevents money renewal which results in less production.³

The majority of peasants in the area do not have "title deeds" neither have they organized themselves into co-operative groups to get loans for the transformation of agricultural economy from subsistence into commodity production, which requires large amounts of money. The overall standards of livestock management (which is one of the major farming activities in the district) in terms of the observed rates of adoption of recommended cattle husbandry improvements are very low. The district's poor performance in this area is due to lack of money by the local people to secure veterinary services and lack of market for dairy and meat products. The inadequacy of cash, farm equipments and other necessities lead to late ploughing and planting. This is because people cannot afford farm implements in good time and coupled with poor climatic conditions, they get poor harvest and so obtain less money in return.⁴

Inadequacy of money was found out to be the major cause of general poverty in the study area since it is the medium through which other goods or commodities and services could be obtained. This is essentially a system of interrelated parts where no part can develop in isolation from the others

and money is seen as the lubricant between those parts for their co-existence. Money plays a major role and is viewed as the "engine" of all development processes in the society. Lack of money contributes to a number of problems such as: lack of food- malnutrition leading to low immune response to infections; inability to meet the cost of schooling; inability to buy a radio or bicycle; unable to afford to travel to look for employment; vulnerability through lack of assets to pay large expenses or to meet contingencies; and powerlessness because lack of wealth goes with low status and, hence, the phrase "the poor have no voice".⁵

Many decry the escalating living costs. For example, families increasingly have to buy food in addition to their own subsistence production either because they are short of land on which to grow food or they have to sell the necessary food crops to provide cash for buying food at a later time.⁶

Table 1A

PROBLEMS FACED IN RURAL AREAS

THE PEOPLES' VIEWS IN ORDER OF PRIORITY

Problems	Number of Responses	Percentage of Responses
1. Lack of finance (general Poverty and Malnutrition)	60	73.1
2. Lack of water facilities	56	68.2
3. High Illiteracy Rate	54	65.8
4. Lack of Proper roads	50	60.9
5. Lack of Health Facilities (Hospitals, Dispensaries and other health Centers e.g. Family Planning Centres).	40	48.7
6. Lack of Enough Labour	30	36.5
7. Mass Unemployment	30	36.5
8. Poor Shelter	22	26.8
Total	342	416.5
N	82	

N = Number of people interviewed.

Table 1B

**PROBLEMS FACED IN RURAL AREAS: THE GREATEST
HINDRANCE TO DEVELOPMENT**

problems	Number of Responses	Percentage of Responses
1. Lack of Finance (General Poverty and Malnutrition)	67	81.7
2. Poor Roads and Communication Systems	53	64.6
3. Poor Leadership (Lack of Cooperation between leaders and the people, misinterpretation of Development Policies etc).	42	51.2
4. Lack of Technical-Know-how	35	42.6
5. Witchcraft (People believing in superstition).	30	36.5
6. Lack of knowledge of Modern Farming Techniques	30	36.5
7. High Illiteracy Rate	26	31.7
8. Lack of Enough Labour	24	29.2
Total	307	374

N 82

N = Number of people interviewed.

Table 1A and 1B show some of the problems faced by people in the study area. Table 1A shows problems in general while table 1B highlights some of the greatest obstacles to development in the district. There is no any distinct difference between problems shown in the two tables as was indicated by the respondents. Table 1B explains further the seriousness of problems shown in table 1A. These problems appear in the tables in order of priority. Lack of finance appears first in the two tables, an indication that it is a major constraint to rural communities in matters regarding development. It shows that the households are not getting enough money to exploit business opportunities which could improve their standards of living.

Another problem inherent in the scarcity of money is the division of this money in the rural households. Since money is scarce, many households tend to fight for its division so they cannot invest it in any viable business. Moreover, this leads to further competition for the division of other resources in the family such as this commodity was bought with "his" or "her" money, and further the idea that "I" bought this not "you". Money can create tension and conflict in families. The rural households caught up in this situation cannot pull up the resources they have and invest it in any viable business.⁷

4.1.2 Labour

Labour is one of the most important factors of production in countries like Kenya where agriculture is the backbone of the economy. In the past, in peasant self-supporting villages, labour rarely acted as a stumbling block but today it registers high. The peasant household serves as the main source of labour but supplementary labour may originate from contracts labour and some traditional mutual aid. The abundance of family labour favours the double-cropping agricultural system which might increase a family farm's output. It also has the advantage of substantially expanding the family's agricultural resource base.

Lack of labour is one aspect that respondents cited as one of the minor obstacles to rural development. In table 1B above showing the people's views on the greatest hindrance to development, lack of labour comes last with 7.8 per cent. However, some respondents argued that it is very necessary for development to occur because a household may have finance and modern farming techniques but without labour they cannot be put to any productive use.⁸ It was also learnt that if money cannot hire agricultural labour to keep other factors productive then it loses its usefulness in a society where farming is the chief means of livelihood. For example, it was observed that cash crops such as tobacco, coffee, tea and cotton may do so well in some parts of the district but since they require intensive labour, many farmers have not been able to grow them on their farms.⁹

Subsistence farmers who consume at least 50 per cent of their produce have a totally integrated mode of production and way of life. They want, for example, to produce sufficient food to feed their families and at the same time intending to produce surplus for sale in the market. Moreover, this sale in the market is used further for the purchase of consumption goods or the support of relatives other than for capital formation. This is labour-intensive process of survival which requires cheap and available labour supply. Related to this process of production is the handicrafts business. Subsistence labour lacks significant specialisation noting the fact that the family, as it is, is the basic unit of production.¹⁰ The handicraft products for this matter cannot be produced with precision as that speciality is lacking because the subsistence labour is already overburdened with other duties.

The rural family requires labour surplus for quality production to enhance its chances of Socio-economic development. However, this has not been the case in peasant farming areas where labour surplus is scarce because children who might provide this labour go to school and those leaving school migrate to urban centres for better paid jobs. As a result, women are left to form the majority of peasant and farm workers in rural areas. In addition to this, peasant farmers have no cash to employ or hire labour to replace those who migrate.¹¹ Since capital formation in rural areas

is a direct embodiment of family labour in the form of land improvement, homemade structure and tools, when it is not there the family faces a number of problems including financial constraints and finally it joins the vicious circle of poverty. Lack of labour in this respect becomes an obstacle to development in rural areas because households entirely depend on farming as the only means of meeting their basic needs and other obligations such as investing in SSBEs.

4.1.3 Water

South Nyanza District has very few alternative water supply sources and lacks proper sewage and waste disposal facilities. However, it was noted that water is like the "blood vein" of man which assists all other activities of man in the entire environment.

It was observed further that the task of providing water to rural areas will remain low leading to high incidences of water-related diseases unless it (water supply) is treated as a matter of urgency to be provided to the rural people. Water must be in good supply as it holds up the lives of a people.

In rural areas, people may usually have the choice of a number of alternative supplies of water, especially in areas with sufficient rainfall but in areas with prolonged dry seasons the alternatives are less. The supplies can be rivers and streams, bore-holes or near riverbeds, springs or

rain water in stagnant pools or catchment tanks or can use one or a number of these sources. However, all those sources have health hazards.

The major water sources in South Nyanza District are river Kuja, river Awach and Lake Victoria. This implies that only those living near these sources have uninterrupted water supply throughout the year. Other remaining water sources in the district are seasonal and people living around them face acute water shortage during dry seasons. Piped water supply, for example, can only be found in urban centres or other institutions like schools which are not accessible to the rural population. Even in those institutions the supply could be limited.

Individuals need a minimum amount of water for drinking and preparation of food. Since minimum requirement is an absolute necessity, people not being served by any piped water system resort to alternatives ranging from fetching water from long distances (about 10 kilometers) or purchasing water from vendors who own bore-holes to the use of heavily polluted water from ponds or roadside ditches. But these alternatives are not feasible physically in some dry areas at certain periods of time. Moreover, in the purchase of water, the prices are sometimes so high that only very small quantities are bought. This again depends on the individual vendors who charge according to the distance from the water sources to the buyer.

A vendor interviewed, for example, charges 2.50/- and 4.00/- respectively per "debe" (12 litres) for two different places he ferries water because one place is near the water source while the other place is far away from the source. Yet, there is another group of vendors who have dug their own wells (bore-holes) with their own resources. This group may decide to use their wells as a source of income by charging between 15-20/- a month to those who would wish to fetch water from them. This group of vendors, according to prospective users, are so cheap compared to the daily rate ones because in a month one can draw as many "debes" of water as he can until the next payment is needed without spending so much money.

Since domestic consumption is the major use of water in rural areas, although there are other uses as well such as irrigation, the cost of inadequate water facilities in terms of associated diseases in the district is so high.

In table 1A on page 89 showing the people's views on problems faced by rural areas in terms of development, water ranks second in order of priority with 68.2 per cent after finance with 73.1 per cent. This shortage of water could be due to lack of proper channelling and distribution in the district. There is, therefore, need for the provision of improved water supply in the district to elevate the standard of living of the rural population. The perceived range of alternatives may be extended but unless

the new supply is recognised as necessary, life in those areas will continue to remain poor.

4.1.4 Leadership

Another aspect of importance regarding rural development is local leadership. The village authorities can and have to play an important role in various phases of development. Leaders of voluntary associations such as religious and political associations, farmers, women and youth groups should be able to mobilise individuals to engage in development activities in their respective areas of operation. The chiefs, sub-chiefs and teachers, for example, have a better chance of passing information to the people because a part from religious leaders who may only meet a congregation of believers once in a week, these other leaders are able to meet the people almost everyday at barazas and in classrooms.

However, it was noted that in rural areas there is lack of special opinion leaders who are concerned with certain matters of development such as health, water, village technology or community affairs to advice people on those lines. One factor contributing to the failure to initiate development projects in rural areas is mostly due to poor form of leadership they have and lack of consultation by the village or locational leaders with those who have knowledge in various aspects of development.¹² The ideas these leaders have and the decisions they make often contradict some development

policies because they are not aware of what should be done. This is mainly so because they do not consult with the local District Development Committee (DDC) for new ideas or funds to support the already initiated development projects in their locations. For this reason, most initiated projects fail without the DDC awareness because there is that gap between the local leaders and the committee. Lack of community education is thus a contributory cause of the failure of projects in the area.

Another problem cited by the respondents and is connected to leadership is village power structure which most people do not understand why it has to be so. An essential factor in the success or failure of rural development projects is the way in which they can be fitted into the existing power structure of the community without the risk of uneven distribution of benefits among the population or of the projects being used as a weapon in intra-village conflicts. There is lack of a well-established and generally accepted leadership devoid of conflicts between individual authorities, factions, classes or even sexes in most rural areas. In certain circumstances, the leaders are politically appointed regardless of whether they have the ability to make proper decisions or not. In such cases, their aim is to defend the interest of their appointees and not the interest of the majority of the people they are supposed to lead. Such leaders wield so much powers that they frustrate those

opposed to their leadership.¹³

Another problem arising from poor leadership is not only that of conflict of definition of goals (contradictions of goals), strategies and degree of involvement between bureaucracies and the local interest groups but there are also hidden jealousies, competitions, conflicts and uncertainties arising from underlined strategies for achieving any given goal. For example, the urgent needs of people in the area water, market for agricultural produce, health facilities, good roads and proper communication systems. But, these also differ from region to another depending on their priorities. This is the reason why a leadership structure which totally ignores participation of people at the grass roots level in defining goals and objectives for development projects usually fails to address itself to the people's needs and aspirations.¹⁴

Sometimes, the failure of development projects in rural areas is due to poor timing of the programmes which always occur at the times of civic and parliamentary elections. The projects now become one of the issues for the elections but are soon forgotten immediately the elections are over and never to be heard of again until the next election campaigns are around the corner.

In the world today, every development programme has new value systems which may undermine the traditional values for

the betterment of standard of living of a people. And for a people to understand those new development values, leaders must be able to explain to them in a friendly manner the importance of those new values instead of coercing them into such development programmes. However, the problem with leaders in rural areas is that they lack common and fundamental basics of passing useful information to the people who at times may regard their own values as superior to those new ideas. Many respondents accused leaders of having failed to guide rural people on new development strategies and the inherent values by keeping away from them. This has resulted into the idea of the governed and the governor in rural areas which may cause the danger of losing vitality in dealing with problems that affect the peasants. There is, therefore, need to educate leaders on various matters of development.

4.1.5 Education

Everywhere in the world, education is regarded as one of the most important aspects of development and is given more attention by the Governments. A country cannot develop effectively if its population is not educated up to a certain level since all development policies must be interpreted before their implementation.

Generally, it is the right of all children regardless of where they come from, whether from poor or rich families to receive education. It is the responsibility of the parents

to make sure that their children get proper education. The Government equally has the right to require that children be educated to an extent that will enable them to fulfil their duties as citizens. At the same time parents have the right to determine where and how their children are to be educated without hindrance unless stated by the law. This gives parents the right to choose for their children the type of education to receive until they reach a level that they can choose for themselves. The type of training given to children, especially by their parents may decide their future development as individuals and as future leaders.¹⁵

Secondary Education	27	27.0
College Education	35	35.0
University Education	30	30.0
TOTAL	92	92.0

Table 1C

THE PEOPLE'S VIEWS ON THE TYPE OF EDUCATION NEEDED
MOST IN THE DISTRICT IN ORDER OF PRIORITY

Type of education	Number of Responses	Percentage of Responses
1. Secondary Education	52	63.4
2. Technical Education	52	63.4
3. Moral Education	50	60.9
4. Adult Education	50	60.9
5. Primary Education	40	48.7
6. Agricultural Education	37	45.1
7. College Education	27	32.9
8. University Education	20	24.3
Total	328	399.6
N	82	

N = Number of people interviewed.

Table 1C by the author shows the people's responses to the type of education they want most in the district. Secondary education and technical education are both leading with 63.4 per cent each. The reason is due to the fact that there are a number of primary schools in the region but with very few secondary schools to absorb standard eight school leavers who would wish to continue with their secondary education. Some young boys interviewed indicated that they could not get schools of their choices in the district so they had to look for better ones in other districts. This is very inconveniencing for most students who have to travel long distances to go to school. It is also very expensive in terms of transport and accommodation since most of the students do not have relatives around those schools where they can spend their short holidays. Technical training schools are also very few in the district so those wishing to have technical training get discouraged. Technical training may provide primary school leavers, who are unable to continue with their formal education, with technical knowledge to assist them in setting up their own businesses, for example, "Jua Kali" business for self-employment.

Moral education and adult education have equal number of responses in the table, both with 15.2 percent. Moral education is required for the improvement of decaying moral standards among the youth to teach them a sense of self-discipline. The majority of adults in the area do not know how to read and write, and therefore, cannot effectively be involved

in SSBEs to enable them earn income to improve their standards of living. There is need for Adult Education Programmes to be started in the area to teach the illiterates how to read and write some techniques of running a business. Through this they can also learn book-keeping and stock-taking at the close to each business period.

4.1.6 Moral Education

Moral education is one aspect that mission sponsored schools have never forgotten in their teaching curriculum. The school has become increasingly important in many ways and one such way is the creation of a new being, shaped according to the needs of the society. The school sets limit to expose a child to the needs of the society and liberates him from the inevitable frustrations he might experience by exposing him to society's cultural heritage. Through this a child can achieve a sense of identity and personal fulfilment. When he becomes aware of his existence in the society, to which he is bound by duty and desire, he becomes a moral being.

Why emphasize education, particularly moral education? Education is the search for knowledge and the process by which man comes to maturity, and as a responsible member of the society- it nurtures the young ones to fit in the existing world. This view is well demonstrated in Durkheim's idea of education which asserts that:

Education .. above all a means to a social end-the means by which a society guarantees its own survival. The teacher is society's agent, the critical link in cultural transmission. It is his task to create a social, a moral, being. Through him society creates man in its image ... is the task and glory of education.¹⁶

Morality is the object of rules of behaviour with regard to right or good action from which people would act if circumstances gave them power to do so and which may not hinder others around them. It is a form of behaviour and action subject to their perception. Moral education, therefore, trains young people to reason and to know that certain actions are the best available means to a desired end in any society. Churches and schools thus become important agents of moral education since they make young people aware of their obligations in the society. Religion in itself has moral action which implies personal communion with God and moral law is understood as the expression of His will for man to live orderly in the society.

As in all societies of the world, social order and peace are recognised by rural people as essential and sacred. Where the sense of corporate life is so deep, it is inevitable that the solidarity of the community must be maintained otherwise there would be disintegration and destruction. This order is conceived of primarily in terms of moral relationship which produces many situations of tension since all people are related to one another and it deepens the sense of damage caused by the strains of such tensions. For example,

if a person steals from another, personal relations are at once involved because the thing stolen belongs to a member of the community and its consequences affect not only the thief himself but also the whole family and the entire community.

As a result, there exist many laws, customs, set of forms of behaviour, regulations, rules, observance and taboos constituting the moral code and ethics of a given community. Some of those ethical norms are held sacred and are believed to have been instituted by God. A breach of this code of behaviour is, therefore, regarded as evil, wrong or bad, for it is an injury or destruction to the accepted social order and peace that must be punished by the corporate community. God may also inflict punishment and bring about justice - on the person concerned or the entire community. The breaking of such order, whether by the individual or by a group, is ultimately perceived as an offence by the corporate body of society against God who is acknowledged as the guardian of moral order over His people.

Many people also recognise the fact that development in a child has various stages; at the time of birth when a child has no moral obligation to rules; the stage when a child starts learning rules, and the time when he learns of reciprocity and exchange. The next task to the child as he grows older is to know moral judgments and moral actions.¹⁷ Moral judgment in this sense is understood as the ability to reason about moral issues, and moral action is the commitment of

oneself to particular ethical codes. Moral reasoning in a similar way is a necessary condition for a mature moral action which also comes in stages. The school and its environment help students to develop moral reasoning at every stage. The school is further regarded as a suitable place for the clarification of moral values and non-moral values which families cannot effectively teach their children because of "father" and "son" or mother" and "daughter" relationships.

Whenever one mentions moral judgment or moral action, what comes into most people's minds is the institution of the church which is considered as the champion of moral actions. While people view the school as giving reasoning to moral judgments and moral actions (moral outlook wholly fixed on practice), the church is believed to give knowledge of the truth about moral principles that make it possible for people to live communally. Moral law, ideals, and obligations are God's expression of His will for man. In essence, the church is considered to provide basic moral principles of education whereas the school improves on them.¹⁸

4.2 Other Problems

There are quite a number of problems rural people experience regarding development, however, it is very difficult to discuss each one of them here in detail. Mentioned below are some of such problems as faced by people in the study area.

4.2.1 Physical Infrastructure

For development to occur in most parts of the country, emphasis must be laid on the improvement of physical infrastructure, particularly in areas with a high agricultural potential. In Kenya, there are two types of roads, classified and unclassified. The classified ones are mainly found in major towns and urban centres whereas the unclassified ones are found in rural areas where there is high agricultural potentiality. South Nyanza District is mainly served by unclassified feeder roads which sometimes become impassable during rainy seasons. This has hindered agricultural development in the region, particularly in areas along the shore of Lake Victoria. The district requires improved systems of transport and communication means to connect it with other regions of the country. This will enable the transportation of agricultural products for sale in markets and the buying of other goods needed by farmers. It may also facilitate trade between regions for effective development in terms of the exchange of goods and services and harmonious relationships.

4.2.2. Health

Poor health in rural areas is one of the major bottlenecks to development since the majority of Kenya's population live in rural areas. In South Nyanza District, only about 6 per cent of the total respondents interviewed live within 5

km or less from the nearest health centres. Since it takes a healthy man about 2 hours to walk about 10 km, one can imagine if it was a sick person, child or a pregnant woman who has to walk all that distance. There have been cases of sick people dying on the way to hospital and expectant mothers giving birth on the roadsides.¹⁹ If the present situation of lack of health services and facilities in the district is not improved, health conditions of the people will be worse than it is now since South Nyanza District is one of those districts in the country with high population growth rates (3.4 per cent, refer to chapter one of the study). It was observed that a number of people die in the district without receiving medical attention due to inadequate health services and facilities. In table 1A, showing the people's views on the problems they face, lack of health services and facilities was noted to be serious and that it should be treated as a targeted area of rural development.

4.2.3 Loan Security and Land Adjudication (Title Deeds)

Most people interviewed in the study area cited lack of security to get loans as one of the major hindrances to development. They reported that since they lack security of tenure, they cannot get loans from banks to invest in SSBs nor improve lands they own as most of them are subsistence farmers. In South Nyanza District, land adjudication has not

taken place in some parts of the region and the ownership of land is still on communal basis. This form of land ownership does not allow individual farmers the chance of improving pieces of land under their use as they are not aware of the future eventualities. Moreover, even in some places where land adjudication has taken place, the lands are so fragmented that they do not serve well as securities to borrow money from banks or from other financial institutions. Sometimes even in those areas where land adjudication has taken place, the owners have not been issued with title deeds to prove their true ownership which again adds as a blockade to their survival.²⁰

However, some respondents argued against land adjudication citing a number of problems related to it such as termination of general land use freedom, quit notices and eviction orders, disputes and lose of lives and ancestral land. Some people loose their ancestral land to rich people who influence adjudication officers through corrupt means and acquire land that does not belong to them. Despite some of these problems inherent in land adjudication, many people saw the importance of a title deed particularly for securing loans for investments.

4.3 The Leaders' Views on Problems and Obstacles to Development

Leaders' response explain further the problems already expressed by the people and proves the fact that those

problems exist and require immediate attention in order to improve the people's standard of living.

Inasmuch as people tried to blame outsiders for most of the problems they face, the church and local leaders interviewed asserted that many of these weaknesses of development come from the people themselves because they do not make use of their own efforts to find solutions to the problems. This is mainly attributed to their personal indifference such as laziness or lack of incentives. It is very common to find a rural family having all the required tools for farming but due to indifference cited above, it might not be able to make proper use of the tools in its disposal and instead prepare a small piece of land in which it plants staple food-crops for use at home. This family could be having a fertile land, on which in addition to the food-crops, it can plant cash-crops for sale to earn money for other uses but due to laziness it cannot do so.

Moreover, even later on when it comes to removing the weeds, it is done in such a poor manner that suggests laziness and weeds are left to compete for food with the plants. At the end of it all what is experienced is poor harvest that may not keep the family to survive upto the next season.

Since most rural families depend entirely on farm products, better farm management should be encouraged. Leaders (church and local leaders) argued that there has been poor

agricultural production in the study area because of people's attitude towards work and farming in particular which they consider to be only for producing food for home consumption and not as another source of generating income.

Problems	Number of Responses	Percentage of Responses
Inadequate income	17	55.6
Inadequate Health Services (Facilities)	14	48.6
Poor water facilities	14	48.6
Low Standards of Education (High Illiteracy Rate)	12	40
Poor Leadership	10	33.3
Poor Roads	9	29.4
Lack of extension services (not to be done)	7	25.0
Poor Methods of Farming	5	16.0
Lack of Job Opportunities	3	10
Lack of Cooperatives	2	6.8
Total	41	100.0
n	38	

n = Number of leaders interviewed.

Table 2A

LEADERS' VIEWS ON PROBLEMS FACED IN RURAL AREAS - IN ORDER OF PRIORITY

Problems	Number of Responses	Percentage of Responses
1. Inadequate income	17	56.6
2. Inadequate Health Services (facilities)	14	46.6
3. Poor water facilities	14	46.6
4. Low Standards of Education (High Illiteracy Rate)	12	40
5. Poor Leadership	10	33.3
6. Poor Roads	7	23.3
7. Ignorance (Lack of awareness of what to be done)	7	23.3
8. Poor Methods of Farming	5	16.6
9. Lack of Job Opportunities	3	10
10. Lack of Proper Shelter	2	6.6
Total	91	302.9
N	30	

N = Number of leaders interviewed.

It can be seen in table 2A that problems affecting rural people are mainly lack of income, lack of health facilities, lack of water, high illiteracy rate, lack of technical-know-how and poor leadership. There is further evidence from the table that problems cited by the people earlier in the chapter are not in anyway different from those cited by the leaders. Inadequate income leads with 56.6 per cent followed by inadequate health services and poor water facilities with 46.6 per cent each. Leaders indicated that an improvement on these problems will directly improve the people's standard of living and hence an increase in the general development of the district.

Some respondents, however, noted that leaders may be responsible for many problems faced in rural areas. This is particularly so because it is the responsibility of leaders to teach people what should be done to step up development. (New Approach to Rural Development) They noted that some matters regarding development are too technical that unless leaders co-operated and made people aware of what they should do, they might not be able to know them. For example, it is the duty of church leaders to tell people of the importance of work because even in the Bible laziness is not tolerated (Proverbs 6). But leaders noted that unless people realise that it is their own participation that can cause change in their standard of living, they would still lag behind. This is mainly due to their own ignorance which they are not ready to abandon even after they have been told of what to do.

They (leaders) described ignorance as lack of awareness of what ought and ought not be done. Most development activities in rural areas do not require guidance from outside but just from the people themselves. It is this lack of awareness which has made people to wait for things to be done for them. There could be potential alternatives around them but due to their ignorance they might not be aware of what use to make of them and instead wait for outsiders to come for their assistance.

Related to the above problem is how the rural people view life. Some consider material possession as the most important thing to have in life in favour of the available resources around them such as land. This may be described as the cause of dependence and lack of self-reliance by most people in rural areas. They depend too much on the Government, religious organizations and other development agencies for the improvement of their own standard of living.

Table 2B and 2C indicate the people's overdependence on outsiders for help, particularly on the Government and the church.

Table 2B

THE PEOPLE'S VIEWS ON WHAT THE CHURCH SHOULD DO IN
DEVELOPMENT - IN ORDER OF PRIORITY

People's Expectations	Number of Responses	Percentage of Responses
1. Provide Health Facilities	57	69.5
2. Provide Water Facilities	42	51.2
3. Provide Schools	40	48.7
4. Advice People on Better Methods of farming.	39	47.5
5. Preach Unity	33	40.2
6. Preach the Gospel	31	37.8
7. Provide Employment	27	32.9
8. Help The Poor Materially (e.g. cloths, food etc.)	26	31.7
9. Build more Churches	23	28
Total	318	387.5
N	82	

N = Number of people interviewed.

Table 2C

THE PEOPLE'S VIEWS ON WHAT THE GOVERNMENT SHOULD DO IN DEVELOPMENT - IN ORDER OF PRIORITY

People's Expectations	Number of Responses	Percentage of Responses
1. Build more secondary schools	70	85.3
2. Construct Good Roads	67	81.7
3. Build more Hospitals and Health Centres	50	60.9
4. Give Loans to Farmers	48	58.5
5. Provide water Facilities	42	51.2
6. Provide Pesticides to Farmers	31	37.8
7. Provide Employment	29	35.3
8. Provide Veterinary Services	18	21.9
Total	355	432.6
N	82	

N = Number of people interviewed

There is clear evidence from the two tables that people have a lot of expectations from the government and the church. The data proves further the claim by some church and local leaders about the people's lack of awareness of what could and should be done by them and not depending too much on outsiders. Table 2B shows the people's expectations of what the church should do for them in terms of development. The provision of health facilities, water and schools lead with 69.5, 51.2 and 48.7 per cents respectively.

In addition, the people expect the church to preach unity, preach the gospel, help the poor materially and build more churches as part of strengthening its divine calling, and also meeting people's social and economic needs. Table 2C similarly shows the people's expectations of what the Government should do for them.

Preaching the gospel and building of more churches are very significant in the data. People believe that churches participation in development activities such as health, education and agriculture is deep rooted in the gospel ministry, since guiding man to salvation and serving his spiritual needs is the basic concern of the church. The church cannot succeed in other areas unless people's spiritual needs are provided for first, and church buildings are the centres where people gather to fulfil their spiritual needs. The gospel guides man to lead an upright life which in turn may guide him to economic, political and social prosperity.²¹

4.4. Suggestions: The People's and the Leaders'

Views

Most of the problems people face in development cannot be solved by an individual but require the involvement of all people in the service. This should include the local people themselves, private institutions and the Government through its various ministries and departments.

Leaders suggested that proper training should be given to local leaders in matters concerning development, especially in rural development. In turn, seminars should be organised where the necessary information on development should be passed to the people. The deployment of leaders with expertise in their own fields and freedom of work should be encouraged. In addition, the local leaders should be allowed to work independently of the local politicians as this would make them more accountable to the people and use their expertise without any outside influence. It was noted that politicians influence always tend to be partial by directing development projects to areas where they have more support for self political gains.

Since farming is the chief means of survival for most people in rural areas, the Ministry of Agriculture and the Ministry of Livestock Development should improve their services to small scale farmers who form the bulk of subsistence farming in South Nyanza District. The data collected for the study indicate that agricultural extension officers have failed to advice farmers on what they should do, particularly

during planting season which has resulted in bad timing and poor harvest by farmers. Agricultural extension officers should be able to advise farmers on how to prepare their farms to obtain maximum yields.

Others felt that the church should contribute to rural development by creating awareness in people and by encouraging, motivating and giving them moral support in whatever useful activities they are engaged in. Leaders regarded the church's participation in human development as a vocation. They viewed the church's basic task as that of meeting people who want pastoral solutions to their problems including material needs. The church, therefore, has a duty of providing educational facilities, health facilities and some basic social needs people might want to assist rural areas in the improvement of the standard of living of every member of the community.

It can be noticed from the findings that aspirations and needs of the people in South Nyanza District are numerous. They include the desire for money, provision of clean water, formal education and health facilities, the need for available and cheap labour, and quality leadership. The findings have revealed further that there is a high correlation between priority of the people and problems faced that hinder development. For the Church to play a significant role in developing the area, it must address itself specifically to the priority of the people as stated in the findings.

REFERENCE

1. Interview, Shem Amollo, 16.10.89.
2. There was a more general feeling by the informants that money is the most reliable security one can have because with it one can buy anything he wants. Jack Odongo (10.01.90) said that "with money you can buy land which never belonged to your ancestors". Eliakim Masara (2.01.90) also commented " I used money to buy money. Now I own a Posho Mill, a "Matatu" and a retail shop".
3. A number of informants attributed lack of equipment used in farm production such as hoes, "jembes" and ploughs to inadequate cash crops farmers have.
4. Ibid.
5. Interview; Fannel Imbo, 11.11.89.
6. Interview; John Abiero, 15.10.89
7. Interview; Ibid.
8. Interview; Hanet Awuor, 15.10.89; Dan Dande, 3.02.90; Richard Arum, 21.12.89; Wilson Akoko, 2.01.90. These informants said that "human labour is responsible for coordinating other agents of production such as capital and land".
9. Interview; Justinus Maende; 17.11.89. Maende is a retired Agricultural Extension Officer.
10. Interview; Ibid.

11. This information was obtained from two informal group discussions with village elders in the cause of the authors fieldwork in Gwasii Location.
12. Informal group, Ibid.
13. Informal group, Ibid.
14. Interview; Zephania Otieno, 23.11.89. The same idea is also found in Philip Mbithi's book. Rural Sociology and Rural Development. (Nairobi: Kenya Literature Bureau, 1974).
15. Interview; Hezekiah Mireri, 14.12.89. Mireri is a retired SDA Pastor.
16. Ibid., Emile Durkheim, Moral Education, (London: Collier MacMillan Publishers, 1925), P.XIV also has the same idea.
17. Ibid., p.XIV
18. This is a summary of many texts collected from the field. One informant Jack Ogada (16.10.89) had this to say "people learn the difference between right and wrong or good and evil in the church"
19. Interview; Margaret Awino, 31.10.89
20. Interview; Phillip Ochieng. 14.12.89; James Mangira 12.11.89; Gordon Rabell, 14.12.89, Pius Ongata, 3.12.89
21. Interview; Hezekiah Mireri, 14.12.89.

CHAPTER FIVE

THE SDA CHURCH'S ROLE IN RURAL DEVELOPMENT IN SOUTH NYANZA DISTRICT

Findings

5. Introduction

In this chapter, people's views concerning the role of the SDA Church in rural development is considered. Also covered are development activities carried out by the church in the district with regard to the church's teaching on development - whether these activities and services are compatible with the people's needs and aspirations.

People may become indifferent to any religion which may act in total disregard for their daily experiences. This is not to say that the church must concern itself only with secular matters. But the church should regard itself as part and parcel of the society that is called upon to preach the Holy Scriptures for man's inner (spiritual) salvation as well as his liberation from external constraints. If the church gives the impression that God is not concerned about people's social affairs, then people will become worried and lose hope in life.

Generally, the Christian message is addressed to everyone no matter where one is. This message embraces spiritual, moral, social and economic aspects of life. Any attempt to

show that the Christian message is not concerned with any of these aspects will increasingly discourage people's faith in the church. It is for this reason that the church must state clearly its position in matters affecting human development in general.

5.1 The SDA Church's Position in Development

The Adventists teaching on development is based on their belief in success in life. Many people judge success in terms of money, possession, education degree, positions and fame. However, success may mean different things to various people depending on each person's priorities. According to Max Weber, success is caused by "salvation panic" which is a result of Christians trying to express their calling. The Protestant tradition asserts that the usefulness of a calling and its favour in the sight of God, is measured primarily in moral terms and in terms of the importance of the goods produced in it for the community. As a result, people want to be successful in life because it is the result and the expression of virtue and proficiency in a calling. A faithful Christian thus must follow the call by taking advantage of the opportunity. As a performance of duty in a calling, it is not only morally permissible, but actually enjoined.¹ The parable of the servant who was rejected because he did not increase the talent which was entrusted to him (Luke 19:20-23) supports this view. To wish to be poor is the same as wishing to be unhealthy, which

is objectionable as a glorification of works and derogatory to the glory of God. In this respect, development means having a life-style that may help one to achieve spiritual, mental and physical success.

The Adventists believe in a doctrine and theological system that cares for people, either those in their fellowship, or those outside it. True doctrine is not the sum of Christianity. Jesus did not tell His disciples that true doctrine was to be their most noteworthy feature as Christians, but the hallmark of the Christian must be love (1 John 4:7-11; 1 Cor. 13)² True religion is comprised of working in Christ by feeding the hungry, clothing the naked, giving shelter to the homeless and healing the sick which are signs of the establishment of God's temple and Kingdom on earth³. In the Bible it is written that the time is fulfilled, and the Kingdom of God is at hand; repent and believe in the gospel (Mark 1:15). What all the ages have desired to see now is here - in Jesus (Luke 10:23-24). The evidence of the presence of the Kingdom of God on earth is the healing of the sick (Luke 10:9-12). The SDA Church thus participate in developmental work to declare the presence of God's Temple and Kingdom on earth.

The SDA Church believes that there is something more to life than material possession. They believe that God put man on earth for a purpose and that true success comes from

finding that purpose. Everything else is secondary to realising why man is on earth and what God's will is for him.

The mission of sharing God's message of spiritual development is what makes the Adventist Church unique. However, it has much in common with other churches and Christian organisations. The SDA Church beliefs are firmly based on the Bible and offer a fully balanced message that deals with development of man, especially in the past, present and future.

The Adventist way of life is more than doctrines or teachings alone but it follows the example of Jesus Christ of action through a network of hundreds of development activities aimed at improving people's social welfare. The Church conducts an extensive worldwide community services and relief programmes for the poor, the hungry and the homeless to promote happiness in the society. It also has a network of hundreds of hospitals, clinics, health care institutions, schools and colleges worldwide. The Adventists involvement in these activities indicate their belief in success as an advanced form of development which has its roots in the Bible and consider their participation in various activities of development as a duty and obligation to the poor.⁴

The SDA Church believes that there are challenges facing the rural population some of which include:

- (i) Health - there is a growing need for medical personnel facilities, supplies and equipment. Programmes aimed at increasing hygiene awareness in rural communities are urgently needed.
- (ii) Education - with a great majority of Kenya's population under 20 years of age, widespread educational opportunity for the young, as well as the old is imperative. A wide spectrum of educational needs exist such as family planning, technical training, social programmes, communication and religious education.
- (iii) Evangelism - the gospel of Jesus Christ and the special preparation message of his soon coming still must be preached to every nation, tongue, and people. The gospel along with education is the hope of future development of rural community.
- (iv) Agriculture - the problems of water and irrigation needs, land misuse and periodic droughts make agricultural management and proper farming the foundation of future self-sufficiency very difficult. While the technology and the know-how for proper agricultural practices may exist in an area, the challenge is to find the people and means to get it to the areas where it is needed.⁵

It is very important to note that the SDA Church does not claim to have all of the answers to these challenges but

it is trying to co-operate with the Government in helping to provide solutions to the existing ones in the rural community and other areas where there is great need. The church is not only satisfied with providing spiritual answers to the life problems but also attempts to provide for the physical needs of the people. Generally, it is the goal and the objective of the church to provide for man's mental, physical, and spiritual needs since religion embraces all aspects of human development. The Adventists, for example, do a lot of development activities such as: building schools and hospitals, creating self-help programmes; providing food and clothing for the needy; and rendering aid in disaster areas to show God's love for His people.

5.2 Development Activities of the SDA Church in South Nyanza District

5.2.1 Medical Work

The SDA Church is known for its provision of health services in the country. Health work is a phrase common in the SDA Church referring not only to the profession of medicine but also to the healing arts such as nursing, dentistry, the various paramedical techniques and health education. These are further divided into different categories as follows:

- (i) Education of health professions and allied health professionals.

(ii) Preventive medicine and health education (these are provided for in SDA Better living Centres).

(iii) Clinical medicine and dentistry.

(iv) Health Evangelism.

(v) Health care institutions and other facilities.

The church holds that it is in the very nature of Christian life and faith to exercise compassion towards those who need help, to aid both soul and body. This is based on the "motto" of the Loma Linda University School of Medicine (SDA University), "to make man whole".⁶

The SDA Church believes that Christians should have a concern for health not because of any ceremonial or legal significance but for the practical reason that only in sound body can they render the most effective service to God and to their fellow men. Health is related to religion because it enables people to have a clear mind and a strong body with which to understand and do the will of God.⁷ The Church further believes that in His ministry, Jesus touched those who were mentally ill and restored those afflicted by diseases (Mark 10:46-52; Matt.20:29-43; Luke 18:35-43).

Thus, on these biblical bases rests the belief that there is an accountability to God for the preservation of health, and that the person who knowingly violates simple health principles by bringing on ill-health and disease, is

breaking the laws of God. Christians have the same responsibility to preserve the health and in doing so they have to preserve their character. The promotion of a wider understanding of basic health principles thus assumes an important role in the SDA Church's life-style.

5.2.2 Medical Work in South Nyanza District

For a very long time, the people of South Nyanza District had received some form of modern health care alongside the traditional one. Today, however, modern medicine has been widely accepted and is used by many people.

Since the arrival of Christian missionaries in Kenya, the medical role of the church work has always been emphasised. Whenever the missionaries set up a mission station, they did not only built churches and schools but also dispensaries where they could provide medical services to the people.⁸

It should also be noted that since independence, health services in Kenya have been provided by the ministry of health, local authorities and the churches. The churches have continued to play an important role in this field and have even increased their participation in providing for health services in rural areas.

In the district, there are 5 hospitals, 25 health centres, 35 health sub-centres and dispensaries, and 3 nursing

maternity homes. There are also several private clinics existing in major urban centres of the district. Despite the presence of modern health facilities in the area, people still make use of their traditional health knowledge and material because most people believe that certain illnesses are inflicted by ancestors' spirits and can only be treated by traditional health experts.⁹

Table 3A shows the distribution of health facilities in the district.

Table 3A

DIVISIONAL DISTRIBUTION OF HEALTH FACILITIES
IN SOUTH NYANZA DISTRICT

Division	Hospital	Health Centre	Health Sub-Centre/Disp.	Nursing Maternity Home	Total
Central	1	6	8	1	16
Kendu	1	2	8	-	11
Oyugis	-	2	3	-	5
Ndhiwa	-	3	1	1	5
Migori	1	1	4	1	7
Kehancha	1	4	4	-	9
Mbita	-	5	5	-	10
Macalder	-	2	2	-	4
District	4*	25	35	3	67

Source: District Development Plan, South Nyanza, 1984-1988.

* 1984 - 1988 development plan of the whole republic gives South Nyanza District hospitals as five (one Government and four missionary). However, 1984-1988 DDP gives district hospitals as four, (one Government and three missionary). The country's National Development plan might have included one mission owned hospital which the District Development Plan considered not to be of hospital status. Health resources in the area as

given by the Kenya Gazette, 27 January, 1989, p. 29, quotes the number of hospitals as follows:

Hospitals:

- I. Government; Homa Bay District Hospital
- II. Mission:
 - 1. Kendu Mission Hospital (SDA)
 - 2. Komotobo Mission Hospital
 - 3. Ombo Mission Hospital
 - 4. Rakwaro Mission Hospital

Table 3A above gives the distribution of health facilities in South Nyanza District. These health facilities are not enough to cater for the first growing population of the district estimated to reach 1,264,975 inhabitants in 1989 (1979 Population Census). The most hit divisions in the district are Oyugis, Ndhiwa, Mbita and Macalder with not a single hospital. These three divisions have the least total number of health facilities with only 5, 5, and 4 respectively. There are only 3 nursing and maternity homes in the district which may be the possible explanation of the high maternal deaths in the area. Out of 35 health, sub-health centres, and dispensaries in the study area, 10 are run and maintained by the SDA Church while two more are privately run but fall under the church's sponsorship. This means that the church has a total of 12 health sub-centres and dispensaries in the area. Two others are under proposal and were expected to be completed by or before the end of 1990.

Serious medical work by the SDA Church was started in the district in 1925 at Gendia. The name of the hospital

was first known as Kenya Hospital before it was changed to Kendu Hospital. The hospital grew very rapidly and by late 1960s, it had 132 beds and operated as a general hospital for outpatients. By 1974, a thirty-bed Maternity Ward, female and private wards, administrative offices, a new laboratory, and a large medical warehouse were added in the hospital compound. Today many patients are served through the outpatient clinic which operates everyday except on Saturdays. Parental, well-baby, and family planning clinics are held every week for the people.¹⁰

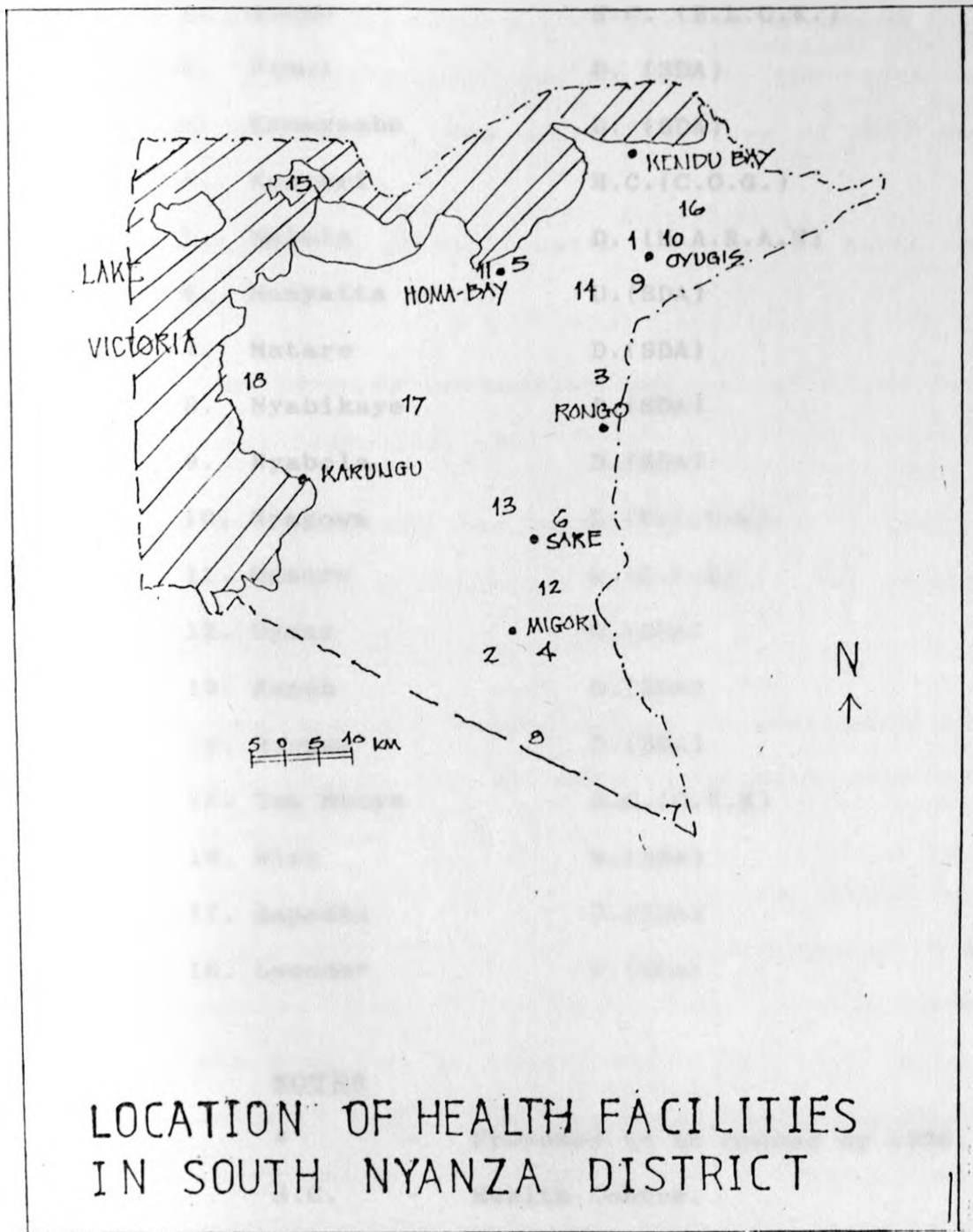
The hospital deals with common medical problems in the area such as malaria and other parasitic infections as well as malnutrition. According to an official of the hospital interviewed, the common diseases include vector borne diseases such as worms, cholera, typhoid, and amoebiasis (hookworms). Other common cases are tuberculosis, tetanus, and measles. When the hospital was started, it had fewer patients than today because people still had strong belief in African traditional medicine. However, the situation changed as people no longer believe much in traditional medicine and are now going for modern medicinal cure which they have accepted and appreciated. Before 1966, there used to be only one doctor at the hospital attending to patients but since then there have been five or more doctors on duty.

Kendu Mission Hospital has provided good medical service

to the local population in the district since the hospital fee is affordable to most patients. Because of this great service, it was not by surprise that in 1948 a training school for assistant nurses was opened in the hospital compound. This training school has since grown large and has trained a number of nurses in the country.

The present course in the training school leading to the Enrolled Nurse Certificate or the Enrolled Midwife Certificate is recognised by the Nursing and Midwives Council of Kenya. The school graduates serve in positions of responsibility in the Kenya Government and in the SDA church institutions and clinics throughout East Africa. The hospital used to operate dispensaries by the outlying areas but the new department of Seventh Day Adventist Rural Health Service Programme (RHSP) took over their management.

The SDA Church does not concentrate its medical work at Kendu Mission Hospital alone but also operates a number of health centres and dispensaries in the country. There are about 32 health centres and dispensaries managed by the church in the country. Out of this number 5 are privately run but receive help from the church. 11 out of 32 are in South Nyanza District as shown on the map below. There are also other health centres and dispensaries shown on the map but which are run by other mission organisations (not all health centres and dispensaries run by other mission organisations are included on the map).



LOCATION OF HEALTH FACILITIES
IN SOUTH NYANZA DISTRICT

KEY

1. Atemo H.C. (E.L.C.K.)
2. Femol D. (SDA)
3. Kamagambo D. (SDA)
4. Kamreri H.C. (C.O.G.)
5. Malela D. (M.A.R.A.N)
6. Manyatta D. (SDA)
7. Matare D. (SDA)
8. Nyabikaye D. (SDA)
9. Nyabola D. (SDA)
10. Nyagowa D. (E.L.C.K)
11. Ogande D. (C.P.K)
12. Oyani D. (SDA)
13. Ranen D. (SDA)
14. Rangwe D. (SDA)
15. Tom Mboya H.C. (C.P.K)
16. Wire D. (SDA)
17. Rapedhi D. (SDA)
18. Lwanda* D. (SDA)

NOTES

- * - Proposed to be opened by 1990.
- H.C. - Health Centre.
- D - Dispensary.

5.2.3 Rural Health Services Programme

The SDA Church Rural Health Service Programme (RHSP), the present system of clinics, was started in Kenya in 1987 in order to provide primary health care to the rural community in the country.¹¹ The main objectives of RHSP may be summarized as follows:

- (i) To provide primary health care to the rural community.
- (ii) To provide preventive medical services to the rural community, and
- (iii) In doing the two above, it helps to integrate physical and spiritual health promotion among the people in the rural community.

Before setting up a health centre or dispensary in an area, the SDA Church through RHSP department considers a number of factors some of which are:

- (i) There must be medical need by the people in the area where the health centre or dispensary is to be set up. This is to make sure that the services are rendered to the rightful persons, those who actually need it and can benefit from it and not to those who do not need it or to those whom the service may not make any difference like in areas where there are already existing health centres.

(ii) There must also be church important because when there is financial constraint the church through the department cannot carry out effective services to the people. Medical facilities and equipments are very expensive and costly, personnel must be employed, other necessary equipments must be bought and supplied to these health centres and dispensaries. Finance is, therefore, considered as an important factor which must be made available for the programme to succeed.

The church through the provision of medical services finds it most convenient to reach areas of difficulties in spreading the gospel. However, according to RHSP director, the church has and will continue to provide health services in areas where people have refused to respond to evangelism. This fact is based on the church's philosophy of the service to all irrespective of ones race, colour, origin or creed.

5.2.4 Ranen Dispensary

Ranen dispensary is one of the oldest health centres run by the SDA Church in South Nyanza District. The dispensary was opened in 1948 to provide medical services to the employees of Ranen Field. The dispensary is located in North Sakwa location, and for sometime until early 1980s when it was placed under the direct management of RHSP, it used to be run by Ranen Field. It began operations in a very small building

but, as the station expanded, and with the opening up of a secondary school (Ranen Secondary School) in the compound, there occurred need for more room. It required enough room where it could render proper services to the swelling number of employees of the station and also the large number of students who needed medical attention. The situation became even worse when the dispensary extended its services to the surrounding community. It attracted patients from as far as 20 kilometres away from the station. This forced Ranen Field administration to look for a remedy to the situation. In 1978, a new building was erected to accommodate the dispensary. Since that time the number of patients attending the dispensary continued to rise as better services were now offered.

Table 3B

Patients Treated at Ranen Dispensary

Year	Average number of patients treated per day	Average number of patients per month	Average number of patients treated per year
1972	50	1,300	15850
1981	90	2,340	28530
1989	120	3,120	38040
Total	260	6,760	82420

- *¹ There are no proper records for the Dispensary. The figures given above were dictated by the clinical officer in charge of the dispensary.
- *² Saturday is exclusive in the days given in the table since the SDA Church institutions do not operate on a Saturday except in cases of emergency.

In table 3B above, it can be seen how despite the dispensary's small size, it serves many patients per day with the numbers increasing every year. The average number of patients treated in a day increased from 50 in 1972 to 90 in 1981 because of the good services rendered at the dispensary. This shows an increase of about 80 per cent. According to the clinical officer in charge of the dispensary, Sunday registers large numbers of patients with the number sometimes reaching 300. No specific reason was given for this observation but he suggested that it could be because cases which

could have been dealt with on Saturday are referred to Sunday. Most people also prefer Sunday since they go about their businesses on other days of the week. He further hinted that most of the cases he attends to on Sunday are very serious.

Another observation made was that despite the relatively high rates charged for the services rendered, the number of patients attending the dispensary still increases. This was attributed to the fact that people tend to equate church institutions with honest services.

Asked what hospitals they would prefer to go to for treatment between Government and Mission hospitals, most respondents seemed to prefer Mission hospitals as illustrated by the data below.

Responses

Number of people interviewed - 112

	Number of Responses	Percentage
Mission Hospital/Dispensary	54	48.2
Government Hospital/Dispensary	34	30.3
Both	17	15.2
Undecided	7	6.3
Total	112	100.0

The data above reveal a mixed picture of the people's feelings. There are clear indications of a high degree of commitment to mission hospitals/dispensaries as shown by the responses. 48.2 per cent reported that they would prefer going to mission hospitals/dispensaries for treatment, 30.3 per cent would prefer Government hospitals/dispensaries, 15.2 per cent rate them equally while only 6.3 per cent remained undecided or no-committal. This is a clear indication of the important service Mission hospitals and dispensaries give to the people as many of the responses would prefer attending the Mission ones. This group gave the following reasons for going to mission hospitals/dispensaries:

- (a) Mission hospitals offer better services because it is the nature of Christian life and faith to exercise compassion towards those who need help.
- (b) They handle patients in a more friendly manner unlike the Government hospitals where workers do not care about the way they handle patients. Mission hospital workers acknowledge the fact that patients need more than the physical treatment of the body. Doctors there are kind and sympathetic to patients.
- (c) They give fairer and quicker services to patients.

- (d) Unlike the Government hospitals which experience shortage of drugs most of the time, mission ones have drugs and other medications available most of the time.
- (e) Apart from offering medical attention, mission hospitals give advice and teach patients some preventive measures of diseases common in the community.
- (f) Mission hospitals have qualified personnel whose interest is not based on earning money at the expense of the sick but whose interest is to serve them and make them feel better.
- (g) The rates they charge is commensurate with the services offered because their aim is to make patients recover well. This is based on the church's philosophy of providing medical care to the people, especially to the sick who need assistance.¹²

Most respondents had the opinion that Government hospitals may have more qualified personnel than mission ones but whose interests are only based on getting salaries. Sometimes they are not hospitable to patients and do not render services as may be expected of them unless they are bribed. To make matters worse, drugs in Government hospitals are in

short supply and their staff always give empty promises of when drugs would be available. Laxity was alleged to be the order of the day in these institutions by the informants.

NO. 11/19/52 (1952-1953)

	Number
(1) Officers/Staff	1
(2) Nurses	4
(3) Attendants	1
(4) Wardens	1
(5) Physicians	2
(6) Technicians	4
(7) Clerks	2
(8) Janitors	1
	11

THIS WAS SUBMITTED BY CAPTAIN [Name] ON [Date] FOR THE OFFICIAL USE OF THE BUREAU.

Table 3C

Ranen Dispensary Staff, 1989*

Staff	Number
Clinical Officer/Officer in charge	1
Registered Nurse(s)	2
Part-time Attendant(s)	-
Enrolled Nurse(s)	-
Other Private Attendant(s)	2
Laboratory Technician(s)	1
Maternity Janitor(s)	3
Family Planner(s)	2

Total	11
-------	----

* The table was dictated by Christopher Onyuna, the clinical officer in charge of the dispensary.

As shown in table 3C, Ranen Dispensary has a total number of 11 workers. This is a small number compared to the average number of patients the dispensary received in a day in 1981 (120 patients as stated in table 3C). There is only one clinical officer who has to attend to all patients and at the same time does the administrative work. This number is too large for one person to handle. The nurses and other attendants only deal with cases which have been attended to by the clinical officer. The Janitors also deal with the general cleaning of the place alone and so do very little to assist in the treatment of patients. The officer in charge was of the opinion that if more personnel are employed in the dispensary, they may receive more patients than they do now as sometimes they are forced to send others away since they cannot cope with the large number of patients coming for treatment.

There are other health centres and dispensaries sponsored by the church in the district, however, some of them are too small in size that all of them cannot be considered in this paper. Ranen Dispensary has been considered here as a case study of the SDA Church RHSP to show the church's commitment to health work in the district.

5.2.5 Health Work and Finances

The clinics, dispensaries, and the hospital represent a heavy investment in terms of finances and manpower by the SDA

Church in South Nyanza District. The church gratefully acknowledges financial assistance from many organisations in Europe and the United States who have helped to improve and extend the facilities and services of many of these institutions in the district and in the country as a whole. The church is also prepared to solicit help from church members and donor organisations to further upgrade the quality of its medical programme in the districts chosen such as South Nyanza. The church with the help and assistance of the members has managed to run these institutions with less difficulties. This has been particularly so because of generous contributions by the local member churches through the "Thirteenth Sabbath School Offerings" - a common 'pool' which is used by the church to assist in areas of great need such as health care throughout the world.

5.3 Other Related Health Work

Related to its medical work is the attention the SDA church gives to the promotion of temperent life-style with total abstinence from alcohol, tobacco, and other stimulants. The Adventists believe that many people spend large amounts of money on alcohol beverages while they do not have enough to feed their families. Indeed, the Adventists will do all they can to persuade their fellowmen not to smoke and not to drink alcohol or use any local drugs. In many places and in most of their health centres, dispensaries and hospitals,

they run group therapy programmes to help people break free from their addictions besides smoking.

5.4 The Contribution of the SDA Church Health Services to Development in the District

"Development" as was defined earlier in chapter two of this study involves productivity. Man cannot be productive unless his body is in good health. The SDA Church hospitals and dispensaries through the services they give have helped people in rural communities to improve their health status so that they can be productive in our modern monetary economy. The church gives preventive and curative services such as immunisation, provision of primary health care, combating of diseases and malnutrition through advanced medical technology and provision of health care for expectant mothers. Others include promotion of breast-feeding as the best means of baby upbringing, teaching of hygiene and environmental sanitation, accidents prevention, and promotion of measures to abolish traditional practices prejudicial to health of children. These health centres and dispensaries have helped the Kenya Government to reduce infant and child mortality rate in the district.

The services offered by the SDA Church health centres have contributed to the general improvement in the people's standard of living since they conform to the requirement of the Government in providing health education to the rural

community. This practice of the church is in line with the District Focus for Rural Development. Much of the ill-health found in the district, for example, have been reduced and many of the food problems which are the result of unsatisfactory habits of farming due to poor health have been checked. The spread of diseases have been reduced through health education. People have improved their health, have better education, have grown better crops and have generally improved their overall standard of living.

Development of public health programmes in those areas which have access to the Church's health facilities have increased and this depends on the technical excellence of medical knowledge and care given to the people. As a result, there has been a remarkable change on the Socio-economic potentiality of the people as they are ready to accept new ideas and habits of health. Good health programmes, for instance, satisfy the needs and the wants of the people and they also become aware of immunisation against diseases. Generally, through these health service programmes, people's efforts in development have been encouraged.

5.5.1 The SDA Role in Education

As it is always the case, philosophies of education tend to rest on the concept of the nature of man that is held by a particular educational system. Most education philosophies

are based on the assumption that the purpose of education is to develop a good talent in children. Others are based on the assumption that an educational programme is designed to shape students for the needs of the Government.¹³ These are but some of the philosophies of education used by many systems in the world today because the secular aspect of education tends to overshadow the spiritual aspect involved.

The SDA Church holds that with proper knowledge people can live well and in harmony with the natural order and thereby become God's partner. With knowledge people can cultivate the social, political and economic order in the society to improve their livelihood. Ignorance is a partner to slavery so to be free from slavery we must acquire knowledge through proper education. Ellen G. White on the "SDA Church's educational theory" argues that education means more than the pursuance of a certain course of study preparation but rather has to do with the whole being and with the whole period of existence to man. It is the harmonious development of the physical, the mental and the spiritual powers. It prepares a student for the higher joy of wider service in the world to come.¹⁴

For more details on Seventh-Day Adventists, Philosophy of education, refer to Chapter three of this study on "The SDA Church on Mission and Education".

In order to implement their overall philosophy of education, the Adventists operate their schools in such way that the curriculum, extracurriculum activities and every school experience contribute to the following:

- (i) To maintain in each school the ideal and accepted pattern of living.
- (ii) To make the Bible and the biblical world-view the centre of all study and teaching.
- (iii) To enable each student acquire the attitudes, knowledge and skills necessary to express his philosophy in Christian character.
- (iv) To promote a high level of scholarship with reference to its application to the needs of the world to day.
- (v) To make students learn habits of healthful living by providing games and competitive sports in their schools to make them active and strong as to participate fully in society.¹⁵

The SDA Church's concern for education is that they (SDAs) understand the excellence in education as a task requiring total community involvement to bring progress in the society. This excellency can only be achieved by struggling against the odds to educate people in the community, especially the young ones.

In South Nyanza District, the SDA Church started active participation in education in 1912 when Kamagambo School (now Kamagambo High School and Teachers Training College) was opened. Since that time the church has continued to play a significant role in the provision of educational facilities in the district. In 1928, a teachers training college was opened in the school compound which produced teachers for all schools in Kenya. Graduate teachers from the school received Kenya Government recognition for they sat Government examinations before being sent out as "teacher-evangelists". This encouraged the SDA church to establish some more schools in the country. For example, Girls Schools were established at Kamagambo, Nyanchwa (Kisii District) and Karura (Central Province). In 1947, Europeans in East Africa whose children were attending public schools requested a church school to be established. In 1949, Maxwell Academy (since 1962 known as Maxwell Preparatory School) was opened in Nairobi which today serves as a Secondary School.¹⁶

Before 1950, the Government involvement in education in South Nyanza District was very slow as was the case in other parts of the country. Even as late as 1949, when the Becher Report (African Education in Kenya) was written, the church still had the burden of supporting and staffing most schools in the country.¹⁷ The SDA Church on its part continued to support educational development in the district by sponsoring primary schools where it was allowed to maintain its reli-

gious tradition as was stated by the Education Act of 1968.¹⁸ By 1971, for example, primary schools sponsored by the SDA church in the whole country stood at 155 with the largest number being in South Nyanza District, where it was first founded.¹⁹ Secondary schools sponsored by the church in the district about that time were 4 of which 3 are still fully maintained and run by the church while one has been taken over by the Government but still keeps the tradition of the church.

Table 3D on page 156 shows the distribution of both primary and secondary schools in some divisions of South Nyanza District. There is a total of 989 primary schools and 29 Government maintained Secondary Schools. This means that each Government Maintained Secondary School will have about 35 primary Schools to serve. Subsequently, each secondary school can take not more than 2 students from each primary school leaving the rest to either assisted harambee or private secondary schools. The remaining number of pupils is still too large for assisted harambee or private schools to absorb. There is, therefore, need for the expansion of existing secondary schools and the establishment of new ones in the area to cope with the large number of primary school leavers. Macalder division is the most hit with only one secondary school for 41 primary schools, a ratio of 1:41. This is followed by Ndhiwa with only 7 secondary schools and

141 primary schools, a ratio of 1:21. Mbita and Kehancha divisions are equally affected with a ratio of 1:18 and 1:13 respectively.

Area	No. of Primary Schools	No. of Secondary Schools	Ratio of Sec. schools/primary schools
...	202	25	1:8
...	92	3	1:31
...	131	17	1:8
...	175	12	1:15
...	131	17	1:8
...	122	7	1:18
...	81	3	1:27
...	141	7	1:20

South. Kenya District Development Plan, 1968.

Table 3D

Divisional Distribution of Primary and Secondary Schools in South Nyanza District

Division	No. of Primary Schools	No. of Secondary Schools	Ratio of Sec. schools/primary schools
Central	202	25	1:8
Kehancha	92	7	1:13
Kendu	131	17	1:8
Migori	125	13	1:10
Oyugis	131	17	1:18
Mbita	123	7	1:18
Macalder	41	1	1:41
Ndhiwa	141	7	1:21

Source: South Nyanza District Development Plan, 1984-1988.

Table 3E

Distribution of Secondary Schools in South Nyanza District, 1983

Division	Government maintained	Assisted sec. sch.	Harambee sec. sch.	Private sec. sch.	Total
Central	8	5	5	7	25
Kehancha	5	2	-	-	7
Kendu	3	3	8	3	17
Migori	3	4	6	1	13
Oyugis	3	2	7	3	17
Mbita	4	2	1	-	7
Macalder	-	1	-	-	1
Ndhiwa	3	2	1	1	7
District Total	29	21	28	15	96

Source: South Nyanza District Development Plan 1984-1988.

In table 3E, there is clear evidence of the need for new secondary schools in some divisions of the district. Macalder, Ndhiwa, Kehancha and Mbita divisions have very few secondary schools with Macalder having the least, one secondary school. The need for equally balanced distribution of schools to show a uniform trend of development in the eight divisions of the district is necessary. Even the existing schools experience further problems such as lack of tuition blocks, teacher's houses, dining halls, libraries and sufficient water supply. The above cited problems have in turn contributed to the poor performance in national examinations by schools in the district.

Most secondary schools in the district were initiated by the Missions. However, with the Government's efforts to unify the standards of education in the country, immediately after independence, a good number of these schools were placed under the direct maintenance of the Government though the churches were still allowed to have a say on the teaching of religious education and to continue with their traditional influence in them. An example of such schools in the district is Gendia High School which was initiated by the SDA Church and was later taken over by the Government but still keeps the church's tradition. Some schools which are still under full sponsorship of the SDA Church in the district are; Kamagambo High School and Teachers Training College, Ranen Mixed Secondary School and Nyabola Girls' Secondary

School.

5.5.2 Kamagambo High School and Teachers
Training College

This is a mixed boarding school of the Senior high school level operated by the SDA church. The school is about 14 miles from Kisii town and borders Kisii and South Nyanza Districts. It used to admit the majority of its students from adventist families but could also admit some from families of other religious beliefs upon strong recommendations from the church officials. In 1974, the teaching staff of the school numbered 33 of which 9 were Europeans, 2 were student missionaries, 1 volunteer and 11 Africans who came from different countries of the continent. In the same year there was an enrolment of about 245 students of which 68 were teacher trainees and 177 were secondary school students.²⁰

In 1921, a missionary by the name Warland began teaching additional subjects in the school and in 1922 another lady missionary Grace Clarke began a boarding school for girls in the compound. In 1928, a teacher training course which the Government readily recognised was started and a boarding school for boys was opened in 1933. Form five was opened in 1978 for the school to start offering A-level courses. In early 1980s, a ministerial course was started in the institution with graduates getting a Diploma Certificate in Theology. This course is mainly for those who intend to

work for the church in future as pastors upon graduation.

The form of education offered by the school before the introduction of 8:4:4: System of education was very useful to students because apart from preparing them for class work, it encouraged handicraft and other forms of manual labour among students. A good number of subjects were taught ranging from religious education to industrial and carpentry lessons. The 8:4:4: system of education is, therefore, not new to the school because it had adopted the system much earlier.

Agriculture, for example, is one important subject in the new system of education which the school lays greater emphasis. Through this subject, students learn to be self-supporting as the school supplies its own eggs for student meals through their own efforts. According to the school administration, this system imparts some farming techniques in students who in turn use this knowledge to improve breed for the local farmers. Parents have also expressed their satisfaction of the education their children get from the school.

Apart from teaching agriculture and other subjects such as biology, history and maths in class, the school also teaches business education, book keeping and office practice. Students are allocated hours in which they practice office management in the school administration offices. The idea behind this is to produce graduates who are capable of han-

dling office matters effectively upon employment.

Kamagambo High School and Teachers Training College serves as a good example of the SDA Church's commitment to providing for education to the youths in the district. In 1933, for example, the Nyanza Province inspector of schools praised teachers from Kamagambo College for the organised manner in which they handle their classes:

I was impressed with the efficiency of the teachers, the careful preparation of daily notes, and the interesting way in which lessons were given by the aid of pictures and other apparatus, and I am satisfied that very useful educational work is being done at the school.²¹

These words encouraged the church as the following years saw some remarkable improvements, both in the school's management and expansion.

5.5.3 The Success of the SDA Church Schools and their Contribution to Development in South Nyanza District

Despite some of the limitations the SDA Church Schools face such as inadequate physical infrastructure, lack of text books and qualified teachers due to limited finances, the church continues to play a significant role in providing for educational facilities to young people in the district. The existence of the department of education to deal with matters pertaining to development of education within the church's

management is an indication of the church's commitment to this important aspect of development.

The SDA Church schools uphold the promotion of the dignity of labour. This is shown by work programmes for all students who spend a considerable amount of time doing practical work such as the cultivation of maize and vegetables, poultry keeping, office practice and book-keeping.

The participation of the church in education at the primary level was mainly exercised through sponsorship where the schools approved syllabuses closely connected with the pastoral aspects of religion but at the same time schools were regarded as serving the wishes of the community and not the adherents of one particular church. Through this they helped to form a unified community in thoughts.

The contribution of the church's educational system to the education curriculum in Kenya, particularly in South Nyanza District helped in character building and in developing high moral standards. Also, the church's participation in education has contributed to the general improvement in the people's way of life in the study area since most of the high-ranking personalities, some in the church, private and public sectors passed through mission schools. Some of them are people of high integrity and have great influence on the people, especially in matters of development.

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CHAPTER SIX

THE ADVENTIST DEVELOPMENT AND RELIEF AGENCY (ADRA)

Findings

6. Introduction

ADRA(I) is an outreach organisation of the SDA Church, whose main objective is to provide social services to the needy around the world. It maintains an extensive community service and relief programme for the poor, homeless and the hungry. Each day of every year more than 1 million people are provided with food by the organisation. In one of the Adventist Magazines, it is reported that:

Every year ADRA ships more than 2 million pounds of clothing for the needy. And it has been designated by the United Nations secretary-general as the world's chief provider of clothing.¹

The United Nations secretary general commended the Adventists for the great service they offer to the poor in the community through this organisation. Today, ADRA is one of the foremost assistance organisations in Africa that assist the poor and the needy in their endeavours to improve their social and economic life-styles. It uses the following ways and means of assisting the needy in various corners of the world:

- (i) ADRA responds to the needs of those who are victims of national or man-made disasters such as droughts and wars. The help takes the form of food, clothing, blankets, shelter, and medical aid. The rehabilitation efforts seek long-term solutions to the problems.
- (ii) It has women and children as the majority of its beneficiaries. The mothers bring their children to a mother-child health clinic where they learn the benefits of good nutrition, hygiene, and child spacing.
- (iii) It is also involved in educational activities ranging from classes for mothers to technical assistance for physicians and nurses. In addition, ADRA trains mothers for self-sufficiency in home management.
- (iv) It builds clinics, dispensaries, hospitals, primary schools and colleges. These institutions are developed to give essential services to areas where they are inadequate or missing. ADRA through this process equips communities with some of the basic needs and in certain cases may offer the only accessible health care units to people in remote areas.
- (v) ADRA further supports mothers through offering

them food to give them incentives to take their children to the mother-child health clinic. Food is also given to those who participate in work projects that benefit the entire community such as building of schools and roads. The aim of offering food is to give the people incentives.

(vi) It places strong emphasis on agricultural training since better farming results in high yields and finally mean better nutrition and greater income for families. The organisation offers scientific gardening programme (SGP) to farmers in areas they operate to increase their farm yields.

(vii) Developing water resources is another key element in ADRA's agricultural and mother child health projects. Clean water means less diseases and better health and hygiene. For an African farmer accustomed to seeing plants die for lack of water, an ADRA well means increased productivity and increased income.²

As stated above, ADRA has taken a step forward in helping the African continent and other parts of the world to alleviate the difficulties they face in all aspects of life, be it mental or physical. An attempt to improve the people's standard of living in any community should be based on the aims stated above.

6.1 ADRA(K)

ADRA(K) began its work in Kenya in 1982 with a community health education and family gardening project. The project known as "Marching Grant 1" was based at the University of Eastern Africa (Baraton) in Nandi District. The project was funded by Canadian International Development Agency (CIDA) and ADRA (I). Since ADRA (K) started work in the country in 1982, a second three-year Marching Grant has been implemented with a wider geographical coverage including South Nyanza, Muranga, and Kilifi Districts. The project initiated tried to encourage community-based initiatives for health care through the training of child health services in seven communities.

6.2 ADRA(K) and its Philosophy of Development

ADRA regards a person as an integrated entity composed of physical, mental, social, and moral aspects. At the same time it understands development as an integrated process which addresses the basic sources of poverty, seeking to build self-reliance in the individual and equitable social relationships. It also recognises the fact that it is a characteristic of man to socialise with others and to benefit from that since man cannot live in isolation. The organisation further believes that development hinges on four important principles as stated below:

(i) The partnership of equals: All people regardless of their sex, ethnic group, and religion should be treated as equal partners in the development activity. This means that a group's knowledge, wisdom, and practices should be respected but not just those of the influential and the powerful ones.

(ii) Grass-roots planning: All projects should be a result of planning with the local people without being imposed on them by the outsiders. The idea behind the grass-roots planning is to give people chance to choose projects of their own interest and which may have significant impact on their standard of living within the shortest possible time.

(iii) Ecological soundness: Development projects should not interfere with the eco-system on which humanity depend for its survival. This requires a focus on renewable energy sources and regenerative agriculture, which preserve the resource base and restore natural productivity.

(iv) Social justice: Development projects should promote equitable social relationships. Relationships which continue to impoverish and oppress people should be changed and discouraged by all.³

The above principles indicate the goal and objective of the SDA Church's participation in development as that aimed at improving man's mental, physical, and spiritual needs. It means that religion is not partial in its understanding of man but "puts on overall". Therefore, the Adventists through ADRA carry out work by loving and caring for the people. This duty they are able to perform as a result of materials, money, equipment and food support donated to the organisation by the church members as well as from the assistance given by private corporations and the Government.⁴

6.3 ADRA(K) Management

Since its formation in 1982, ADRA(K) has experienced a major expansion in its development activities. Several new staff members have been employed to manage the new projects that have come in line with the demands of the people in the recent years. According to Mr. Ken Crane⁵ the year 1989 marked a major expansion in the organisation's activities and there was a great commitment to creativity, team work and excellence among the workers. Until 1989, ADRA(K) had created a number of departments charged with the responsibility of creating development projects which are in line with the departments' requirements.

The chart below shows ADRA(K) management operation in Kenya. Although the organisation is hardly ten years old in

the country, it has really made a remarkable expansion in the services it offers to the Kenyan citizens. It can be deduced from the chart that ADRA(K) seems less concerned with the spiritual matters of the people as there is no specific department dealing with the gospel ministry. However, every activity carried out by the church has the gospel ministry behind it as this is what makes "man-whole" and all activities of the church, whether mental or physical, are based on Christ's message.⁶ Jesus' message to His people was very much concerned about their general development such as the improvement of their health, good harvest and access to clean water.

Small Enterprise Development
and Women in Development

Agriculture & Water Dev.

South Nyanza
station women in
Development Project

Board of Directors
Chairman
Country Director

University of Eastern
African (Baraton)
Project Officer

Community
Health

Operations

The agency, addresses itself to the issue of "self-reliance" as stated in the Bible by encouraging individuals and groups to organise themselves into larger groups to achieve a high degree of motivation to work in order to improve their standard of living. All the departments of the agency have their own objectives for the activities they do that are aimed at addressing peoples mental, physical and spiritual needs as indicated in the chart.

6.4 ADRA(K) and Community Health Care

Under ADRA(K) Community-Based Health care Programme in collaboration with Rural Health Services, mother-child health care services were established in two locations of South Nyanza District - Kanyamkago Location near Migori and Kagen

Location near Kendu Bay.

ADRA(K) primary emphasis, however, is to go beyond the dispensary to establish local health committees and train community health workers (CHWS). These CHWS are to raise the awareness of the people regarding the health situation. They visit homes on a regular basis in the areas around the dispensary to promote nutrition, immunization, oral rehydration therapy for diarrhea control and family planning. They also improve nutrition standards through the use of kitchen gardens-with vitamin A rich vegetables.

The strategy in primary health care is to concentrate on what goes on in the community instead of what goes on in the health facility. It is to support health initiatives that already exist by training Dorcas women in health outreach skills and health promotion. In 1989, ADRA(K) and the SDA Church Rural Health services (RHS) worked jointly to improve immunization programme around 11 dispensaries in South Nyanza District. Some of the Dorcas women trained promote immunization in the dispensary catchment areas. For example, 20 traditional birth attendants were trained in North Kadem (Nyatike Division) to assist mothers giving birth in the community. Dorcas leaders and members are mainly trained in areas of growth monitoring, nutrition, and how to identify high-risk families. Training of traditional birth attendants was funded by UNICEF (Kenya).⁷ ADRA(K)

also provides cold storage equipment to dispensaries for vaccines and drugs. For example, in 1989, ADRA(K) equipped six dispensaries with solar-powered refrigerators for storage of vaccines and drugs. These were in areas such as Mature (S. Nyanza), Itibo, Kagwethi, Chepararia, Riakwaro and Kebeneti.⁸

6.5 Community Water Supply

ADRA(K) through its working objectives is participating in community water supply in South Nyanza District and other parts of the country. It supplies schools, health centres, dispensaries and local community with clean water. Construction of water pumping system for schools was launched and is going on well in different parts of the region. For instance, the rehabilitation began on a shallow well at Ranen Secondary Boarding School (North Sakwa Location) of Rongo Division. A number of bore-holes and hand-pump projects are also being carried out by the agency, particularly in schools to assist with the irrigation of gardens during the ADRA(K) Bio-intensive Gardening Seminars. Water development committee of each community raise money to meet the costs and make plans of construction and piping whereas ADRA(K) on its part drill the bore-hole and install submersible pump driven by solar panels. Most of these projects are funded by SIDA, SMR, ADAB and

CIDA.

In 1989, surveys were carried out and work began in Kendu Division of South Nyanza District on the digging of two shallow wells and the improvement of a spring. This project was funded by UNICEF. The table below shows how ADRA(K) uses funds received from various donor agencies for the provision of water to schools.

Table 4A

WATER FOR SCHOOLS PROJECT INCOME
STATEMENT FOR 3TH SEPTEMBER 1989
IN KENYA SHILLINGS

INCOME FROM SIDA	537, 168.00		1, 101, 179.20
<hr/>			
CLASSIFIED EXPENSES BUDGET 1989	EXPENSES TO DATE	BUDGET 1990	
<hr/>			
I. PERSONNEL			
a. Government Liaision	24,000.00	51,000.00	8,700.00
b. Field Supervisor	12,000.00	22,402.20	15,000.00
c. Acct - 3pm	25,600.00	30,835.70	21,000.00
d. Typist - 3pm	9,120.00	7,004.25	2,115.75
Sub -Total	70,720.00	111,242.20	46,816.75
<hr/>			
II. DRILLING/CONSTRUCTION			
a. Well construction	499,818.00	175,360.00	824,336.00
b. Drill Rig use	-	-	-
Sub-Total	499,818.00	175,360.00	824,336.00
<hr/>			
III. TRAVEL			
a. Travel	36,000.00	1,972.55	70,027.45
<hr/>			
IV. COMMUNITY DEV.			
a. Educational Materials	8,000.00	-	16,000.00
b. Transport	8,000.00	-	16,000.00
Sub-Total	16,000.00		32,000.00
<hr/>			
V. EQUIPMENT			
a. Drilling equip/spares	64,000.00	5,911.00	128,000.00
Sub-Total	64,000.00	5,911.00	128,000.00
<hr/>			
Total costs	686,568.00	294,485.75	1, 101, 179.20
<hr/>			
Balance		242,682.25	
<hr/>			

Source: Adventist Development and Relief Agency (Kenya),
Annual Report of Activities, 1989.

It can be seen in table 4A that 537,168.00 Kenyan shillings was received by ADRA(K) from SIDA as aid to be used for supplying water to schools. From this amount, a total of 294,485.75 shillings was used on various expenses as indicated in the table. A total of 242,682.25 shillings remained unused from the initial amount. The total budget costs for 1989 was estimated at 680,568.00 by ADRA. This estimate was 149,400.00 shillings above the income from SIDA. The difference between the total budget costs and the total expenses for the same year was 392,082.25, more than a half the total budget costs estimated for the year.

An analysis of the table leads to some assumptions about ADRA(K) work in 1989. Taking the total budget costs for the year as the guiding factor, it can be assumed that the agency's work on water projects for schools was far much below the expectations. This assumption is due to the fact that the difference between the total budget costs and the total expenses was more than a half the estimated total budget costs for the year. It means that less work was done in the year compared to the past years which made the estimated costs high. The second assumption is that since the beneficiaries should show interest first before the agency undertakes to provide water to any school and since there were no schools (beneficiaries) with such interest, ADRA spent less than what was estimated for the year because there were no interested applicants.

The main objective of ADRA(K) is, therefore, to ensure that as many people as possible in the district will have safe and clean water for use at home and in institutions. Good health emanates from personal hygiene and this can only be possible when people have access to safe and clean water.

6.6 Agriculture

Most of the developing countries in the world depend on agriculture as the backbone of their economies and the major foreign exchange earner. As a result, a lot of emphasis is laid on the improvement of agriculture in those countries. In rural areas where job opportunities are very scarce, farming is regarded as one of the rewarding occupations. In Kenya today, for example, people are being advised to go back to land because farming is seen as potentially profitable profession and an honourable occupation.

The Adventists recognise the importance of agriculture and the fact that food production must be increased in the face of population growth in any country to avoid hunger and starvation. In this respect, the SDA Church through ADRA organises seminars for teachers in rural areas with a view to teaching them agricultural techniques which they can use for increasing food production. In these seminars, participants are taught food preservation for domestic consumption and the importance of agriculture as income earner in rural

areas. In an effort to improve agriculture in South Nyanza District, ADRA(K) has organised a number of seminars in the region where participants are taught new farming techniques. In November 1989, ADRA(K) held an agricultural seminar at Kamagambo Adventist College which included participants from both South Nyanza and Kisii Districts. The project was funded by the AIDAB. These seminars which are held yearly are mainly to inform the participants, most of whom are teachers, of the intensive gardening techniques (IGT). This is to enable teachers to establish more effective school gardens through those methods which utilise local inputs and do not harm the ecosystem such as composting. The natural control of insects pests is also emphasized. According to ADRA(K) agriculturalist, the seminars aim at:

- (i) Training school teachers on how to establish intensive vegetable gardens in their schools.
- (ii) Training teachers on how to teach intensive organic vegetable techniques in practical manner relevant to the present 8:4:4 system of education.
- (iii) Advising teachers on how to organise 60-100 per cent of the schools cafeteria requirements.
- (iv) Developing a teaching manual or book which will be used for teaching in Kenya schools as a supplement to the 8:4:4 curriculum.⁹

Demonstration plots are prepared in time so as to enable plants to grow for use in the seminars. These teaching plots are prepared in schools used as seminar centres. Kamagambo High School serves as the seminar centre in South Nyanza District,. A pilot scheme has been developed in the school's compound to be used as a demonstration garden by seminar participants.

The seminars are important because they help schools to establish their own farms which would support their school cafeterias to raise enough vegetables. They also train primary and secondary school agriculture teachers the practical work and the theoretical knowledge on vegetable growing.

ADRA(K) regards schools as the best media of passing information to the people. By training teachers in those schools, it is assumed that the teachers will pass the information to their students who will in turn pass the same to their parents at home. The local farmers will thus benefit from this through their children. Organic farming technique used by the organization is very important to the local farmers because it does not make use of pesticides and insecticides hence easy to handle and is affordable to the local farmers.

Table 4B.

GARDENING SEMINAR FOR SCHOOL TEACHERS - INCOME STATEMENT FOR 30TH
 SEPTEMBER, 1989 IN KENYAN SHILLINGS

INCOME FROM AIDAB		233,347.65	535,088.60
CLASSIFIED EXPENSES	APPROVED BUDGET	EXPENSES TO DATE	BUDGET 1990
I. Technical Assistance			
a. Head Trainer	101,715.00	28,333.35	73,111.65
b. Technical Assistance	13,605.00	15,773.25	27,831.75
c. Consultant	76,500.00	6,520.50	69,979.50
Sub-total	221,850.00	50,627.10	171,222.90
II. TRAINING			
a. Paper/printing costs	25,500.00	-	25,500.00
b. Food and accommodation	231,000.00	28,531.00	205,469.00
Sub-total	259,500.00	28,531.00	230,969.00
III. SEEDS			
a. Seeds	76,500.00	6,174.00	70,326.00
Sub-total	76,500.00	6,174.00	70,326.00
IV. ADMINISTRATION			
a. Accountant	4,275.00	-	4,275.00
b. Secretary	3,720.00	-	3,720.00
c. Project Officer	10,800.00	-	10,800.00
d. Office Suppl./Postage	3,000.00	-	3,000.00
Sub-total	21,795.00	-	21,795.00
V. TRANSPORT			
a. Transport	48,000.00	8,681.50	39,318.50
Sub-total	48,000.00	8,681.50	39,318.50
VI. CAPITAL			
a. Tools	39,150.00	37,692.80	1,497.20
Sub-total	39,150.00	37,692.80	1,497.20
Total costs	666,795.00	131,706.40	535,088.60
Balance		101,641.25	

Table 4B indicates ADRA(K) approved budget for 1989 and 1990. It includes all the activities undertaken in 1989 and those to be carried out in 1990. It also shows the expenses incurred by the agency in 1989 and the balance of the expenses incurred from the funds received from ADAB. The expenses were classified as follows; Technical assistance; Training; Seeds; Administration; Transport and Capital. Gardening Seminars approved budget costs for the year 1989 was greater than the budget costs for the same in 1990. According to ADRA (K) agriculturalist, budget for 1990 was less because agricultural tools once bought serve for a number of years before they are worn-out so do not need to be budgeted for until they are broken down.

In the table, there was no expenses incurred on the administrative work because this was mainly done by ADRA(K) employees. The difference between the approved total budget costs for the year ending 1989 and the total expenditure for the same was 555,088.60 shillings, almost three-quarters of the estimated total budget costs for the year. If we take into account that this income statement covers all other districts in the country as well, we may deduce from the table that ADRA(K) overestimated their budget for the year ending 1989 or did very little work regarding conducting seminars for teachers to train them on farming techniques as spelt out in the objectives.

ADRA(K)'s department of agriculture has not been in operation for long, however, with the classified expenses

shown in the table it suggests serious work by the organisation in future. It also shows that the SDA Church through ADRA recognises the importance of agriculture as an honourable profession that should be improved to produce more yields for the people and to take care of the increasing population in various areas where projects of such kinds are carried out.

Agriculture is one area in which many people would wish to improve in rural areas. This is because the majority of people live in rural areas and depend entirely on farming as their chief means of income. When people were asked to give their views concerning what the church should do for them in terms of development, giving advice on better methods of farming was fourth with 47.5 per cent in order of priority. This suggests the people's concern for an improved system of agriculture which can give high food production.

In table 1C in chapter four where people were asked their views concerning the type of education which was needed most in the district, agricultural education was sixth with 45.1 per cent out of eight types of education given. From this it can be noted that any move geared towards improvement of agriculture in marginal areas of the society is most welcome. Thus, the SDA Church's action through ADRA(K) to train teachers on better ways and means of farming techniques, who later teach students and local farmers about these farming techniques is a move in the right direction.

Churches should be encouraged to double their efforts in performing this worthwhile task and if need be should be assisted financially by interested individuals, institutions, the Government or by private donor agencies to teach local farmers of farming techniques which do not interfere with the surrounding ecosystem.

6.7 Small Enterprises Development Programme

In small enterprise development programme (SEDP), ADRA(K) focuses on the economic activities of women. Increasing women's income usually translates into more food, better clothing and education for the family.

Since SEDP is a new department within ADRA(K), staff training programme was very necessary in the initial stages. Today, the staff trained continue to enhance the organisation's capability to implement this development programme in many rural areas of the country.

Before SEDP was started in Kenya, ADRA(I) organised a series of workshops of which the first series of four workshops was hosted by ADRA Philippines. ADRA(K) staff attended the workshop. The aim of the workshop was to improve the capability of ADRA(I) branches in individual countries offices to implement SEDP projects..

In August, 1989, ADRA(K) hosted the second SEDP work-

shop in Nairobi where a number of Kenyan staff participated. The seminar drew experts from ADRA(I) as well as the local participants who increased their knowledge in this field. Some of the guest speakers in the workshop included Mrs Eddah Ngaira of Partnership for Productivity, Mrs Florence Munene of Kenya Women World Banking, and Dr. Kwesi Prah of ICIPE. From this workshop, ADRA(K) women development officers learned techniques of women in small enterprise management.¹⁰

ADRA(K) also conducted a feasibility study to identify women's training needs. From this, a non-formal training curriculum was developed. In November, 1989, a training programme for Dorcas group leaders was carried out over a period of two weeks. The training covered methods of organising group activities, choosing leaders, developing and improving a business among others.

6.8 Women in Development (WID)

The programmes conducted for the SEDP mainly focused on the economic activities of women. WID is a young department of ADRA(K) having been started in June 1989. It deals with women both in rural and urban areas but has women in rural areas as its main target group. Its main functions and operations are, therefore, found in rural areas. WID stipulates that women should be encouraged spiritually and materially for them to have meaningful development and to take

proper care of their families.

The aim of WID group programme is to assist the local women in the following ways:

- (i) To encourage rural women to start viable businesses.
- (ii) To give loans to women groups, especially to the already existing ones to invest in their businesses.
- (iii) To go round and identify women groups which may need assistance from ADRA(K).
- (iv) To train leaders for viable women group organisations by teaching them modern techniques of group management.
- (v) To train rural women on business skills.
- (vi) To train women on community health care. The aim is to teach women some basic areas of hygiene and general cleanliness in the family, particularly to those concerned with the child health care, and
- (vii) To teach rural women about family planning. The aim is to teach them the importance of family planning since it is a characteristic of an organised family that should be taught to all

women, especially to those in rural areas. The group encourages natural family planning which according to the church is ideal for the body.¹¹.

In vi and vii above, the group deals with Dorcas in the church who later teach church members what they have learnt. Dorcas groups are the most active bodies in the church with regard to general development of women. Community health care programmes also require those close to the rural population, particularly those who have access to women. This is the reason why WID have Dorcas groups as their main training target so as to pass what they have learnt to the rest of women in the church and the entire community. Sometimes they may organise women meetings or approach the local leaders, for example, chiefs and sub-chiefs for permission to organise women barazas where they teach them what they (Dorcas groups) have learnt from WID training programmes.

Before WID embarks on its aims, leaders first go round to identify development groups and areas. Normally they go through the local chiefs or District Officers in areas where there are no Dorcas groups. The local leaders later organise women's meeting where WID officers teach them about the need of starting women development groups. In areas where such groups exist, WID officers organise loans for them funded by ADRA(K) and a grace period is given for the repayment of the loans. The loans are given to groups with

viable projects which can help members to repay it without straining. WID officers on their part continue to monitor the progress of such groups and advice them to repay the loans for other groups also to benefit from. ADRA(K) through WID programme thus acts as a funding body to women groups activities meant for improving their family's social, economic, and spiritual aspects of life.

Table 4C.

DIVISION OF WOMEN GROUPS IN SOUTH NYANZA DISTRICT

DIVISION	Locational Division of Women groups
Kendu	West karachuonyo
	Central Karachuonyo
Rangwe	Kochia
	Kanyada East
Mbita	Rusinga Island
	Gembe
Rongo	West Kamagambo
Oyugis	Kabondo East
	Kabondo West
Migori	Oyani
Macalder	North Kadem

Women in development department of ADRA(K) assists 25 women groups in the country. 7 out of 25 of these groups are in South Nyanza District. Those women groups in the district are managed according to divisions as shown in the table above. They are further sub-divided into locations to make management for divisional WID coordinators easier.

Every religious action or activity has spiritual aspect involved. While the basic aim of WID is to improve the living conditions of the rural women, the other aim is the outreach to convert. They do not use proselytization method but their good work in the general improvement of women's standard of living is what has helped them to achieve this goal. The activities of the department is not restricted to the SDA Church members only. Members of other churches members such as the Catholics, the Roho Israels and others have also benefited from the programmes carried out by WID in rural areas. According to ADRA(K)'s WID officer, leaders of some of these churches have approached the WID office to extend their services to all people and have hailed it for the good services it offers to women.

The main functional operation of WID is that people cannot live closer to God unless their social and economic aspects of life are well taken care of. The SDA Church, therefore, recognises the importance of material growth of man and this is why it does not stop at spiritual level but extends to other aspects of life affecting man in the commu-

nity in general.

6.9 Women's Response to WID

According to WID programme's officer,¹² the response by rural women to their training programmes are encouraging. The local chiefs and DOs have also hailed WID for the educative programmes it gives to women in matters ranging from business to spiritual. The attendance by rural women to meetings organised by WID have recorded a higher percentage compared to those organised by Lake Basin Development Authority (LBDA). In one WID meeting the number of participants who were not invited for the training almost doubled the number of those who were invited. On the other hand, a meeting organised by LBDA had about 40 per cent absentees. From this it can be seen how much WID training programmes are popular with women in the district.

WID programme's officer attributed this popularity to the following facts:

- (i) The WID programme does not discriminate against anybody wishing to join the group. All women are treated as equals and have the same chance of joining the group.
- (ii) WID is very practical in the manner it organises women groups and the loans issued to group

members serve as "pull factor".

(iii) WID in consultation with women identify a project of their own interest before the loans are issued. This gives women the chance of choosing what they want and consider themselves as the brain-child behind the formation of such projects, therefore, recognise their participatory role in WID programmes. In other words they are not forced with what they feel is not good for them.

In summary, ADRA is a SDA Church organisation giving social and emergency services to individuals, families, and larger groups in the community. Those services encompass giving material aid in such forms as clothing, bedding and furniture.

They sometimes take the form of small cash grants in emergency situations. Adult-education classes in such areas as health cooking, home management and budgeting, dressmaking, child care, home nursing, first aid, and medical care are offered to women.

ADRA covers human development in total by considering physical, mental, and spiritual aspects of life. The organisation assists the Government in its efforts in trying to reduce infant mortality, improve agricultural technology,

supply water to schools and the local community, and continue to assist in the upgrading of education and health standards in South Nyanza District and the other parts of the country as well.

It is the conviction of the church to give help to all people who need it. It is through this belief that ADRA recognises people as equals and gives services to all regardless of their sex, ethnic origin, group or religion. It also advocates for development activities which promote equitable social relationships between the influential, the powerful, the poor, women and other marginalised groups in society. All ADRA development activities are aimed at achieving the goal of equitable relationships.

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CHAPTER SEVEN

CONCLUSIONS AND RECOMMENDATIONS

7. CONCLUSIONS

The aim of the study was to find out the role of the SDA Church in rural development. The concept of development was noted in chapter two, to have evolved from being confined to economic aspects of life to "integrated development" where more emphasis is put on all aspects of human life (economic, political, cultural, social and spiritual). In essence, development is the sum total of various attempts by man to change his physical and social environment with the aim of improving them for better standards of living.

The study also set out to determine whether the activities of the SDA Church in development correspond to the people's problems and aspirations. It equally aimed at investigating the extent to which this has been done in South Nyanza District. The common problems faced by people in South Nyanza District, as noted by the study include: lack of capital, lack of water facilities, lack of health services and facilities, inadequate educational facilities, lack of modern farming techniques, poor leadership and lack of technological-know-how.

In chapter two, it was revealed that rural development,

since the time of Kenya's independence, has always remained a major concern for the Government. This has been particularly so because the majority of Kenyans live in rural areas. It was also revealed that rural development has been a concern of all. As a result, the Government places great emphasis on activities with potential to improve the living standards of the rural population. However, this cannot be effectively achieved unless people's participation in development projects are encouraged. This should, however, include the creation of structures which are conducive for development such as land reforms and suitable administrative machinery.

In addition to the above, it has been equally noted that the NGOs, have and will continue to play a significant role in rural development. The SDA Church, for example, is one of those NGOs whose contribution to rural development has been very well recognised.

The study observed that the Christian church, since its beginning, has emphasized all aspects of human life. Spiritual life was not separated from the social and economic aspects. But it has also been found out that God's intention was that, the earth and all that was in it are supposed to be used by man for the benefit of all. However, this view was abandoned with the beginnings of monastic asceticism in Christianity. Monasticism emphasised spiritual, intellectual and liturgical life of the church that was withdrawn from

the world's concerns. The emphasis was placed on piety, poverty and spiritual life which could lead one to God. However, with the growth of the church, a new aspect of Christian doctrine was given prominence. This consisted of making man aware of what he was and how he should be liberated from his own servility.

The study found out that, while Churches preach the need of the spirit of poverty in the World today, they also preach to people the power embedded within them (people) to which they can make use of to eradicate poverty in their respective communities.

The study has also demonstrated how views of the local Churches' on human development has been influenced by the gospel ministry. The biblical call to preach the gospel and the modern view on the church's role in development was given prominence. This is, especially so because the church is considered to be better placed in achieving this goal since it is based within the people and hence is in constant contact with them. It was noted that it is through people's involvement in development that Socio-economic and political activities find their foundation and meaning in society. Thus, it is in the course of this involvement in development activities that the ultimate purpose of man-to love and to serve God and his fellow human beings is fulfilled.

The SDA Church has and continue to play a significant

role in rural development in South Nyanza District. However, the Adventists have been accused of adopting a "holier than thou" attitude when compared with Christians who belong to other denominations. This has caused doubts among non-SDA members as to whether the church involves itself in development activities aimed at improving the people's standard of living in the society. The SDA Church members' response to this claim, however, revealed that what they present are only differences in outlook. These are mainly in some issues such as Sabbath observance and diet. The differences between these issues do not guarantee that any of them is better than the other but it is just that way of Worship. Chapters five and six of the study illustrate in detail the SDA Church's Commitment to development, especially in rural areas and the extent to which this has been done.

On development and religious vocation in the SDA Church, some people expressed concern about the possibility of religious leaders who become involved in the material aspect of development of man "dropping-out" of their religious life. This was attributed to the fact that people who are involved in developmental work in rural areas are usually in "demand" because they are few, and the pressure on them to improve the people's material welfare is often so great that they could be tempted to set aside their religious duties. According to Muga (1975), this religious life is absolutely essential in Christ followers because Christ Himself set aside sometimes

for prayer(s), despite working so hard to cater for people's social needs.

However, the study observed that there are some reasons why Christians, particularly church leaders who are involved in developmental work may set aside their religious vocation. Very often church leaders do not receive the necessary support from church members as well as the Government because whenever they are engaged in activities outside their spiritual duties they are seen as indulging in politics. As a result, some church leaders give lip service to the effect that development is part and parcel of the gospel ministry but do not participate in it.

It was observed further that the SDA Church recognises the fact that the living standards of the rural population cannot be effectively raised unless the church is ready to assist technologically, socially and economically. This in turn will give the rural population a sense of identity, dignity and rights. Consequently, this idea was noted to be the work of the church to fulfil God's purpose in uplifting man's status on earth and to create a just society where all persons are equal.

However, the study noted that although the above objectives were accomplished and some poor members of the society felt relieved, there still exists some challenges to their lives such as deteriorating health services, insufficient

educational facilities, shortage of clean water and poor agricultural production. Work in the above mentioned areas need to be emphasised further by all development interested individuals and groups. The SDA Church particularly recognises the Co-operation existing between the Government and other NGOs in sponsoring development projects in rural areas because the Government alone cannot offer solutions to all of these stated problems.

On medical services, the study observed that the SDA Church has been involved in the provision of medical care since 1921 and has continued to intensify its efforts in the same by setting up new dispensaries and health centres in response to the needs of the local people. The church has set up one large hospital and a number of dispensaries in the district. Although these health facilities are not sufficient, especially when compared to the district's fast growing population of about 3.4 per cent, they have greatly contributed to the development of the region. The existing SDA Church sponsored health facilities largely provide primary health care, curative and preventive medical services which help to improve living standards of the people. The church has set up health facilities and services in some remote parts of the district. Therefore, people from such areas have been saved from travelling long distances in search of medical services. These efforts have been, however, thwarted by lack of sufficient funds and manpower in the

church.

The study revealed that the SDA Church through ADRA(K) plays a significant role in agricultural development in the area. ADRA(K) assists several farmers in some parts of the district, to increase their agricultural output through the use of intensive gardening techniques. This process aims mainly at increasing food production and, maintaining and protecting the ecosystem. The SDA Church, however, finds it very difficult to develop agriculture in the study area because very few people consider agriculture as a vocation or an honourable occupation. It has rather been considered as a last resort. This can be explained by fact that majority of the respondents cited off-farm jobs as their vocation. Others stated they had no work whereas they were actually involved in subsistence farming. This indicates that the concept of agriculture as a vocation is lacking among the rural people. Many people would acknowledge to be called members of other professions such as doctors, teachers, nurses or businessmen but not farmers.

In chapter four of the study, it was found out that lack of land adjudication in some parts of the district where land is still held communally acts as a stumbling block to development. There is very low enthusiasm among individual farmers in such areas to develop their farms since they lack security of tenure. This has resulted in farmers being largely engaged in subsistence farming rather than improving their

farms for commercial farming because they are not aware of the time they might be asked to leave the farms.

It was further observed that the SDA Church has been involved in providing for education to people in South Nyanza District since 1912 and has continued doing so to-date. The church started its work on education by sponsoring primary education. Today the church largely sponsors secondary education since primary schools have been taken over by the Government. Despite this fact, the church has continued to intensify its efforts to create more places in the existing secondary schools and colleges under its sponsorship in the district to absorb students not admitted in Government maintained schools and colleges. This has given those students a chance to prepare for the future challenges in their efforts to build the nation. It was also noted that a number of graduates from SDA schools and colleges in the study area serve the nation in responsible positions. Some are found in prominent positions in the administrative, political and professional fields.

The study found out that the system of education offered by the SDA Church has contributed to social changes in the area. The educated people enjoy improved standard of living, especially after being employed in high positions where they earn huge salaries, which in turn enables them to improve their life-style. The 8:4:4 system of education, the

study observed, was not new to the SDA schools since the church used this system from the time it started providing education to citizens in the country. It was also observed that despite the fact that the Adventist Church championed formal education in some parts of the district, it only encouraged it upto intermediate level. Education beyond that level was discouraged for Africans for fear of being church rebels in future.

However, this view of the church changed with time and today it is considered to have some of the most learned and educated members in the District who contribute to the development of the area.

The findings have revealed that initially the SDA Church had some problems in providing for educational facilities to citizens in the study area, particularly during the colonial Government when it received "Grants-in-aid" and later reversed the decision. The decision was made for fear that the Government would later on demand the rights over those schools so aided. This caused a serious drawback to the church as it could not meet most of its expenses in education since the church had not established itself in the country and had no sufficient funds to run the schools. As a result, some schools were handed over to the colonial Government and became Government maintained schools. In spite of this fact, the few SDA Church schools that remained prove that the church was and is still committed to playing a significant

role in providing education to the people in the area.

Despite the fact that the church continues to contribute a lot to the development of education in the district, the performance of some of its sponsored secondary schools in national examinations has not been encouraging. This is especially so when those schools are compared to either those sponsored by the Government or by other Churches. Most respondents attributed this to the church's belief that the objective of education and that of redemption were one. Thus, the conduct and type of training at these schools assume a markedly Christian and theocentric-character. It was observed further that the admission of students in those schools, in the past, were mostly based on their Christian conviction of the church although this may not be the case today. The same also applied to teachers employed by those schools. The teachers' Christian background and particularly their commitment to the church was sometimes regarded more than the other subjects to be taught, which the SDA Church considered as secondary and secular.

Water supply is another area of great concern to the SDA Church. The church has constructed water pumping systems and rehabilitated some water projects in many parts of the area. This has in turn contributed to people's good health and in addition helped improve their standard of living as they have access to clean water. However, this has not been

done in many parts of the region and even in those areas where it has been done, the supply is still not sufficient.

From the analysis of the field data (Chapters four-six) and the literature reviewed, one can realise how the SDA Church has and still tries to exploit local resources to improve the people's standard of living. At the same time, a number of constraints that the SDA Church faces in its attempts to provide development activities in the area are numerous.

7.1 RECOMMENDATIONS

On the basis of the above conclusions, the following are recommendations made on how those constraints can be solved. They can also be used as policy guidelines in communities where Churches operate as agents of development.

This study recommends that in future both Christians and non-Christian members of every community should give church leaders the necessary support in their endeavours in developmental work. Church leaders should not be regarded as secular whenever they are engaged in developmental work as they are in duty bound to serve God as well as their fellow human beings. This service involves all aspects of human development including those that may be considered as secular.

It is also recommended that for the SDA Church to be fully involved in development it must avoid the "holier than thou" attitude which some respondents cited as one of the main factors that inhibit its role in development. This will ensure that the SDA Church interacts with other Churches in matters of development, including even those aspects which may have political outlook. The study observed that the SDA Church is not a member of any of the ecumenical movements such as the WCC, AACC and the NCCCK, all of which manage a number of development projects on behalf of the member Churches. The SDA Church regards the activities of some of these organisations as unbiblical, and therefore, ungodly.

On trade and agriculture, the study wishes to recommend that the SDA Church should relax its stringent teaching against the use of tobacco, coffee and tea. Tobacco is one of the major cash crops in the district, however, due to the church's teaching against its use, the SDA Church members do not feel comfortable to grow on their farms it or even to trade on it. This has denied many Christians who are farmers the chance of benefiting from the commodity economically. The church's advice to members not to use coffee and tea beverages has also affected trade on the two commodities since most SDA Church members avoid selling them in their retail shops which in turn has lowered the economic status of many SDA Christians in the district. The SDA Church members should, therefore, be allowed to grow tobacco on their farms

for sale to those firms dealing with the commodity to enable them get enough income their survival. Growing the crop does not mean consuming it. Hence, members should be allowed to decide on their own whether to use coffee and tea beverages or not because it is not an offence against God's law to drink them. The three crops earn the country a substantial amount of foreign exchange which is essential for the rapid development of the country.

With regard to lack of funds, the study recommends that the SDA Church should continue to accept, where necessary, financial aid from the Government and other willing institutions. This will ensure that the church gets enough money to enable it extend its development activities such as the provision of health facilities, educational facilities and clean water to the people. The church has not been able to do much in the provision of such facilities in rural areas due to lack of funds.

To ensure high agricultural production in the study area, the study wishes to recommend that agricultural extension services should be extended to all parts of the region. The local farmers need to be trained on the use of modern agricultural techniques based on local resources. In addition, people should be made aware of the importance of agriculture as an honourable profession. This will ensure that people do not disregard their farms in favour of employment in urban areas. They must be informed that the success of

other activities is directly or indirectly dependent on agriculture.

With regard to communal ownership of land, the study has found out that such a practice hinders farm production. In such a practice, members become reluctant to develop their pieces of land because they do not have the security of tenure. It is, therefore, recommended that land adjudication be stepped up in areas where this has not been done to give them courage to develop the pieces of land they own.

On the issue of low agricultural production, it is proposed that a way be found to curb ignorance, disease and poverty which have resulted in high mortality rate in the region. High mortality rate in turn has negatively affected agricultural production in the area. The local farmers with sickly babies and families whose members are hungry may not prepare their pieces of land early enough for planting and as a result receive poor harvest. This can be done by educating the farmers, and providing them with health and educational facilities.

Concerning health services and facilities, the study wishes to recommend that SDA Church sponsored health services and facilities should not be used as a source of income to the church. Instead, such facilities be used as a means of assisting the poor people in the society to attain an improved standard of living. The service charge of such

facilities must be within the reach of all (people).

On the performance of the SDA schools in national examinations, it is proposed that selection of students who join those schools should not only be based on their religious commitment to the church but should also include other factors such as the ability to learn. Besides which, teachers employed in those schools must possess the necessary qualities of teaching rather than mastery of the Bible.

It is also recommended that the SDA Church should make use of professional experts in various fields of its development programmes such as agriculture. In addition, those professional experts must work more closely with the Government and other NGOs concerned with development of rural areas so that any problem arising as a result of lack of expertise in one field may be solved through team-work. These professional experts could also disseminate knowledge on the use of appropriate and relevant technology based on the use of available resources.

Concerning development programmers, the study proposes that the SDA Church and other Churches involved in development programmes should seek to set up projects that will meet the needs of the local people. This is essential because these programmes will ultimately be directed by local personnel and resources.

Hence, despite the fact that the SDA Church collects a lot of offerings from the congregations, the study revealed that only a small fraction of the money collected is used to finance local development projects. The rest is taken to the General Conference in Washington D.C. This leaves the local branches of the church with very little money to use for improving its schools, health centres and church buildings. As a result, some church members who have been very active in giving huge offerings have continued to lead low standard of living as the church is doing very little, if any, to assist them materially. This practice has lowered the confidence of many members who view the church as too materialistic and does not care about the welfare of its members. Subsequently, they doubt the church's role in development.

The study, therefore, wishes to propose that church offerings in the local SDA Church branches should be used for improving development projects in those areas. Further, the church should give financial assistance to its members as a means of improving their standard of living. This will restore the confidence of the congregations who contribute offerings to the church but have not benefited from such contributions. Members who are sceptical of giving church offerings will now do so and even donate more to boost its financial position.

7.2 RECOMMENDATIONS FOR FURTHER RESEARCH

- (a) This study focused on the role of the SDA Church in rural development. A further research on the SDA Church's doctrine may be useful to the church members and other interested parties as this would provide an answer as to why the church adopts a "holier than thou" attitude, which was noted to have affected its active involvement in development.
- (b) A further research is required to find out the best way of ensuring coordination between Churches and other development agencies aimed at improving the standard of living of people in rural areas. This study found out that development projects are concentrated in some particular areas and not in all parts of the district.
- (c) There is need for further research into the role of the SDA Church in development at national level. The study observed that the SDA Church field stations in the country are not fully aware of what development activities each one of them is doing in their respective areas. This is due to lack of coordination by the church's head office in Nairobi in matters concerning development projects sponsored by the church. A study of this

nature will give a broad outlook of the SDA church's involvement in national development.

(d) This study has an approach that is rural-oriented. A further research into the role of the SDA church in urban development will provide a totality of the church's role in development as a whole. For example, a study into the role of the church in curbing delinquencies in urban slum areas may be an area of interest to social scientists.

(e) True to the church's teaching of work, Christians have seriously occupied themselves with their daily work and hence their high social standards. If one had a tour of South Nyanza District one will notice pockets of advanced settlements with clean semi-permanent and permanent houses belonging to Christian faithfuls. On the other hand, the backward ones are predominantly for those who do not claim membership of any church. A further research is, therefore, needed to establish this disparity, particularly on the impact of the church in settlement habits.

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APPENDIX 1

Given below is a list of informants, their ages and the dates of interview. However, informants who requested not to be listed here have been excluded.

Abiero, John	(35),	15.10.89
Achieng, Margaret	(41),	31.10.89
Adera, Cleopas	(70),	27.10.89
Adero, Nelson	(55),	27.10.89
Adhiambo, Eunice	(30),	1.11.89
Akoko, Wilson	(50),	2.01.90
Amollo, Shem	(52),	16.10.89
Aresi, Ladslaus	(28),	4.01.90
Arum, Richard	(28),	21.12.89
Atieno, Margaret	(36),	21.12.89
Auma, John	(27),	31.10.89
Awino, Margaret	(24),	31.10.89
Awuor, Janet	(31),	15.10.89
Ayiemba, Reuben	(71),	11.12.89, 13.12.89, 26.12.89 and 27.12.89
Bwana, Charles	(29),	21.10.89
Chacha, Linda	(28),	17.10.89
Chacha, Rosebella	(61),	2.01.90
Chando, Julius	(22),	7.01.90
Dande, Dan	(41),	3.02.90
Garo, Okeyo	(46),	5.11.89
Imbo, Fanuel	(52),	11.11.89

Kajwang, Gerald	(33),	11.11.89	
Kasuku, Joel	(30),	7.11.89	
Kendo, Gordon	(28),	18.10.89	
Kogallo, Daniel	(31),	18.10.89	
Kyale, John	(over 50),	6.01.90	
Maende, Justinus	(60),	17.11.89	
Magaria, Austin	(37),	12.11.89	
Mangira, Pius	(38),	12.11.89	
Mangira, Janes	(43),	27.10.89	
Mireri, Hezekiah	(over 60),	6.11.89, 20.11.89 21.11.89	and
Misiani, Samuel	(32),	7.01.90	
Mogaka, Sospeter	(41),	23.10.89	
Ng'ongo, Alois	(73),	7.01.90, 9.01.90 10.01.90 21.01.90	and
Nyauchi, Jared	(29),	3.12.89	
Obiero, Justin	(50),	15.12.89	
Obingo, Ohuru	(26),	3.12.89	
Ochieng, John	(35),	9.12.89	
Ochieng, Joseph	(46),	9.12.89	
Ochieng, Nicholas	(29),	14.12.89	
Ochieng, Philip	(56),	9.12.89	
Odero, Martin	(47),	5.12.89	
Odhiambo, Henry	(29),	5.12.89	
Odundo, Eliakim	(52),	2.01.90	
Ogada, Jack	(34),	16.10.89	
Ogalo, Benta	(20),	31.10.89	

Ogeto, Nathan	(49),	27.10.89
Odongo, Jack	(24),	10.01.90
Ojwang, Rosemary	(23),	6.01.90
Okuthe, John	(46),	6.01.90
Okumu, Wilson	(41),	9.12.89
Omollo, Joseph	(42),	17.11.89
Omondi, Charles	(39),	12.11.89
Omulo, Shadrack	(64),	3.12.89, 4.12.89
Ongata, Pius	(46),	3.12.89
Ongoro, Samuel	(52),	17.10.89
Onyuna, Christopher	(42),	12.11.89
Osure, Peter	(52),	15.10.89
Otho, John	(36),	23.10.89
Othoo, Johnson	(43),	14.12.89
Otieno, Sospeter	(47),	23.12.89
Otieno, Zablon	(34),	14.12.89
Otieno, Zephania	(39),	23.11.89
Otuoma, John	(22),	5.12.89
Owino, Tom	(30),	14.12.89
Owuor, Harrison	(34),	5.01.89
Rabell, Gordon	(30),	14.12.89
Rabilo, Lawrence	(50),	2.01.90, 5.02.90, 6.02.90 and 8.02.90
Ramogi, Dorsila	(56),	14.12.89
Wahonya, Paul	(36),	9.12.89

APPENDIX II

A sample of the questionnaires used in the study.

THE SDA CHURCH AND DEVELOPMENT

LAYPERSONS QUESTIONNAIRE.

Please answer the following questions as correctly as possible. Information given here will be treated as strictly confidential.

PART A

1. What is your name? _____
2. How old are you? _____
3. What is your level of education? _____
4. What is your occupation? _____
5. What is your denomination? _____

PART B

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

-
- (ii) What type of problems do you face in this area as far as development is concerned?

(iii) What are some of the greatest hinderance to development in this area? _____

(iv) How do you solve the hinderance mentioned above?

2. (i) What are some of the church's development activities in the area? _____

(ii) In your own view, what development activities would you like the church to be involved in the area?

3. (i) What are some of the prerequisites of development in this area? _____

(ii) Do you think that co-operation is necessity for development? _____

YES/NO

(iii) Explain your answer above. _____

(iv) What are some of the urgent aid needed in this area for it to develop? _____

(v) From where do you expect to get the aid?

4. (i) Are there any mission hospital/dispensaries in this area? _____

YES/NO

(ii) How about Government ones? _____

YES/NO

- (iii) Compare the mission and the Government hospitals/dispensaries. Which one would you prefer to attend for treatment? _____
- (iv) Give reasons for your answer above.

5. (i) What are your sources of income? _____
- (ii) What are some of the problems faced by farmers in this area? _____
- (iii) Does the SDA church play any role in agricultural development in this area?

6. (i) What type of education would you like to see provided for most in the area? _____
- (ii) Why? _____
- (iii) Has the SDA church played any role in the provision of education in the area? If yes to what extent? _____
- (iv) What is your general feeling concerning education provided by the Government schools and that provided by the Missionaries? _____
7. (i) Do you experience any water problem in this area?

- (ii) Has the Government made any efforts to make water available to the people? _____
- (iii) How about the church? _____
- (iv) has this solved water problem in the area? _____

8. (i) Do you find the Church's teaching against your means of acquiring wealth? _____

(ii) Explain your answer given above. _____

9. What role should the people play in the improvement of their own standards of living? _____

THE SDA CHURCH AND DEVELOPMENT

LEADERS QUESTIONNAIRE

Please answer the following questions as correctly as possible. Information given here will be treated as strictly confidential.

PART A

1. What is your name? _____
2. How old are you? _____
3. What is your level of education? _____
4. What is your occupation? _____
5. What is denomination? _____

PART B

1. (i) What does the Seventh-Day Adventist (SDA) mean?

- (ii) When was the SDA church started here in Kenya?

- (iii) What particular area in Kenya did the church have its base? _____
- (iv) Why that particular area? _____
2. (i) What do you understand by development? _____
- (ii) In your own view, do you think that the church should/should not involve itself in development activities? Give reasons. _____

- (iii) What role do you think that pastors and other religious people (Deacons and Deaconesses) should play in development? _____
- (iv) What are some of the development activities the SDA church has been involved in this area? _____
3. (i) What is development as understood by the church?

- (ii) What is the doctrine of the church concerning development? _____
- (iii) To what extent has this doctrine encouraged the church to enlighten the people in development?

- 4.(i) The SDA church has been accused by members of other churches for adopting a passive stand in matters of national importance, i.e queue voting system of election. What is your opinion on this? _____
5. (i) Have some changes occurred in the church's approach to development? _____
YES/NO

- (ii) Explain your answer given above. _____
6. Do you think that the local churches have too much dependance on the foreign churches in matters of theology and development? _____

7. Which of the following areas do you think that the church has played a major role and has been more successful;

- a) Education
- b) Health
- c) Agriculture
- d) Water
- e) Any other

8. What are some of the factors which influence the church's involvement in rural development?

9. What are some of the major obstacles which hinder the church from participating in development of the area?_____

10. (i) What are some of the most urgent needs of the people?_____

(ii) How can the needs mentioned above be met?_____

(iii) Has the SDA church contributed to meeting those needs?_____

YES/NO. How?

11.(i) Christians are sometimes criticized for practising what they do not preach or not practising what they preach. Is this criticism justified? If yes, how can it be remedied?_____



- (ii) How can the church contribute to better life in the rural areas? _____
- (iii) Is there any way you think the people can contribute to improving their own standard of living? _____
12. Are there any changes that you would like to see occur in future as far as the church's involvement in development is concerned? Explain. _____
13. (i) It is argued by some scholars that capitalism is a characteristic of Protestant churches. Do you agree with this? Explain. _____
- (ii) What is the church's stand on this? _____
14. What is your overall assessment of development in South Nyanza District in general? _____

THE END