

UNIVERSITY OF NAIROBI

**THE ROLE OF THE ROMAN CATHOLIC CHURCH IN ASSISTING
THE POOR IN THE CATHOLIC DIOCESE OF NAKURU, KENYA**

MA 1995

BY

MWANGI J. MACHARIA

**A THESIS SUBMITTED IN PARTIAL FULFILMENT FOR THE DEGREE
OF MASTER OF ARTS OF THE UNIVERSITY OF NAIROBI.**

**DEPARTMENT OF RELIGIOUS STUDIES
UNIVERSITY OF NAIROBI**

1995

UNIVERSITY OF NAIROBI LIBRARY



0146836 2

FOR USE IN THE LIBRARY ONLY

DECLARATION

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

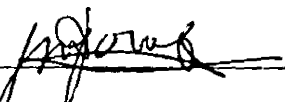


MWANGI, JOSEPH MACHARIA

22ND NOV 1996

DATE

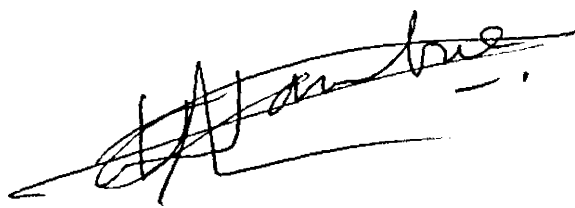
This thesis has been submitted for the award of the degree of Master of Arts (Religious Studies) of the University of Nairobi with our approval as University supervisors.



REV. DR. P.N. WACHEGE

22 Nov. 1996

DATE



MR. A.W. WAMBUA

22/11/96

DATE

DEDICATION

I wish to dedicate this work to my dear Parents, Mr. James Mwangi Macharia and Mrs Nancy Waithera Mwangi, who although poor, struggled tirelessly to ensure that I acquire my education.

This work is also dedicated to all the poor people and the Catholic diocese of Nakuru who formed the subject of my study.

TABLE OF CONTENTS

	<u>PAGE</u>
Acknowledgement	i
Abstract	ii
Abbreviations	iv
Maps	vi
1. CHAPTER ONE - INTRODUCTION	
1.1 The Statement of the problem	1
1.2 The significance of the study (Justification)	3
1.3 Objectives of the study	4
1.4 Methodology	5
1.5 Theoretical Framework	9
1.6 Research Premises (Hypotheses)	11
1.7 Area of study	11
1.8 Scope and Limitations	12
1.9 Problems Encountered	13
1.10 Literature Review	15
Endnotes	26
2. CHAPTER TWO - THE TEACHING OF THE CATHOLIC CHURCH ON AND ABOUT THE POOR.	27
2.1 The Bible and the Poor	27
2.2 The Church Fathers and the Poor	40
2.3 Papal Encyclicals and documents of Vatican II Teachings on the poor	42
2.4 Solutions to the problems of poverty	65
2.5 Views of various Episcopal Conferences	75
2.6 The contributions of the Kenya Episcopal Conference (K.E.C)	79
2.7 A vow of solidarity	81
2.8 Views of some Catholic Theologians in Kenya	82
Endnotes	89
3. CHAPTER THREE: BACKGROUND INFORMATION AND THE PHENOMENON OF POVERTY IN THE CATHOLIC DIOCESE OF NAKURU	100
3.1 The setting: The Catholic Diocese of Nakuru	100
3.2 Poverty situation in C.D.N.	107
Endnotes	121
4. CHAPTER FOUR: THE CHURCH'S ACTIVITIES TOWARDS VARIOUS CATEGORIES OF THE POOR	122
4.1 Juvenile Rehabilitation Programme	122
4.2 The Church and The Disabled in C.D.N.	134
4.3 The Church and the landless	142
4.4 The Church and the Victims of Ethnic/Political Clashes	151

4.5	The Church and the Unemployed	160
	Endnotes	172
5.	CHAPTER FIVE: AN APPRAISAL OF THE ROLE OF THE CHURCH IN ASSISTING THE POOR IN THE CATHOLIC DIOCESE OF NAKURU	177
5.1	The Church's Approach in Alleviating the suffering of the poor in the Diocese	183
	Endnote	197
6.	CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS	199
6.1	Conclusion of the study	199
6.2	Recommendations	202
	Endnotes	206
	Bibliography	207
	A list of interviewees	221
	Appendix i. General Questionnaire	223
	ii. Questionnaire for heads of Rehabilitation Centres	226

LIST OF TABLES

		<u>PAGE</u>
Table 1:	The Meaning of poverty as obtained from respondents in this study	111
Table 2:	The Respondents' understanding of the causes of poverty in C.D.N.	118
Table 3:	The main effects of poverty in C.D.N. as viewed by the respondents	120
Table 4:	Causes of Disability in C.D.N. According to the Respondents	137
Table 5:	The causes of clashes According to the Respondents	153
Table 6:	Extent of Displacement and Destruction in the Clash Area	154
Table 7:	Amount of Maize Distributed to various Refugee Camps	158
Table 8:	Causes of Unemployment in C.D.N.	164

ACKNOWLEDGEMENT

This work is a result of contribution from various people whom I have to acknowledge. I am highly grateful to Egerton University for granting me an M.A. scholarship. My special gratitude goes to my Nairobi University supervisors, Rev. Dr. P.N. Wachege and Mr. A.W. Wambua, for their advice, guidance and patience during my writing of this thesis. Much thanks also to Dr. H.W. Kinoti, (Chairman of the Department) and all my lecturers for assisting me in various ways.

I lack words to thank Mr and Mrs Kimani Dominic and their little daughters, Mary Wanjiku "Ciiku" and Yvonne Njoki, for offering me accommodation, moral and financial support during my two years of study. I am also greatly indebted to Bishop R. Ndingi Mwana 'a Nzeki, Fr. L. Mbogo, Rev. Dr. F. Gichia, Rev. Dr. M.M. Theuri, Mr B. Munyao, and Mr. Murimi of C.D.N. Headquarters for their co-operation and assistance during my field survey. My thanks go to all my other respondents too for finding time to respond to my questions.

I would also like to thank, in a special way, Elizabeth Njeri, Patrick Wachira, Esther Kamau, Peter Kairu, Jane Ngige, Minneh Njoki and my yearmates D. Parsitau, R. Kibue, and J. Okeyo for being available whenever I required their assistance. I furthermore appreciate the assistance I received from Prof. C. Nyamiti, Dr. J. Kamugisha, Fr. Murungi, Dr. Bansikiza all of C.U.E.A.

Finally, I am sincerely indebted to Rachael Musengya for her dedication and patience in typing this bulky document. It was not easy! To all these I say, Ngai wa athini amurathime inyui othe (may the God of the poor bless you all).

ABSTRACT

Majority of people in Kenya are poor. Looking around us, we see a lot of poverty in the form of numerous beggars in our towns, increasing street dwellers, many people who are homeless, displaced, sick, hungry and/or impoverished. These people, due to their poverty, are exposed to dehumanising conditions which lead to untold suffering. Their situation and cry for help, demand a quick action by the society towards alleviating their suffering. This study is an attempt to examine and to analyse the role played by the Catholic Church towards this end.

This study is entitled "The Role of the Roman Catholic Church in Assisting the Poor in the Catholic Diocese of Nakuru, Kenya." Its main objective is to analyse the role of the Church in enhancing material development of the poor besides her obliged role of evangelisation, and to make recommendations aimed at improving the nature, quality and impact of Church's assistance to the poor in future.

The findings of this study are a result of both library and field research. In the field, data was collected using various methods, namely; questionnaire, oral interviews, participation and observation, and case study. Views from one hundred and four respondents are covered.

Chapter one is introduction and includes the statement of the problem, theoretical framework and the literature review. Chapter two is a brief look at the teaching of the Roman Catholic Church on and about poor. The Bible, teachings of the Church Fathers, Papal Encyclicals on social issues and documents of Vatican II Council are presented as the sources of the official teaching of the Church on the subject. Contributions of various Episcopal Conferences and Theologians are also discussed. These sources teach on the meaning, causes and solutions of the problem of poverty. The need for justice, respect for human rights and love for the poor are underscored. The Church is seen to have a central role to play in solving the crisis of poverty.

In Chapter three, background information to the area of study is given. The chapter also examines the phenomenon of poverty in the area by discussing its meaning, extent, causes and effects as presented by the respondents.

Chapter four presents the Church's activities towards selected categories of the poor, namely the; street children disabled, landless, victims of ethnic/political clashes and

unemployed. Causes and effects of these categories of poverty in the diocese are discussed. Specific projects initiated and run by the Church to help these people are examined at length. These projects clearly indicate that the church is intensively and extensively involved in alleviating poverty in our midst. This task is, however, an uphill one, owing to various obstacles encountered by the church; lack of funds and opposition from the establishment being the major ones.

Chapter five is a critical analysis of the findings of this study. Six approaches adopted by the Church in alleviating poverty are objectively discussed; Despite being in the forefront in the struggle against poverty, the Church in Nakuru has structures that enhance the same problem, hence a paradox. Proper wage/salary system and terms of service for her workers, plus the question of large families seem to be peripheral in the Church's priorities.

In chapter six the Church is challenged to double her efforts in alleviating poverty. Structures within the diocese that counter this noble course should be dismantled. The Church should be louder in condemning injustice and oppressive structures.

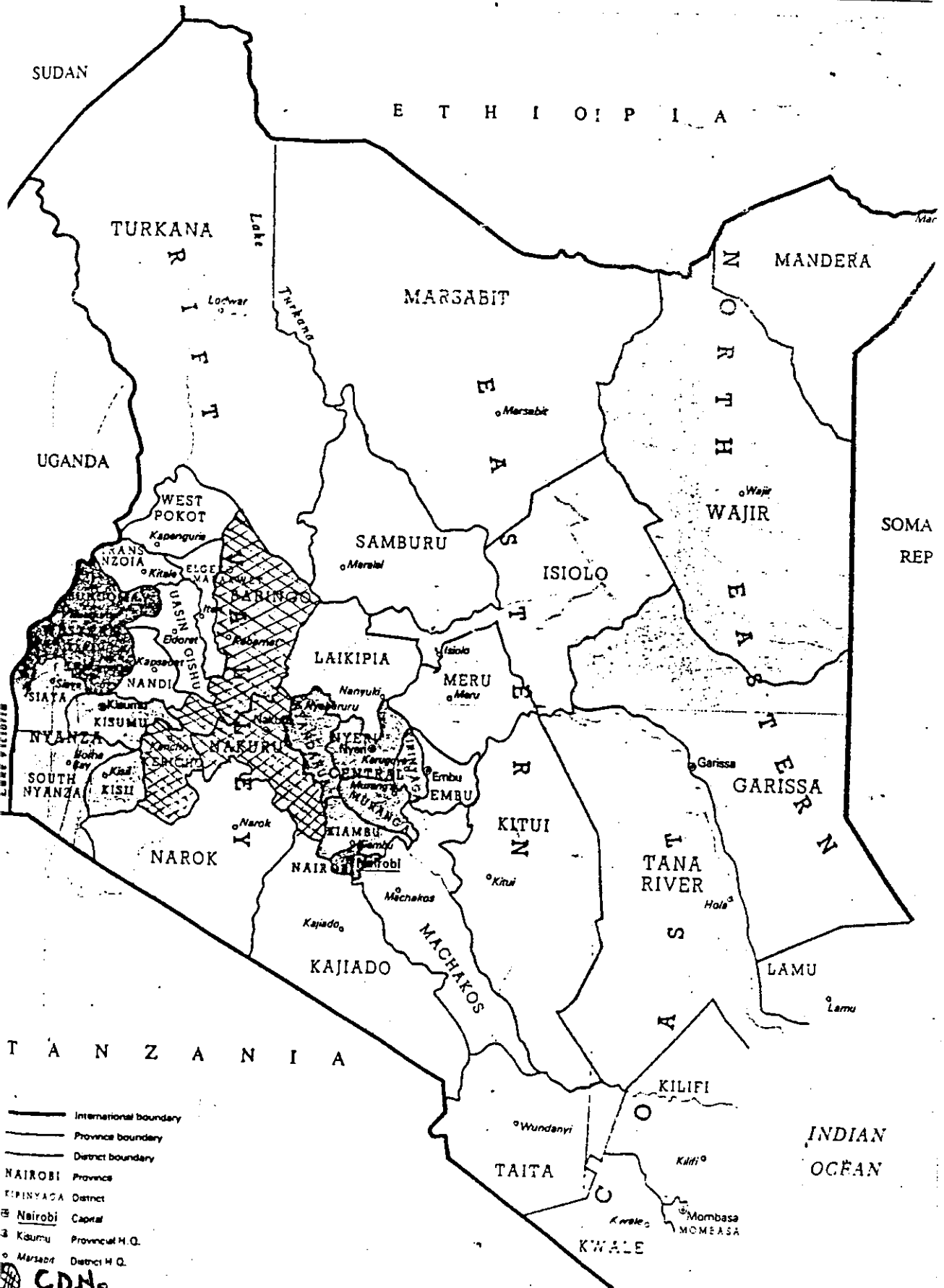
ABBREVIATIONS

1. A.F.E.R. - African Ecclesial Review
2. A.G.M. - Annual General meeting
3. AIDS - Acquired Immune Deficiency Syndrome
4. AMECEA - Association of Member Episcopal Conference of Eastern Africa.
5. B.O.G. - Board of Governors
6. C.B.H.C. - Community Based Health Care
7. C.D.N. - Catholic Diocese of Nakuru
8. CELAM - Episcopal Conference of Latin America
9. CISRET - Centre For Inservice Religious Education Teachers.
10. C.P.K. - Church Of The Province of Kenya
11. C.U.E.A. - Catholic University of Eastern Africa
12. D.C.(s) - Developed Countries
13. D.E.B. - Diocesan Educational Board
14. F.T.C. - Farmer's Training College
15. HIV - Human Immuno-deficiency Virus
16. KANU - Kenya African National Union
17. K.C.P.E. - Kenya Certificate of Primary Education
18. L.D.C.(s) - Less Developed Countries
19. M.M. - Matter et Magistra (On Social Progress)
20. N.G.O. - Non-Governmental Organisation
21. N.T. - New Testament
22. O.T. - Old Testament
23. P.P. - Populorum Progressio (On Development of Peoples)

- 24. Q.A. - Quadragesima Anno (On Reconstruction of Social Order)
- 25. R.N. - Rerum Novarum (On Social Order)
- 26. SACCOS - Savings And Credit Co-operative Society
- 27. SECAM - Symposium of Episcopal Conference of Africa And Madagascar
- 28. Sr. - Sister
- 29. S.S - Sollicitudo Rei Socialis (On Social Order)
- 30. T.P.S. - The Pope Speaks
- 31. U.O.N. - University of Nairobi
- 32. V.I.P. - Very Important Person.

KENYA : Administrative Regions

1:4 750 000



- International boundary
- Province boundary
- District boundary
- NAIROBI** Province
- KERICHO** District
- Nairobi** Capital
- Kisumu** Provincial H.Q.
- Marsabit** District H.Q.

CDN

LEGEND

- District Boundary
- Division Boundary
- Location Boundary
- Town
- Road
- Railway
- MOLO, LONDIANI, ... Areas Affected by OLENGURUONE Clashes



g. 1: Area Covered by Diocese of Nakuru.

CHAPTER ONE

1.0 INTRODUCTION

1.1 THE STATEMENT OF THE PROBLEM

Poverty is a universal problem. David Secombe, in trying to describe the magnitude of the problem says; "For at Least two - thirds of the world, poverty is the chief problem"¹ Hunger, homelessness, disease, unpitied handicap, unemployment, the inequitable subjecting of man to man, revolution, war and spoliation are our familiar crises. These problems, although found in all countries of the world, are more pronounced in the developing nations, Kenya being one of them.

"The poor are the majority in Kenya."² Evidence of this poverty can be seen in the ever increasing number of beggars in our streets; the enormous increase in the number of street urchins-"from 4000 in 1990 to more than 30,000 today in Nairobi"³ In our urban areas, increasing housing problems have led to rapid growth of shanty towns, a euphemism of the most squalid of slums. In the rural areas, majority have been forced to live in temporary structures which do not offer desirable shelter. Several others have nothing or very little to eat. Some have lost land or parents. Others work or sleep in rags or half- clothed. Many have been oppressed by their community, rejected and despised and even moved from the benefits and privileges of their communities.

Lack of education for the youth, caused by inability of parents to finance their children's learning; poor health care-leading to deaths due to diseases and malnutrition, especially in the rural areas, poor and inadequate social amenities; the problem of refugees from neighbouring war-torn countries (e.g. Somalia and Sudan) and "refugees" from within

Kenya who have been displaced from their homes following "ethnic clashes" (1991-1993) all point to these crises.

Several factors have been cited by different social scientists, theologians, and economists as possible causes of poverty in Kenya. These range from laziness to geographical, cultural, historical, political, moral, ideological and structural factors; lack of biblical attitude towards God, the created order, man and work-thus portraying poverty as a direct consequence of sin and a product of unjust economic relationships.

Whatever its cause, poverty is undesirable. It has negative consequences to both the individual victim(s) and the society at large; It degrades, dehumanizes and humiliates an individual. It is an enemy that should not be tolerated; it must be fought by all.

The government of Kenya on her part, dedicated the development plan of 1979 to 1983 to this crucial need. The plan had "Alleviation of Poverty" as its theme, in which it emphasized the need for collective responsibility in achieving this goal. By "Collective responsibility," the government must have had in mind, the need for contributions from individual Kenyans, private and non-governmental organization (N.G.OS) in overcoming the problem.

In the recent past, there has been a global concern over the plight of the poor. Several conferences have been held to discuss poverty and to draw action plans geared toward its alleviation. An example of such conferences is one that took place in Copenhagen, Denmark, in March 1995.

With this background, we ask: what is the Church doing for the poor? Is the Church just watching as the secular world struggles with this great problem of our times? Since abject poverty, in the final analysis, is the powerlessness of individuals in society to help themselves, we are convinced that the church, being a community dedicated to promoting justice and caring relationships, has a responsibility to save the poor from their misery. Has the Church lived to this expectation? To what extent has she (or has she not) helped the poor? Moreover, in

trying to alleviate poverty, the Church has conflicted with the powers-that-be. Other obstacles have also been encountered by Christians, both individually and collectively in providing for the poor. Why these obstacles? How has the Church overcome them? What does the Church need to do to have a better impact in this affair? This study has tried to explore and analyze answers to these questions among others.

1.2 THE SIGNIFICANCE OF THE STUDY (JUSTIFICATION)

Although much has been written concerning the poor and the Church, more often than not, these have been on a general perspective. There was need therefore to carry out a systematic and specific research, such as this one, in order to add to what has been given on a general level. As such, this study endeavours to unveil what the church is doing to help improve the quality of life of the majority of our people. In so doing, it will, hopefully, stimulate more interest among social scientists on the subject thus, lead to more research on the issue.

The reasons why Christians assist the poor are often hidden and generally confused. In many cases pride, vanity and self-aggrandizement have been seen to be among the potent motives. This research, intends to offer a clear explanation of the objectives from a Christian viewpoint and thus, ease the confusion.

The founder of the Christian Church, Jesus Christ, called on his followers to "...preach the good news to the poor..." (Luke 4:18). From biblical data, Christian Tradition, Magisterial documents and diverse theological works, He (Jesus) is depicted as having made a fundamental option for the poor. This research, will help the reader to judge whether the Church has responded to this call and how well she has done so. Such a judgement will offer an opportunity for the Church to re-examine her activities in caring for the poor with an aim of

strengthening the positive and amending the negative ones. Furthermore, it is hoped that the findings of this study will be useful to the governmental departments and those of other organizations involved in social welfare and development: who should examine the Church's approach to alleviating poverty vis-a-vis the secular organizations', thus enabling them to re-examine their roles and share their experiences.

In addition to the above, this research, after assessing the role played by the Church in providing for the poor, will make vital recommendations with the objective of helping the Churches, civil authorities and other planners, who include the poor in their programmes, to draw more appropriate and fruitful plans for the plight of the poor.

We are also aware that since independence, the welfare of the poor has been crucial to our Kenyan government. In its development plans, the government has significantly attempted to address this issue, placing great emphasis on the need for concerted efforts by all to fight the problem, thanks to our HARAMBEE motto. This study is as a result, justified in its effort to peruse and expose the response of the Church to this call for concerted efforts.

The study, it is hoped, will form a basis for comparative studies on the Church and her role in providing for the poor, not only in Kenya, but also in other countries of the world.

1.3 OBJECTIVES OF THE STUDY

The specific aim of the study is:

1. To analyze the role of the Church in enhancing material development of the poor Kenyans, besides her obliged role of evangelization.
2. To expose the origin or the basis of Church charity.
3. To analyze the methodology and nature of Church aid - to asses whether it is relief-based or facilitative.

4. To assess the impact of Church's activities geared towards alleviating poverty in the society.
5. To make recommendations for the future, with a view to improving the nature, quality and impact of Church's assistance to the poor.

1.4 METHODOLOGY

For the purposes of carrying out a comprehensive survey of the role of the Church in providing for the poor in C.D.N. various methods of collecting and analyzing data were adopted. These techniques are:

1.4.1 LIBRARY RESEARCH

Library research formed the first Method used to collect information. Time was spent consulting books, magazines, pamphlets, journals, Church publications and archival materials that were available in the University of Nairobi's Library and the departmental archives. These enabled the researcher to gain from what other scholars have said in relation to this study. Unfortunately, there was a scarcity of materials related to this research in the University library. More had to be sought elsewhere: the Kenya National Library, Hekima College, Catholic University of Eastern Africa (CUEA), Egerton and Kenyatta Universities' libraries proved helpful.

1.4.2 QUESTIONNAIRE

This formed a vital method of collecting data. Both open ended and close ended questionnaires were administered to various target respondents: These included the clergy, the laity, and heads of various departments in the diocese including heads of Church sponsored rehabilitation centers in the area of study. With the co-operation of these respondents, the researcher was able to obtain enormous information using this method.

A few problems were experienced in relation to this method. To begin with, since the questionnaires were written in English, they were only useful in obtaining information from the literate respondents. Other methods, as discussed later, were used when dealing with the illiterate and semi-literate respondents. Despite being simplified to a great extent, some questions were misinterpreted by some literate respondents. This led to wrong responses. Such respondents had to be retraced in order to explain the questions to them in an attempt to obtain the correct responses. This was quite cumbersome and time wasting. A third problem is that many questionnaires were not returned to the researcher; out of one hundred and fifty that were distributed, only eighty were returned duly completed.

Some questionnaires were returned unfilled. One reason was that, some respondents feared to answer, especially in writing, various "sensitive" questions that had been asked. Such respondents preferred being interviewed orally. Quite a number were just lazy while others claimed they were too busy to respond to the questionnaires.

The researcher was particularly astonished by the unwillingness of various priests to answer the questions, even orally; often citing various reasons for their unco-operation. The author was highly encouraged, however, by the laity's enthusiastic responses.

1.4.3 ORAL INTERVIEWS

Personal interviews were conducted especially among the illiterate respondents, who were chosen at random. The semi-literate and those literates who had problems with the questionnaires, were also orally interviewed. Some "key informants" were identified and orally interviewed irrespective of whether they had completed the questionnaire or not. These were people with important information for this study: they included the Catholic Bishop of Nakuru Diocese, Parish priests, co-ordinators of various diocesan projects, social workers, school heads and heads of rehabilitation centres. Group interviews were also conducted especially among devotional groups like Church choirs, women groups, youth groups and people in social gatherings.

This method enabled the researcher to have a face to face interaction with the respondents thus minimizing chances of misinterpretation of the questions and/or the answers. A tape recorder was used to store information; in cases where respondents objected, note books were used to record the answers. During the interviews, respondents had an opportunity to express their related views outside the questionnaires, thus, the author benefitted by getting extra information.

SAMPLING

In total, one hundred and four (104) respondents were covered through both the questionnaire and the oral interview methods. Two sampling techniques were employed here; stratified and random sampling. In the first instance, the respondents were categorised into; members of the clergy and the religious on one hand, and the laity on the other. Among the clergy and the religious, we picked on the Bishop, (1), priests (5), Brothers (4) and Sisters (4).

These were people directly involved in church-run projects or were found within parishes where these projects are located.

The laity were further categorised into; church employees (20), beneficiaries of the church run projects (50) and non beneficiaries of such projects (20) - these totaled to ninety (90). Half of each of these figures were women while the other half were men who were randomly picked. Information obtained from the respondents was tabulated and presented in simple percentages. Our guide in this sampling was the need to examine the church's activities in the light of the principles of Vatican Council Two and the functional theory presented below.

1.4.4 PARTICIPATION AND OBSERVATION

Information obtained through the above three methods was reinforced by use of participation and observation techniques. The researcher took part in various charity exercises without announcing his interests. He spent time with street children at Mwangaza centre and contributed money towards a harambee to be conducted to assist the social welfare department.

We also witnessed some poor people being counselled at various parishes by diverse social workers. He also attended various Church functions including Eucharistic celebrations, ecclesial services and small Christian community meetings. This enabled him to make personal observation which supplemented what he had gathered using the other methods.

1.4.5 CASE STUDIES

Case studies of various Church sponsored projects were carried out too. The history, development, objectives, achievements, failures and future plans of Juvenile rehabilitation programme, the disabled rehabilitation programme, the settlement programme, the clash victims relief programme were studied. The information gathered from these case studies formed a basis for drawing fundamental conclusions about others that could not be reached due to the limitations of the study.

1.5 THEORETICAL FRAMEWORK

In the near past, the Church has become increasingly involved in matters affecting the human person not only spiritually but also physically, economically, socially and intellectually. For the Roman Catholic Church, this has become increasingly more evident after the Vatican II council (1965) in which the Catholic Church;

underwent a metamorphosis, whereby, previous emphasis on the spiritual life of man at the expense of his material needs was abandoned. Equal stress was then laid on both the spiritual and the material needs of man, as the main concern of the church⁴.

The aim of this involvement by the church has been an attempt to bring among all men the coming of the Kingdom of God; "... a Kingdom of truth and life, a Kingdom of holiness and Grace, a Kingdom of justice, love and peace..."⁵

The Church has been aware that God wants His kingdom to be a reality not only in the life to come but also in this earthly life for, as Christ has told us, "The kingdom of God has come upon you... It is in the midst of you". (Luke 11: 20, 17:21) This is why the Church has always been deeply concerned with man's welfare here on earth as well as with his eternal destiny⁶

This study is based on the theory that "The progressive development of human beings is an object of deep concern to the church"- This is particularly so in the case of those who are trying "to escape the ravages of hunger, epidemic diseases, ignorance; of those who are seeking a larger share in the benefits of civilization and a more active improvement of their human qualities, of those who are consciously striving for fuller growth"⁷ Such a commitment is rooted in the Christian gospel of service which seeks God's blessing by giving food to the hungry, drink to the thirsty, home to a stranger, clothes to the naked, help to the ill, and friendship to those in prison. Furthermore, drawing insights from Jesus Christ, the Church must have realised the futility of evangelizing to the hungry, naked, sick and the down trodden without first solving their physical needs.

In trying to address the question of the poor in society, the church needs to understand the importance of education in eliminating poverty. Pope Paul VI in "Populorum Progressio " (Encyclical on Development of Peoples) comments;-

The first thing a country should develop is basic education. Starving a person's mind hurts that person as much as starving their bodies. Literacy is the foundation stone of self-confidence. Literate people can act for themselves⁸ .

Thus, this study still finds a basis in the theory that "to get rid of poverty we must educate the poor person on the causes of his poverty and give him the skills to help himself out of his poverty and ignorance"⁹. Charity by the church therefore should not only be confined to giving relief - but to eradicating ignorance.

The functional theory as discussed by T.F. O'Dea and Talcott Parsons is also central in our study. This theory analyses social phenomena in terms of their functions or consequences to society. It assumes that every part of society contributes to the functioning of the whole, thereby creating an equilibrium, or balance in society. A change in any part creates a certain imbalance, which leads to changes in other parts of the system, and perhaps eventually to the

entire system.¹⁰ Thus, the church, being a part of our society, has functions, manifest or latent, that help maintain the equilibrium of our social system.

1.6 RESEARCH PREMISES (HYPOTHESES)

This study, attempts to test the following hypotheses:

- 1) That the Church is doing a lot to improve the quality of the lives of the poor.
- 2) That despite various obstacles encountered by the Church in providing for the poor, she has achieved tremendous success in reaching this end.
- 3) That although the Church helps the poor, nevertheless, she does not adequately help the poor help themselves - thus creating a problem of dependency.
- 4) That the Church has to work with the government and N.G.OS, in order to succeed in providing for the poor.

1.7 AREA OF STUDY

This study was carried out in the Catholic Diocese of Nakuru (C.D.N.). Among the reasons for choosing this area are: it is the home diocese of the researcher, hence a convenient area for him to carry out the survey. Secondly the diocese celebrated it's silver jubilee (25 years of existence) last year (1994), thus this study is an attempt to scrutinise what the Church has done to alleviate poverty in the region for quarter of a century. Thirdly, the diocese lies within the region which experienced severe ethnic/political clashes between 1991 and 1993. The clashes certainly caused loss of property and hence poverty to the victims.

The Catholic Church was chosen because it is the most predominant in terms of members, in the region and the author was convinced that she ought to have done a lot more to help alleviate poverty.

1.8 SCOPE AND LIMITATIONS

Although it was the intention of this study to cover the whole region occupied by the C.D.N., this could not be realised. Available resources, especially time and funds were quite limited. This, compounded with the vastness of the diocese (as indicated in chapter 3) could not allow the study to cover the whole region.

The study concentrated mainly in Nakuru District. The understanding here was that the district has the majority of the Church sponsored projects, thus one would certainly get a good sample for such a study. The district also hosts the Diocesan headquarters. It would therefore be easier to reach the diocesan staff in their offices as well as any relevant records and materials. The district is also an ideal arena of both urban and rural setting, thus in it, both rural-poverty and urban-poverty, which are the subject of this study, are present. Information concerning some Church activities in the other districts of the diocese (Kericho, Baringo and Bomet) is also presented in this document, although not in detail.

This study was only able to cover one hundred and four (104) respondents as previously indicated. More people could have been consulted were it not for the limitations discussed above. Despite this we are convinced that the sample covered, due to its variety, was sufficient for the purpose of this survey. We would also like to indicate that the survey was intended to take only two months, but due to the limitations and the problems encountered, the study prolonged and took three and a half months.

1.9 PROBLEMS ENCOUNTERED

This section, will discuss various problems that were encountered during this study and how the researcher attempted to overcome them.

The first was in regard to Research Assistants. It was very difficult to identify reliable and trainable ones. Most of those approached were either too busy to accept the request or would just be unwilling. Some feared to get involved in what they thought was "too advanced" and delicate a research. Eventually, the author managed to get two research assistants, whom he trained and engaged in the exercise for a fee; but after a short while they abandoned their work for no apparent reason. Two others left in the course of the research. These made the study take longer than anticipated. In the end the author had to request Church leaders to help him identify more reliable co-workers. The problem here was that he had to keep training a "new pair" whenever he lost the previous one. This made his work cumbersome.

The second problem was in regard to research funds. The author's sponsor decided to disburse the money in instalment. Thus he had to go back every time he ran short of money. In the process, a lot of money and time were wasted. It could have been more appropriate to be given the whole amount at once to avoid any delays or to reduce the number of instalment to only two. Moreover when requesting for any instalment (apart from the first) of the research funds, the researcher was required to first account for the previous one. This he did by way of official receipts that he may have obtained while making any expenditure. It was however not easy to obtain receipts for all expenses. At times he got unofficial ones, which the sponsor rejected. In various instances also the expenditure exceeded the instalments given. He ended up spending personal finances hoping to be refunded but in vain. The third problem is that at the Catholic Diocese Headquarters, the researcher had to contend with some Church officials, especially priests and departmental heads, who either refused or were "too busy" to

spare even a minute for him. Others were "out for a meeting" every time he went to seek their audience. Some kept referring him to the Social Welfare office even when their personal opinions were required. The Social Welfare office was quite co-operative and through the co-ordinator - Mrs Menjo and her staff, the researcher gathered most of the official information in this report. The father in-charge of Cathedral Parish of Christ The King, Fr. Lawrence Mbogo was also quite co-operative, and the researcher managed to obtain a bounty of information both through and from him.

Transport was also a major problem to this researcher. Matatus were used to reach the respondents. Apart from being very expensive, it was a slow, uncomfortable and unreliable means of transport. To be on time for an appointment he had to start-off very early just in case of delays on the way. It was difficult however in cases where he had more than one appointment in a day. More still, he had to walk from where the matatus would leave him to his destinations off the main roads. Such distances would normally be long and thus tiring. It was worse in hot and rainy days.

Language was another obstacle in this study. Although English formed main mode of communication, Kiswahili was also used on several occasions. In some cases, neither of the two could be understood by the respondents. This was common among the very old who could only speak in their mother tongue. The author had to do with interpreters who at times would not be accurate. Among the youths, especially the street urchins, he had to use "sheng" which, unfortunately, he was not fluent in, to be able communicate. In cases where he understood the respondent's mother tongue, the researcher had difficulties interpreting some of the proverbs and wise sayings which they (especially the aged) were fond of applying in discussion. He had to seek help from other aged persons for clarification; usually afterwards. This way, he was able to understand his respondents.

1.10 LITERATURE REVIEW

There is a lot of material which offer information related, either directly or indirectly, to our study. In this section we review some of them with the aim of familiarizing ourselves with what various writers have said on the subject of this study.

James Hasting tries to define the "poor" by quoting from the law commissioners report of 1834, which defined poverty as the state of one who, in order to obtain mere subsistence is forced to have recourse to labour. This, the commissioners distinguished from indigence, by which they understand the state of a person unable to labour, or unable to obtain, in return for his labour, the means of subsistence¹¹.

Hasting, however, does not appear to be concerned about those poor who are in their state simply because of laziness, and also those who are willing to labour but have no chance to do so, mainly because of the structural restrictions within their societies. Such people are found in various societies.

Rawntree B. Seebohm gives an alternative definition of the poor. In his study of poverty in New York, he describes the poor as families whose total earnings are insufficient for the maintenance of a mere physical efficiency;

They cannot afford to spend a penny on public transport to go into the country unless they walk; buy a newspaper or stamps for letters to absent children, to go to popular concert, save, join a sick club or a trade union, give treats to their children, smoke, drink or buy pretty clothes¹².

These according to Rawntree, may be described as living in "primary" poverty. Under "secondary" poverty, he places families whose earnings would be sufficient for the maintenance of mere physical efficiency, were it not that some portion of it is absorbed by other expenditure. If this definition is accepted, indigence or destitution is included under "primary" poverty¹².

R. Mullin in his book ...The wealth of Christians defines the poor as the vast majority of the people in any city- state, who, having no claim to the income of a large estate, lacked that degree of leisure and independence regarded as essential to the life of a gentle man. Thus, to Mullin, the poor as a recipient of a wealthy man's benevolence, would primarily be an unfortunate member of his society.¹⁴

These definitions of poverty are based on the problem as seen in the developed world. This author considers the meaning of poverty, to be subjective, such that a poor person in a developed country may be well-off compared to his/her counterpart in the third world countries. Thus, the immediate needs of these poor people may differ both in quality and quantity; although both may be 'poor' in their own different contexts. (The same may be said of the poor in the rural areas in comparison to those in urban areas).

This author sees poverty as a state of shortfall income or expenditure in meeting certain specific standards set by society. Such standards may include the poverty line, which is sometimes described as the bottom thirty percent of a country's population ranked by per capita household income. In this case, one can include the criteria of households being prone to poverty.

In our situation (i.e. Kenya) poverty may mean lack, in absolute terms, of the satisfaction of basic needs of the mwananchi. These basic needs are food, shelter and clothing. Lack of education and health among other social welfare facilities, may also be included in this understanding of poverty. Thus, the concept of poverty per se, denotes what is essentially human misery, deprived of such essentials as subsistence incomes, employment, nutritional facilities, health facilities and conducive housing. One is imbued with a sense of powerlessness and lack of dignity.

Despite the complexity and subjectivity of poverty as a phenomenon, various people all over the world have attempted to give its origin. Ana Millwood and others have blamed it on

colonial enterprise which brought about seeds of change in socio-economic and political levels in their colonies. "The Europeans introduced money economy to replace barter trade; Africans left hunting, farming and pastoralism"¹⁵; the Europeans then introduced taxation which 'takes' away from people what they earn. These have in the final analysis left the people in a worse off situation. As Nereah Okeyo says, no matter how much some people tend to dismiss this as a past event, many others like Cole (1976) do agree that its effects still linger in many of the present socio-economic systems in a number of less developed countries.¹⁶

M. Wilson says that our governments have not in many ways attempted to change the socio-economic systems which we inherited from the colonialists which include Land policies which have only benefited our leaders, who even use the poor on their land in exploitative ways to earn themselves more capital¹⁷. Okeyo continues to say that the situation indicates that though the period when the colonizers exploited the colonized resources is over, there is however a similar process still going on. Apart from unjust land policies in several less developed countries, the drive for a quick gain of wealth, has brought about the oppression of the poor who are economically and politically weak.

Oduyoye attributes the problem of poverty to developed countries. She says that, what is happening in the poor world cannot be adequately explained without relating it to the rich world, since there is a share of responsibility of the rich world for economic underdevelopment and material poverty¹⁸. W. Buhlmann agrees with Oduyoye by observing that the developed countries have failed to give financial assistance to the Developing countries, and where aid has been given, it has been with many strings attached in terms of a lot of exploitative expectations on the side of the third world countries¹⁹.

The developed world has also been blamed for charging high tariffs on the processed and manufactured goods from the developing countries. This has resulted into unjust trade patterns between the two worlds. Cole calls for a "Liberalized" trade which, to him, would

offer an opportunity of the developing world to be helped to fight poverty by giving them a chance to process their own raw materials, run their own industries etcetera²⁰.

The poor people themselves are also to blame for their state of poverty. In most cases, the poor seem to have accepted their position in society. Their naive attitude towards their condition tend to bar them from struggling to fight against poverty²¹. But on the other hand, the poor are marginalized and are rarely counted in the affairs of life. Repression is usually used to hinder them to act against forces which victimize them²².

Rapid population growth contributes to the problem of poverty. This is mainly because the population generally increases while the available wealth, in terms of resources within a country, rarely increase. Cole says that the issue of increasing population is a bit tricky because, for many families in poor countries, many children are like insurance premiums - that is, parents often look at them as economic assets.

Julius Nyerere, asserts that poverty is not the real problem of the modern world. He observes that we have the knowledge and resources which could enable us to overcome poverty: "The real problem - the thing that creates misery, wars and hatred among men - is the division of mankind into rich and poor."²³ Nyerere sees this division in two levels; within the Nation states, there are a few individuals who have great wealth and whose wealth gives them great power; but the vast majority of the people suffer from varying degrees of poverty and deprivation. Nyerere sees the reality and depth of the problem as arising because the rich have power over the lives of the poor, and the rich countries have power over the policies of the poor ones. Of great importance, according to Nyerere is that our economic systems, nationally and internationally, support these divisions and constantly increases the wealth of the powerful, while the poor get relatively poorer and less able to control their own future. This seems to continue despite all the talk on human equality, the fight against poverty, and of development;

Just as water from the driest regions of the earth ultimately flows into the ocean where water is already plentiful, so wealth flows from the poorest nations and the poorest

individuals into the hands of those nations and those individuals who are already wealthy.²⁴

Many people, both in individual capacities and in groups or organizations have attempted to help the poor meet their very urgent needs. These kinds of assistance have usually been given through works of charity. Charity according to M. Eliade, in its practical application, denotes the distribution of goods to the poor and the establishment and endowment of such social-welfare institutions as hospitals, homes for the aged, orphanages and reformatory institutions²⁵. At times it involves a kind of generosity in giving money, food, help to the needy. Pope Paul VI in his book defines charity as;

Spontaneous gift of an economic value to an indigent brother (or sister), not so that he remains indigent, but rather that he may rise above his needs and become able to take care of himself.²⁶

The Pope continues to say that the offering must be given freely and out of love, for it to qualify to be charity.

Various writers have given differing views as to why charity is given to the poor. Mullin sees the responsibility of any charity, even in secular basis as being severe and increasing in proportion to the urgency of the needs it serves. To him therefore, charity is an independent, not-for-profit, organization existing solely to make an adequate and relevant response to needs within the community: "The only justification for the presence of any charity's body, volunteers, staff and supporters is such a response to a well defined need"²⁷ Thus, charity is related to social needs - for example, in the seventeenth Century diggers regarded the collective manuring of common lands as a religious act, wholly consistent with their beliefs and their perceptions of charity. These were extra ordinary perception of charity.

In the ancient world, documents of ancient Mesopotamia and Egypt indicate that charity in the sense of social justice was considered a divinely decreed principle. The reforms of King Urukagina (2400 BC) were praised because: "...he freed the inhabitants of Lagash

from usury ... hunger... the widow and the orphan were no longer at the mercy of the powerful."²⁸

The ideals of charity, social justice and the principle of social consciousness, developed not only because the divinity had so ordained, but also because social circumstances, human oppression and suffering demand them. King Hammurabi, 1750 BC, sought through legislation to eliminate the social inequity that had been created by the malpractice of businessmen or other members of the enterprising Babylonian Society.²⁹

In ancient Egypt, charity was perceived as an inner disposition toward fellow human beings and as a means of propitiating the gods for the purpose of achieving immortality; but it also meant "giving bread to the hungry, water to the thirsty, clothes to the naked and even a boat to the one who had none."³⁰

In the Books of Exodus, Leviticus and Deuteronomy, the general precepts of benevolence and charity are accompanied by definite regulations for the benefit of the poor and destitute. For instance, a man must not harvest his field up to the edges, he is not to gather the gleanings of his field; in the grape harvest, the fallen grapes are not to be picked up; "Leaving something for the poor and wonderers to glean" (Lev. 19:9-10). "Every seventh year the fields are to lie fallow, in order to be rested "and also to give thy poorer neighbours food" (Ex. 23:11) Slaves are to be freed. The prophets emphasized that work of charity is more precious than ritual sacrifices (Isa 58:3-9) They spoke on behalf of the honest poor and defended the widows and the fatherless, those oppressed by the wicked, rich and powerful. Generally, in the Old Testament, the practice of true benevolence is shown to be not merely a guarantee of reward in the hereafter, but rather the means of entering, here and now, into God's friendship and being united in him. Charity is of more avail than even sacrifice and ritual feasts (Amos 5:21-7).

In medieval judaism, in Moses Maimonides particularly, the highest form of charity is not to give alms but to help the poor rehabilitate themselves by lending them money, taking them into partnership or employing them; for, this way, the desired end is achieved without any loss of self respect for the recipient.³¹ But not withstanding occasional references to liberality towards the Gentiles, in Jewish tradition "charity begins at home" and for many centuries, the object of charity was the fellow jew - the individual, the family circle, and the community. Christian charity needs to be universal.

In ancient Greek society, charity was synonymous with love (Agape), "Philanthropia", "Eleos" and "Philoxenia" and it was manifested through benevolent deeds on behalf of those in need. In a variety of forms, charity is present in Greek poetry, drama and philosophy. Compassion for the afflicted and loving hospitality were greatly emphasised in Mycenaean and archaic Greek society (1400 - 700 BC). The care of strangers and supplicants was an ethical imperative because such people had been placed under aegis of the divinity.³²

In classic Greek city-states, charity in the sense of selfless love, alms giving, pity and concern for the orphan, the widow and the elderly was widely and generously practised. The Greek term "Charis" originally denoted a gift or favour inspired by the "Charites" (the three Graces), goddesses who personified not only physical attributes such as charm, grace and beauty but also kindness, goodwill and gratitude.

Under the influence of the great philosophers, Socrates, Plato and Aristotle and the Stoics, charity was perceived as a duty towards all broken and destitute humanity wherever found. It was a moral and religious obligation, a social and economic need. The Pre-socratic philosophers had held that justice and equality were principles of divine origin, as had Pythagoras who stressed equality and harmony in social relationships. "All human Laws are nourished by one, which is divine" writes Heraclitus. "These are no political or economic laws, only moral laws."³³

Today, Christians are called to give charity especially in the third world. Joseph Glynn suggests that;

As economic prosperity places greater resources at our disposal, we must think immediately of alms-giving. This is an old but a hallowed word. The Bible speaks of alms-giving, its piety, its virtue, redeeming for the giver, consoling for the recipient. The whole of Christian tradition shines in these acts of individual goodness and social providence. Alms-giving is so much part of the spirit of the gospel's that it is described by some gospels most essential and most authentic expositions; providence, mercy and charity.³⁴

Mullin writes that Christians must inhabit the real, historical world, not some idealistic and safe hinterland between baptism and eternity; but they must therefore work on or through its real structures or replace them to achieve their Christian aims.³⁵ It is here that conventional charity may get in the way of Christian attainment. Christians are concerned with providing help and support for the most needy and indigent in society. This, Mullin insists, is not a free option, but a qualifying requirement for all those who declare themselves Christians.

Pope Paul VI however advises that, the work of mercy is perfect when it takes its beginning and its value from the heart of him who gives, not from fear or compulsion or from hidden self-interest, or from a desire to receive in the giving some merit or special regard or gratitude from any quarter. It is enough, the Pope adds, that God has seen the good heart within and the hidden gesture without.³⁶

On his part, R. S. J. Michel says that the source and heart of the Christian charity is Christ. That Christ is the guide and support of Christian charity; its beginning and its end. This radically distinguishes it from pagan philanthropy or Buddhist benevolence. Christ gave examples through out his life and teachings to his disciples;

Always we should bear in mind that the charity of Christ is itself simply the incarnation of the Love with which the Father, the Son, and the Holy Spirit eternally love one another.³⁷

In the Gospels, Jesus taught on charity by both his deeds and words (Matt. 22:23-40, Mk 12:18-31, Luke 10:18-25). There could not have been a clearer explanation of charity. The story of the Good Samaritan (Luke 10:25-37) is a major sign of charity based on love for neighbour. We have to give charity not only to our friends or relatives or fellow citizen, but to every person, without distinction of race or nation, class or conditions but to whoever needs our aid and whom we are in a position to help.

It is towards the man (and woman) who means nothing to me, who is not bound to me by Kinship or citizenship or friendship, that a genuine charity is discovered and affirmed. This is what Jesus did not fail to proclaim.³⁸

Thus according to Michel, Christian charity is supposed to be universal. This kind of charity has its motive and its pattern in God. It is He who inspires the Christians with it and gives them the courage for it. That's what gives to charity, the Christians love for man (and woman) its profound originality and distinguishes it from all natural philanthropy.

It is for God, in God, with God that the Christian loves his (her) brother (or sister), so that in a genuine Christian life it is with one single impulse of heart and mind that God is Loved in Man and Man in God.³⁹

Christian charity as portrayed in the New Testament is equivalent to Agape, which means; all generosity, self-giving, a pouring out of happiness, and joy which is eager to share an active and selfish service. To Michel, true charity cannot be satisfied with relieving our neighbours bodily needs; it is still more concerned with saving souls and giving them a fuller life. The supreme object of the charity of Christ is to give life, eternal life. In doing so he makes himself their food - thus all Jesus' works of mercy conspire to one single end; to give life to souls and to unite them in the Love of the father "...that they may be one ..." (John 17: 21-26).

Charity rooted in the faith of Christ and acting naturally in community, neither disowns nor neglects any method, any technique which can make it more efficient in procuring the well-

being the progress, the happiness of each man (and woman) and of all mankind, of all our brethren, all loved by God as we are ourselves.⁴⁰

This chapter has briefly introduced the subject of our concern. The few books reviewed indicate that there is a scarcity of written materials concerning our topic of study. We hope to add to the existing literature.

The review clearly reveals that, the subject of the church and the poor has usually been tackled on a general perspective. Our study is specific for it concentrates on a particular church, in a specific area, thus, does not give generalised conclusions.

Majority of the books reviewed in this section have treated the subject of poverty from the point of view of the developed world. Our study is based on the problem as experienced in a third world country. Most of the writers considered above have concerned themselves with the meaning and causes of poverty while some have briefly talked about charity. The question of the role of the church in solving the problem has apparently been ignored. Our study will attempt to address this issue.

The literature available also fails to examine the relationship between the teachings of the church on the subject and the real practical involvement of the church in alleviating poverty. This thesis attempts to determine the existence of such a relationship with the understanding that it is the fairest way to judge the church's adherence to her own teachings. Thus, in the next chapter, the official teaching of the catholic church on and about the poor is presented.

ENDNOTES

1. D. Seccombe "The Responsibility of Wealth", The Lion Handbook Of Christian Belief, England, Lion Publishing, 1982, P. 265.
2. The Daily Nation, Nairobi, Thursday, August 8th, 1994, 1 P. 23
3. Sunday Nation, Nairobi, August 14, 1994, P. 6
- * 4. J. K Koech, The Church's Role in Rural Development, Nairobi, M.A. Thesis, University Of Nairobi, 1981, P. XI
5. Kenya Episcopal Conference (K.E.C),"Justice and Peace Commission" Nairobi, Pastoral Letter of The Bishops of Kenya, 1988, P. 2
6. Ibid P. 2
7. Ibid P. 3
8. Resource Book for Young Christian Students, Kenya, The Kenya Young Christian Students (Y.C.S.), 1979, P. 92
9. Ibid, P. 93
10. T.F. O'Dea and J. O'Dea, The Sociology of Religion, New Jersey, Prentice Hall Inc., 1983, p.2 and T. Parsons, Understanding Society, An Introduction to Sociology, By C.H. Persell, New York, Herper & Row, 1984, p.17.
11. J. Hasting (Ed),Encyclopedia Of Religion And Ethics, Vol X, Eddinburg, T & T Clark, 1967, P. 142.
12. Ibid P. 142
13. Ibid
14. R. Mullin The Wealth of Christians, New York, Orbis Books, Maryknoll, 1984, P. 106
15. The Daily Nation, Wednesday, April 11, 1990, P. 7
- * 16. N. Okeyo The Role of the Church in Alleviating Poverty, Nairobi, M.A. Thesis, University of Nairobi, 1983, P. 8
- * 17. M. Whisson M."Criticism" in Poverty Makers, P. 61
18. M. Oduyoye Hearing and Knowing, New York, Orbis books, 1986 p.61.

19. W. Buhlmann The Coming of the Third Church, An Analysis of the Present and Future of the Church, England, St Paul Publications, 1976, P. 60
20. J. Cole The Poor of the Earth, London, The Macmillan Press, 1976, P. 14
21. Okeyo op. cit. P. 12
22. E.H. Odwako, The Church and Education: The contribution of the C.M.S To Education in Western Kenya, Nairobi, University of Nairobi, M.A. Thesis, 1975, P. 178
23. J.K.Nyerere, Man and Development, London, Oxford University Press, 1974, P. 82
24. Ibid P. 83
25. M. Eliade (Eds)The Encyclopedia Of Religion, Vol. 3 New York, Mackmillan and Free Press Company, 1987, P. 222
26. Pope Paul VI The Christian in the Material World Baltimore, Helicon Press, 1964, P. 60
27. Mullin op. cit, P. 192
28. Eliade (Ed) op. cit, p. 222
29. Ibid P. 222
30. Ibid P. 223
31. Ibid P. 222
32. Ibid P. 223
33. Ibid P. 223
34. J. Glynn Overview Of The Africa Region, Maryknoll Overseas Extension Services, 1970 P. 5
35. Mullin op. cit, P. 216
36. Pope Paul VI op cit P. 61
37. R.S.J. Michel Christian Charity in Action, New York, Hawthorn Books, 1961, P. 23
38. Ibid P. 11
39. Ibid P. 24
40. Ibid P. 171

CHAPTER TWO

2.0 THE TEACHING OF THE ROMAN CATHOLIC CHURCH ON AND ABOUT THE POOR

To be able to fully understand the role of the Catholic Church in assisting the poor in the C.D.N, or in any other region, it is necessary to examine what the Roman Catholic Church teaches on and about the poor. The Catholic Church in the C.D.N. is a sub-set of the larger global Catholic community and has to be guided in her activity towards the poor by the existing doctrine. This Chapter examines this doctrine.

There are various sources of information on the Church's teaching on the poor which will be fundamental in this section. These include; the Bible, the Traditions of the Church Fathers, Papal teachings contained in Papal Encyclicals that give the social teachings of the Catholic Church, Documents of the Second Vatican Council and Deliberations of various synods of Catholic Bishops. Other sources that will be considered include documents from the AMECEA, SECAM. Pastoral letters of the K.E.C and contributions by various authoritative theologians. The Catholic Church derives her doctrines almost entirely from these sources, and are therefore crucial in this study. In view of this, we will briefly expound them.

2.1 THE BIBLE AND THE POOR

The Bible is one of the basic sources of Christian instructions. Since the Catholic Church is a christian community, the Bible forms the central basis for all her teachings. The Holy Book contains several references to poverty as a social phenomenon and a scandalous

one that should never have existed. Various verses give guidance and support on how the poor should be treated. Such verses are found in both the Old and the New Testaments.

2.1.1 THE OLD TESTAMENT AND THE POOR

The Old Testament understood the poor to be those who were economically depressed, those who lacked social status and who were treated unjustly. These people were seen to be poor because they had been impoverished by being cheated and deprived of their rights. They were people whose life was at risk due to their status in the society; they were widows, orphans, foreigners or resident aliens who had nobody to defend them against exploitation by the rich.¹

The old Testament portrays God as the creator of humanity. This includes both the poor and the rich who have been created in God's own image.

Let us make man in our own image, in the likeness of ourselves... God created man in the image of himself, in the image of God he created him, male and female he created them...Gen 1:26-27

After creation, God was impressed by what he had created - "God saw all he had made, and indeed it was very good" (Gen 1: 31). This goodness is inclusive of the poor as part of the creation work.

The Exodus story portrays Yahweh as he who intervenes in history to save the oppressed by liberating them from their oppressors. The exodus was a journey of the oppressed to freedom led by Yahweh who acts as a liberator. In it, creation and redemption are united in the promise of historical fulfilment. Yahweh reveals himself as he who hears the cry of the oppressed and acts swiftly against those who unjustly trample on the weak;

And Yahweh said "I have seen the miserable state of my people in Egypt. I have heard their appeal to be free of their slave-drivers. Yes, I'm aware of their suffering. I mean to deliver them out of the land of the Egyptians and bring them up out of that land to a land rich and broad, a land where milk and honey flow. And now the cry of the sons

of Israel has come to me, and I have witnessed the way in which the Egyptians oppress them"². Exodus 3:7-12

Yahweh is seen to be sensitive to the needs of the weak. He delivers them and promises to provide them with plenty of "land", "milk" and "honey" apparently to alleviate their physical needs.

Yahweh expects His chosen people to emulate him in their activity towards those who are oppressed because of their poverty and weakness. He warns in Exodus 22: 24ff

You must not molest the stranger or oppress him. You must not be harsh with the widow, or with the orphan; if you are harsh to them, they will surely cry out to me, and be sure I shall hear their cry. My anger will flare and I shall kill you with the sword, your own wives will be widows, your own children orphans"

Yahweh calls on Israelites to care for the poor, not only by word, but also by deed. This care is no longer optional, but is contained in Gods law (Torah) as a requirement and responsibility for his people.

...For six years you may sow your land and gather its produce, but in the seventh year you must let it lie fallow and forgo all produce from it. Those of your people who are poor may take food from it and let the wild animals feed on what they leave. You shall do the same with your vineyard and your olive grove..Exodus 23:10ff

This requirement, to care for the needy by providing for them is repeated and emphasised in Leviticus, where Yahweh commands:

When you gather the harvest of your land, you are not to harvest to the very end of the field. You are not to gather the gleaning of the harvest. You are neither to strip your vine bare nor to collect the fruit that has fallen in your vineyard. You must leave them for the poor and the stranger.(Lev 19: 9ff)

In Deuteronomy, Yahweh cautions the Israelites against being mean to the poor;

Do not harden your heart or close your hand against that poor brother of yours, but be open-handed with him and lend him enough for his needs . Do not look coldly on your poor brother and give him nothing; he could appeal against you to Yahweh and it would be a sin for you.....Deut 15: 7ff

The O.T warns that the kind of giving that one offers to the poor should be "with an open heart" (Deut 15:10), if the giver is to be blessed in return. Since the O.T appreciates the fact that poverty will forever continue being in the midst of humanity, it calls for continual open-handedness towards the poor.

"Of course there will never cease to be poor in the land; I command you therefore: Always be open-handed with your brother and anyone in your country who is in need and poor³" (Deut 15:11)

In the Historical Books of the O.T, alms giving is encouraged. Tobit advises people to give alms to the poor that is in proportion to their belongings.

Set aside part of your goods for alms giving. Never turn your face from any poor man and God will never turn his face from you. Measure your alms by what you have. If you have much, give more, if you have little, give less but do not be mean in giving alms. By doing so, you will lay up yourself a great treasure for the days of necessity⁴.
Tobit 4: 7-10

It is probably in the books of the prophets that we find the most explicit teachings of the O.T on the relationship between the rich and the powerful on one hand, and the poor and the weak on the other. Almost all prophets had something to say on this issue. The most vocal, however, were Jeremiah, Amos and Isaiah.

Jeremiah was concerned about unjustified profits which lead to the widening of the gap between the rich and the poor. Such profits, according to him, lead to the building of luxurious homes, such as the one which King Jehoiakim had build (Jer 22:14-17). Jeremiah cursed those who acquired their wealth through injustice against the poor. As economic theory demonstrates, profit is the tangible concretization of the difference in incomes which the prophet decried.

Amos, like Jeremiah above, condemns the kind of profit that leads to differential wealth. He (Amos), however, does not refer to oppressive individual persons, but to the whole system: He promises doom to the establishment which to him is corrupt;

Well then, since you have trampled on the poor man, extorting levies on his wheat - those houses you have build of dressed stone, you will never live in them; and those precious vineyards you have planted, you will never drink their wine.. Amos 5:11

In describing the rulers of his time, Amos portrays them as unjust and violent; "They know nothing of fair dealing - it is Yahweh who speaks - they cram their palaces full with violence and spoliation (harshness and extortion)" Amos 3:9-10.

Amos sees these palaces and all that makes them into a class different from the rest of the population as concretized oppression, the accumulated materialisation of violence and spoliation. When he threatens punishment Amos is aware that he is proclaiming elementary justice (3:15ff); Because they trampled on the poor and extorted from them levies of wheat, they could build houses of dressed stone, but would not inhabit them, for the day of justice is coming.⁵

Amos demonstrates Yahweh's anger against the rich who oppress the poor and the weak more vividly in 4: 1-3, where he prescribes punishment for the women of Samaria.

Listen to this word, you cows of Bashan, living in the mountain of Samaria, oppressing the needy, crushing the poor, saying to your husbands "Bring us something to drink". The Lord Yahweh swears this by his holiness; the days are coming to you now when you will be dragged out with hooks, the very last of you will go, each by the nearest breach in the wall, it is Yahweh who speaks.

Micah alludes to the difference between the rich and the poor as he contemplates the mansions and buildings of Jerusalem. He condemns injustice and abuse of what is right for personal gains (Micah 3:9-10) Habakkuk also attacks profits and promises trouble to those who build a town with "blood" and founds cities on injustice (Hab. 2:6-8, 9-11). Prophets Hosea and Isaiah, who were city dwellers, also shared these sentiments. Daniel advised King Nebuchadnezzar to "break" his "crimes by showing mercy to the poor and so live long and peacefully." Thus, by being kind and generous, one would get rewarded with a long and peaceful life.

By condemning injustice, the prophets obviously intended to imply that Yahweh demands justice from everyone and every system. Yahweh calls for all to be just to the poor (Jer: 22:13-16); this justice will enable them to treat the needy with compassion (Hos. 6:4-6). Yahweh is in constant defence for the poor (Jer 22:16) and thus to know God is to practise justice and to provide for the poor. Yahweh challenged the able to continuously provide for the poor failure to which, Yahweh himself will provide for them;

"The poor and needy ask for water and there is none, their tongue is parched with thirst, I Yahweh, will answer them, I the God of Israel, will not abandon them".....Isa. 41:17ff

Isaiah explains that God's justice is fiercely punitive against the oppressors (49:26). He however outlines his mission which has been given to him by God by way of anointment: "...To bring good news to the poor, to bind up hearts that are broken; to proclaim liberty to those in prison; to proclaim a year of favour from Yahweh...." (Isa 61:1-3)

The poor occupy a central place in the wisdom literature. In Psalms 22:25 Yahweh is described as he who will provide the poor with as much as they will want to eat. He will care for the poor even if they are deserted by all (Ps 27:9f). Psalm 10:2 describes the poor person as one who is "devoured by the pride fraud and oppression, spite and inequity" (Vs 8); But the poor man has hope since God will not forget the poor (Vs 12). God sees the distress and the grief of the needy and will free them of their deficiencies, for he is the "Orphan's certain help" (vs 14).

Yahweh, you listen to the wants of the humble, you bring strength to their hearts, you grant them a hearing, judging in favour of the oppressed and exploited, so that earthborn man may strike fear no longer. Ps. 10:17f

This clearly explains the Psalmist understanding of Yahweh; as one who favours the oppressed, the orphaned and the exploited. Yahweh will "avenge the wretched and see justice done for the poor" (Ps 140:13), for, Yahweh "forever faithful, gives justice to those denied it,

gives food to the hungry, ... liberty to prisoners, protects the stranger, keeps the orphan and the widow" (Ps. 146:7ff)

In Psalm 82:3-4, God dispenses justice;

No more mockery of justice, no more favouring the wicked! Let the weak and the orphan have justice, be fair to the wretched and destitute; Rescue the weak and needy. Save them from the clutches of the wicked.

God will "bring a message of peace for the people. Uprightly, he will defend the poorest, he will save the children of those in need and crush their oppressors" (Ps. 72:3-4) To the Psalmist, nobody can be compared to Yahweh in rescuing the poor man from the stranger, the needy from the exploiter (Ps. 35:10). Yahweh is the "Father of the Orphans, defender of widows" who "Gives the lonely a permanent home, makes prisoners happy by setting them free..." (Ps. 65:5)

In the Book of Wisdom (Wis 5:18) God is seen as one who will bring justice and love. Proverbs (Prov. 10:2) advocates for almsgiving as a way of being just. Vs 3 describes Yahweh as one who "does not leave the virtuous man hungry, but he thwarts the greed of the wicked. The slack hand brings poverty but the diligent hand brings wealth.

The Book of Ecclesiasticus (ECS) talks at length about charity to the poor, Almsgiving is described as a way of atoning one's sins and is therefore as beneficial to the giver as it is to receiver. In wisdom, the writer advises

My son, do not refuse the poor a livelihood, do not tantalise the needy. Do not add to the sufferings of the hungry, do not bait a man in distress.... Do not keep the destitute waiting for your alms, Do not repulse a hard-pressed beggar, nor turn your face from a poor man. Do not avert your eyes from the destitute.... To the poor man lend an ear, and return his greetings courteously. Save the oppressed from the hand of the oppressor. Be like a Father to Orphans, and as good as a husband to widow. And you will be like a son to the most High, whose love for you will surpass your mother's. Eccclus. 3:30ff

In summary, the prophets taught about God's being in control of history and this restored hope among the poor, wretched and oppressed. They taught that God would save the

people from their suffering. They condemned the corruption, exploitation and sacrilege which prevailed among the leaders and the rich of their times.⁶

2.1.2 THE POOR IN THE NEW TESTAMENT

The New Testament puts Jesus face to face with the issue of poverty and portrays him as the one who cried out against economic injustice and political oppression.⁸ Right from his time and place of birth, Jesus identified himself with the poor. He is reported to have been born in a cow-shed where his mother "wrapped him in swaddling clothes and laid him in a manger because there was no room for them at the inn...." (Luke 2:6-8). The first people to set eyes upon the new born Jesus, apart from his parents were shepherds "...who lived in the fields and took it in turns to watch their flocks during the night" (Luke 2:8-9). These were obviously people from a poor class. This took place in Bethlehem, a small town about five miles to the south of Jerusalem. Jesus' parents (Mary and Joseph) were poor rural dwellers who lived in Nazareth, a small town about eighty miles north of Jerusalem, where they brought up their son. Jesus later spent most of his youth in the rural areas in the province of Galilee. Most of the time of his public ministry was also devoted to rural society in a country where the population was predominantly rural and poor.⁹

This choice by Jesus, to be born and bred by poor parents and to spend his life among the poor in their poor dwellings, can not have been accidental. It is our conviction that such a choice was deliberate and the best way for the son of God to identify with the poor. Jesus could have chosen to be born in a rich family and to live in a posh estate in the city of Jerusalem. Jesus' public ministry was predominantly rural. Rural areas were the dwellings of the poor masses and Jesus decided to concentrate his attention on these majority. His first followers according to St. Matthew, were not rabbis and scribes; they were not scholars and

respectable teachers. He chose the first four disciples among petty fishermen. These were a pair of brothers -Simon and Andrew; and James and John the sons of Zebedee.¹⁰

The bible describes Jesus' activities among the poor of Galilee. He taught them in their synagogues and preached the Gospel of the Kingdom of God to them, healed all their diseases and sicknesses;

His fame spread throughout Syria and those who were suffering from diseases and painful complaints of one kind or another, the possessed, epileptic, the paralysed, were all brought to him, and he cured them. Large crowds followed him coming from Galilee the Decapolis, Jerusalem, Judaea, and Transjordan (Matt 4 24 -25, also Mark 1:21-28, 1:29 - 34).

In the foregoing passage, Jesus is portrayed as being concerned with the physical problems of his people. He does not stop at preaching the gospel to them, but goes further to cure the sick of their ailments. Thus, Jesus was concerned about both the spiritual and physical comfort of his people. He became popular among these poor country folk because;

at last there had come in their midst a leader who, following the prophetic tradition, had began to proclaim a message of total liberation, alleviating their physical suffering without asking for a fee, and preaching a message of hope which was relevant for all people - rich and poor, powerful and powerless, man and woman, ruler and ruled, people of all ethnic backgrounds - a message of hope for all.¹¹

Jesus understood his ministry to have a heavenly origin and to be directly intended for the poor, the oppressed, the sick and those in physical needs. This understanding is clearly presented in Luke's gospel where Jesus quoted the prophecy of Isaiah:

The spirit of the Lord has been given to me for he has anointed me. He has sent me to preach the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the down-trodden free, to proclaim the Lord's year of favour. Luke 4: 18-19, Isa. 62:1f

In the above discourse, the poor of whom Jesus was speaking were those who are materially poor, who die of hunger or disease, who are illiterate, who are unemployed, who are exploited and underpaid, all persons denied the right to be persons¹² The good news the Messiah proclaims to the poor is focused on liberation. This perspective is further underscored

by the phrase "The Lord's year of favour." As in the Old Testament, Jesus' proclamation of the Jubilee and the Sabbatical year were characterised by total commitment to God; the socio-political liberation of the poor and the oppressed become the demand for justice, the care for each person. The outcome of such proclamation was that Jesus was crucified as a rebel against corrupt and unjust social system.¹³

In the Beatitudes (Matt 5:1-12, Luke 6:17-23) the "Poor in spirit "and those who are persecuted for righteousness sake...." are promised a reward"... "Their's is the kingdom of heaven" If understood in the light of the previous quote, (Luke 4:18-19, Isa. 60: 1-2) it presents Jesus as being concerned with enriching both the spiritual and the physical needs of humanity. The need for physical liberation and spiritual salvation are intertwined in Jesus' message.

Jesus castigates the wealthy whose riches are a result of oppression; "But alas for you who are rich; You are having your consolation now. Alas for you who have your fill now; You shall go hungry..." (Luke 6:24) He warns them that they stood a very slim chance of entering God's kingdom.

"I tell you solemnly, it will be hard for a rich man to enter the kingdom of heaven ... it is easier for a camel to pass through the eye of a needle than for rich man to enter the kingdom of heaven..." (Mk 10:23, Matt. 19:23-26)

Jesus commands those who wish to be identified with him to share their riches with the poor. He makes it clear that no matter how well one observes the commandments of God, if he or she does not give alms, then he/she cannot become a true follower of Christ (Mk 10:17 - 22, Matt. 19:16ff, Luke 18:22)

The kind of giving that Jesus demands of his followers is that which does not anticipate reciprocation from the receiver:

When you have a party, invite the poor, the crippled, the lame, the blind; that they cannot pay you back means that you are fortunate because repayment will be made to you when the virtuous rise again (Luke 14; 13-14).

Any giving to the poor should be done in great secret and not in a manner to suggest pride;

Be careful not to parade your good deeds before men to attract their notice. You will lose all reward from your Father in heaven. So when you give alms, do not have it trumpeted before you; this is what the hypocrites do when you give alms, your left hand must not know what your right is doing; Your almsgiving must be secret and your Father who sees all that is done in secret will reward you. Matt. 6:1ff

In the Gospel of Luke, Jesus condemns those who hoard their possessions and warns against avarice of any kind. In a parable, he demonstrates how riches can confuse a person. (Luke 12:13-21). Jesus explains how one can use his wealth wisely (Luke 16: 9-13). Through the story of Lazarus and the rich man (Luke 16:19), he demonstrates how God will treat those who refuse to share their possessions with the poor.

Jesus' main mission as already indicated elsewhere in this chapter, was to preach the Kingdom of God among the poor. To him, the Kingdom of God is to be realised here on earth "... You must know, the Kingdom of God is among you" (Luke 17:20-21) He challenged his listeners to live here and now according to the demands of this Kingdom. The Kingdom represents "a new social order in which a person's worth is not determined by the material property he possesses - In which all individuals respect and value one another as brothers (and sisters), as children of God"¹⁴ He likened the Kingdom to a banquet to which the poor and the needy are invited and welcomed each as a very important person (V.I.P.)¹⁵.

Jesus wishes to see a situation in which those endowed with material wealth share it freely and willingly with those less wealthy; while those with other endowments also share it out with the rest. In this way, a "harmonious society is created in which economic, social, cultural, religious and racial distinctions exist but are rendered insignificant by the strong bond of Universal brotherhood".¹⁶ Failure to treat the poor and the disadvantaged according to the requirements of the kingdom of God will lead to eternal condemnation on the day of final judgement.(Matt. 25:31ff).

To make it possible and easy for Christians to treat the poor in justice and in accordance with the requirement of the Kingdom of God, Jesus gave two commandments in Mark 12:29ff, Luke 10:25-37;

...You must love your God with all your heart, with all your soul, with all your mind and with all your strength. You must love your neighbour as yourself. There is no commandment greater than these.

Love is the foundation of all the Gospel values. It is through love for the poor that one can be able to treat them justly and to give alms. This love of God and neighbour calls one to have compassion for the neighbour in need as the good Samaritan did. It enables one to desire to liberate the poor. This is the same love that Jesus showed to the needy of his time on earth.

Besides the gospels, there are other sections of the New Testament that teach on and about the poor. The early Christian community demonstrated the love of Christ by living together and sharing amongst themselves all their possessions:

The whole group of believers was united, heart and soul; no one claimed for his own use anything that he had, as everything they owned was held in common. None of their members was ever in want as all those who owned land or houses would sell them, and bring money from them to present it to the apostles; it was then distributed to any member who might be in need. (Acts 4:32-35)

This community represents ideal Christianity as intended by Christ and should be considered a model for the Christians of today. Barnabas (Acts 4:36) may be described as the model Christian for selling his piece of land and dedicating the money accrued for helping the needy. (Acts 4:32-35). The story of Ananias and his wife Sapphira (Acts 5:1ff) is a lesson to those who do not give to the poor in proportion to their wealth.

The book of Acts gives a catalogue of cures that were performed by the Apostles in following Jesus' footsteps; The cure of a paralytic at Lydda by Peter, (Acts 9:32) and the healing of a cripple by Paul at Lycaonia (Acts 14:8) among others. These are a sign that, just like their master (Jesus Christ), the Apostles, were not only concerned in the spiritual welfare of their contemporaries, but their physical needs as well. Today's Christians, who trace their

origin back to the Apostles should emulate them in their (Apostles) efforts to save the needy, both spiritually and physically.

Apostle Paul urges the Romans to exercise charity to everyone including enemies. (Rom. 12:14-21) To the Corinthians, Paul urges cheerful giving. "Each one should give what he has decided in his (or her) own mind, not grudgingly or because he (or she) is made to, for God loves a cheerful giver." (2 Cor: 7-8). Such a giver will earn Gods blessings even if the amount given is minute - the openness of heart is what matters as opposed to the amount given. Paul advises Timothy to "be considerate to the widows" (1 Tim.5:3) and to warn the rich not to look down on the poor, and not to set their hopes on money but on God; "Tell them that they are to do good, to be generous and to be willing to share" (1 Tim 6:17-19).

James condemns the making of distinction between classes of people. He describes as corrupt judges those who judge people on the basis of their appearances, treating the poor with contempt while the rich are given special treatment. According to James, "It is those who are poor according to the world that God chose to be rich in faith and to be the heirs to the Kingdom which he promised to those who love him." (Js 2:1-5) James is convinced that faith without works is unjustified. Charity and service to the needy is part of what James calls work and will lead to salvation.

In summary, the New Testament speaks widely about the poor. The Gospels portray Jesus as the messiah who is sensitive to the physical suffering and spiritual needs of the poor. He helped everyone who approached him out of any difficulty. He was concerned to bring both liberation and salvation to the poor and the oppressed. The church is therefore, challenged to emulate Jesus in trying to liberate the poor from their poverty and save their souls. The Church should take an option for the poor by dismantling structures in the society that enhance their suffering.

2.2 THE CHURCH FATHERS AND THE POOR

After the Apostles, the church fathers played a very instrumental role in enhancing the teachings of Jesus Christ on and about the poor. Their contribution was of such a great value that this paper cannot afford to ignore. Since the Fathers were quite a number, this paper will only discuss the views of four of them namely: John Chrysostom, St Jerome, Basil The Great, St. Ambrose, and Augustine of Hippo. The contributions of these five Fathers, compared to those of the others, are closely related to the purpose of this study.

John Chrysostom understood poverty to be a direct consequence of injustice by a few individuals who became rich at the expense of a majority who ended up being poor. He challenged the rich to declare the source of their wealth to disapprove his observation.

Tell me, how is it that you are rich? From whom did you receive your wealth? And he, whom did he receive it from? From his grandfather you say, from his father. By climbing this genealogical tree are you able to show the justice of this possession? Of course you cannot; rather, its beginning and root have necessarily come out of injustice.¹⁷

This observation disapproves forms of riches including inherited ones, since it all stems from injustice of some sort. Jerome shared the sentiments expressed by Chrysostom. Commenting on Jesus' expression of "money of injustice" (Luke 16:9) Jerome observes;

And he very rightly said "money of injustice", for all riches come from injustice. Unless one person has lost, another cannot find. Therefore, I believe that the popular proverb is very true; "The rich person is either an unjust person or the heir of one"¹⁸

Accordingly, the poor suffer insufficiency because what rightly belong to them has found its way to the rich through unjustified means.

Basil the Great thinks the same way as Jerome. He insists that the rich have an obligation to alleviate the needs of the poor. Those who do not assist the poor, according to Basil, should be called thieves;

When someone steals a man's clothes, we call him a thief. Should we not give the same name to one who could clothe the naked and does not? The bread in your cupboard belongs to the hungry man, The coat hanging unused in your closet belongs to the man

who needs it: the shoes rotting in your closet belong to the man who has no shoe; the money which you hoard up belongs to the poor.¹⁹

Basil believes that if everybody would possess just enough of what they need without unnecessary extras, then nobody would be poor. This, in essence, is a call for equal distribution of wealth which is a genuine manifestation of Christian Charity. St. Ambrose shared the views of the above three church Fathers. He encouraged the rich to give to the poor remembering that what they own, rightly and originally, belonged to the poor. The rich should not consider it a privilege to give to the poor but should consider it an obligation of duty. Ambrose makes it precisely clear to the rich that "you are not making a give of your possessions to the poor person, you are handing over to him what is his."²⁰

St. Augustine of Hippo, taught that "God willed that all this earth should be the common possession of all and he offered its fruits to all. But avarice distributed the rights of possession"²¹ Thus, the rich and the poor are a result of greed, which has eventually disrupted God's plan at creation. The rich must assist the poor, in justice, in order to restore God's original plan. Augustine declared; "Justitia est in subreniundo miseris" that is "assisting the needy is justice"²² Apologists for the status quo attribute this incontrovertible tradition of the Fathers to the imprecision of preachers. By this standard, however, we would also have to eliminate, not only the entire Patristic tradition, but the Bible as well, for these statements agree entirely with the Biblical teaching. The time has come for christianity to break a long chain of hypocrisy and collusion with the established powers and decide if its message is or is not going to be the same as the Bible's.²³

The church Fathers and the Bible, as indicated above, agree on the fact that differentiating wealth is unacquirable without violence and spoliation. This is presupposed by the Bible in its pointed anathema against the rich; therefore alms giving is nothing more than restitution of what has been stolen, and thus, the Bible and the Fathers, call it justice; It all has to do with the giving of food to the hungry, drink to the thirsty and a home to the stranger.

Since the Fathers are the pillars of the christian faith thier teaching on the poor is quite central in this study.

2.3 PAPAL ENCYCLICALS AND DOCUMENTS OF VATICAN II TEACHINGS ON THE POOR

The papal encyclicals and documents of vatican council II are the primary locus of the Catholic Church doctrine relating to social teachings about human responsibility and accountability in society. These documents present the position of the various Popes and counciliar magisterium on poverty and suggest points of application for the Church. They therefore form the official Catholic Church teaching on social issues. Since poverty has brought untold suffering to millions of people, need arises to understand and evaluate the problem in the light of the Catholic social doctrine.

The Encyclicals and documents of Vatican II council give the moral and religious dimensions of poverty over and above its economic and statistical dimensions. They clearly indicate that the Church has a moral and divine obligation to intervene in defence of the poor. A preferential love and option for the poor is highly emphasised in these writings. They teach that the Church and all its members have great responsibility toward the poor of the world: that the Church has a prophetic mission to denounce the injustices caused by unequal distribution of world resources. They see the Church as being in a privileged position to make effective contributions by being directly concerned about the ethical and moral dimensions of poverty.²⁴

These documents loudly declare that the mission of the Church is not only to preach the gospel to the poor, but also to listen to the poor and to act on their needs in the light of the gospel. In such cases, they call for a critical analysis with regard to their historical content. To say the least, the texts outline principles and courses of action for Christians, both in private

and public life, for employers and employees. Their principles are based on conclusions of sound philosophy and have for their aim the liberation of the social order.²⁵ They call for reforms which are naturally general in their methodological approach.²⁶

The encyclicals and Vatican II documents represent the most thorough attempt in modern times to explore the social implications of the gospel and the rest of divine revelation as well as relevant writings to put forth the social teachings of the Church.²⁷ They attempt to give a clear understanding to the Church of its relationship to and role in the world. These texts are even more forcefully applicable to today's generation than those for whom they were immediately written, due mainly to their abstractness and general character. Their greatest concern is the issues which affect humanity as a whole.

By virtue of their origin, these documents attract public attention. They are also, by virtue of their authorship, authoritative for the Catholic Church, thus the documents teaching on the poor is significant and imperative to this study. It becomes crucial at this juncture to define etymologically the terms "Encyclical" and "Ecumenical Council". This will enable us to be clear about the meanings of these terms which will be used extensively in this section. The word "Encyclical" is derived from two Greek words; "en" and "kyklos" translated to mean "in a circle". The two words are joined to form "enkylike" which means a circular letter meant to go the rounds.²⁸ In Latin, "litterae encycliae" means circular letters intended to be passed on from one to another of the groups addressed. This term was commonly adopted in the eighteenth century.²⁹ An encyclical is a letter written by the pope for wide circulation.³⁰ In general, encyclicals are issued for the purposes of guidance, admonition or exhortation.³¹ Since the Pope is understood by the Catholics to be Bishop to Rome and successor of St. Peter, his pastoral responsibility extends to all Christians of the World and so, his pastoral letters often reflect this sense of responsibility.³² To demonstrate this, Matter et Magistral (1967) by Pope

John XXIII.³³ and populorum Progressio (1967) by Pope Paul VI³⁴ were addressed not only to the Catholics but also "to all people of good will in the entire World".

Ecumenical Council refers to an assembly in which all Bishops of the Catholic World and all prelates or dignitaries entitled to vote are invited to gather under the presidency of the Pope or his representative. The decrees of such a council, when ratified by the Pope, are binding in conscience upon all Christians.³⁵ Such councils have generally been constituted to address issues of concern to the whole Church, or to condemn certain errors (for example heresies) or to defend Church Teachings (for example the infallibility of the Pope).

2.3.1. PRE-COUNCILLOR ENCYCLICALS

This Section will review encyclicals on the social teaching of the Church that appeared before the Second Vatican Council. There are four of them, namely, Rerum Novarum, Quadragesimo Anno, Mater et Magistra and Pacem in Terris.

2.3.1 a) RERUM NOVARUM (ENCYCLICAL ON SOCIAL ORDER)

This encyclical was written by Pope Leo XIII in 1891. It is probably Leo XIII's, most popular manifesto. The letter presents the Church's reaction against the undesirable effects of industrial revolution of the nineteenth century. The text, just like most of the other encyclicals, takes its diagnosis of society from Karl Marx's; society divided into two classes, in which some are owners of the means of production - capital (The bourgeoisies) and others, the proletariat, are able to contribute only their labour and are forced to submit to the decision making power of the capitalists.

In R.N. Pope Leo XIII called for better social conditions of workers in Western Europe. He emphasised the rights and duties which the rich and poor are bound to follow in

their daily socio-economic and political lives. He stressed the importance of the same capital and labour elements.

R.N. accurately diagnosed the economic maladies of the nineteenth century and recommended remedial measures which can still be effective today in addressing certain forms of injustices. The encyclical upheld private property, the just wage, workers rights, trade unions and advocacy of social justice. Scholars have branded this encyclical, the starting point of the Catholic Church's teaching on social issues; on the economy, politics, peace and world order, and as a serious alternative and corrective to secular liberal and socialistic understanding.³⁶

According to Pope Leo, ancient forms of poverty were made worse by the coming of industrialization. Conditions in the new factories, mines and urban centers were abominable. Workers were forced to work for over twelve hours a day at minimal wages; they could be hired and fired at the employers's mercy. These circumstances forced them to live on meagre meals, and their bare subsistence wages allowed them no margin savings.³⁷

Pope Leo defined poverty as lack of basic necessities in ones life; consequently, the poor needed protection and assistance from all levels of the government and the Church. The right to live and to be helped to sustain one's life is basic to each person;

The preservation of life is the burden of one and all, and to be wanting therein is a crime. It necessarily follows that each one has a natural right to procure what is acquired in order to live and the poor can procure that in no other way than what they can earn through their work.³⁸

R.N. laid down broad principles underlying the rights ad obligations of workers; of being treated unjustly, thus putting to jeopardy their personal dignity. It advised;

... the first thing of all to secure is to save unfortunate working people from cruelty of men of greed who use men as mere instruments for money-making. It is neither just nor human so to grind men down with excessive labour as to stupefy their minds and wear out their bodies....³⁹

Leo's pragmatic approach was based on the reality that;

... the hiring of labour and the conduct of trade are concentrated in the hands of

comparatively few; so that a small number of very rich men have been able to lay upon the teeming masses of the labouring poor a yoke little better than that of slavery itself.⁴⁰

Leo intended to issue solutions and remedies to these acute and destructive problems; "some opportune remedy must be found quickly for the misery and wretchedness pressing so unjustly on the majority of the working class".⁴¹

Due to its tone, R.N. is a unique and powerful document as opposed to the preceding encyclicals. Its character is that of a clear cry of protest against the exploitation of the poor workers. This concern by R.N. became a clear indication that the Church could not be taken to be indifferent to the injustices of the time, rather the Church was seen to be taking a stand on behalf of the poor.

To Leo, the term "poor" refers to a member of the industrial working class, the exploited workers rather than "pauper" the more general term denoting one without material means.⁴² Leo is mainly concerned with the problems of unemployment and exploited workers. The rich have various ways of providing for themselves thus they stand less in need of help from the state. The mass of the poor on the other hand, have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the Church and the government.⁴³

Pope Leo further uses the term "poor" to refer to the workers whose access to economic resources have been hindered by the rich and the powerful of the developing industries. Thus, the poor are dependent rather than independent economic agents, persons easily exploited and used by other richer and more powerful than themselves, and persons whose dignity and rights require necessarily the protection of the state.⁴⁴

Leo sees poverty of the workers as being caused by the tendencies of the rich to dominate all economic and political power, thus denying the multitudes of the poor their right to share in and use the goods of the earth.⁴⁵ He observed that, defrauding workers of what their own labour had produced was leading to misery and poverty in society causing conflicts

and hostilities between classes, between employers and employees. The Pope therefore condemned the maltreatment being accorded workers in the nineteenth century as being immoral and contrary to the christian principles of justice: It attacked dignity.⁴⁶

The Pope observed:-

On the one side there is the party which holds power because it holds wealth: which has in its grasp the whole labour and trade: Which manipulates for its own benefits and its own purposes all the source of supply and which is not without influence even in the administration of the common wealth. On the other side, there is needy and the powerless multitudes, sick and sore in spirit, even ready for disturbance.⁴⁷

R.N. disapproved of both socialism and capitalism. Unlike Marxists and the literal Capitalists who dealt in abstractions to examine the economic system in society, Pope Leo attended to the actual impact of secularized industrialism. He gave other causes of poverty to be moral failures such as greed and desire for economic and political domination which characterized the wealthy. These evils led to the exploitation of the workers by defrauding them of what their labour had produced.⁴⁸

The Pope also recognised inadequate and false economic and political systems as a cause of poverty. He blamed the individualism of capitalism that kept the government from playing its proper role in the protection of workers and in providing economic balance and fair distribution of wealth in society.

Thirdly, communism and socialism were blamed for denying the right to private property, thus depriving people of economic initiative, motivation as well as the exercise of their proper responsibility.⁴⁹

2.3.1.b QUADRAGESIMA ANNO (ON RECONSTRUCTION OF SOCIAL ORDER)

This encyclical was issued by Pope Pius XI in 1931, to coincide with the fortieth anniversary of R.N. The Pope addressed the world wide economic depression and the problem of economic monopoly of goods.⁵⁰ Pius papacy coincided with the rise of authoritarian and dictatorial governments in many parts of Europe⁵¹. By the time he wrote this encyclical, the world was nearly at the bottom of its worst economic depression.⁵²

Pope Pius was interested in constructing a new social order in the world. He addressed the weaknesses caused by socialism, but avoided any exaggeration of its evils, as his predecessors had done. He warned of evils of communism that were spreading in Europe and strongly criticised economic liberalism and rejected both communism and socialism as solutions to social problems.⁵³

Although he appreciated the importance of individualization in Europe and in North America, he raised concern over the extreme poverty that was destroying other parts of the world;

But since manufacturing and industry have rapidly pervaded and occupied countless regions not only in countries called new, but also in the realms of the Far East that have been civilized from antiquity, the number of the non-working poor has increased enormously and their groans cry to God from the earth. Added to them is the huge army rural wage workers, pushed to the lowest level of existence and deprived of all hope of even acquiring "some property in hand" and therefore prematurely bound to the status of non-owning workers.⁵⁴

The encyclical, just like R.N., noted that the class status of the working poor was to be distinguished from pauperism;

Yet while it is true that the status of non-owning workers is carefully distinguished from pauperism, nevertheless, the immense multitude of the non-owning workers on the one hand and the enormous rich of certain very wealthy men on the other establish the unanswerable argument that the riches which are so abundantly produced in our age of "industrialism" as it is called, are not rightly distributed and equitably made available to the various classes of the people⁵⁵.

Q.A. constrains, just like R.N., some sense of moral outrage at the suffering of the poor. Pope Pius however, puts greater effort in trying to explain the injustice to the poor and the unmerited poverty of the non-owning workers. Therefore, he concentrated more on the reconstruction and perfection of social order that would be fair and just to each and every person⁵⁶.

Q.A. understood poverty to have effect on different classes of people "The huge multitude of working class oppressed by wretched poverty"⁵⁷, the non-owning workers or dispossessed people, and the weak and poor or suffering multitude. The encyclical encouraged Bishops to provide relief for those suffering as a result of economic crises of the depression⁵⁸.

In describing the changes that had taken place between R.N. and Q.A. and their consequential effects, Pope Pius wrote:

For toward the close of the 19th century the new kind of economic life that had arisen and the new developments of industry had gone to the point in most countries that human society in number was enjoying almost all the advantages which modern inventions so abundantly provided; the other; embracing the huge multitude of working people; oppressed by wretched poverty, was vainly seeking escape from the straits wherein it stood.⁵⁹

Pope Pius attributed poverty and other social evils to socialism and the hostility between classes which it fostered, especially between the rich and the poor. He also warned the rich against dangers of huge monopolistic enterprises and economic tyranny of anonymous conglomeration of private capital.⁶⁰

Like Leo XIII, Pius XI affirmed the importance of natural law and hierarchial ordering of all reality, including society. He opposed strongly liberalism and bolshevism which he regarded as a major cause of all socio-economic and political problems.⁶¹

Q.A. argued against concentration of wealth in the hands of a few. Pope Pius noted;

It is obvious that not only is wealth concentrated in our time but an immense power and despotic economic dictatorship is consolidated in the hands of a few, who often are not owners but trustees and managing directors of invested funds which they administer according to their own arbitrary will and pleasure.⁶²

Pius spoke out on behalf of the immense multitude of people whose fate depended on a meager and unfair distribution of riches by the rich and the powerful.⁶³ He was convinced that the accumulation of power and wealth in the hands of the few generated conflicts, increased poverty and led to hostilities between economic classes:

This accumulation of might and power generates in turn three kinds of conflict. First, there is the struggle for economic supremacy itself; then there is the bitter fight to gain supremacy over the states in order to use in economic struggle its resources and authority; finally there is conflict between state themselves, not only because countries employ their power and shape their policies to promote every economic advantage of their citizens, but also because they seek to decide political controversies that arise among nations through the use of their economic supremacy and strength.⁶⁴

As a result, the poor continued to live in poverty, while the rich increased their economic supremacy and domination over nations, and strove to colonize and politically dominate the world. These trends were leading increasingly to economic nationalism and the internationalization of finances, a result he (Pius) believed would lead to economic international imperialism.⁶⁵

2.3.1. MATER ET MAGISTRA (1961) (ON SOCIAL PROGRESS) AND PACEM IN TERRIS (ON PEACE ON EARTH)

These two encyclicals were issued by Pope John XXIII, who became Pope in 1958. Although he issued other encyclicals, Mater et Magistra and Pacem in Terris are his most momentous documents on the Church's social teachings in modern times. While Mater et Magistra (M.M.), written on the seventieth anniversary of R.N., was a memorial to Pope John's most recent predecessor in the social apostolate (Leo XIII & Pius XIII), his last encyclical, Pacem in Terris (P.T.) dealt primarily with world order and world peace.

During Pope John XXIII's reign, many inventions like electricity, the internal combustion engine, the atomic energy, the new forms of telecommunications and

transportation and other epoch-making discoveries had radically changed the material basis of society. The world had come to resemble a large global village. In response to these changes, Pope John called for an economy that was basically free, but also in which there were safeguards to protect the poor and the weak.⁶⁶

Pope John XXIII was concerned about the poor and the exploited masses and unlike his predecessors, he shifted the emphasis from the national level to the international community.

We are filled with an overwhelming sadness when life contemplates the sorry spectacle of millions of workers through the inadequacy of their wages to live with their families in utterly sub-human conditions. This is probably due to the fact that the process of industrialization in these countries is only in its initial stages or is still not sufficiently developed.⁶⁷

In observing that many nations were confronted with the problem of Massive poverty, the Pope also noted the contrast that continued to exist within society.

In some of these lands the enormous wealth, the unbridled luxury of the privileged few stands in violent offensive contrast to the utter poverty of the vast majority. In some parts of the world, men are subjected to inhuman privations so that the output of national economy can be increased at a rate of acceleration beyond what would be possible if regard were had to social justice and equity. And in other Countries a notable percentage of income is absorbed in building up an ill-conceived national prestige and vast sums are spent on armaments.⁶⁸

Pope John noted the strained relationship between economically advanced countries and those that are in the process of development. The former enjoyed the conveniences of life; the latter experience dire poverty.⁶⁹ The ensuring gap between the two needs to be brought and it is proper that the obligation of helping those who are in misery and want should be felt most strongly by Catholics in view of the fact that they are members of the mystical body of Christ.⁷⁰

For the Pope the use of the term 'poor' was so comprehensive that it went beyond those who lacked material and economic goods mind and body, those affected by terrible sufferings, those beset by economic hardship, the homeless, the unemployed and those without any fault of theirs, could not afford to obtain the necessities of life for themselves or their

families.⁷¹ Included in this list were those, because of exploitation, live in conditions out of accord with human dignity and receive too low a payment; insufficient for the necessities of life, those whose rights to private property and productivity of goods have been denied or violated and thus, their exercise of human liberty minimized or completely destroyed.⁷²

For Pope John, poverty touched the very core of the human person. He defined the poor as those who had been denied their means of survival, food clothes, shelter, rest, medical and necessary social services.⁷³

John asserted that "Economic progress must be accompanied by corresponding social progress, so that all classes of citizens can participate in the increased production".⁷⁴ He therefore rejected and warned against excessive concentration of economic goods in the hands of a few powerful and rich people. Economic progress, the Pope observed, must be matched by an increase in social services; education, medical care, good housing and social insurance. Wealth should be distributed equitably and social inequalities kept to the minimum.⁷⁵

Whereas the nation's economy was kept and controlled by a few rich individuals, injustices and exploitation of other human beings were bound to occur. The rich and powerful minority, in their capability to rule and dominate the poor majority, exercised economic and "Political tyranny"⁷⁶ over the majority, forcing them to live under manipulation and exploitative regimes which suffocated their freedoms and denied them the basic necessities.⁷⁷

Despite the existence of these tyrannical regimes, the Pope argued, it did not necessarily follow that a war of liberation would be just. "Thus in this age which boasts of its atomic power, it no longer makes sense to maintain that war is a fair instrument with which to repair the violation of justice"⁷⁸ or for recovering rights which has been violated, especially those of the suffering masses.

According to the Pope, when a government fails to promote and protect the right individuals members, the rich and the powerful begin to dominate and to disregard the place of

the poor in the society. He therefore warned the world against any form of materialism that disregarded God and moral order.

But the moral order has no existence except in God. Cut off from God, it must necessarily be disintegrated. Moreover, man is not just a material organism, He consists also of spirit; he is endowed with reason and freedom. He demands therefore a moral and religious order and it is this order... and not consideration purely extraneous, material order ... which has the greatest validity in the solution of problems relating to his life as an individual and as a member of the society, and problems concerning individual states and their interrelations.⁷⁹

Both M.M. and P.T. noted that imbalances existed between agricultural and industrial sectors of the economy, leading to grief and poverty in society. The Pope also warned against unsuitable economic policies, over taxation and the lack of social and medical security for the majority.⁸⁰ He condemned unfair distribution of land which resulted in injustice afflicted on farmers. For John, it was gross injustice to place farmers in an inferior economic and social status, with less purchasing power than required for a decent livelihood. He observed:

While it is true that farm produce is mainly intended for the satisfaction of man's primary needs and the prices should therefore be within means of all consumers, this cannot be used as an argument for keeping a sector of the population - farmworkers, depriving them of their means for decent standard of living. This would be diametrically opposed to the common good.⁸¹

In summary, John XXIII focused the world's attention on poverty caused by the ignoring of or deliberate violation of human rights. He specifically addressed the poverty of agricultural workers which he attributed to hard or neglectful governmental policies. He emphasised the arms race as a fundamental cause of poverty. He saw a falling cause of poverty and other social ills. His encyclicals also recognised inadequate political structures, especially on the international level to be a reason for the continued and growing gulf between the poor and the rich.

Pope John was the last to write specifically on social issues before the second Vatican Council.

2.3.2 DOCUMENTS OF VATICAN COUNCIL II AND THE POOR

The council was convened in 1962 and continued until 1965. In it, praxis-oriented theology was laid down. The council opened the Church to a new epiphany; it fulfilled John XXIII's dream of a new world order endowed with a new pentecost, *aggiornamento*, that would give the church and the world a new form of regeneration.

It is generally agreed that one of the most high-lights of the Vatican II council was the promulgation of the "Constitution on the Church in the Modern World" (GAUDIUM ET SPES). Perhaps the most significant thing about the document is its title. The Church exists in the world and as such exists for the world. There is a very real sense in which the world, according to this document, defines the nature of the church. Prior to the council, there was a tendency to contrast the Church with the world describing the world. The whole spirit of G.S. is one which suggests that the Church cannot be fully understood without reference to the world and that if we are to make sense out of the world, then we need the light of the Church.⁸²

The council states in a very significant sentence that the "church is the universal sacrament of salvation for the world",⁸³ as such, the Church is truly and intimately linked with mankind and its history. Thus there should be no separation or opposition between the church and the world. There should be no dichotomy between the christian commitment and responsibility for the world. The council, mindful of critiques directed against religion in the past, warns;

They are mistaken who knowing that we have no abiding city seek one which is to come. For they are forgetting that by faith itself they are more than obliged to measure up to their proper function.... This split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age.... Therefore let there be no opposition between professional and social activities on the one part and religious life on the other.⁸⁴

The social involvement of the Church is illustrated in the opening paragraph of Gaudium et spes:

The joy and hope, the grief and anguish of the men of our time, especially those who are poor or afflicted in any way, are the joy and hope, and the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find an echoing in their hearts. For theirs is a community composed of men, who, press onwards towards the kingdom of the Father and are bearers of a message of salvation intended for all men. That is why Christians cherish a feeling of deep solidarity with the human race and its history.⁸⁹

Already there is a move in the directions of a new emphasis on the importance of praxis in the church. Belief in the gospel has practical consequences for daily living. This becomes evident when the council describes the mission of the Church in the world.

The Council sees the mission of the Church as something made up of distinct but closely related dimensions. These are the proclamation of the good news of Jesus Christ, the celebration of that good News in word and sacrament and giving concrete witness to the work of Christ in the world. The Council affirms that, the religious aspect of the Church requires a practical commitment to the renewal of the temporal sphere. This implies that the Church must also be committed to the creation of a better world,⁸⁶ to the promotion of justice,⁸⁷ to the development of peoples,⁸⁸ and to the defence of human rights⁸⁹. Clearly, the Council teaches that the total mission of the Church in the world embraces a religious and a temporal aspect which is directed to the renewal of the secular order.

The council expressed certain reservations about development in the world and the kind of economic mentality found among people.

...Many people, especially in the economically advanced areas seem to be dominated by economics; almost all their personal and social lives are permeated with a kind of economic mentality and this is true of nations that favour a collective economy as well as other nations. At the very same time when economic progress (provided it is directed and organized in a reasonable and human way) could do so much to reduce social inequalities, it serves all too often only to aggravate them; in some places it even leads to a decline in the position of the under privileged and contempt for the poor. In the midst of huge numbers deprived of the absolute necessities of life, there are some

who live in riches and squander their wealth; and this happens in less developed areas as well.⁹⁰

The council attempted to confront the social injustice predominant in the modern world. While it was open to technological and scientific changes which were taking place, the council warned against the contraction and imbalances that were enslaving at large.⁹¹ The Council observed;

Ours is a new age of history with critical and swift upheavals spreading gradually to all corners of the earth. They are the products of man's intelligence and creative activity, but they recoil upon him, upon his judgements and desires, both individual and collective, upon his ways of thinking and acting in regard to people and things. We are entitled then to speak of real social and cultural transformation whose repercussions are felt too on the religious level.⁹²

Despite the current discoveries experienced the world over, the council noted that humanity was still struggling with poverty;

In no other age mankind enjoyed such an abundance of wealth, resources and economic well-being, and yet a huge proportion of the people of the world is plagued by hunger and extreme need while countless numbers are totally illiterate. At no time has man had such a keen sense of freedom, only to be faced by new forms of slavery in living and thinking. There is on the one hand a lively feeling of a unity and of compelling solidarity of mutual dependence, and on the other a lamentable cleavage of bitterly opposing camps. We have not yet seen the last of bitter political, social and economic, hostility, and racial and ideological antagonism, nor are we free from the spectra of a war of total destruction.⁹³

The council spoke of poverty by referring to those affected by hunger and illiteracy; those enslaved by the new forms of social, political and economic systems; women, children, farmers and oppressed workers whose voice and claims have not been heard.⁹⁴

Generally, the council taught that egoism, greed and materialism of rich and politically powerful are the main causes of poverty. Poverty is intensified and given social forms by lack of balance between social classes, by the economic differences between various sectors of economic life, between particular regions of individual countries, and between the rich and the

poor nations. Essentially, then, it is disrespect for the dignity of human persons and resistance to their efforts to achieve the common good that caused poverty and misery in society.⁹⁵

The council calls for personal conversion leading to personal attributes and disposition of greater generosity and concern for the common good. There is need also for change in the political and economic systems of the nations of the world to ensure protection of human rights and to achieve a fairer system of distribution of material goods.⁹⁶

2.3.3 POST COUNCILLOR DOCUMENTS

The implications of the ideas of the Vatican II council were spelt out by Pope Paul VI in a series of significant events in the post- councilor Church. Pope John Paul II also has contributed alot through his writings and speeches delivered in various countries that he has visited. This section will look into the works of these two Popes.

2.3.3.0 POPULORUM PROGRESSIO (FOSTERING THE DEVELOPMENT OF THE PEOPLE)

This encyclical was issues by Pope Paul VI in 1967. Pope Paul VI had travelled widely in Europe and Overseas thus he had an opportunity to see the agony and anguish faced by many people in several parts of the world. He realized that the new world did not only need people but also human development in areas of life and development of mankind.⁹⁷ "Development cannot be limited to mere economic growth. In order to be authentic, it must be complete; integral, that is, it has to promote the good of every man and the whole man".⁹⁸ This consciousness provoked this Pope to commit his pontificate to international issues and led him to write this encyclical (Populorum Progressio) which seems to be his major one. It had a

wider scope on international issues than either Octogesima Advenies OA - on social needs of a changing world (1971) - and Evangeli Nuntiandi (EN) - On Evangelization In The Modern World (1976)⁹⁹.

Populorum Progressio could be described as the culmination of the voice of the modern Popes on Social problems that were affecting the world at his time. In it, Pope Paul VI considered the problems issue of the time. He observed:

The progressive development of peoples is an object of deep interest and concern to the Church, particularly development of those people who are striving to escape the ravages of hunger, poverty endemic disease and ignorance; of those who are seeking for a wider share in the benefits of civilization and more active improvement of their human quality; of those who are striving for fuller growth.¹⁰⁰

The Pope goes on to explain that Development can only occur through bold transformations and innovations that go deep. He advocates for urgency in these transformations and in any action that can improve the lives of the people "Urgent reforms should be undertaken without delay".¹⁰¹ He calls on everybody to take part in these reforms,

...it is for each one to take his share in them with generosity particularly those whose education, position and opportunities afford them wide scope for action. May they show the example, and give of their own possessions as several of our brothers in the episcopacy have done...¹⁰².

To emphasise on the need for urgency in solving the problems of under-development of peoples, the Pope declared;

The hour for action has sounded. At stake are the survival of so innocent children and, for so many families overcome by misery, the access to conditions fit for human beings; at stake are the peace of the world and the future of civilization. It is time for all men and all peoples to face up to their responsibilities¹⁰³

Pope Paul makes a general appeal to all people endowed with abundance to come to the rescue of those without, through charity;

---today the peoples in hunger are making a dramatic appeal to the peoples blessed with abundance. The Church shudders at this cry of anguish and calls each one to give a loving response of charity to his brother's cry for help.¹⁰⁴

In order to practice what he was teaching, Pope Paul VI set up in that same year (1967) a pontifical commission for justice and peace charged "to further the progress of the poorest people, to encourage social justice among nations, to offer to the less developed nations the means whereby they can further their own progress."¹⁰⁵ The commission's name, which is also its programme is "Justice and Peace."¹⁰⁶

Pope Paul further demonstrated his concern for the poor by looking critically at the discrepancies that existed between the developed and less developed countries rather than between the rich and the poor individuals or classes.¹⁰⁷ He focused his attention on the global poor. He was concerned that the world was becoming infected with extreme poverty with the rich countries becoming richer and the poor ones either remaining poor or becoming poorer. He was convinced that the poor experience acute problems and that their situations demand concerted action based on a clear vision of all economics, social, cultural and spiritual aspects.¹⁰⁸

Thus, more than his predecessors, Paul saw the poor in terms of those who have been oppressed by the social structures and are jobless, and living in total dependency.¹⁰⁹

2.3.3.b OCTOGESIMA ADVENIENS (ON SOCIAL NEEDS OF CHANGING WORLD)

This encyclical was also issued by Pope Paul VI. It was written in 1971 to Cardinal M. Roy marking the eightieth anniversary of the encyclical Rerum Novarum (1881).¹¹⁰ This important letter (O.A.) addressed itself to social needs of changing world and in it, Pope Paul continued to argue the course for the poor nations.

O.A. blamed the problem of poverty on lack of a rational integral development of people and nations. The Pope saw the monopolization of resources by the rich as creating economic dictatorship which marginalized and exploited the poor, thus becoming a major obstacle to development of peoples worldwide. O.A. adopted characteristic of Populorum Progressio in addressing the progress and development of peoples worldwide.

O.A. warned about the dangers caused by "flagrant inequalities", which

exist in the economic, cultural and political development of nations; while some regions are heavily industrialized, others are still at the agricultural stage; while some countries enjoy prosperity, others are struggling against starvation; while some peoples have a high standard of culture, others are still eliminating illiteracy. From all sides, there rises a yearning for more justice and desire for a better guaranteed peace in mutual respect among individual and people.¹¹¹

Paul saw urbanization as the second major cause of poverty. Though not evil in itself, urbanization produced a new class of proletariat and has weakened the farming industry by enticing farm workers to flee to overcrowded towns and city centers where neither employment nor housing awaits them. The process of urbanization causes numerous problems, in LDC(s), where the youth and the middle aged no longer have incentive to work on farms but to migrate to big cities in search of jobs.¹¹²

The rich and the powerful have used the occasion (of this influx into towns) to exploit the poor in their economic needs. Even when these poor people find jobs their wages are minimal and can hardly enable them meet their daily needs, nor can it enable them pay for the upkeep of their families. Consequently many of them live in isolation in overcrowded slums and drug-filled environment which foster additional social and political disorder.¹¹³ In the process of urbanization, fundamental family values are lost or disregarded in search of quick riches and better life. If unchecked, this form of development, asserted Paul VI,

Fosters discrimination forms and also indifference. It lends itself new forms of exploitation and domination whereby some people in speculating the needs of others drive inadmissible profits behind the facades, much misery is hidden, unsuspected even by the closest neighbours; other forms of misery spread where human dignity founders; delinquency criminality, abuse of drugs and eroticism.¹¹⁴

Conversely, the depreciation of power, opportunity and political means to determine and direct one's conditions of living and working is itself a form of structured or economic poverty.¹¹⁵ Hence, without economic and political power, the poor people will always remain

in poverty while the rich continue to enjoy this world's goods. This point is also emphasised by Pope John Paul II later on.

A strong emphasis on collective action for justice prevails throughout this encyclical.¹¹⁶ To undertake daring and creative innovations which the present state of the world requires,¹¹⁷ O.A. goes on to state; "It is not enough to recall principals, state intentions, point crying injustices, utter prophetic denunciations; these words lacks weight unless accompanied by effective action".¹¹⁸

2.3.3.C LABOREM EXERCENS (ON HUMAN LABOUR)

L.E. was written by Pope John Paul II in 1981. Being his third encyclical, the letter focused on the importance of human work and the dignity of the human person who does the work (the laborer)¹¹⁹

John Paul II's concern for the labourers may have been a consequence of his personal experience before he become a priest. Born in 1920 at Wadowice near Krakow, Poland, Carol Wojtyla (his real name) worked in a quarry and Chemical plant for his livelihood. These occupations exposed him to first hand experience of what it means to be poor materially. As a result of this personal experience, Pope John Paul II has become an outstanding defender of the poor. He fights unreservedly for the improvements of the living conditions of the workers.¹²⁰

L.E. emphasizes on the dignity of the human person. This emphasis indicates the manner in which the human being ought to be treated in a developing world that is seeking true commitment to justice and peace.¹²¹ L.E. not only raised concern over the poor workers, but also noted the deteriorating disorder that had resulted from the disproportionate distribution of wealth and poverty.¹²² John Paul recognizes that the poor appear in various forms and places;

The poor appear under various forms; appear in various places and at various times; in many cases they appear as a result of violation of dignity of human work are limited as result of the unemployment or because low value is put on work and the rights that flow from it, especially the right to a just wage and to the personal security of the worker and his or her family.¹²³

This portrays the pope's understanding of poverty as being a consequence of poor working conditions, low wages and general abuse of the dignity of workers.

The Pope notes that the Church has an authentic and particular contribution to make to the world's social affairs;

The Church considers it her task always to call attention to the dignity and rights of those who work, to condemn situations in which that dignity and those rights are violated and to help to guide (these changes) so as to ensure authentic progress by man and society.¹²⁴

L.E. mentions the dangers of exploitation and domination of human beings by other human beings as the beginning of economic and social problems, and as one cause of poverty. The Pope admonishes all forms of poverty that are a result of exploitation of human beings in various parts of the world.¹²⁵

As we view the whole human family throughout the world, we cannot fail to be struck by a disconcerting fact to immense proportions; the fact that while conspicuous natural resources remain unused, there are a number of people who are unemployed and countless multitude of people suffering from hunger. This is a fact that without any doubt demonstrates both within the individual political communities and the relationships on continental level and world level, there is something wrong with the organization of work and employment, precisely at the most critical and socially important point.¹²⁶

From the fore going comment, it is clear that, in most cases poverty is caused by the failure on the part of the rich and the powerful to respect the dignity of human work.

In L.E. John Paul II argues persuasively for the primacy of the human subject, the importance of Praxis and an action based understanding of truth¹²⁷ each of which is foundation to a Theology of social mission of the church in the world today.

2.3.3.D SOLICITUDO REI SOCIALIS (ON SOCIAL CONCERN)

This was Pope John Paul II's second encyclical on social issues. This encyclical which appeared in 1987, uses the term "Poverty" to refer to a number of people, who in some way have been denied economic goods and have had their economic and political freedoms curtailed. The Pope termed as poor those people who have been denied freedom to organize and express themselves either as individuals or through unions and other organizations, or those who lack an opportunity to any form of education. Thus, the poor, according to the Pope, are those whose human rights have been abused and limited. S.S. stresses the importance for the Church and the world, of the option for the poor or preferential love for the poor.

This encyclical, probably more than all before it, spoke of different forms of poverty and their causes. The pope talks of economic poverty as being caused by tension between the developing and developed (D.C.s) nations. While he admires the reality of modern development John Paul II wonders how anyone could justify economic inequality under the cover of development; and yet, from the economic point of view, the Pope notes, compared with the population in the D.C.(s), the people in Less Developed Countries (L.D.C.) (s) number in the billions with millions living below poverty line:

The multitude of human beings who lack the goods and services offered by development are much more numerous than those who possess them. We are therefore faced with a serious problem of unequal distribution of means of subsistence originally meant for everybody, and thus also unequal distribution of the benefits deriving from them. And this happens not through fault of the needy people and even less through a sort of inevitability dependent on natural conditions or circumstance.¹²⁸

The Pope also blamed poverty on excessive and destructive individualism which, led by the Spirit of greed and consumerism, disregarded the poor under all circumstances. Concerning this, and borrowing from his predecessors, especially from Paul IV's encyclical; Populorum Progressio, John Paul asks;

How can one justify the fact that huge sums of money, which could and should be used for increasing development of people were instead used for the enrichment of individuals or groups or assigned to the increase of stock piles of weapons, both in developing and developed countries, thereby upsetting the real priorities.¹²⁹

The pope warns against national conflicts worldwide which if not checked would hinder progress and add to poverty and misery in society. He sees lack of proper development and misery in backwardness of the poorer people as yet another cause of poverty. Innumerable multitudes of people, real and unique individuals, were suffering under intolerable poverty, denied and deprived of any hope as their situation worsened because they lacked the knowledge and the means to remedy the situations.¹³⁰

Other causes of poverty cited by the Pope are mismanagement of the production and distribution of commodities, denial of rights to proper education, the right to organize and express themselves, the right to participate in economic, social and political spheres. Poverty is also caused when people's dignity as human beings is abused by discrimination against them due to their skin colour, their religion or gender.¹³¹

Another major cause of poverty according to the Pope is lack of commitment to the common good by government officials in both developed and developing countries.¹³²

Superdevelopment also caused poverty and should be discouraged. The Pope observed;

This superdevelopment, which consists in an excessive availability of every kind of material goods for the benefit of certain social groups easily makes people slaves of "possession" and of immediate gratification with no other horizon than the multiplication or continual replacement of the things already owned with others still better. This is the so called civilization of "consumption" or "consumerism" which involves so much "throwing away." An object already owned but now superseded by something better is discarded, with no thought of its possible lasting value in itself nor some other human being who is poorer.¹³³

In summary, John Paul II sees the violation of the dignity the human person through various means of corruption exploitation and manipulation to be chief cause of poverty in the world.¹³⁴

2.4 SOLUTIONS TO THE PROBLEM OF POVERTY

The church, for many centuries, has declared herself to be a community that supports and assists the poor. In her social teachings, poverty has been addressed repeatedly. Right from the early christian community,¹³⁵ through the Monastic tradition and the innovative approach to poverty of the medicant Orders¹³⁶ and upto the teachings of the modern social Encyclicals, the church has always expressed her concern for the poor, for their participation in society, and for their right to share in the goods of the earth.¹³⁷

The Papal and Conciliar documents discussed above offer various solutions to the problem of poverty. These suggested solutions indicate the nature of the official church's response to the issues of poverty. Reading through these writings, one discovers an insistence on the primacy of moral and religious principles in all areas of human activity, a pressing call for a conversion of minds and attitudes, and a belief in the dignity of the individual person which calls for respect of all regardless of whether the person is poor or rich, powerful or weak.

This section highlights some of the solutions suggested by the encyclicals discussed earlier in this chapter.

2.4.1 POPE LEO XIII's VIEWS

Pope Leo XIII, in his encyclicals, called for the intervention of the church through her moral teaching to counter the moral view of socialism and liberalism in an attempt to bring harmony and justice in the world. He saw the mission of the church as being as much temporal as spiritual:

Neither must it be supposed that the ministry of the church is occupied with the spiritual concern of her children as to neglect their temporal and earthly interests. Her desire is that the poor, for example, should rise above poverty and wretchedness, and better their condition in life: and for this, she makes a strong endeavour.¹³⁸

The Pope called on the church to draw the poor to herself with great compassion knowing that they bear the person of Christ himself, who regards the smallest gift to the poor as a benefit conferred on himself.

Pope Leo challenged the church to resist socialism, Communism and nihilism for they attacked any form of authority in dealing with the common good. To him there was no other intermediary more powerful than religion in bringing the rich and the working class together under the cover of Christian charity and justice. The church had the wisdom to enlighten christians and to direct, by her precepts, the lives and conduct of all peoples. The church had the authority of the gospel through which conflicts and tension between classes could be solved.¹³⁹

Although he challenged the church to build hospitals, schools and homes for destitutes and the economically handicapped, Leo put the major responsibility to provide for the needy on the rich and the powerful. The church, wrote the pope, ought to impress constantly on the rich that "grave precepts to give what remains to the poor"¹⁴⁰ Thus, the responsibility for the executive of justice rests on the rich in regard to the masses of the poor.

The pope also stressed on the right to private property by which he meant primarily the right to own land.¹⁴¹ To him, this was a right which flowed from human beings' rationality and thus distinguished human beings from other animals. He opposed common ownership as advocated for by socialism and called for restoration of right to private property. He however insisted on a moral framework of rights and duties for both capital and labour that would prevent abuses of this right.¹⁴² He saw private property as a basic incentive for a working person that would enable workers to have a share in capital and lead them to better productivity. Workers needed to be given hope for

...If working people can be encouraged to look forward to obtaining a share in the land, the consequences will be that the gulf between the vast wealth and sheer poverty will be bridged over, and the respective classes will be brought to one another.¹⁴³

An increased productivity and personal ownership would in turn lead to a more equal distribution of wealth.

Pope Leo also called for formation of labour unions and a just wage system as a major step in solving the crisis of poverty.¹⁴⁴ The unions would ensure that rights of employees are not violated. He warned the employers not to exploit their workers because "to misuse men as if they were things in pursuit of gain or to value them solely for their physical power, is truly shameful and inhuman."¹⁴⁵ He called for just wages and fair taxation to enable workers to live a decent life and to appreciate their labour as a necessary tool to human development. A just wage should be, according to Leo, a wage sufficient to maintain a life in accordance with human dignity.

The Pope called on the state to offer the protection and care needed by the poor working class.¹⁴⁶ He saw the primary function of the state and government as being to guarantee distributive justice, that is, justice towards each class. The state must therefore provide security and protection for each family and fix a fair and moderate process of taxation.¹⁴⁷ It must provide the poor with housing, food, shelter and other basic necessities of life. It must eradicate corruption and exploitation and human abuse of human rights.

2.4.2 POPE PIUS XI'S VIEW

Pius advocated for radical, perhaps revolutionary, social reconstruction as a way of solving the problem of poverty. He criticised the existing market system and advocated for radical structural changes.¹⁴⁸ Like Leo XIII before him, Pius opposed communism, socialism and Liberalism because, as social systems, they all wander from hostilities in society. He therefore urged a quick social restoration of christian spirit of charity and justice.¹⁴⁹ This renewal of christian life would enable christians all over the world to lead a generous life, where christian charity would overcome materialism and excessive consumerism in society.

On the role of the state, Pope Pius XI agreed with Pope Leo's suggestion.¹⁵⁰ He challenged the government to instill the spirit of justice in every public institution and every aspect of public life. He advocated for social justice whose object is the common good.¹⁵¹

Pope Pius emphasised Leo's teaching on the importance of the individual's right to possess and use property. He however warned against excessive accumulation of goods that left the masses in poverty and ignored by the common good. He taught that private property does not excuse individuals from responsibility for society, nor does it put one in opposition to the common good.¹⁵² He however acknowledged public property and state owned property as being for common good:

For certain kinds of property, it is rightly contended, ought to be reserved to the state since they carry with them a dominating power, so great that cannot, without dangers to the general welfare, be entrusted to private individuals.¹⁵³

The Pope on the other hand, emphasised that, no matter who owns a piece of property, there is a social function inherent to that property. This should compel the owner to bear in mind that the society is to be served by material goods which God has intended for everyone, and it rules out any excessive individualism. This echoes the teaching of the scriptures and that of the church Fathers on the duty of all to practice alms giving, beneficence and magnificence.¹⁵⁴ He saw equitable distribution of land and its produce as a major solution to economic or material poverty.

On conditions of workers, Pope Pius called for observance of minimum wage standards¹⁵⁵ and stressed on the need for partnership and contracts between workers and their employers.¹⁵⁶

He attacked unchecked competition and declared that the principles of social justice and Christian Charity must regulate economic life.¹⁵⁷ World-wide poverty could be alleviated, suggested Pope Pius, through the creation of an international economy that could protect each and every person. He therefore called for the formation of a global economy and encouraged international cooperation.¹⁵⁸

2.4.3 POPE JOHN XXIII

Pope John XXIII advocated for christian responsibility in solving the problem of poverty.¹⁵⁹

He describes christianity as "the meeting point between heaven and earth"¹⁶⁰ and taught that, although the church's first care should be salvation of human beings, she has a fundamental responsibility of concerning herself with exigencies of human life. He saw the church as a guardian and teacher of moral law, which has a mandate from Jesus Christ himself, to speak on behalf of the poor whose rights are suppressed or dined.

Pope John insisted on the relevance of the social teaching of the church and its application in order to alleviate poverty and its consequences in society. He observed;

This teaching rests on one basic principle, individual human beings are the foundation, the cause and the end of every social institution. That is necessarily so, for men are by nature social beings. This fact must be recognised, as also the fact that they are raised in the plan of providence to an order of reality which is above nature.¹⁶¹

The Pope called for revitalization of this teaching in all social and educational institutions and urged that every person be educated on all matters that affect humanity.¹⁶² This education of christians must relate to the rights and duties of every class socially, economically and politically. His was a call for practical activity in solving the problem of poverty, as opposed to a purely theoretical approach in man's social and economic obligation.

The Pope called for state intervention¹⁶³ and also supported the need for private property. He saw the role of international cooperation as being crucial in alleviating poverty in the developing world:

Justice and humanity demand that those countries which produce more consumer goods, especially farm products in excess of their own needs should come to the assistance of those other countries where large sections of the population are suffering from want and hunger. It is nothing less than an outrage to justice and humanity to destroy or squander goods that other people need for their very lives.¹⁶⁴

The church, observed the Pope, had always emphasised that the obligation of helping the poor and the marginalised should be felt most strongly by Catholics, in view of the fact that they are members of the mystical body of Christ:

Once more, we exhort our sons to take an active part in public life and to work together for the benefit of the whole human race as well as for their own political communities. It is vital for them to endeavour in the light of christian faith, and with love as their guide to ensure that every institution whether economic, social-cultural or political be such as not to obstruct but rather to facilitate mans self-betterment both in the natural and in the supernatural order.¹⁶⁵

The Pope held that, since the church had a divine right to preach to all nations, she was also bound by the same right to be concerned for the welfare of all. The church should therefore organise institutions and organizations that could contribute to the advancement of human civilization and human progress. He called on the Catholics to strive with all their might and in the light of their faith and love to insure and protect the dignity of every person. This could be done by removing from their institutions every obstacle that seemed to hinder moral living conditions.¹⁶⁶

In total, Pope John XXIII urged all catholics to examine the importance of human dignity and to make great attempts to remedy or prevent conditions such as slums or racial discrimination, that do violence to human dignity.¹⁶⁷ John's openness to the conditions of modern world put the church face to face with the reality of poverty which had started to destroy many nations. His urge to dialogue with the world, challenged the church to enter into a more serious dialogue with her own population.

2.4.4 VIEWS OF VATICAN II COUNCIL

This council called for avoidance of eliticism in economic development and urged the rich nations to feel obliged to come to the rescue of the poor ones. The council advocated for a creation of a balance between the developed and the developing nations. The council observed;

Reforms are called for in these different situations; income must be raised, working conditions improved, security in employment assured and personal incentives to work encouraged; estates insufficiently cultivated must even be divided up and given to those who will be able to make them productive.¹⁶⁸

The poor should be provided with necessary resources and education, as well as cooperative organization and association to enable them to participate in the common good.

On Christian participation, the council called upon all Catholics to take leading roles in the social, economic and political affairs of their countries in order to bring Christian justice into the secular and ensure that the poor majority are treated with fairness. With the goal of working for justice and peace in the World

....Christians engaged actively in modern economic and social progress and in the struggle for justice and charity must be convinced that they have much to contribute to the prosperity of mankind and to world peace. Let them as individuals and as group members, give a shining example to others.¹⁶⁹

The council called for changes in all human institutions so that they are firmly based on justice and charity.¹⁷⁰ Where these changes are resisted, human beings are enslaved and afflicted by poverty. Once these institutions are reformed, each person should be allowed to participate fully in the public life of society. This calls for respect of the rights and duties of labourers as well as respect for private property.¹⁷¹

The council stressed on the importance of christian participation in society. It elaborated on the right to free assembly and association, the right of self expression, the right of self-determination, the right to private property, the right to religious freedom and the right to proper and fruitful education.¹⁷² It called on christians to play an active role in the field of social and economic reforms.¹⁷³ The council reminded christians that:

One of the gravest errors of our time is the dichotomy between the faith which many profess, and the practice of their daily lives. As far back as the O.T, the prophets vehemently denounced this scandal, and in the N.T. Christ himself with greater force threatened it with severe punishment. Let there then, be no such pernicious opposition between professional and social activity on one hand and religious life on the other. The christian who shirks his temporal duties toward his neighbour, neglects God himself and endangers his eternal salvation.¹⁷⁴

2.4.4 VIEWS OF POPE PAUL VI

This Pope called on commitment and solidarity in attempts to solve the crisis of poverty.¹⁷⁵ He placed emphasis on human development. He opposed unchecked capitalism but proposed the guiding principles of solidarity between the poor and the rich calling for global economy that would help in solving the world wide poverty.¹⁷⁶

The Pope called on the church to search for concrete and practical ways of organization and cooperation so that all available resources may be pooled for the benefit of all.¹⁷⁷ He urged for responsibility and accountability¹⁷⁸ and a new global economic system¹⁷⁹ that would ensure fairness in all economic activities, and which will lead to global peace. He stressed that peace cannot be limited to a mere absence of war; nor can there be peace when millions are suffering and dying due to excessive poverty in their land.¹⁸⁰ For any peace to exist, justice must prevail at all levels of human development. Christian charity must therefore guide and direct humanity in its approach to the needs of its people. Human solidarity and individual accountability, the Pope taught, are essential in search for a better development.

2.4.6 VIEWS OF POPE JOHN PAUL II

Pope John Paul II, as already indicated, sees poverty as a direct consequence of abuse of the dignity of the human person. To him, the primary solutions to the problem of poverty is the respect and regard for the dignity of the human person; this is the starting point.¹⁸¹ To achieve such respect for the human person, the Pope affirms the importance of moral order and its significance in the modern world. In all his encyclicals, he has demonstrated that any progress that overlooks the dignity of the human person is bound to fail. It is the human person who ought to be the focus of each and every activity... be it social, political or economic.

The Pope has also called for the reordering of social structure to reflect the concerns of Christianity.¹⁸² To him, the central point of the church's mission is the history of humanity.

Thus, he stresses that the church has both a moral and religious duty to speak on behalf of the poor. In consequence, when the church concerns herself with the "development of peoples" she cannot be accused of going outside her own specific field of competence and still less outside the mandate received from the Lord.¹⁸³

The Pope calls for a reordering of the structures of the modern economy and its system for the distribution of goods. These changes of structures and systems ought to bring relief and hope to the millions of people who live in conditions of shameful poverty.¹⁸⁴

Thirdly, the Pope urges Christians to take sides for the poor against the oppressive rich and powerful. He challenges the Christians to have a preferential option and love for the poor by bringing the poor to the fore in all areas of human work and human development.¹⁸⁵ Since they are the majority in the world, the poor should be given special consideration. John Paul II speaks of this consideration in terms of the said option or love of preference for the poor which he defines as follows;

....This is an option, or a special form of primacy in the exercise of Christian charity to which the whole tradition of the church bears witness. It affects the life of each Christian in as much as he or she seeks to imitate the life of Christ, but applies equally to our social responsibilities and hence to our manner of living, and to the logical decisions to be made concerning the ownership and use of goods.¹⁸⁶

This option or love of preference for the poor and the decisions which it inspires, says the Pope, "cannot but embrace the immense multitudes of the hungry, the needy, the homeless, those without medical care and above all, those without hope for a better future."¹⁸⁷ To opt for the poor entails a personal as well as a communal choice ... to attend to and seek to overcome those unjust systems, situations and conditions that are affecting the majority in the world.

The norms of human dignity and the preferential option for the poor ought to challenge and compel all Christians and people of good will to pay attention to the situation of poverty and injustices in society. The Pope teaches thus;

Love for others, and in the first place, love for the poor in whom the church sees Christ himself is made concrete in the promotion of justice. Justice will never be fully attained unless people see the poor person who is asking for help in order to survive, not as an annoyance or a burden, but an opportunity for showing kindness and a chance for greater enrichment.¹⁸⁸

For this option to happen, the Pope teaches that

It is not enough to draw on the surplus goods which in fact our world abundantly produces; it requires above all a change in life styles, of models of production and consumption, and of the established structures of power which today govern societies.¹⁸⁹

The Pope further emphasises on the solidarity-social solidarity - with the poor, which he says should be action oriented. He calls it a "just social reaction against an unjust and exploitative system" solidarity is therefore a struggle for justice and fairness in the community rather than a class struggle.¹⁹⁰ Thus, solidarity is a proper moral attitude and better human conditions in the world. The church by virtue of her evangelical duty to proclaim the good news to the poor, is obliged to opt for the poor, to discern the justice of their demands and to help in satisfying them.¹⁹¹

Another means of solving the problem of poverty taught by Pope John Paul II is through peace and human development.¹⁹² To achieve this, the Pope calls for major new efforts from the developed nations to provide opportunities for meeting the basic necessities of the poor, especially those poor in the developing countries.¹⁹³

In Laborem Exercens, the Pope calls for cooperation between capital and labour, a relation in which the two are not in conflict.

...A labour system can be right in the sense of being in conformity with the very essence of the issue and in the sense of being intrinsically true and also morally legitimate, if in its very basis it overcomes the opposition between labour and capital through an effort at being shaped in accordance with the principle ... the principle of substantial and real priority of labour, of the subjectivity of human labour and its effective participation in the whole production process, independent of the nature of the services provided by the worker.¹⁹⁴

The Pope sees the solution of poverty in the smooth running of the world's economy where the workers have a right not only to ownership and private property, but to participation in all areas of production and regulation in the service of all. He opposes the form of capitalism that exaggerates the importance of profit in spite of labour.¹⁹⁵

SUMMARY

Both the Papal Encyclicals and Vatican II documents stress the primacy of moral and religious principles, importance of human dignity and each person's right to share in the common good and necessary for human life. The documents call for an interior conversion of attitude, a change of mind and heart, which they see as central to the church's teachings about how to solve the problem of poverty.

Poverty, according to these documents, ought to challenge Christians to realize a more whole-hearted response to the gospel. If Christian faith is to be meaningful in today's world, Christians should take a position for and with the poor thus giving witness to the presence of the church in the world as the church of and for the poor.¹⁹⁶

The gospel of salvation preached and lived by Jesus Christ manifested a particular concern for the poor and the oppressed. As the body of Christ, the church is called to continue to proclaim and live the Gospel till the last judgement, when final realization of the kingdom of God shall be attained.¹⁹⁷ Thus, the church should heed the call to manifest a particular concern for the poor and the oppressed. (Ephesians 5:23)

2.5 VIEWS OF VARIOUS EPISCOPAL CONFERENCES

The encyclical Populorum Progressio was followed by the coming together of the Latin American Episcopal Conference (CELAM) at Medellin, Colombia, in 1968. This assembly has come to be popularly known as the Medellin Conference. Its conclusions encouraged "the

active and receptive, creative and decisive participation (of all) in the construction of a new society."¹⁹⁸ The Bishops pointed out that "the present historical moment...is characterised by underdevelopment alienation and poverty" which awaken attitudes of protest and desire for liberation, development and social justice."¹⁹⁹ A new christian confidence, consciousness and courage towards action in the name of the gospel was created at this conference which acted as a catalysis in the construction of liberation Theology.

In 1971, immediately after the encyclical Octagesima Adveniens, an international synod of Bishops was constituted and continued the discussion about the practical imperatives latent in the gospel. In its final document "Justice in the World," the synod declared in a now famous sentence;

Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of preaching the gospel, or, in other words of the church's mission for the redemption of the human race and its liberation from every oppressive situation.²⁰⁰

The same synod stressed the importance of the gospel in the temporal lives of the people and called on christians to apply its message to bring acceptable living conditions in the world.

The council stated;

The mission of preaching the gospel dictates... that we dedicate ourselves to the liberation of man even in his present existence... For unless the christian message of love and justice shows to its effectiveness through action in the world, it will only with difficulty gain credibility with the men in our times.²⁰¹

Another conference was constituted in 1974 by Pope Paul VI which continued the discussion on the relationship that exist between the gospel and social praxis. The Pope reminded the bishops once again that;

there is no separation or opposition, therefore, but a complementary relationship between evangelization and human progress. While distinct and subordinate, one to the other, each calls for the other by reason of their convergence towards the same end: the salvation of man.²⁰²

In this synod, some words of caution were expressed about certain imbalances in liberation Theology. However, the overall thrust of the synod positively affirms the existence of an intrinsic relationship between evangelization and liberation. Two documents approved and immediately released after the synod clearly indicate this. The first document "on Human Rights and Reconciliation" points out that "the promotion of human rights is required by the gospel and is central to her ministry."²⁰³ The second one "Evangelization of the modern world" talks about the "intimate connection between evangelization and liberation and then goes on to say that the "Church, in ...fulfilling the work of evangelization, will announce the total salvation of humans rather, their complete liberation, and from now on will start to bring this about."²⁰⁴ In his own subsequent reflections on the 1974 synod contained in "Evangelization In The Modern World," Paul VI asserts the Church's explicit commitment to justice, liberation, development and peace as integral to evangelization.²⁰⁵

The Pope took up this theme yet again in 1979 at a general audience, reminding his listeners that;

there is no doubt that everything which touches human promotion, that is the work for justice, development, and peace in all parts of the message ... Do not separate human liberation and salvation in Jesus without however identifying them.²⁰⁶

So far, there appears to have emerged within the official teaching of the Catholic Church a clear theological consensus concerning the integral relatedness of action for justice and the mission of the church. The pontificate of Paul VI represents a high watermark in the church's self-understanding of her mission in the world and her commitment to creative action for the sake of social justice.²⁰⁷ It is no longer possible for one to talk about the religious mission of the church as primary and the temporal mission as simply secondary. Efforts to talk about this socio-temporal aspect of the mission of the church in the world, designating that aspect as improper or substitutional or unofficial or partial, simply do not take adequate account of the developments, defined above, in the magisterial teaching of the church.²⁰⁸ The

two distinct aspects, the religious and the socio-temporal, belong intrinsically to one and the same mission of the church. The religious dimension is the basis of christian's commitment to the transformation of the temporary order, and the Christians socio-political involvement in the transformation of the world expresses their religious commitment. Thus, conflict should not arise between the so called vertical and horizontal dimensions of christian faith. Christians must realize, with the 1971 synod, that the horizontal dimension is constitutive of the vertical and that the vertical dimension sustains the horizontal. Thus;

an understandingly unity-within-distinction exist between liberation and salvation, between human progress and evangelization, between the historical struggle for justice and the coming of the kingdom of God and between the temporal mission of the church and the religious mission of the church"²⁰⁹

This unity within-distinction gives rise to a creative and dialectical relationship between the gospel and liberation which enable us to realize that the gospel without liberation is incomplete, and liberation without the gospel is unfinished.²¹⁰

Reservations appeared in different places about this orientation towards social action in the life of the church. Some of these reservations appeared in the "Preparatory" document and the "Working" document drawn up for CELAM II which took place in Puebla, Mexico in 1979, and became popularly known as the "Puebla Conference." Concern was raised about violence, the identification of christianity with ideologies which promise heaven on earth and the use of Marxist analysis in Christian circle.²¹¹ These preliminary documents deliberately set out to offer an alternative to Medellin, a very serious occurrence.²¹² This prompted Pope John Paul II to visit Puebla for the Synod in January 1979. In his opening address, Pope John Paul II reaffirmed the importance of the Medellin conference. "The conference now opening will have to take the Medellin conclusions as its point of departure."²¹³ He reaffirmed, explicitly, the heritage of Paul VI, "The Church has learned that an indispensable part of its evangelizing mission is made up of work on behalf of justice and human promotion... that evangelization

and human promotion are linked together by very strong ties of anthropological, theological, and charitable nature.²¹⁴

The final document of the Puebla conference was highly influenced by John Paul II's opening address. This document which has 1310 propositions, contains a re-affirmation of the spirit of Medellin, the assertion that there can be no evangelization without the integral liberation of humanity, a critique of idols of our time, an option for the poor which is preferential without being exclusive and a concern for the place of indigenous people in society.²¹⁵

2.6 THE CONTRIBUTION OF THE KENYA EPISCOPAL CONFERENCE (KEC)

The Catholic Bishops of Kenya have issued several pastoral letters in which they have voiced their concern about various activities and trends in the public life in Kenya. They have condemned injustice, abuse of human rights, lack of respect for the poor, corruption and the widening gap between the rich and the poor. They have condemned "the rich and the powerful, who use Kenya as their play ground and the hard-won goods of Kenyans as their personal spoils in order to grow ever richer....."²¹⁶ The Kenya Bishops, in line with the Papal teachings, have reminded Kenya Catholics that the Church should remain committed to the God-given mission of human development and promoting justice and love. They lament however that the church,

still finds herself in a situation where injustice is all too common and seems to be growing even more open and flagrant. In the world... the gap between the wealthy countries and the poor ones still remains and is made even wider by the terms of international trade, by the burden of debt, and by the selfish policies of many wealthy countries and international agencies.²¹⁷

The Bishops set up a justice commission in 1988, through which the church is to fulfil the mission of promoting the human and the spiritual development, thus making the Kingdom of

God a living reality amongst all Kenyans.²¹⁸ The main objective of this commission is to develop programmes for the education of peoples towards a stronger sense of justice, placing more emphasis on the individual Christians role;

These programmes should be directed firstly towards making individuals more conscious of requirements of justice in their own likes, and then go on to study how the principles of justice can be applied to the attitudes and structures of the wider society in which we live. First step is a necessary preliminary to the second, because without a real effort by the individual member of a community to practise justice towards each other, it is very unlikely that the ideals of social justice within the community can be developed.²¹⁹

The commission is also charged with the duty to guide and coordinate pastoral action on fostering justice and peace within the church, and in the social economic and political life of the country. To achieve this, the commission is to avail the social teachings of the church, in a simple format and in a language understandable by all, using all media of communication, to make them known as widely as possible so that they can inspire people to action.²²⁰

The commission also works for the eradication of injustice wherever it is seen to exist for instance; "The question of land distribution, violation of human rights, unfair practices in agriculture, education, health, media, tourism, housing and habitat"²²¹ The commission notes that the situation of injustice can have not only religious and spiritual implications, but also anthropological, cultural, legal, economic or political dimension. Thus, the commission strives to advise, encourage and support all those involved in the promotion of justice and in opposition to injustice. "This is especially necessary where the poor and those without influence are involved"²²²

In another Pastoral letter, the Bishops of Kenya describe the situation in Kenya as that in which the rich own and control almost everything in the country, although they are small minority compared to the poor who dominate the population.²²³ They control everything; land, money, houses, educational and recreational facilities, banking institutions and the entire government machinery. The letter specifically addresses the issue of poverty and is therefore

quite unique. While attempting to examine the political situation in Kenya, the bishops spoke against social injustices which cause misery and economic poverty among Kenyans. They noted

Great contrast co-exist in Kenya today and the real problem of tribalism is not only based on ethnic origins, but also on the basis of two opposed economic tribes, namely, the tribe of the rich who have amassed their fortune through dubious means, and the tribe of the poor.²²⁴

The Bishops went on to condemn excessive poverty that hinders both political and economic growth. They castigated the rich and the powerful who misappropriate public funds, thereby dubiously accumulating their wealth and riches without paying much attention to the suffering of the poor majority. To solve the crisis of poverty in Kenya, Kenya Episcopal Conference calls for a change of heart and mind, a change that will lead all to strive for justice and to treat all as human beings:

We are calling each one of you to a deep conversion, a change of heart and mind. We are challenging you and ourselves to enter and walk resolutely on the way of truth, justice, solidarity and love, a way which excludes all narrowly earthly and ethnic consideration.²²⁵

The Bishops further call on Kenyans to pray and ask God to intervene and save the suffering amongst us. Prayer is not, according to the bishops, an act of despair but a cry for hope. They teach that God will always care for the suffering, those whose situation is growing even more desperate

...Our poor, our unemployed, our sick and crippled who lack even elementary health services, our "street children" and "street dwellers," our hundreds of thousands of displaced people who have lost their livelihood and property, our camp dwellers....²²⁶

2.7 A VOW OF SOLIDARITY

In the past, the Catholic church identified poverty with a life of austerity, getting permission from the superior for all sorts of material needs. This meant in essence, lack of

personal possessions. The meaning of poverty has changed within the ranks of the church and no longer means lack of personal possessions, but "solidarity with the poor."²²⁷ The Church therefore calls on the clergy to identify with the poor in this solidarity.

At the African Bishops Synod in Rome, while discussion consecrated life (October 1994), the Bishops affirmed that they were not at ease with the term "vow of poverty" - one of the vows taken by priests and the Religious on ordination. The African Bishops proposed a change of this vow to "a vow of solidarity with the poor and of sharing"²²⁸ This new theology would lead them to be present among the poor, not just as field workers, but also as helpers in finding the root cause of poverty and offering solutions to the problem. Thus, such a vow would demand the clergy to be more competent in sociology, economics and management.

2.8 VIEWS OF SOME CATHOLIC THEOLOGIANS IN KENYA

Several Catholic theologians in Kenya have made contributions which this paper consider worth noting. Due to their number, the paper will only discuss the major views of three of them namely: Laurenti Magesa, Olu E. Alana, and Patrick Ryan. Magesa Laurenti talks at length on the role of the Church in the liberation of the poor in Africa. He decries the situation in which most Africans find themselves; situations of poverty, disease and exploitation²²⁹. These situations call for liberation "which is salvation, is the end towards which the whole of history points and to which by God's own plan it leads"²³⁰. This liberation of the poor, according to Magesa is the kind Jesus presented in the N.T. (which is a fulfillment of the kind found in the O.T.) it has a universal dimension - such that it is no longer the physical descendants of Abraham only," but it is extended to the whole human race.²³¹ He sees the history of the Africans to be one of unfreedom, ignorance, poverty and disease. Slave trade-trade in African human life by the Arabs, and the plague of western colonialism have caused untold poverty and suffering to the Africans in the past and today;

Africa has rid herself of the physical wound inflicted upon her by direct European colonial rule, but this psychological wounds inherited from that period still long over the whole continent like a threatening cloud ... economic and political, neo-colonialism are never far away from the doors of both Latin America and Africa²³².

He also blames the Africans themselves for their lack of confidence²³³ which has made them powerless, psychologically lame and "almost unable to take initiative for their own liberation in politics and religion"²³⁴

On the role of the Church, Magesa points out that the Church has a divine role to bridge the gap between the rich and the poor; A sincere Christian has a task to try to liberate man" to make man free. In this task, in this mission he has all the backing of the Holy scriptures and the life of Jesus who, himself is the epitome of the human hope to be fine"²³⁵.

For the Church to perform this role as expected, she like a government, needs leadership which is conscious of the needs and development of the people themselves and how to meet them.²³⁶ Magesa adds that, leaders whose primary purpose is to preserve structure (or the status quo) no matter how irrelevant they may be to the physical and spiritual of the people - will be enslaving by design or otherwise"²³⁷

Magesa stresses on the role of education in solving the crisis of poverty in Africa. Education would help the masses grasp the consequences and objective reality in order for them to be transformed²³⁸

Through education, the society will try "relentlessly and passionately, to teach the masses that every thing depends on them; that if we stagnate, it is their responsibility, and that if we go forward it is due to them too, that there is no-- demiurge ...no famous man who will take the responsibility for everything, but that the demiurge is the people themselves and the magic hands are finally only hands of the people"²³⁹

The theologian defines liberation as the process of bringing a new life into the world- just like birth,²⁴⁰ and its aim is to free man from fate and enable him to become the master of his environment and destiny, or in other words, to help man to be the author of his own liberation. Secondly, liberation aims at building a human social order.²⁴¹ This its aim is to free

man from extreme bondage so that he can build a humane liberating world which embodies the respect for the dignity of man and the basic rights and duties of man"²⁴². The second implication;

..... the realization of man's basic rights is neither the primary objective nor the direct result of liberation rather than the actualization of basic human rights is first and foremost the achievement of liberated man. That means values as fundamental security of life, equality, liberty, brotherhood, peace must be earned through man's participation in the building of that social order which embodies those values ²⁴³.

In Kenya, Magesa notes, the war of liberation takes the nature of nation building, "It is a war against poverty, disease, and illiteracy"²⁴⁴. This theologian exposes two means of achieving liberation from any form of bondage, namely; violent and non violent means. He disapproves of violent means for such lead to more violence. He argues that "violent means of liberation aim at eliminating the opponent while liberation aims at emanepation of man the opponents included"²⁴⁵ violence, Magesa claims, " is not only unrelated to liberation; it is an obstacle to liberation".²⁴⁶ He advocates for use of non-violent means whose target is "to remove that which causes institutionalized violence ... that which aims at mans emancipation .. both the masses and the beneficiaries of the status quo"²⁴⁷. The emancipated man can then participate in the building of the social order.

Magesa sees the gospel as the best non-violent means of liberating man: the object of the gospel, according to him, is man's conversion from sin (selfishness) to God (love, truth, liberty). The gospel directly attacks the cause of all bondage - selfishness - thus, the gospel is the very core of liberation.²⁴⁸

In a different piece of writing, Magesa stresses that the quest for justice, defence of the poor and the oppressed, building up of a world community of charity founded on integrity acre a biblical mandate ²⁴⁹. He challenges theologians to courageously discharge their prophetic role " of proclaiming God's liberating message of social justice which may entail challenging people who wield public authority, particularly those in governments, to check any abuse of positions

and power²⁵⁰. He claims that if theology does not address such issues, then it would be seen as being an accomplice in the crime²⁵¹

In yet another Magesa teaches that material poverty results to spiritual poverty"... material slums breed spiritual slums..."²⁵² To him, the body affects the spirit and vice versa. He describes the situation in slums as being characterized by"an increasing spiral of violence, sexual promiscuity, alcohol and substance abuse general despair and suicide ... the phenomenon is not absent in rural areas"²⁵³ In Africa, the economically exploited and politically oppressed people are in absolute majority. He calls on the Church, the bearer of the Good news, the minister of the word, to be with thee poor and marginalised people.

Olu E. Alana complains of the neglect of the poor by the Church; that the Church is either not fighting for their course or is doing so middy and belatedly;

.... looking around us in the modern times, evaluation the service the Church renders towards promoting the cause of the poor and the oppressed as a whole, vis-a-vis its confinement, or delayed denunciation of the excesses of many civil rulers and the privileged class and rich nations, one is inclined to think that the Church has slack-eved on its commitment to the liberation of the oppressed majority of the people of the world²⁵⁴

This problem, according to Olu, appear to be more acute in the Third world countries where neglect, tyranny and oppression of the poor by the rich are rampant.

Olu blames poverty on the rulers and their cohorts who "live affluence mostly derived from wealth looted from the heritage of common resources and pubic coffers."²⁵⁵ International loan-lending institutions and states also cause poverty in L.D.C.(s) because they selfishly impose economic policies that tend to worsen the lot of the peoples of the third world.

In some societies, Olu observes, the Church tends to keep quiet while majority of the suffer from in injustice. This is unlike the O.T. prophets (Amos) and those of the N.T. (especially John the Baptist and Jesus himself), who courageously condemned social injustice.²⁵⁶ The theologian accuses the Church of having become like a secular institution, for

it "tends to concentrate on its material development, without adequate regard for the needs of the poor especially those it employs",²⁵⁷ Thus, the Church appears to be caught up in the current secular web of materialism, that has engulfed the modern world. "Materialism has become like religion for many .. men and women, ... has aggravated the struggle between the rich and the poor. In this struggle, the Church seems to be on the side of the privileged rich".²⁵⁸

Olu challenges the Church to promote the liberation of the poor from poverty oppression and sin and to promote liberation of rich from the evil of succumbing to greed, selfishness, injustice and materialism.

Drawing insights from Gutierrez, Patrick Ryan sees the responsibility of fighting for the poor as the duty of each individual department or arm of the church, as opposed to the whole Church;

The Church as a whole may indeed be insufficiently free to be an agent of radical change. Therefore it is often unto sectors within the Church to establish the institution's as a medium of liberation.²⁵⁹

He challenges theologians to construct a Church and a faith that are credible in the eyes of the poor;

African theologians should be able to like and do theology in the slums; (should have) sensitivity in order to articulate the pain of the silent people of history; nerve to use the experiences of the poor as a real source of theology; freedom from the desire for advancement that comes from regurgitating "safe" banalities; thorough information of Western theology and the proficiency to expose it's bankruptcy where the needs of African poor are concerned; openness to testing one's theology in the forum of human rights activity.²⁶⁰

In short, he declares that one of the necessary task of the African theology is to correct back theology written by others.

SUMMARY

The documents reviewed in this chapter namely, The Bible, The Papal Encyclicals, Documents of Vatican Council II, Pastoral letters of various Episcopal Conference and writings of various theologians form the basis of the official Church teaching and activity towards the poor. They are crucial in this study, it is in their light that one can judge the Church's role in assisting the poor in whichever region. These documents agree almost entirely that poverty is a universal phenomenon which is undesirable due to the sufferings it causes to the victim (s); hunger, insecurity, disease, hopelessness, among others. The causes of poverty are many, though the major ones revolve around injustice, denial of human rights and greed of the rich.

The documents call upon the society to care for the poor. The rich are challenged to share their riches with the disadvantaged, in love and justice. The Church has a great part to play in alleviating the suffering of the poor. Using the gospel values, the Church is urged to demonstrate caring love and preference for the poor by identifying with them in their situation. The Church should act as the voice of the poor against injustice and greed by the rich, which leads to oppression and dehumanization. They stress the primacy of moral and religious principles, importance of human dignity and each person's right to share the goods common to and necessary for human life. Need for interior conversion of attitude, a change of mind and heart remain central to the Church's teachings about how to solve the problem. If christianity is to mean anything in today's world, christians must take position for and with the poor, thus the Church should manifest a particular concern for the poor and the oppressed (Eph. 5:23). The Church as the body of Christ should proclaim and live the gospel lived by Christ which manifest a particular concern for the poor and the oppressed.

This vital chapter has outlined the official teaching of the Universal Catholic Church on and about the poor. It has explained the meaning, causes and possible solutions of poverty as presented in the social teachings of the Church. It has also provided in the guidance and

support of the Catholic Church in her ministry to the poor. The next two chapters are an outline of the findings obtained during the field study of this research. The general poverty situation and the activities of the Church towards the poor in the C.D.N. are discussed.

ENDNOTES

1. For detailed information on the poor and their struggle against exploitation and injustice, see Gutierrez The Power of The Poor in History, Trans. Robert Varry, MaryKnool, N.Y: Orbis bks, 1984, PP1-22. See also Mathew M Theuri "The Meaning, Causes, And Solutions Of Poverty In The Papal Encyclicals And In The Documents Of Vatican II" PhD Thesis Dissertation, DuQuesne University, 1992 P43.
2. Read also Exodus 2:23-24
3. Read also Deut 15:13
4. Read more in Tobit 12:9 and 14:11
5. J.P. Miranda, Marx And The Bible, A Critique Of The Philosophy Of Oppression, London S.C.M. Press, 1977, P20
6. Read also Psalms 69:18, 72:1-2, 35:10
7. J.N.K. Mugambi, African Christian Theology, An Introduction, Nairobi Heinemann Kenya, 1989, P83.
8. Matthew M Theuri, Op. Cit P.43
9. J.N.K. Mugambi, Op cit P.91
10. Mugambi, OP Cit P. 92. Also read Matt 4:18-22
11. Ibid . P94
12. G. Gutierrez, The Truth Shall Make You Free: Confrontations, NY: Trans. Matthew O'Connell, MaryKnoll, Orbis Books, 1990, P7-11.
13. G. Gutierrez The Power Of The Poor In History. Op. Cit. PP12-17
14. Mugambi Op. cit P.99
15. Ibid P.76
16. Ibid P99
17. Miranda Op. Cit P15
18. Ibid P.15
19. Basil "Homily on Luke" P.31 Col 277
20. Ambrose, "De Nabuthe" P.14 Col 747,
21. Ibid P.15 Col.(Column) 1303.
22. Augustine "De trinitate" P.42, Col 1046,

23. Miranda P.16 Op cit p.16
24. M. M. Theuri Op Cit P XII
25. C. Carlen, The Papal Encyclicals Vols, Salem, Consortium Books, McGrath Pub. Co,1981 P XVIII
26. M. M. Theuri Op cit P XII
27. G.S. In Flannery Austin (Eds). Vatican II: The Counciliar And Post Counciliar Documents, NY. Collegeville Maryknoll, Orbis Books, 1984 PP.903 - 1014. Also J. Gremillion, (eds) The Gospel Of Peace And Justice: The Catholic Social Teaching Since Pope John. NY. MaryKnoll, Orbis Books, 1976, PP.243-335
28. A. Freemantle, The Papal Encyclicals In Their Historical Context, New York; Mentor-Omega Books, 1963, P21
29. Ibid P24
30. A.S. Hornby (Eds) Oxford Advanced Learners Dictionary of Current English, Oxford University Press, 1989
31. M. M. Theuri, Op cit p 22
32. P. Granfield, The Limits of the Papacy: Authority and Autonomy in the Church, N.Y. Crossroad Publishing Co. 1987, PP132-154.
33. Pope John XXIII, "Mater et Magistra" (mm) AAS, 53 (1961) 401-464, available in Carlen Claudia, Papal Encyclical (PE) Op cit, 267 pp 59-90.
34. Pope Paul VI, "Populorum Progressio"(PP), AAS, 59(1967), 257-299, In Carlen, P.E., 275 (5:183-201) and in Gremillion, The Gospel of Peace and Justice Op cit PP 387-415.
35. Miranda, Op cit P XIII
36. J. Coleman, One Hundred Years of Catholic Social Thought: Celebration and Challenge, New York, MaryKnoll, Orbis Bks, 1986 P1f
37. A. BokenKotter, A Concise History of the Catholic Church; Revised and Expanded Edition, NY. Doubleday, Image Books 1990, PP297-300.
38. Pope Leo XIII "Rerum Novarum", (RN) art 44,In Carlen P.E. Op. cit. 115 (2) pp 252-253
39. RN Ibid art 42, In Carlen PE 115 (2) pp 253

40. R.N. 3, In Carlen PE 115 (2) p 253
41. Ibid
42. Ibid P57
43. Theuri, Op Cit P57
44. Ibid P.58
45. R.N. 19, In Carlen PE. 115, (2) p 245
46. R.N. 5-10, In Carlen P.E 115 (2) p 242-243
47. R.N. 47, In Carlen P.E. 115 (2) p 253
48. Theuri Op Cit P 110
49. Ibid P 111
50. J. Coleman Op Cit P4
51. A. Bakenkotter, Op Cit P 348ff
52. Theuri, Op Cit. P68
53. Pope Pius XI "Divini Redemptoris", AAS, 29(1937) pp 65-106
54. Pope Pius XI "Quadragesimo Anno" (QA), 59 (1931) In Carlen, P.E. 209 (3) p 425
55. Q.A., In Carlen, P.E., 209 (3) p 425
56. Q.A. In Carlen, PE, 209 (3) p 430
57. Q.A 3, In Carlen, P.E. 209 (3) p 415
58. "Nover Impendent", AAS 23(1931)
59. Q.A 3, In Carlen P.E. 209 (3) p 415
60. Q.A 101, 102, 103, In Carlen PE 209 (3) p 430-1
61. Q.A. 109, In Carlen, P.E. 209 (3) p 432
62. Q.A. 105, In Carlen P.E. 209 (3) p 431
63. Q.A. 107, In Carlen P.E. 209 (3) p 431
64. Q.A. 108, In Carlen P.E. 209 (3) p 431-432
65. Q.A. 109, In Carlen PE 209 (3) p 436
66. Theuri Op Cit P77
67. M.M. 68, In Carlen P.E. 267 (5) p 67
68. M.M, 69, In Carlen P.E. 267 (5) p 67
69. M.M., 157, In Carlen P.E. 267 (5) p 77

70. M.M., 159 In Carlen P.E. 267 (5) p 77
71. M.M., 122-126 In Carlen P.E. 267 (5) p 73 Also Theuri
Op Cit P81
72. M.M., 68, 70, 109. In Carlen PE 267 (5) p 67,71 Also Theuri Ibid
73. P.T. 9, 11, In Carlen P.E. 270 (5) p 108
74. M.M. 73, In Carlen P.E. 267 (5) p 67
75. M.M., 73, 74, In Carlen P.E. 267 (5) p 67
76. M.M. 57 In Carlen P.E. 267 (5) p 65
77. Theuri Op Cit P 129
78. P.T. 127 In Carlen P.E. 170 (5) p 121
79. M.M. 208 In Carlen P.E. 267 (5) p 82
80. M.M. 131 - 133, 135 - 137 In Carlen P 267 (5) p 74-75
81. M.M. 140 In Carlen P.E. 267 (5) p 75 Also Theuri Op Cit P.131
82. A. Dermot Lane, Foundations For A Social Theology, Praxis, Process and Salvation,
Paulist Press, New York, 1984, P.114.
83. G.S. 1, 4, 45
84. G.S. 1, In Flannery Op.Cit P811
85. G.S. 43
86. G.S. 1 In Flannery, P.811
87. G.S. 55
88. G.S. 72
89. G.S. 85
90. G.S. 73
91. G.S. 63, In Flannery P869
92. G.S. 9 In Flannery P816
93. G.S. 5 In Flannery P.813
94. G.S. 4 In Flannery P813
95. G.S. 83 In Flannery P891
96. Theuri Op Cit P136
97. Theuri Ibid P.136

98. P.P. 14, In Carlen P.E. - 275, (5) p 185 - 186
99. P.P. 14, In Carlen P.e. 275, (5) p 186
100. Theuri Op Cit P88
101. P.P.1, In Carlen P.E. 175 (5) p 183
102. P.P. 32 In Lane Op Cit P 116
103. P.P. 80 In Lane P.116
104. P.P. 3
105. PP 5 Also "Motu Proprio Catholicism Christi Ecclesiam", Jan, 6, AAS, 59, 1967, P27
106. P.P.5
107. P.P. 8 In Carlen P.E. 275 (5) p 184
108. Theuri Op Cit P.89
109. P.P. 21, 29, 30, 69, In Carlen 275 (5) p 186-189,195
110. Lane Op Cit 116
111. O.A. 2. In Gremillion Op Cit P486
112. O.A. 8 In Gremillion P.489
113. Theuri Op Cit P.143
114. O.A. 10 In Gremillion, Op cit P420
115. Dorr, Donal, Option For The Poor: A Hundred Years of The Vatican Social Teaching.
NY: Maryknoll, Orbis Books 1983, P136.
116. O.A. 48, 51 In Lane O.P cit P.116
117. O.A. 42 In Lane P117
118. O.A. 48 In Lane P.117
119. L.E. (1981) In Carlen P.E. 280 (5:298 - 326) and in In Gregory, The Priority of Labour; A commentary On "Laborem Exerceans" Encyclical Letter of Pope John Paul II, Ramsem, New York, Paulist Press, 1982, P.94-149.
120. Carlen Op Cit P.E. 5:243, Also in Bakenketter T. Op. Cit PP390-394.
121. L.E. 38, In Carlen, P.E. 280 (5) p 307
122. L.E. 28-31, In Carlen, P.E. 280 (5) p 305
123. L.E. 37, In Carlen, P.E. 280 (5) p 306
124. L.E. 5, In Carlen P.E. 280 (5) p 300

125. L.E. 37, In Carlen P.E. 280 (5) p 306 - 307
126. L.E. 87, In Carlen P.E. 280 (5) p 317
127. L.E. 46, Op cit p 46
128. S.S. 9, In T.P.S. 33(1988), P.125-6
129. S.S. 10T.P.S. 33 (1988) P.127
130. S.S. 13In T.P.S. 33 P.128
131. S.S. 15In T.P.S. 33, P.128-130
132. S.S. 16In T.P.S. 33 P.130
133. S.S. 28In T.P.S. 33 PP 137-138
134. Theuri Op Cit P.156
135. Acts 2:45-47, 4:32-37, 2Cor 9:1, Gal 2:10
136. R. Broderick, The Catholic Encyclopedia: Revised and updated, New York: Thomas Nelson Pub 1987, PP381-382.
137. G.S. 65 in Flannery, PP 970-971
138. R.N. 28, In Carlen P.E. 115 (2) p 248
139. R.N. 19, In Carlen P.E. 115 (2) p 245
140. R.N. 22, In Carlen P.E. 115 (2) p 246-247
141. Theuri Op Cit P.144
142. R.N. 46, In Carlen P.E. 115 (2) pp 243-250
143. R.N. 47, In Carlen P.E. 115 (2) p 253
144. R.N. In Carlen P.E. 115 (2) p 252-253
145. R.N. 20, 36-37, 42-47, In Carlen P.E. 115 (2) p 246,250-253
146. R.N. 20, 36-37, 42-47, In Carlen P.E. 115 (2) p 246, 253
147. R.N. 32, In Carlen, P.E. 115 (2) p 249
148. R.N. 34-37 In Carlen P.E. 115 (2) p 249
149. Q.A. 127, 129, 137, In Carlen P.E. 209 (2) p 435-7
 Also see M.E. Hobgood, Catholic Social Teaching And Economic Theory: Paradigms in Conflicts: Philadelphia Temple University Press. P,1991, P, 112-119.
150. Q.A. 49, In Carlen 209 (4) p 422-423
151. Q.A. 49, Ibid Also Theuri Op cit P.184

152. Q.A. 45 In Carlen P.E. 209 (4) p 422
153. Q.A. 114 In Carlen P.E. 105 (4) p 433
154. Q.A. 50 In Carlen P.E. 209 (3) p 423
155. Q.A. 63 In Carlen P.E. 209 (3) p 425
156. Q.A. 65 In Carlen P.E. 209 (3) p 426
157. Q.A. 88 In Carlen P.E. 109 (3) p 429 Also QA 83, In Carlen P.E. 109 (3:428)
158. Q.A. 89, In Carlen P.E. 209 (3) p 429
159. M.M. 2 In Carlen P.E. 267 (5) p 59-60
160. M.M. 2 In Carlen P.E. 267 (5) p 59
161. M.M. 219 In Carlen P.E. 267 (5:83)
162. M.M. 222-223, 226-27, In Carlen P.E. (5) p 83-84
163. M.M. 127 In Carlen P.E. 267 (5) p 73-74), P.T. In Carlen P.E. 270 (5:110) M.M. 128, In Carlen 267 (5) p 74, P.T. 18-20, In Carlen P.E. 270 (5) p 109, M.M. 44, In Carlen 267 (5) p 75, P.T. 73, In Carlen P.E. 270 (5) p 115 M.M. 150, In Carlen P.E. 267 (5) p 76
164. M.M. 161 In Carlen P.E. 267 (5) p 77
165. P.T. 146, In Carlen P.E. 270 (5) p 123
166. M.M. 178-184, In Carlen P.E. 267 (5) p 79, P.T. 146-148, In Carlen P.E. 270 (5) p 123-4
167. Theuri Op Cit P.215
168. G.S. 71 In Flannery P.978
169. G.S. 72 In Flannery P.979
170. G.S. 75 In Flannery PP 782-784
171. G.S. 75 In Flannery pp 782-784
172. "Grarissimu Educationis" - Declaration on "Christian Education" (28th Oct. 1965) and "Dignitatis Humane" - "Declaration on Religious Liberty" (7 Dec 1965), in Flannery V.C.II PP725-737 and 799-812.
173. G.S. 75 in Flannery PP 782-784
174. G.S. 43 In Flannery P.846

175. P.P. 48 - 52 In Carlen P.E. 275 (5) p 192-194
176. PP 44 In Carlen P.E. 275 (5) p 191
178. P.P. 6, In Carlen P.E. 275 (5) p 184, PP18, In Carlen P.E. 275 (5) p 186, PP47-55, In Carlen P.E. 275 (5) p 191-3.
179. PP 78-9, In Carlen P.E. 275 (5) p 179
180. P.P. 79, In Carlen P.E. (5) p 179
181. This View by the Pope appears almost throughout both the S.S. and L.E. and in his speeches considered in this chapter.
182. S.S. 8-9, In T.P.S., 33 (1988) P.125-126
183. S.S. 8. In T.P.S. 33 (1988) P.125
184. S.S. 22 In T.P.S. 33 (1988) P135
185. S.S. 42 In T.P.S. 33 (1988) PP135S.
186. S.S. 42 In T.P.S. 33 (1988) P135S
187. S.S. Ibid
188. C.A. 58, In T.P.S. 36 (1991), P.308
189. C.A. Ibid
190. Theuri Op Cit 238
191. S.S. 38-40, In T.P.S. 33(1988) P.145-9
192. C.A. 35, in T.P.S. 36(1991) PP295-296
193. C.A. 35, in T.P.S. 36(1991) P295
194. L.E. 58 In Carlen P.E. 280 (5:311)
195. C.A. 35 In T.P.S. 36 (1991) P.295
196. Theuri Op Cit. P.253
197. Theuri Ibid P.254
198. Medellin Conclusions a1 Also Lane, Op cit P116
199. Ibid a, 10, 2 Lane Ibid
200. Justice in The World - Introduction, in Lane, Ibid P117
201. Ibid Chapt 2
202. Pope Paul VI "Opening address to 1974 Synod, "Catholic Mind" (March 1975) 6.
203. "Catholic Mind" Ibid 50-51

204. Ibid 55, In Lane Op cit P.118
205. "Evangelii Nuntiandi" a 30, 31, 35, 38 In Lane Ibid
206. Pope Paul VI in "Documentation Catholique", 74(1977),p 307.
207. Lane Op cit P118
208. Florenza S. Francis, "The Church's Religious Identity and It's Social and Political Mission" Theological Studies (June 1982) PP.197-225. Also Lane Op cit P.119
209. Lane Ibid P.119
210. Lane Ibid 203. The message of Puebla in Latin America" - "Promundi Vita Bulletin", Oct 1979, Eagleson J. and P. Schapar Ed; Puebla and Beyond N.Y. Orbis Books 1979
211. I. Sobrino, "The significance of Puebla For The Catholic Church in Latin America," Puebla and Beyond N.Y. Orbis Books 1979
212. Ibid p 291
213. Pope John Paul II "Opening Address to Puebla," available in Puebla and Beyond Ibid P57-71
214. Puebla and Beyond Ibid, p 4, Lane Op cit P.120
215. Puebla and Beyond Ibid, and Lane Op Cit P.120
216. K.E.C. A Call to A Change of Heart, a Pastoral letter by the Catholic Bishops of Kenya, Nairobi Paulines Publication 1995 p.3
217. K.E.C. Justice and Peace Commission, Pastoral letter by The Catholic Bishops of Kenya, Nairobi, 1988 P.3
218. Ibid P.5
219. Ibid P.5
220. Ibid P.6
221. Ibid P.6
222. Ibid P.6
223. K.E.C. The Present Situation In Our Country - A Pastoral Letter by the Catholic Bishops of Kenya, Karen Nairobi, St. Paul's Publication, 1990, P.9
224. Ibid P.9
225. K.E.C, A Call To A Change of Heart Op cit P.17

226. K.E.C. Ibid P.4
227. "Justice And Peace" A.M.E.C.E.A. Documentation Series 12/13. 1995, No.441,
Nairobi Kenya, July 1st 1995, P.10
228. Ibid P.10
229. L.C. Magesa, The Church And Liberation In Africa, Eldoret, Gaba Publications,
Kenya, 1976, P. (i) (Introduction)
230. Ibid P.3
231. Ibid P.8
232. Ibid P.17
233. Ibid P.17
234. Ibid p.17
235. Ibid P.9
236. Ibid P.18
237. Ibid P.18
238. Ibid P.16
239. Ibid P.19
240. Ibid P.36
241. Ibid P.45
242. Ibid P.44
243. Ibid P.45
244. Ibid P.45
245. Ibid P.45
246. Ibid P.46
247. Ibid P.46
248. Ibid P.46-47
249. C.L. Magesa, "Politics And Theology In Africa"
A.F.E.R, Vol. 31 No.3, A.M.E.C.E.A. Publications, Gaba
Pastoral Institute, 1989. P.129.
250. Ibid P.129
251. Ibid P.129

252. L.C. Magesa, "When Good Things Happen to 'Bad' People", A.F.E.R., Vol. 35 No.2, A.M.E.C.E.A, Gaba Pastoral Institute, April 1993, P.84
253. Ibid P.84
254. Ibid P.84
255. E.A. OLU, "Reconsidering The Poor by Gospel Norms", A.F.E.R, Vol. 32 No.4, Gaba Pastoral Institute, August 1990, P. 196.
256. Ibid P. 197
257. Ibid P. 197
258. Ibid P. 198
259. P. Ryan "The Search For A Liberating God" C.U.E.A. African Christian Studies, Vol. 10 No. 3, Nairobi, 1994 P.3-15
260. Ibid P.14
261. Ibid P.15

CHAPTER THREE

3.0 BACKGROUND INFORMATION AND THE PHENOMENON OF POVERTY IN THE CATHOLIC DIOCESE OF NAKURU

Having elaborated in details the official teaching of the Catholic Church on and about the poor, it is time to discuss the role played by the Church in alleviating poverty in the diocese of Nakuru. To achieve this, it is imperative that the general situation of poverty in the diocese is clarified. Such a clarification will be made easier if the background information of the diocese is given. This will enable the reader to visualise the kind of arena on which the Church is being examined. The chapter at hand therefore, briefly gives this background information and goes ahead to discuss the general poverty situation in the diocese - its meaning, causes and effects are presented.

3.1 THE SETTING: THE CATHOLIC DIOCESE OF NAKURU

3.1.1 GEOGRAPHICAL DESCRIPTION

The Catholic Diocese of Nakuru (C.D.N.) is situated on the floor of the Great Rift Valley. It coincides with the civil districts of Nakuru, Baringo, Kericho and lately part of the new Bomet districts. The whole area occupied by the diocese is 22,942 sq. kilometers.¹ The area consists of Volcanic landscape of lakes - e.g Lakes Baringo, Bogoria, Naivasha, Nakuru, and Elementaita,-residual cones and minor fault escarpments. The scenery varies from highland forest, to hilly pastures to fertile lowlands which are green for half the year and dry and burnt

for the other half. There is a large tract of semi-desert to the North (Baringo district) where herds of camels and goats represent the wealth of the Nomadic inhabitants.

The area covered by the Diocese has a wonderful variety of plant and animal life, due mainly to the different altitudes of the valley floor with corresponding variations in temperature. In Naivasha-Nakuru area, this altitude reaches 1,329 metres and drops to 1,219 metres around lake Baringo². The Diocese also includes a small section of the Lake Victoria Basin which is one of the wet regions of the country.

3.1.2 POPULATION

The population of the region is approximately two million, distributed as follows among the civil districts: NAKURU - 835,000, BARINGO- 285,000, KERICHO (and BOMET)- 880,000³.

One of the significant demographic feature of the area is the great influx of immigrants who have moved into the region from other parts of Kenya within the last 30 years. These new arrivals settled on land which was previously owned by European Settlers. The major reason for the influx has been due to a vast resettlement programme organized by the Kenya government. This movement which began soon after independence (1963) is still going on, as the remaining former white settlers farms are being acquired and divided into small holdings. By 1968 an estimated 100,000 new people had been settled in the area. By 1979, the number had risen to over 550,000. In 1984, unofficial estimates put the number in the region of 750,000. At present, an estimate would put this number in excess of 1,000,000⁴.

The diocese has quite a heterogeneous spread of peoples. Members of every ethnic group in Kenya may be found within its boundaries. Swahili is the lingua franca but English is used at official level. A large number of older people cannot speak either of the two languages

and communicate only in their mother tongue. The Kalenjin ethnic communities are the predominant in the diocese. Majority of them especially those who have remained in their tribal areas, are still very much rooted in their own traditions and culture. They use their own languages almost exclusively and are less influenced by new ideas.

The new arrivals in the area are beginning to establish a new culture which lacks the richness and stability of the old tribal ways. The general breakdown of the old social and ethnical structures, exacerbated by a rural - urban migration has resulted in a moral decline characterized by an evident lowering of traditional standards. This in turn, put increasing pressure on social structures and in particular has a negative influence on family life, thus placing a large obstacle to an important aspect of christian teaching⁵.

3.1.3 RELIGION

Nearly everyone in the area is religious in the sense of acknowledging God's existence and his activity in the world. More than half the population still adhere to African traditional religion⁶. It is difficult to estimate the christian population in an area where most people bear a christian name. The Catholic population is estimated at over 210,000 or 12.5% of the total population⁷. Other christians may be twice that number. There is an evident growth of Islam, indicated by large number of mosques springing up throughout the region. Finally in large towns such as Nakuru, there are small communities of Hindus and Sikhs who are part of the Asian population.

3.1.4 ECONOMY

The economy of this region is basically agricultural, with as yet, very little mineral wealth and a few manufacturing industries such as food processing, textiles, clothing, and furniture making. Tea grown in Kericho and Bomet districts represents a large source of income for the country. Coffee is a lucrative crop in some areas of the Diocese. Much of the Eastern and Northern parts of the Diocese are low potential farming regions and provide rough grazing for cattle and in the North, for camels. There is a higher potential area west of lake Nakuru featuring subsistence crops such as maize, beans, potatoes, and wheat and cash crops such as coffee, tea and pyrethrum.

An on going social problem in the diocese is the number of landless people for whom land is a sacred trust. A large number of these are employed in tea estates and other larger farms where wages and conditions of service are poor.

In the towns, a small number of people earn good salaries as civil servants and professional people. There exist a clique of wealthy business people, usually from the Asian communities, who appear to control the field of trade in these towns. They live in posh houses in estates such as Milimani and Section 58, drive luxurious vehicles and patronise posh restaurants and clubs such as the Rift Valley Sports Club and Nakuru Athletics Club (N.A.C.). However, the majority of town-dwellers are manual workers who live in overcrowded conditions in places like - Bondeni, Kwa Ronda, London, and other slums around, away from their families who are forced by economic factors to live on family land often hundreds of miles away. Their quality of life creates its own problems through lack of basic amenities. As a result, disease is prevalent, with AIDS as an increasing threat⁶.

3.1.5 A BRIEF HISTORY OF THE DIOCESE

The present diocese of Nakuru was originally part of the Uganda Protectorate and belonged to the ecclesiastical territory known as the Vicarate of the Upper Nile. It is interesting to note that in Kenya, the present Catholic Dioceses of Lodwar, Eldoret, Bungoma, Kakamega, Kisumu, Kisii and Ngong were also part of the same Vicarate⁹. Mill Hill Missionaries arrived in what is now Western Kenya in 1904 where the church grew rapidly among the Luo, Luhya and Kisii people.

Things were different in the area which is now Nakuru Diocese. It was occupied by white settlers and migrant labourers and by Kalenjin Peoples in the Kipsigis and Tugen reserves. The Mill Hill Missionaries visited the farms time to time. The oldest document in the present archives of the Diocese is a title Deed for Naivasha Church plot granted on 1st June 1910. In 1928, The first Mission was opened up at Nakuru¹⁰. Kericho followed in 1935. Both missions were meant to cater primarily for European Goan Catholics and their migrant employees.

This mobility of the Africa population hindered progress in evangelization in the settled areas. In the reserves, the conservative attitude of the Kalenjin peoples coupled with organized resistance from other christian missionaries made evangelisation virtually impossible. An effort was made however with the opening of Kaplong Mission in 1946 and Kipchimchim in 1950.

It was the Beecher report of 1949, which advocated for the immediate expansion of primary education, that gave the Catholic missionaries an opportunity for a break through in the area. The government of the time which implimented the report needed the asistance of the Missionaries especially in the management of schools¹¹. Catholic schools grew in number with a corresponding increase in catechumen. This development gave the catholic Missionaries the first opportunity to begin evangelization on a wide basis in the region.

In 1952 Priests of St. Patrick's Missionary Society joined the Mill Hill Fathers working in the area. Comboni Fathers followed suite and more recently the Spiritian Fathers, Franciscan Frairs, the Contemplative Evangelizers of the Heart of Christ, the Apostles of Jesus and Yerumal Fathers from Columbia¹².

Early initiatives have blossomed into a church which is now predominantly local due to the rapid growth of vocations to Priesthood, Brotherhood and Sisterhood. Until 1953, the Diocese was incorporated in the larger Diocese of Kisumu and later in the Diocese of Eldoret (until 1968). In January 1968, the excision was made and Nakuru Diocese came into being¹³. In April the same year, Fr. Denis Newman arrived as Apostolic Administrator of the newly established See. At its inception, the Diocese had 10 parishes. Today, there are 47, an indicator of growth and effectiveness of the diocese.

Newman administered the new Diocese for three years. Bishop Raphael Ndingi Mwana'a Nzeki, then Bishop of Machakos, was asked to take it over. On 30th August 1971, he was transferred from his home diocese to become the first Bishop of Nakuru Diocese¹⁴. At that time, there was only one diocesan priest, Father Peter Kairu (The present day Bishop of Murang'a) who had been ordained the previous year. Through Bishop Ndingi's energetic leadership, the flock had grown from 70,000 to 280,000 (in 1989), parishes from 10 to 36 (today they are 47), the local clergy from 1 to 37, (today they are 45) and African Sisters are over 80 while the non African Sisters are over 55¹⁵.

This success is chiefly due to the Bishop's policy of engaging as many Co-workers as possible. His first concern was to form an indigenous clergy, thus he opened a minor seminary - St. Joseph in Molo and appointed a full-time Vocations director and always took personal interest in the life of the seminarians. Perhaps more than any other Bishop, he was concerned about the indegenization of the Church, but this has not hindered him from accepting as many missionaries as would come¹⁶.

Verona Fathers and Holy Ghost Fathers took over a number of new stations. From Ireland and England, Fidei Donum Priests came to bridge the shortage of the local clergy. Franciscans went to Subukia and from Tanzania came the retired white Father Bishop Holmes-Siedles, first as convent Chaplain, then as an expert on Small Christian Communities in Sotik Pastoral Center. New Brothers came to help in development sector; Franciscan Brothers of the Third Order opened the Baraka Farmers Training College in Molo, the Comboni Brothers-the well known Trade School at Gilgil, and the De La Salle Brothers, a Secondary school at Rongai¹⁷.

The Cistercian Monks opened up a monastery at Kipkelion and at the request of the Bishop they built it into a retreat centre. Equally, the Bishop welcomed the New Foundation by Fr. Marengoni in Rongai of Contemplative Priests and Brothers dedicated to spiritual formation.

Among the sisters, he chose the Little Sisters of St. Francis, having their Mother house in Uganda, to function as the Diocesan sisterhood. In Kenya, they became known as the Bahati Sisters, according to their Nakuru place of formation¹⁸. Others who came to work in the diocese were, sisters of Eldoret, of Nairobi and of Nyeri. The Little Sisters of Jesus opened a Novitiate in Kabarnet-Roret. There are ten Missionary congregations, the main ones being from Mexico: The Sisters of the Incarnate Word and The Servants of the Sacred Heart and the poor.

While the first ten years of the young diocese primarily served the extension of the work of evangelization, the second decade concentrated more on the improvement of the Pastoral work.

In 1978, a "Pastoral Plan" was drawn and it underwent a thorough revision through the Diocesan Synod, "the most significant event in the life of the Nakuru church"¹⁹

3.1.6 THE STRUCTURE OF THE DIOCESE

The diocesan structure is such that there is a Bishop (ordinary), one vicar general, three episcopal vicars (one in every district), and five diocesan consultors. Others are, a procurator, a vocations director, a co-ordinator of planning and development, a director of catechetics, an education secretary, a youth co-ordinator, justice and peace secretary, Catholic Bookshop-Manager, printing press manager.

The Diocese has various councils and committees namely; council of Priests, composed of the Bishop, the Vicar General, the Procurator, the Deans and representative of priests under ten years ordained. This council meets three times a year and makes recommendations on pastoral issues and draws up an agenda for the annual General meeting (A.G.M.) of priests which is held once a year.

There are seven deaneries in the Diocese, namely Nakuru, Bahati, Naivasha, Molo, Baringo, Kericho, and Sotik. The deaneries meet three times a year and submit their proposals to the Council of priests. There are diocesan committees on; finance, vocations, catechetics, education, development, family life, medical services, agriculture, water, women's affairs, justice and peace.

3.2.0 POVERTY SITUATION IN C.D.N.

Problems of poverty are evident in C.D.N. There are a lot of old people in the diocese who lack care takers and are left on their own though they can hardly engage in activities to fend for themselves. Many single mothers who are jobless and who have no provider are a common phenomenon throughout the region, and are pushed to the slums where they cart, with difficulties, afford simple shelter. Street children are a common site in the streets of the main towns and, of late, in small towns such as Molo, Njoro, Gilgil and Rongai. The number of beggars in the streets appear to be increasing by the day; Along the main streets (especially

Nakuru's Kenyatta Avenue) one hardly walks a few meters before encountering a beggar in tattered clothes and with a stretched hand yearning for alms. These, coupled with the ever-increasing street urchins and the mentally sick, who roam these streets, demonstrate the extent and gravity of poverty in the region. Many young people are unemployed and seem to have lost hope for the future; a few are employed as cheap casual workers in various parts of the Diocese especially in the tea estates and construction sites.

The ethnic-cum-political clashes that rocked areas in Molo and Elburgon between 1991 and 1993 have left many victims displaced and without hope. Those whose houses were burnt have no shelter of their own and victims are housed by relatives, friends and sympathisers and therefore live at the mercy of their hosts. Many children were left orphans after parents died in the clashes and are therefore poor for they have no provider. The AIDs scourge has claimed many lives and left families in this region without care takers and thus in deep poverty.

The number of slums in C.D.N. as well as their sizes are increasing by the day. This leads to congestion in these dwellings and hence, strain on the available resources, thus, poor living conditions which are a manifestation of poverty. In the rural areas of the Diocese are usually many squatters or landless people who are enslaved by the rich owners of large tracts of land. They live in temporary structures which can be demolished by these rich people at will, leaving the squatters homeless.

There are various cases of deaths due to malnutrition and other diseases which could be controlled were it not due to lack of money for drugs and lack of free medical care. Conditions of poverty therefore cause untold suffering and at times lead to various undesirable effects described later in this chapter.

3.2.1. THE MEANING, CAUSES AND EFFECTS OF POVERTY IN C.D.N.

In order to understand what the Catholic Church is doing to alleviate the sufferings of the poor in the C.D.N. it is imperative to explore the meaning, causes and effects of poverty to the people of the region in question. We are convinced that although "poverty" as a concept is universal, its use in most cases is contextual. Thus, although poverty conditions are to be found in all parts of the world, their meaning, causes and effects are contextual, hence, the need to study poverty in the context of the C.D.N.

3.2.1. (a) MEANING OF POVERTY IN C.D.N.

Many definitions of the term poverty were presented during this survey. Over sixty five per cent (65.38%) of the respondents described poverty to be a situation in which one cannot satisfy the basic human needs: namely; food shelter and clothing. Both the absolute lack of these basic necessities and their inadequacy constitute poverty according to this group. A human being requires food-both in enough quantity and quality for survival.

The idea of "enough" makes poverty to be subjective or relative, since "enough" cannot be enough for all-some will require more than the others. Shelter is vital and it should be desirable - hence, although people living in slums like Kwa Ronda in Nakuru are sheltered, they are poor since their shelters are undesirable and inadequate. For clothing one needs to have "enough" clothes and "desirable" ones - once more, this will depend on an individual or a societal view of what "enough" is or what 'desirable' clothing should be. Lack of these material needs makes life almost impossible.

More than fifteen per cent (15.38%) defined poverty as lack or inadequacy in anything that human beings require to make life bearable, comfortable and worth living. Thus, lack of the basic needs (as mentioned above), plus lack of essentials such as education, good health, psychological and social satisfaction, means poverty. Proponents of this explanation, who were

mainly educated and professionals, concurred that lack of food, shelter, and clothing is detrimental to survival of humanity, but "our concern is not only survival, life is not only survival. Animals are 'concerned' with survival only. Human beings should be concerned with 'living' and this entails more than just meets the eye".²⁰

Some respondents defined poverty to be lack of money. These constituted almost eight percent (7.69%) who saw money as the answer to all problems of human beings. They argued that for one to be rich, one must have a lot of money, hence for one to be poor, one must lack money either completely or to the minimal level. Money to this group, enables one to buy and, or pay for everything one requires, even luxuries. To be able to meet one's basic needs, money is necessary to buy food, shelter clothing and even to pay for services necessary in life, such as health, education and security. Lack of money therefore will lead to lack of these necessities, hence poverty.

Almost five per cent (4.81%) referred to poverty as a situation of very low incomes. These, argued that some people earn very little income through either employment or other sources that they can not live an honourable life. These low incomes are spent on the very basic needs, sometimes without successfully satisfying them; thus other requirements are neglected. These low incomes leave individuals without security - physically and even emotionally, and may lead to frustrations, hence hopelessness.

Other definitions of poverty given were, lack of means of obtaining what one needs at any one moment - thus, if one is in need of food, and has none, and has no means of either growing or buying the food, one is labelled - poor. If on the other hand, one has the means to buy the food (e.g. Money), but the food is unavailable for purchase, one is still poor. Thus, apart from having means to obtain what one requires, these things (requirements) should be reachable or should be available for the person to obtain using the means he/she has.

The table below shows the meaning of poverty as obtained from respondents in this study:

Table 1: THE MEANING OF POVERTY AS OBTAINED FROM RESPONDENTS IN THIS STUDY

DEFINITION OF POVERTY	NO. OF RESPODENTS	PERCENTAGE
1) Lack of basic human necessities food, shelter, clothing.	68	65.38
2) Lack of material goods that make life comfortable.	16	15.38
3) Lack of Money	8	7.69
4) Low Income	5	4.81
5) Others	7	6.73
TOTAL	104	100

From the above presentation, it is clear that most people in the C.D.N. see poverty to be the lack of basic necessities in life. Lack of money and other means of satisfying basic human needs lead to a situation of lack of these necessities. The very primary of these necessities are food, shelter and clothing. A situation of poverty is therefore a situation of need, and is worsened when these needs can not be met either by an individual or a community. Since poverty entails a situation of need and since a poor person is thus a needy person, the poor requires help from others if he/she is to meet these needs. For anyone to help such a person, it is important to understand the causes or reasons behind the person's poverty situation.

such a person, it is important to understand the causes or reasons behind the person's poverty situation.

3.2.1. (b) CAUSES OF POVERTY IN C.D.N.

This study exposed a catalogue of factors that are to blame for poverty in this region. The next few paragraphs discuss the main ones.

(i) CAUSES RELATED TO AGRICULTURE.

Almost four percent (3.85%) of the respondents blamed poverty on poor weather conditions in the region. As stated earlier on, most of the inhabitants of the region of this study depend almost entirely on agriculture for their survival. Arable and livestock farming are their main economic activities. Through farming, they are able to obtain food, and by sale of cash crops such as wheat, tea and pyrethrum, and animal products such as milk, meat, skins and hides, these people earn income which enable them to meet their daily requirements. Agricultural practices in this region are wholly dependent upon weather conditions within a given year/season. When the weather is favourable, farmers experience high yields both in quality and quantity. The reverse is true. Unfortunately, most parts of the diocese are low potential areas and, more often than not, experience severe drought. This leads to very low and poor yields resulting to hunger and lack of money due to lack of produce for sale. In many cases, the drought conditions are recurrent and lead to poverty.

More than five and a half (5.77%) identified prices of agricultural produce as the main cause of poverty in C.D.N. They argued that prices of agricultural produce are unfairly low in relation to manufactured consumer goods. Thus, when farmers sell their produce, they earn

returns that can hardly afford them to buy or pay for their basic requirements. This is especially so in the case of small scale farmers, who happen to be the majority in the region. This leads to low standards of living among these people.

Other factors that affect the farming community in C.D.N. include; poor soils, poor seeds and other farm inputs, lack of adequate know how in agricultural practices, lack of appropriate technology in terms of modern machinery - leading to the use of traditional and crude tools such as hoes and forks, which enable the farmer to cultivate only a small piece of land thus low yields. Unfavourable land tenure system; Majority of the farmers do not have title deeds for their farms and cannot fully claim ownership of such land; Others live on family land and are therefore not self owned land: Farmers who find themselves in these conditions cannot fully develop their land due to lack of security; this means the farms they have are not optimally utilised, hence the production is low. Poor animal feeds and unreliable infrastructure also hinder optimum production, hence, they lead to poverty among the farmers.

(III) CAUSES RELATED TO EDUCATION

The second major cause of poverty in the region is illiteracy and/or semi literacy. More than fifteen per cent (15.38%) of the respondents in this study identified this as a major reason for poverty in the region. Quite a large number of inhabitants of C.D.N. fall in either of the two categories. They can therefore neither get meaningful employment nor engage in modern sophisticated economic endeavours. Such people end up being idlers and thus a burden to the society. The "lucky" ones get employed as casual labourers in Tea estates, construction sites, in processing industries or in the "Jua Kali" sector. They work under very poor conditions and are exposed to various dangers. Their terms of employment are often not defined and are paid peanuts - thus, they can hardly meet their basic requirements. Due to lack of education, these

people lack knowledge of their basic rights and hence become a subject of social injustices and exploitation by the rich and the powerful. This worsens their conditions.

(iv) **CAUSES RELATED TO POPULATION**

Over eleven and a half percent (11.54%) of the respondents blamed poverty on over population in the region. As indicated earlier in this chapter, the Diocese, just like other regions of Kenya, has experienced an increase in population in the last few years. This has been mainly due to reduced infant mortality rate in the country which has led to high life expectancy; the successful control of epidemics, high fertility rates, and immigration. These people have exerted pressure on the available diminishing resources thus straining them. In the end, the resources get exhausted and scarce, and consequently lead to "survival of the fittest" thus the "unfit" end up being poor.

(v) **CAUSES RELATED TO ALCOHOLISM**

According to over nine and a half percent (9.6%) of the respondents, alcoholism is one of the greatest cause of poverty in this region. Most people spend their leisure time in bars and other beer drinking dens. This makes alcohol-drinking the most popular recreational activity in this area. The low income earners spend a high percentage of their low incomes on excessive drinking of illicit brews such as "Chang'aa", "Busaa" and "Miti ni Dawa" which are prepared illegally in most slums. Apart from being money-wasting, this practise puts these people's health in jeopardy, leads to instability in families, and exposes the alcoholics to immorality such as prostitution. In slums such as Ponda Mali, Mwariki, London, and Kwa Ronda, consumption of other new brands of brew such as "Sorghum", "Tonardo - Rosso", "Fruit Punch" and "Tuivo" is quite rampant and contributes to this problem.

(vi)

OTHER CAUSES

Colonialism is also to blame for poverty amongst the people of C.D.N. The colonialists left after they had introduced policies that created differential income facilities. Before their arrival in the area, the indigenous people lived almost in an egalitarian society whereby wealth belonged to the whole community. The colonialist brought about the end to African socialism and introduced capitalism where by the welfare of an individual is no longer the concern of the community at large, but everyone depends on himself/herself and "God for us all". Thus, wealth is no longer shared equitably; those who can acquire more usually do it at the expense of those who cannot.

Some poverty is inherited. Nine per cent (9%) saw this as a major reason for poverty in the diocese. More often than not, children from a poor family end up becoming poor. This leads to a vicious circle that is very difficult to break, thus, poverty is self propagating - for example, if one is poor and lives in a slum, he/she may become sick due to the unhygienic situation in the slum, and is less likely to get good treatment, thus, will stay sick for long and may end up being sacked thus lead to joblessness, thus, no income and this will mean that the person will not pay for his/her children's education, thus, illiteracy, which will lead to joblessness, thus, poverty circle.

Almost eight per cent (7.69%) of the respondents blamed poverty on ethnic -cum-political clashes. They argued that there are people within the Diocese who are poor as a consequence of the 1991 - 1993 clashes which affected many regions in the Diocese. A lot of property was destroyed, looted or lost during the strife. Families lost their "bread earner" who were killed in the fighting, thus leaving them without any one to depend on. This has led to untold poverty amongst the victims who now have no place to sleep but depend on sympathisers and charitable organisations. Some children were left orphans after both their parents were killed in the skirmishes.

More than fifteen per cent (15.38%) of the respondents blamed poverty on landlessness. This is a major problem experienced by a majority of inhabitants of the diocese. The landless cannot build their own houses and have to rent structures which are expensive; they cannot grow food or cash crops and this worsens their situations, for they have to depend on buying food which becomes a money consumer and yet this money is scarce. There is a general view among the respondents that landlessness has been caused by land grabbing by the rich and the powerful who own big farms; and the dedication of a lot of land to game animals in places like Lake Nakuru National Park and Lake Naivasha Park. There are a lot of land tracts that are labelled "Government Land" in the region, but have not benefited the residents of the diocese while, others have been grabbed especially of late.

Almost four percent (3.85%) identified urbanization as a major cause in both the rural and the Urban areas of the diocese. People, especially the young, have fled from the rural areas leaving behind the old and the children who are not productive in Agriculture. This has led to low productivity in these areas while in towns, these people have increased the population there, hence straining the resources available. They have also made the job market be saturated hence, creating a problem of joblessness for many, which leads to lack of income, hence poverty. The employers have also exploited this situation by paying very little money, since after all, there are many who are ready to work at such rates. This reduces the bargaining power of the labourers since their supply is more than their demand in the urban centres. They also create a problem of housing and its related difficulties.

Other causes of poverty within this area include lack of organisational skills among the residents, reliance on imported inappropriate technology; Whereby machines such as tractors, are being used in agricultural production substituting human labour: One tractor can do a job that would have required many people to accomplish; hence, employment in agricultural sector has greatly lowered. Lack of creative will (ineptitude) - or general lack of ideas that may lead to

alleviation of poverty, large and unplanned families, and lack of motivation which leads to over dependency on employment especially on white collar jobs which are scarce are also causes of poverty in C.D.N. There is also poor planning; people do not look ahead and just wait to survive by the day. Most of them have negative attitude towards work, resulting to many idlers around due to laziness. Unemployment, poor government policies, and unethnical practices such as corruption, nepotism, graft and embezzlement of public funds designated for initiating projects that would create jobs, are also to blame for poverty in C.D.N. For a better understanding of the causes of poverty in this region we refer you to the table next page.

This research however suggests that, poverty in most cases is caused by a mixture of two or more of the mentioned factors. In some cases, all these factors are responsible.

TABLE 2: THE RESPONDENTS' UNDERSTANDING OF THE CAUSES OF POVERTY IN C.D.N.

CAUSE	# OF RESPONDENTS	PERCENTAGE
1) Poor Weather Conditions	4	3.85
2) Low Prices of Agricultural Products	6	5.77
3) Landlessness and Poor distribution of resources	16	15.38
4) Illiteracy and Semi-Literacy/ ignorance	16	15.38
5) Overpopulation (High population)	12	11.54
6) Alcoholism	10	9.62
7) Inheritance	10	9.62
8) Political-Cum-Ethnic Clashes	8	7.69
9) Unemployment	14	13.46
10) Urbanisation	4	3.85
11) Others	4	3.85
TOTAL	104	100

3.2.1 (c) EFFECTS OF POVERTY

Almost all respondents agreed that poverty has various negative effects both to the individual victim(s) and the society at large. Some of those effects are: Over seven percent (7.69%) of the respondents claimed that poverty retards progress or development. Where there is poverty, a lot of money, time and efforts are spent on attempting to alleviate it. This is at the expense of other developmental activities that are important to the community. For example;

instead of constructing roads, installing electricity and building more schools, the community(ies) in the region are pre-occupied with helping the victims of the ethnic clashes and other poor people in the area.

Poverty leads to lack of confidence amongst the poor thus, they end up feeling helpless. They can hardly speak for themselves, and can easily be trampled upon by the rich. At times it is due to lack of knowledge of their human rights while those who have such knowledge lack the voice or the fora for expressing themselves. Where they have these, when they speak out, nobody listens to them because, after all, they are poor and inconsequential.

About twenty one percent (21.15%) observed that, usually when poverty prevails, there is a high rate of criminal activities. The poor, in most cases, tend to use unlawful means in trying to obtain their requirements. Such means include stealing, robbery with violence, murder and blackmail. In Nakuru, such cases are rampant in Race Course Estate, Shaabab and Kenlands - these three estates are occupied by middle class people. They are surrounded by slums and low-class dwellings. Due to frustration, the poor also suffer depression and related ailments. These oftenly lead to drug abuse in an attempt to ease frustration; rape and other forms of sexual misdemeanour.

Almost six percent (5.77%) of the interviewees were convinced that poverty leads to low self esteem. This makes the poor more vulnerable to anti-social activities such as prostitution, riots, alcoholism and begging among others. Poverty situation in the C.D.N. has been described earlier on in this chapter.

To the general community poverty places a great burden and strain on its resources - this is because of the need to feed, clothe, shelter and control the immorality of the poor. This calls for more and well equipped law enforcement agents within areas occupied by the poor. To the Church, poverty means a greater need for counselling and teaching as well as providing hope where it has been lost. Due to her works of charity in an attempt to cater for the poor, the

Church's finances are strained and at times resort to "begging" or acquiring debts. Such money could be used for other beneficial projects were there no poor people in the Diocese. The impact of poverty is presented in the table below:

**TABLE 3: THE MAIN EFFECTS OF POVERTY IN C.D.N.
AS VIEWED BY THE RESPONDENTS**

MAIN EFFECTS OF POVERTY	NO OF RESPONDENTS	PERCENTAGE
1) Poverty Perpetuates poverty	28	26.92
2) Poor Living Conditions - (Slum/Squatters)	20	19.23
3) Low self esteem thus hopelessness	6	5.77
4) Crime, Lawlessness	22	21.15
5) Under development	8	7.69
6) Immorality	10	9.62
7) Pressure on the government and the Church to cater for the poor	4	3.85
8) Others	6	5.77
TOTAL	104	100

This chapter has briefly described the area of this study, the understanding, causes and the general situation of poverty found within the diocese. The next step is to examine the activities of the Church in her ministry to the poor.

ENDNOTES

1. "Quinquennial Report", Catholic Diocese of Nakuru, 1987 - 1991, p.1.
2. Ibid
3. Ibid
4. Ibid p.2 - (Figures obtained in this report are the most recent available at the Diocesan Head Quaters).
5. Ibid
6. Ibid
7. Ibid
8. Ibid
9. Diocesan Silver Jubilee, Thanks Giving Celebration, Catholic Diocese of Nakuru, 10th Jan, 1993.
10. "Quinquennial Report" op cit p.5
11. Ibid
12. Ibid
13. Diocesan Silver Jubilee op cit.
14. Baur John The Catholic Church in Kenya, A centenary History St. Paul's Publications, Africa, 1990, p. 139.
15. Ibid and also Diocesan silver Jubilee op. cit.
16. Baur J. op cit 139.
17. Ibid
18. Ibid P. 140
19. Bishop Rapheal Ndingi, interview, 22nd May 1995, at the Bishop's office, Nakuru Catholic Head Quarters.
20. Patrick Wachira, Interview, Reporter, East Africa Standard, 16th June, 1995, at the paper's Nakuru Bureau.

CHAPTER FOUR

4. THE CHURCH'S ACTIVITIES TOWARDS VARIOUS CATEGORIES OF THE POOR.

After understanding the meaning, causes and effects of poverty in the C.D.N. and having previously presented the Catholic Church teaching and guidance, we now present the activities of the Church in Nakuru geared towards specific categories of the poor. Due to the limitations and problems discussed in chapter one, it was not possible to examine each and every project run by the Church. This chapter will only discuss those that are conspicuously noticed and highly appreciated by the respondents. They include projects directed towards the; street children, disabled, landless, victims of ethnic/political clashes and the unemployed.

4.1 JUVENILE REHABILITATION PROGRAMME

This programme was started by the Church in the early seventies. It is placed under the Office of Social Welfare. The programme caters for both boys and girls who roam the streets and dumping sites of Nakuru Town and other nearby smaller towns such as Njoro, Molo and Bahati. The programme endeavours to make these children lead a normal life different from the street life. They are the children referred to as "Street Children".

The problem of street children is a serious and a growing one in Nakuru just like in other urban centres in the country. More than three thousand (3,000)¹ boys and girls roam the streets of this town begging or just idling; sniffing glue, smoking cigarettes, and other substances. Some people refer to them as "parking boys and girls" or "street urchins", "mapipa" or "chokora" and "matangi". As P.N. Wachege explains, they are of diverse categories². They

may be "described as boys and girls with the streets as their own habitat, dwelling there for their survival and in some cases, for the welfare of their families too³.

They are thus a special category of people in that they have special problems which require specific and urgent attention. This is why the diocese deemed it important to start a rehabilitation programme for this purpose. Some of the problems faced by street children are:

- (a) Lack of enough and proper food. The children obtain their food by scavenging in dustbins outside hotels and restaurants where wastes from these eating places are dumped. Some are able to buy cheap food using money that they beg or pick-pocket from their unsuspecting victims.
- (b) The children are dirty and feed on dirty food. They have no access to clean water for washing their bodies or their tattered clothes. They live in unhygienic environment. During rainy seasons, they use stagnant water that accumulates in the streets and ditches to bathe. This exposes them to skin diseases and other related health hazards.
- (c) Some of the children have no homes; they are real destitutes. They spend the nights in ditches or in garbage dumps. Verandas and shop pavements also become their "homes" and this makes them vulnerable to effects of severe weather changes hence, disease. Their security in this situation can not be guaranteed, especially for the girls who risk being sexually molested.
- (d) Other dangers that these children face include; possible accidents of various nature, Police harassment and poor health due to malnutrition and substance abuse.

4.1.1. CAUSES OF THE PROBLEM OF STREET CHILDREN

This research identified various factors that send children to dwell in streets in Nakuru.

The main ones are discussed below:

- (a) Parents who neglect their children and deny them parental and spiritual care; such parents have a care-free attitude that makes them irresponsible and uncaring about what their children do. Such children leave their homes and go out to the streets where they are "initiated" by others into street life.
- (b) Lack of family planning leading to births of many children who the parents cannot adequately care for. Some of these children end up leaving their homes to "care for themselves" in the streets. In some cases, parents of such children send the older ones to the streets to "look" for money to help in sustaining the others.
- (c) Some children run away from their homes because of child abuse by their parents. This happens where the parents are very harsh and keep battering them at times without reasons. The same may happen in schools, where harsh teachers would mistreat these children. This sends the children to the streets to look for a "more bearable" life.
- (d) Joblessness among parents may lead to their inability to pay school fees for their children, hence, they leave school, and since they have nothing to do at home, they end-up in the streets where they loiter and beg in an attempt to occupy themselves.
- (e) Some children are notoriously rebellious and undisciplined. They engage in deviant behaviour which makes them leave home without any reason. Such children have caring parents who provide them with all their needs, but due to deviance, they move out to the streets in search for "freedom" - from parental or teachers' supervision.
- (f) Single motherhood, due to divorce, death or separation from husband contributes to the problem. A single mother who has no source of income and no provider, may engage

in prostitution to earn a living. Her children may disapprove of this and end up in the streets, away from their mother's "misbehaviour". This author encountered two single mothers who were ever drunk and could not even interview them. Such behaviour may repel children.

- (g) Overcrowding in slum houses and poor relationships send children into the streets where space is unlimited.
- (h) Some children are born out of wed-lock and are labelled "unwanted children". Such children may be dumped in the streets by their mothers where they grow up to become street children. This researcher met four such children who could not recall ever having a parent or a home.
- (i) There are street children who have been made so as a result of ethnic clashes that occurred in the Rift Valley Province (1992-93). Interviews with some of them confirmed that they were involuntarily separated from their families at the height of the clashes. Others opted for the street life due to displacement and loss of their daily livelihood.
- (j) There are those in the streets after their parents were arrested and jailed, thus leaving them under nobody's care. They end up looking for means of survival in the streets.
- (k) Urbanization and modernization are also to blame for they have brought about a breakdown in family life in most places. This leads to lack of psychological satisfaction - due to loss of love and affection for the growing children. Such children may go out to the streets in search of love, where it is not. Urbanization has led to towns expanding to rural areas. People come to the towns to look for white collar jobs, and due to lack of such jobs, they end up being frustrated and live with relatives for a while. It is worse for girls, some of whom after a while, establish relationships with young men in towns, which develop into sexual relationship leading to pregnancies. Since such relationships

are usually frivolous the men reject these girls, then the relatives send them away, and for fear of going back home, they look for cheap accommodation in slums where they deliver. Economic difficulties force these girls to engage in more promiscuous behaviour, thus bringing forth more children, and at a point, such a girl cannot cater for all these children and they end up in the streets.

- (l) Some children are orphaned and due to breakdown of African extended family ties, they have no one to take care of them. These children may end up in the streets.
- (m) There are children who have left school for the streets due to the education system which they claim to be overburdening and since their parents cannot understand, they are left with no better choice.

4.1.2 STREET CHILDREN AS A PROBLEM IN SOCIETY

These children are a major problem in our society. To begin with, they are an eye-sore and a menace. They bother people in the towns when they keep asking for "bob" (a shilling). They even threaten those who are reluctant to part with a coin especially ladies. As they grow, they become violent and often force people to part with money. In some cases, they carry knives and other lethal gadgets which they use to intimidate their victims. Some have been said to carry syringes and needles containing blood infected with HIV/ AIDS which they threaten to inject their victims with.

The younger ones engage in pick pocketing, stealing petty things especially in parked and unattended vehicles within the town. This makes it risky for motorists to park their cars in town even during the day. As they mature, the street children engage in sex among themselves leading to pregnancies and births in the streets of yet more street children, thus increasing their population. Drugs and other substance abuse is prevalent among these children. This affects

their health and some even go mad. Moreover due to their criminal activities, some are arrested and at times jailed. This has a negative aspect for it leads to an increase in the number of prisoners in our jails, as well as making the children hard-cores; after release from jail, some repeat the same crimes not fearing the consequences. This exposes them to the danger of "mob justice" and lynching, which is dangerous and can cost them their lives. The C.D.N. has established a comprehensive programme to cater for these street dwellers in the region. The programme is discussed below.

4.1.3 MWANGAZA JUVENILE REHABILITATION PROGRAMME.

This is divided into three phases or stages.

Phase I. GATHERING THE CHILDREN

In this stage, trained social workers are sent out to the streets by the Church to look for these children. In the process, their hiding places are identified. Some of them operate in groups which have group leaders. The group leaders are sought and the social workers try to befriend them. The main hiding places of these children in Nakuru include, "Gioto" - where the Union Carbide Factory disposes its waste. At "Gioto" the children collect some waste dry cells and sell them to some people who use them without realizing the danger involved. The railway station in Nakuru town's "Kibeeri" (waiting hall) also forms a home for some of these children.

Here they shelter themselves at night and use water from the public toilet in this passenger waiting hall to drink and bathe. They also eat remains of food thrown around by passengers waiting for trains. Another group of street children "live" near the Nakuru wholesale market, where they feed on waste fruits and other edibles collected in the market. The bigger ones earn

money by off-loading luggage brought in lorries and other trucks for sale in the market. Others are employed as "watchmen" to watch over wares left overnight at the market for sale the day after. Other areas where the children hide include areas near Menengai Social Hall next to the Public Library, an open field next to the Provincial Headquarters, near hotels and as far away as "Maili Tatu" on the way to Bahati Center, along Nakuru-Nyahururu road.

These hiding dens become the 'catchment' areas from where the social workers try to persuade the children to join the Mwangaza Rehabilitation Center. Since some of these children have become so used to street life, the task of getting them from the streets is not easy and the social workers have to be cunning and patient enough to be able to convince them to join the center. Some are, however easily convinced and leave the streets almost voluntarily, but others have to be visited and persuaded on several occasions for them to yield. Use of enticing gifts such as cakes, "goodies" and sweets are used to entice the children off the street.

PHASE II: THE MWANGAZA CENTER

After the children accept to be helped, they are taken to Mwangaza Rehabilitation centre and are handed over to specially trained personnel for help. The Mwangaza Centre is located in the Langa Langa residential area, next to Pangani Estate -off Kanu street. It was began in 1978 as a small centre but since 1992 it has expanded due to the increasing number of street children, and it has opened a branch at Holy Cross parish in Shabaab Estate.

Once the children get to the Centre, they are bathed, clothed and fed. A timetable including study, work, sports and games is followed in an effort to meet the different needs of these growing children. They are counselled, and informed of the negative consequences of street life, sniffing of glue and

other activities they engage in. They are prepared to accept the need to join school and other training institutions. Spiritual guidance is also given through pastoral classes and Mass that is celebrated every Thursday by different priests and sometimes the Bishop. A Christian Brother, Brother Francis Njoroge, and two sisters ensure that the children receive spiritual guidance continuously.

At the centre, the children are asked to introduce the social workers to their parents. Once found, the parents are invited to visit the centre regularly and are educated on the need to take proper care of their children. They are counselled, each depending on their problem(s) and are helped to re-accept their children. The centre does not house these children since the intention is to rehabilitate them back to their families for the sake of their future. (Orphans are taken to St. Nicholas Rehabilitation Center where they are housed and educated upto class eight). The parents are urged to visit the children at the centre at least once every week and to follow up their development. Those able are encouraged to bring food to these children and the others to avail themselves to wash and feed them. The idea is to help the parents to accept that it is their duty to care for their children. The children are taught to accept their parents and to relate well with them through love and obedience.

The center discourages parents involved in immoral and illegal businesses such as prostitution and brewing of illicit brew, and helps them to think of positive and acceptable businesses. The social workers also visit individual parents at their homes regularly and try to cultivate a positive relationship with them.

PHASE III: ADMISSION TO SCHOOLS

After approximately one year at the Mwangaza Center, most of the children are ready to join schools. In some cases, they get ready in less than a year. At this stage, the social workers together with the parents, in conjunction with the Nakuru Municipal Council

Education Officer, enroll these children in various schools within the Municipality. They join various classes, since, some may have been to school before and enroll in classes where they had left. Beginners enroll in standard one or nursery level. The older boys and girls are sent to institutions such as Gilgil polytechnic and St Lukes vocational training center, where they are trained in skills, like; dress making leather work, motor vehicle mechanics, plumbing and painting.

Efforts are made to follow up the development and progress of these children in the various schools. Interestingly, many are reported to perform better than the other children in schools. Some however drop out, but the diocesan staff keeps trying to get them back. Parents are also encouraged to follow up their children's performance.

School fees is paid by the parents, unless in very needy cases where the Church assist. This is to make the parents show the initiative of educating their off-springs and to avoid dependency. They (parents) are also advised to keep close interaction with the teachers of these children.

4.1.4 PROBLEMS OF THE PROGRAMME

This programme is faced with a variety of problems. The major ones include;

a) Lack of funds

Funds are crucial in the running of such a programme money is necessary for paying salaries to the rehabilitation workers, for buying food, clothes, soap, medicine and other requirements for these children. Bills such as electricity, water and telephones have to be paid for. The Church has to pay for the upkeep of the orphans who are housed at St. Nicholas center. Unfortunately, funds are quite scarce. The C.D.N relies almost entirely on local donors; companies, financial institutions, individual christians and well-wishers to raise funds for these purposes. Barclays Bank is the main donor. Others are Gilanis supermarket, and Supa Duka

who normally give donations in form of food stuffs. The parents of these children give donations (mainly in kind) since majority of them cannot afford to give cash.

The programme benefits from the Local Government which has given two social workers to supplement those employed by the Church. On some occasions volunteers, especially from abroad come to assist in the programme. This cuts down on the expenses of the programme. It is worth noting that despite many applications and pleas from C.D.N. to the Central Government to give financial aid, none has been forthcoming. "The government only gives unfulfilled promises"⁵

b) The Children Themselves

These children are a problem during the three phases of the rehabilitation exercise. It is quite a headache to get them out of the streets; some are, however, eager to join the center - but they keep leaving especially after meals. Others take very long to abandon their acquired habits such as, sniffing glue, pick-pocketing and begging. This is because most of these habits are addicting. This calls for great patience on the part of the social workers. Some who go back to school keep dropping out and through the follow-up exercise, the social workers, parents, and teachers are able to return them to schools.

c) Parents

Some parents are so uncooperative. They rarely show up when requested to in the rehabilitation centre. Others are unwilling to change or to reform from immoral behaviour - this keeps sending the children back to the streets, thus increasing their population. Some leave the children entirely to the Church assuming that the Church is solely responsible for their care. This makes the rehabilitation work very difficult since its aim is to reconcile the child with the parent.

- d) Business people and others who buy waste paper and waste dry cells from these children make it appear lucrative to engage in the business. This makes many of the children reject the idea of abandoning street life. The Church should educate such people against these practices, starting with those who are christians.
- e) People who give these children money make them refuse to be reformed and at times they steal when no money is given to them. This problem is difficult to curb, but the church can try to reduce it by discouraging the communities in this region from this practices.

4.1.5 ACHIEVEMENTS OF THE PROGRAMME

Inspite of many trials and problems, there has been significant progress of both the young people and their parents. Almost 80% of the children⁶ meet regularly with the rehabilitation team at Mwangaza and Holy Cross reception centres. A few others meet occasionally. Some are prevented by being tied to regular work or study. Generally, there is quite a close interaction between the social workers, parents and the children. In 1990, 48 children from Mwangaza centre were admitted in various classes in the local primary schools. Out of them only 3 have dropped from school -but were prepared to join polytechnics. Those in schools perform averagely. Earlier, in 1989 seventeen had joined different polytechniques such as Gilgil, Jordan (in Subukia), St James (In Bahati), Kaplong (in Kaplong), Chepseon (in Kericho), Nginyaa (in Baringo) and Chepalungu (in Bomet). Of the seventeen, four completed their training in 1990 and were helped to get employment. Twenty four others have been helped to either start their own businesses or are employed - seven are casual laborers in various companies. They are very co-operative and keep reporting their progress to the social welfare office⁷.

There are a few products of the programme who are now in the public universities. Two are fourth Year students in University of Nairobi, one in Moi University (fourth year), two in Egerton University (second Year)⁸ This is one of the greatest achievements of the programme - a radical positive change in the lives of these Kenyans.

Despite the continuous increase in the number of children in the streets, the programme is an attempt in the right direction.

4.1.6 FUTURE PLANS OF THE PROGRAMME

In order to continue and improve the rehabilitation work, the future plans of the programme are:

- a) To continue to work with street children to meet their needs especially educationally, socially, spiritually and emotionally.
- b) To continue to work with the parents concerned in order to enable them to take fuller responsibility for their children's needs and to build up more stable families. Special attention will be given to parents who have not responded and who have special needs.
This will be achieved through formation of groups in which parents with similar needs are helped together and are encouraged to help each other in the groups.
- c) To continue working with the education officers, head teachers and class teachers to ensure that these youths benefit fully from the education and training available.
- d) To promote more awareness, of the juvenile delinquent problem within Nakuru community and to encourage more people and organizations to come up and assist these needy cases.
- e) To work more positively with other volunteer organizations who are interested in this programme, especially the municipal Social Services Department, Children's Department and Inter Aid Nakuru.

- f) To start a workshop to cater for those who have not obtained employment.

4.1.7 OTHER DENOMINATIONS

Apart from the Catholic Church other denominations in the area have responded to the need for rehabilitation of street children. The C.P.K. runs the St. Nicholas Rehabilitation Institute whereby orphans and other destitutes are cared for - they are given full accommodation, food, clothes medical care and primary school education. Afterwards they are given bursaries to join secondary schools. This institution accepts orphaned children from the Mwangaza Centre though the C.D.N. pays for their upkeep and education. The salvation Army sponsors Mji Wa Amani rehabilitation centre at Section 58 in the municipality. These institutions are complementary. Due to the complexity of the above problem there is still need for more denominations and religions to open up more of such institutions if the problem of street children is to be solved.

4.2 THE CHURCH AND THE DISABLED IN C.D.N.

The Church in Nakuru has an elaborate programme that caters for the disabled - especially the physically disabled. This programme forms one of the greatest endeavours by the diocese in alleviating the sufferings of the people in the region. It is justified therefore, to examine it in this section.

4.2.1 WHO ARE THE DISABLED?

Respondents interviewed in this study gave various meanings of "the disabled", which represent their understanding of the phrase. Basically, the disabled are seen to be people with any abnormality of body or mind. They are persons who are physically or mentally handicapped, or who have physical or mental impairment or people with deformity of whatever nature. The disabled are therefore people who are in one way or the other incapacitated due to their physical or mental state. They have some limbs or other body parts that are almost useless since they are either non-functional or malfunctional. This makes it difficult for such people to lead a normal life and they can only do so with extra attention and support from the society.

There are various categories of the disabled in the C.D.N. They include: the Lame (crippled), the deaf and dumb, the blind, the mentally sick (mad or insane), among others. Such people have special needs due to specific disabilities and require special treatment by the society to enable them lead bearable lives: For example, for them to get employed, they need to be helped to acquire education and meaningful training. They have to be assisted to walk, in the case of the crippled or to be driven on wheel-chairs or to be supplied with special boots and other walking aids. The deaf require hearing aids while the blind may need to be supplied with braille.

The disabled are at times referred to as "the disadvantaged" This term is considered by most people to be more agreeable and more polite than the former. It is therefore preferred to the other, and the two will be used interchangeably in this section.

4.2.2 CAUSES OF DISABILITY IN C.D.N.

Various factors were presented in this study as being responsible for disability in the C.D.N. More than thirty eight per cent (38.46%) of the respondents blamed disability on disease - especially poliomyelitis, popularly known as "polio". This is an infectious viral disease which

causes inflammation of the spinal cord, often resulting in paralysis.⁹. The disease commonly affects young children especially if they do not get vaccinated against it. Paralysis caused by the disease can affect either all the limbs or some of them, rendering them useless. The victim becomes crippled, hence a disabled person. There are other diseases especially related to malnutrition that cause deformity. For example, deficiency in minerals especially calcium - which is central in bone formation, may lead to poor bone formation and hence affect the nature of the limbs. This is especially so if the deficiency is in a growing child.

About twenty four per cent (24.04%) of the respondents identified accidents, especially road accidents as the major cause of disability in C.D.N. Victims have either lost completely or broken their limbs and have been left either limbless or with deformed limbs. Other accidents say, in industries, at home and elsewhere with similar consequences also lead to disability. More than twenty one per cent (21.15%) of the interviewees claimed that most handicapped people are born disabled, thus natural disability. Such are normally due to complications during pregnancy, attempted abortions, sickness of expectant mothers or poor feeding of expectant mothers. These factors affect the foetus and may cause deformity even before the child is born.

Twenty four per cent (24.04%) claimed that fire burns contribute a great deal in causing disability in the region. Such burns may be a result of accident fires which "catch -up" with the victims in a house or fire caused by arsonists. Such fires may burn the limbs of the victims either completely or partially. Young children are more prone to the danger especially at the crawling stage -if unattended, they may crawl to the kitchen and get burnt. Almost four per cent (3.85%) blamed disability on age. They argued that some people become disabled due to old age. Such an age may cause body parts to become unfunctional for failure of the brain to co-ordinate the body parts normally. This may result to lameness.

Over five and half per cent (5.77%) identified witchcraft and curses to be a cause of disability in C.D.N. This view was common among the old- especially those who still adhere to

traditional religions. They believe that nobody can be disabled naturally even if one is born with deformity, it means that one had been bewitched while in the mother's womb. Alternatively, the expectant mother had been bewitched and this affected the child to be born-while in the womb. A curse on a family by the recent dead or the ancestors could affect the whole family members making them disabled in one way or the other.

Over six per cent (6.73%) gave other causes, for example: wrongfully administered injections either in hospitals or health centres could also cause disability. If the effects of such erroneously administered injection touches the bone, then the victim is likely to suffer deformity. The table provided below is quite helpful:

TABLE 4: CAUSES OF DISABILITY IN C.D.N. ACCORDING TO THE RESPONDENTS

CAUSES	NO. RESPONDENTS	PERCENTAGE
Natural (Birth)	22	21.15
Disease especially polio	40	38.46
Accident especially Road & fire	25	24.04
curse and Withcraft	6	5.77
old age	4	3.85
others	7	6.73
TOTAL	104	100

4.2.3 CHURCH ACTIVITIES IN ASSISTING THE DISABLED

The Church in Nakuru has responded to the need to assist the disabled of the region. In 1980, the C.D.N. created a department charged with caring for the disabled. Although the department was to cater for all types of disabled persons, it has concentrated more on the physically disabled - especially the crippled because the Church considers them to be the majority.¹⁰ The department helps the disabled through establishment of "Small homes".

The small homes are facilities put up to house and cater for the disabled children in the C.D.N. The facilities are called "small homes" because they offer accommodation and homely environment to only a small number of disabled children - between six and fifteen. There are fifteen such facilities in the diocese.

To establish a small home, the diocese through the co-ordinator of the disabled Rehabilitation department, holds seminars in areas where such homes are deemed necessary. In these seminars, the diocesan staff floats the idea of the need for such a facility in the locality and leaves the community to discuss and find out whether it is (or it is not) worthwhile. After the community decides that they need such a facility, they report to the diocesan department and are advised on how to establish the home. The idea is to make the community members feel the facility and the responsibility to run it is theirs. The diocese provides construction materials and technical advice, and the local community erects the structure. The equipment needed are bought by the diocese and the community on a fifty-fifty basis.

Once the home is constructed, the diocese employs a trained "house mother" to be incharge of the home, and a care taker of the children. A teacher trained in special education by the diocese is appointed from a nearby primary school and charged with the responsibility of caring for the children's educational and psychological needs. At this point, disabled children of school going age are enrolled in the nearby school and are admitted in the home;- The small homes are always located next to a primary school. Since most of these are day schools, it

would be difficult for the disabled to walk to and from school everyday, thus the small homes become their boarding facility.

Enrolling these children in primary schools makes them intermingle with the other children and compete with them in class freely. They are also helped to feel accepted and not an isolated lot who must study in their own special schools.

The communities where these homes are found bring food for the children. The children pay between eight hundred to one thousand two hundred shillings per term each to sustain the homes. Those parents who cannot raise this money are assisted by the diocesan staff to get local or foreign sponsorship. The main foreign sponsor is the government of Netherlands. The government of Kenya gives financial assistance to the programme through the Kenya National Fund for the Disabled.

The diocese provides the crippled children with moving aids such as wheel chairs, callipers, clutches and special boots made specifically to fit the children. These boots are made by Bata Shoe Factory Limuru and a technician fits backstops on them in order to fit the callipers. In total, the diocese spends more than two hundred thousand shillings (Ksh 200,000)¹¹ per year on this programme.

The co-ordinator of the small homes - Sr. Maria - is a trained social worker. A physiotherapist trained and seconded by the government is employed in this programme. When these children fall sick and require treatment such as operations, they are treated at Kijabe Hospital and the diocese pays the bill; the parents contribute only five hundred shillings (Ksh 500)¹².

Many children from the small homes throughout the diocese have been able to attend primary schools and have sat for the standard eight examination and joined secondary schools. The sister-in-charge follows up their development. Those who do not qualify to join secondary

schools are enrolled in St Luke's Rehabilitation Centre where they are trained in skills like; carpentry, dressmaking, leather work and knitting.

Below is a list of the small homes and where they are found.

	<u>NAME</u>	<u>LOCATION</u>
1.	Mogooni	Baruti, Nakuru
2.	Rongai	Menengai
3.	Subukia	Subukia
4.	Oldonyo Maua	Bahati
5.	Mukuru	Lare
6.	Kiptangwany	Elementaita
7.	Chilela	Kericho
8.	Bomet	Bomet
9.	Kapoloin	Kipchimchim (Kericho)
10.	Nyakacho	Kipkelion (Kericho)
11.	Shimoni	Eldama Ravine
12.	Ndanai	Bomet
13.	North Karate	Naivasha
14.	Miti mingi	Elementaita
15.	Kipchimchim	Kipchimchim ¹³

4.2.4 RONGAI SMALL HOME

This one is located in Mangu Farm in Menengai area, about thirty kilometers North of Nakuru town, and eleven kilometers south of Rongai centre. It is at the junction of the Njoro-Kabarak Road and the murrum road to Rongai. The home is built on a piece of land "about five acres, donated by the former First Lady of Kenya, Her Excellency Mama Ngina Kenyatta."¹⁴ The home was established in 1986 after the local community had been sensitized by the diocesan staff on the need to have such a facility. It caters for the physically disabled with an aim to make them self-reliant in future by ensuring that they get educated. At the home, between nine and fifteen children are given full time accommodation, food and games facilities.

Children in this home are enrolled in Menengai primary school which is about fifty meters away, thus a very convenient distance. At the school, they are integrated in the normal school programmes and relate well with the other students and their teachers. Mr. George Gitau is charged with their care while in school for he has been trained by the church on how to deal with such children. A house mother takes care of their meals, their cleanliness and general welfare at the home. During the weekends, the children are assisted to wash their clothes and to carry out a general cleaning of the home. Occasionally, the other pupils from Menengai primary school, the local Catholic Church youth and other volunteers visit them and carry out voluntary cleaning of the home.

Through this small home, more than ten children have joined secondary schools while six have joined various vocational training institutions. The home has a small piece of land where the local community helps in cultivating and growing of food crops for them. Maize, beans, potatoes and vegetables are grown. Parents pay eight hundred shillings per term per child and this helps to run the home. Those parents who are unable to pay this amount are assisted by the diocese to raise the money. Many donations have been forthcoming from mainly individual Christians, both Catholics and non-Catholics. The government has given moral support but not financial. A committee of eight local people ensures the smooth running of the home.

Among the major problems facing the home are; the inability of some children to pay fees, children leaving the home - some due to "home-sickness" or other personal problems. There are few cases of maltreatment of the disabled children by the others in school, but the teacher in charge deals with such cases instantaneously. The future plans of the homes is to continue helping children with physical disability to attain education to the highest level they can. The administration looks forward to expanding the home to cater for more children and with a variety of disability.

4.3 THE CHURCH AND THE LANDLESS

As mentioned in the previous chapter, the area under study has a large number of landless people. It was not possible however, to establish their number, but a general view among the respondents is that over sixty per cent of the inhabitants of the diocese are landless. Of the rest, more than half have very small pieces of land, rarely exceeding five acres. There are few tycoons who own large tracts of land and use the landless as their source of labour, for which they pay very poorly, hence the landless are poor. The irony of the matter is that, most of these tracts are left bare and unutilized.

Although the respondents were eager to discuss issues related to land, none could give a clear definition of the term. From their contributions, however, a working definition was possible to arrive at: As a concept, land refers to a portion of the earth's surface that is solid,¹⁵ and the soil, vegetation and other substances found on such a portion. Such portions have been allocated in one way or another to individuals to become their private property, while others are left for public utility, government use, or set aside for game animals among other uses. Those allocated to individuals are commonly referred to as "shambas". Persons who do not own such pieces, for whatever reason, are the ones referred to as the landless. Since they are a large majority (as already noted), it is important to study the Church's activity towards them, hence, the justification for this section.

4.3.1 IMPORTANCE OF LAND

All respondents in this study portrayed land as a very important property that everyone should struggle to acquire. The importance of land is directly related to various uses it can be put to. The main uses of land identified in this study are discussed in the next few paragraphs.

Agriculture is the first and probably the most important and obvious use of land. Arable farming which involves the growing of both food and cash crops is practiced on land. Most parts of the diocese are suitable for food such as maize, beans, potatoes and vegetables,¹⁶ while tea, pyrethrum, sisal and wheat are the common cash crops.¹⁷ The said food crops provide one of the basic human necessities; food, while through the sale of the cash crops, farmers earn money which is used to obtain other necessities. Animals, especially dairy and beef cattle, goats, sheep and pigs are also raised in the diocese.¹⁸ These also provide food to the people in form of meat and milk, while money earned through the sale of such animals and/or their products is used to purchase other necessities. Without land, one can hardly practice agriculture.

Land is important for, on it one can construct permanent or temporary house (or houses) to live in. This means availability of shelter which is yet another basic human necessity. Other structures such as cow sheds, pig-pens and poultry houses can also be put up on a "shamba." In Nakuru town and other urban centres, people with land prefer to build rental houses; these ease housing problems in these towns and becomes a source of income for the landlords/landladies. Other land owners prefer to build houses for sale, while others build commercial structures where they establish businesses such as general shops, garages, supermarkets, private schools, hardware shops, manufacturing or processing industries among others. These are all useful to the society and the individual land owners.

Some land owners lease out their pieces to the landless or other landed who use them for a period of agreed time at a certain cost. The landlord earns money for other uses while the tenant benefits from utility of the leased land.

Land is also used as a security in acquiring loans from banks and other financial institutions. A land owner in need of a loan will deposit the land's title deed in these financial institutions to act as a security - such that the "shamba" can be sold to recover the loan in an

event of default on the part of the loanee. Through such loans, many people have bought other pieces of land, or established businesses that have improved their lives. Some have however misused such money, leading to their land being auctioned, rendering them landless.

Most respondents see land as sacred. To them, land is their final resting place, that is, it becomes their burial place once they die. If one dies landless, he or she is buried in a public cemetery and this is not prestigious, especially to the old generation.¹⁹

Land is also seen as a measure of a person's wealth. The larger the piece one has, the wealthy one is²⁰. Land can be converted into money, through sale or lease, to assist in any financial problem. It is seen therefore as an investment in itself and some owners even brag about it. From land, minerals are extracted. These are put into various uses or are sold and hence become a source of income. In the diocese, building stones, sand and ballast are "harvested" from "shambas" in various parts -for example in Bahati near The Menengai crater, in the Kokoto area in Njoro, and Mawe Farm in Rongai. "Shambas" in these areas are converted into quarry and act as sources of these important construction materials for the region.

Some land owners, especially in the urban areas subdivide their land into small plots for sale. Through this, they make money, while the buyers acquire land for other uses. This practice is common in Kiamunyi, Lanet and Free-Area in Nakuru, probably because of their proximity to the town. Plots bought in these places are mainly used for construction of residential houses, or for market gardening.

4.3.2 MEANS OF OBTAINING LAND.

In our field work research we identified three ways through which people have acquired land in the diocese:

Buying of land is the most common, mainly because most people have migrated to the diocese from other areas.²¹ Buying involves exchange of money for a piece of land on the basis of willing seller-willing buyer. Due to its importance, land becomes very expensive, hence only a few people are able to pay cash for it. Majority buy it in agreed installments while others join Land Buying Companies where they register and buy shares. Such companies include Mutukanio (in Njoro), Munyi (in Lanet), Mangu (in Rongai) and Ngwataniro (in Bahati and Subukia).

Inheritance is a second way through which people have acquired land in the area. In this, family land is subdivided into pieces and shared amongst its members such that everyone gets a piece. This is usually done when parents grow old and their children mature enough to utilize the land. In some cases, parents indicate in their will how their land should be divided or inherited once they die and this is adhered to by the children.

There are people who have been given land freely by the government. This third category includes former squatters in the former white settler farms that have been acquired by the government- such as Boito and Umoja farms; while others who have been supportive of the government; for example former Nyakinyua Traditional dancers, have been rewarded with land. Other people were allocated land in the government's Settlement Schemes in the seventies for example in Olorongai, Solai and Lenginet settlement schemes. Other people have been given land by friends, relatives or Church organizations. Such gifts are rare and in most cases are offered in appreciation of some sort, or for relief.

4.3.3 CAUSES OF LANDLESSNESS

Landlessness is a common phenomenon in the C.D.N. As indicated above, there is a general conviction that more than 60% of the inhabitants of the diocese are landless. The importance of land discussed in this chapter suggests that almost everybody would be willing to own at least a piece, no matter how small. Since there are numerous numbers of landless people, it is important to discuss the main causes of this phenomenon as presented in this research.

The first major cause is lack of money to buy land. A great value of importance is attached to land and this makes it very expensive in monetary terms. Since majority of the people in the region are poor they can hardly raise enough money to buy such a property. The same people do not have access to credit facilities due to lack of security. They can neither afford to buy land even in instalments nor join a land buying company. They remain landless and poor due to these reasons.

The second major cause is lack of land to inherit. Children whose parents own no land have none to inherit and may remain landless, unless they acquire it through other means. Orphaned children grow up without hope of inheriting any land especially if their deceased parents are unknown or if known, had no land. Some people who have disagreed with their parents on certain issues are denied the gift of land as a way of punishment by their irate parents. Such offended parents may even spell (or sound) a curse against such children barring them from inheriting any property from them.²² In many cases, women are denied land on the basis of their sex; it is a common practice amongst parents in this area to let only their male children inherit their property, especially land. This notion, although slowly dying, emanates from the belief that once a girl is married she "goes away to the husband's family and no longer belongs to her family of origin. In some cases however, unmarried daughters are allowed to inherit land.

Some people are landless after being conned of their money by leaders of land buying companies. Such people after paying money to such companies with a hope that they would be helped to acquire land, are presented with fake share certificates or fake receipts,²³ and since majority of them are ignorant, they end up being cheated of their money. When they discover that they have been conned, it is often too late and due to lack of either money or knowledge (or both), they fail to seek legal intervention. Such people may not have any other money or may not be willing to engage any more in such a venture, so they remain landless. Some landless respondents claimed that they had been promised land by the government, but in vain.²⁴ Some who had allocated themselves land in forest areas such as N.D.E.F.F.O. and Likia forests were instead evicted from those "government lands" and are now landless.

There are people in the diocese who have lost their land through failure to pay bank or other loans, whose security had been title deeds of their "shambas". Loanees who have breached such loan contracts have had their land auctioned to settle the debt, thus leaving them landless. A number of people are landless after they sold their land in order to obtain money for other uses; for example, paying school fees, settling hospital bills or investing in businesses that have either succeeded or failed. Victims of ethnic/political clashes, as mentioned before, who were evicted from their lands, are now landless. If these people are not resettled, they might remain landless for long, if not forever. The clashes are a recent cause of landlessness in the diocese and has affected a great number of people. Other causes of landlessness in the region were given as; lack of compensation when land is used for community development by the government and land grabbing by the rich and the powerful. These are however rare causes.

4.3.4 THE CHURCH'S RESPONSE TO THE PROBLEM OF LANDLESSNESS

Landlessness makes a person miss all the benefits listed above that emanate from land; people have gone hungry in the area due to lack of food -for they have no land to grow it and no money to buy it, others are unsheltered for they have no land to build on. These are quite dehumanizing situations, for they entail a deprivation of basic human rights. They lead to a feeling of hopelessness for they are a result of lack of a basic private property. The situations are a real manifestation of poverty.

The Catholic Church in Nakuru Diocese has seen and felt the need to assist those without land and has endeavoured to do so through various ways. Since the landless are numerous, it is almost impracticable for the Church to assist each one of them to acquire land. The Church has been able to assist only the worst-hit,²⁵ especially the destitutes-who have completely no shelter, to acquire at least a place to put up a house. After identifying such needy, the Church looks for funds from local and foreign donors, looks for cheap land, buys and subdivides it amongst those needy people.

CASE STUDY

In 1991 a slum that was next to a powerful politician's home in Nakuru's posh Milimani Estate called "City Koton", was demolished by people suspected to be agents of the politician.²⁶ The reasons for the demolition was believed to be that the slum-dwellers had refused to support the said politician in the preparation for the 1992 general elections, hence, he engineered the demolition in pretext that the slum was illegally built and a source of criminals. Structures in "City Koton" had been built of waste carton papers and thus the reasons for its name. Although occupants of this slum had been living in very pathetic conditions, their lives were worsened by the demolition which left them out in the cold, without any shelter, and without most of their household goods that had been damaged during the destructive exercise.

Despite condemnation from various quarters, the concerned demolishers did not act to restore hope to those poor families. "Nobody appeared to be for them at their deepest hour of need".²⁷

The Catholic Church in Nakuru was moved by the sufferings of these people and decided to assist them. The Social Welfare office mobilized its staff and other volunteers to provide relief supplies such as medicine, blankets and foodstuffs in form of maize meal, powder milk and cooking fat among others. The Church also hosted majority of them who were looking for accommodation anywhere. The Church did not consider the relief assistance to be enough for these destitutes. The Bishop and his diocesan officers wrote to various organisations as well as individuals seeking financial assistance. After obtaining enough money²⁸, the Church looked for a place to settle these families. An eight acres farm was found and bought in a high potential area in Nyandarua District. The farm which is in Bondeni location of Ngarua Division, is called Olorobel. It was subdivided and on it, forty four families of these destitutes were settled each being given 1.8 acres freely.²⁹ This was seen by the Church to be a more permanent and meaningful solution to the plight of these families.

Although the government had promised to assist in the subdivision of the farm by offering surveyors, it did not fulfil the promise.³⁰ The families were asked to contribute one thousand shillings each for the Church to hire private surveyors who carried out the demarcation. The Church also helped these families by providing them with materials to put up a two bedroomed house each. These materials were mainly posts and iron sheets. The families were however to pay one thousand shillings each for the posts later,³¹ (after the sale of their produce) Some are still paying this money in small installments.

To enable them start utilizing their "shambas", the Church donated to these families seeds and fertilizers through the welfare office. Two young men were sponsored to Baraka F.T.C. in Molo, for a one year course in sustainable Agriculture Management, so that they

could assist these families improve their farming for higher and better yields. Today these families are settled apart from four of them of Turkana origin³³ who keep going back to Nakuru town to stay with relatives, the others concentrate on their shamba work, growing food crops while some have bought at least two dairy cows.

The Church has also helped another group of thirty families acquire land through the same way described above³⁴ These thirty were among people working and living in a white settler's farm in Lanet. The settler sold his farm to a developer³⁵ who evicted these families in order for him to develop the farm. Among these people, many had no-where to go and camped out in the area near the railway station Nakuru. Nobody appeared to be concerned about them until the Church came in. The Church sought funds and bought Ndururumo farm, a forty five acre land in Rumuruti, subdivided it and allocated each of these families 1.5 acres. Demarcation was completed in April this year (1995) and each family has been assisted to put up a two-roomed house to live in. Just like those in Ngarua, these families are to pay one thousand shillings for posts (in installments). Apart from fertilizers and seeds these people have been provided with a tractor by the Church which they use communally in cultivating their land. Thus the two groups comprising seventy four families have been saved by the Church from the problem of landlessness. They now grow food for their consumption, and sell any surplus in order to obtain money for other uses.

The Diocesan Justice And Peace Commission has assisted a number of people who have been conned of their money in their bid to obtain land, either by individuals or by land buying companies.³⁶ The commission often takes up such matters and seeks legal intervention through the Church's lawyers; Ochieng-Odhiambo Advocates. This way, the diocese has assisted a number of people to either get land or recover their money from "connunen" in a most justifiable way.³⁷

These activities by the Church towards the landless are highly appreciated by inhabitants of the region - especially the beneficiaries whose lives have completely been overhauled by the Church.

4.4 THE CHURCH AND THE VICTIMS OF ETHNIC/POLITICAL CLASHES.

The phrase "ethnic -cum-political clashes" has been used in the earlier sections of this paper. It refers to the fighting that engulfed parts of the Rift Valley Province and other regions of Kenya between 1991 and early 1994. The clashes were mainly between the Kalenjins, Masaais, Turkanas, Pokots and Samburu (popularly refereed to as the KAMATUSA communities) on the one hand and Kikuyus, Kisiis, Luos, the Luhyas on the other.³⁸ Due to this tribal nature, the fighting has been labelled "ethnic clashes". Many people however believe that the fighting was for political reasons, and hence prefer to call it "political clashes". These two terms will be used interchangeably in this section.

Victims of the clashes are those people who suffered or are continuing to suffer loss of any kind as a result of the violence. Since, as indicated above, the clashes were widespread in the country, this section will deal mainly with the activities of the Church in relation to the victims of the clashes that occurred in Molo, Elburgon and Londian. Maela will be mentioned in passing, due to time, space and to avoid superficiality.

4.4.1 NATURE OF THE CLASHES

The clashes were characterized by sporadic attacks on unsuspecting communities. These attacks involved large numbers of warriors, sometimes estimated to be more than five hundred, armed with bows and arrows which they would use on their targets.³⁹ Occasionally people would be fore-warned through anonymous leaflets or word of mouth by their friendly neighbours.

In the attacks people would be massacred in stark terrorism by the faceless warriors. Others would be beaten, tortured and maimed, while male children would have their genitals chopped off.⁴⁰ Survivors interviewed claimed that the attackers appeared systematic in their execution of the attacks. In the initial stage, grass-thatched houses were set-ablaze straight - away using blazing arrows. The tin or corrugated iron-roofed houses were ransacked after their inhabitants were massacred. In the meantime, livestock was being herded away by other bands of the warriors. Some of the people who escaped death were lucky" to fall into the hands of the Kalenjin looters, who only stripped them down to their bare skin and let them go.⁴¹

4.4.2 CAUSES OF THE CLASHES

A number of respondents were quite uncomfortable and fearful in expressing their views concerning the causes of the clashes. Eleven and a half percent (11.5%) opted not to disclose their views fearing to be implicated. Among these, five of them were quick to answer by saying "that the causes were obvious and as such they needed no elaboration".

Over fifty five percent (55.77%) identified political reasons to have been the cause of these clashes. Among these political reasons were; first in the run-up to the 1992 general elections, some politicians perpetrated the clashes in order to scare away communities whom they believed would not vote for them, at the time of elections. Secondly, some politicians were said to have instigated the clashes to prove to the world that the then new political system of multi-party government could cause hatred among Kenyans, thus it was undesirable: These were the supporters of the single party system of government. Thirdly, there was a group of politicians who were trying to introduce a federal form of government popularly referred to as "majimboism". These people tried to use a short cut by trying to evict "new comers " in the Rift valley which to them would be a "jimbo" for the KAMATUSA communities.

Over twenty two per cent (22.12%) blamed the clashes on tribal reasons. These argued that, there exists a grudge between the communities involved that only requires minimum provocation to erupt. This grudge is mainly as a result of the claim by some communities that their legitimate "native land had been owned or re-allocated wrongfully to "outsiders". This problem has been made complex by changed political patterns from those established under the colonial and immediate post-independent regimes with inadequate land tenure systems, aggravated by disregard of titles.⁴² The "outsiders" have gone further to "exploit" the "indigenous" especially since they dominate the business arena (save for Asians). Since these newcomers are already firmly established, the "indigenous" can only regain "their properties " through force, hence they resorted to the clashes. The table below shows the causes of the clashes as gathered from the respondents:

Table 5: THE CAUSES OF CLASHES ACCORDING TO THE RESPONDENTS

CAUSE	NO. OF RESPONDENTS	PERCENTAGE
political	58	55.77
tribal	23	22.12
Others	11	10.58
No. Response	12	11.54
Total	104	100

4.4.3 SOME FACTS ABOUT THE CLASHES

The facts considered here are instrumental in enabling the Church and any one else interested to understand the magnitude of the ethnic clashes and their effects to the victims.⁴³

- (i) 15th March 1992 - The first reported clashes took place in Molo. These led to a number of people fleeing their homes and took refuge in Kamwaura Catholic Mission

and at Molo town. Soon after, calm returned and the displaced people returned to their homes expecting no more atrocity.

- (ii) 20th April 1992, - violence resumed in Molo South with renewed verocity resulting in displacement of thousands of people who took refuge in Molo Town. Others who could manage travelled further than Molo.
- (iii) 25th April 1992 - violence spread to Olenguroune with savagery and viciousness. Many people were forced to flee to Elburgon, (50kms away), where they sought refuge in the Catholic Church Mission.
- (iv) 14th May 1992 - The arsonists attacked Londiani; where they displaced between twenty and thirty thousand people.

During these three months of fighting, many people were slayed, a lot others were displaced, others were permanently crippled; property was damaged, lost or looted as shown below.

TABLE 6: EXTENT OF DISPLACEMENT AND DESTRUCTION IN THE CLASH AREA

NUMBER	DISPLACEMENT/DESTRUCTION
6,783	families displaced
28,380	children Displaced
13,380	Houses Burnt
50,500	Bags of Maize burnt
5,622	Bags of Beans burnt
5,008	Sheep and goats stolen or lost
9,429	Cattle stolen/lost

It is worth noting that other loss of unknown value such as household goods; cooking items, clothes, farm implements, other stocks such as pigs, ducks, dogs, donkeys, chicken, cats and even crops in the field, were also experienced. The Church could not quantify the extent of displacement and dislocation experienced by the various victims.⁴⁴ By the end of May 1992, most people who had taken refuge in Molo town had deserted to their homes to restart their lives, others to elsewhere. Those who had gone back to their farms were to be displaced in latter clashes.

4.4.4 EFFECTS OF THE CLASHES

From the facts listed above, one can easily deduce that the clashes had various adverse effects on the victims, their kin and kith, the diocese and the country at large. About two hundred and fifty thousand people (250,000) have been affected either by displacement in the short or long term or the disruption of their business and professional lives.⁴⁵ Many lives were lost in the massacres: families lost their relatives, some their providers such as parents. Children became orphaned while many women lost their husbands and are now single mothers. Some parents lost their youthful children who were killed while attempting to protect their property. Although no official figure of those killed was available, over seventy percent (74.04) of the respondents suggested that more than one thousand people, mostly men, were killed. Such loss of lives is a blow, not only to the affected families, but to the whole nation. Since those killed were mainly the energetic and economically productive, their families now suffer severe poverty.

The clashes left many people permanently crippled and others with permanent injuries. During the chaos, other people had their limbs broken or chopped -off all-to-gether. Some male children had their genitals chopped -off by the warriors apparently in a bid to render them unproductive.⁴⁶ Such people were rendered almost unproductive economically and are a

liability to the community. Worst of all, the clashes were traumatizing especially to the children. The fighting led to the displacement of thousands of people as indicated above. Majority of them were physically evicted and driven away from their homes while others fled out of fear of being attacked. They became refugees in their own country, and were camped in various Church compounds in the region. These refugees suffered a lot; they had no food, blankets, medicine and shelter, hence lacked basic human requirements. They were unsure of their future and hence were hopeless. At the camps, they experienced many problems such as; poor sanitation, boredom due to lack of work to do, and fear of being attacked by their enemies.⁴⁷ The displacement also made many children drop-out of schools.

During the clashes many houses were burnt as indicated in table 5 above. Other property was destroyed, lost or looted by the aggressors. Economically, this caused a great loss to the victims; some lost even their land title deeds and may be unable to reclaim their land in future. Crops were destroyed and livestock stolen or killed; this led to hunger among the communities in the region. Some small-scale business people, a part from losing their stocks, also lost cash -money through looting by the arsonists. This was double tragedy, for they were left with neither wares to sell nor money to buy new stocks.⁴⁸ There were cases of rape and forced sodomy.⁴⁹ These sexual abuses were mainly directed towards children and the youths - especially girls. This exposed the victims to dangers associated with sex abuses such as; unwanted pregnancies and sexually transmitted diseases (S.T.D.(s)) especially AIDS. Worst of all the clashes caused great hatred between the communities involved. Suspicion and mistrust characterize their relationship and may take a long time to remedy.

These effects of the clashes, so demoralizing and dehumanizing to the victims, prompted the Church to act to assist them in the depth of their needs.

4.4.5 ACTIVITIES OF THE CHURCH TOWARDS THE VICTIMS OF THE CLASHES

After the first clashes were reported to the Church, the diocesan Justice and Peace commission helped to transport the displaced victims back to their homes. Those whose houses had been burnt were assisted to build simple shelters. Nobody anticipated more trouble at the time. In April and May 1992, the Church bought and distributed seeds, fertilizers and farm implements worth kshs. 2.3 million⁵⁰ to these victims, to assist them re-start their farming occupation. These were to be destroyed later in subsequent clashes, leading to a great loss to the Church and the country at Large.

As the clashes recurred and intensified, the diocesan Justice and peace Commission organized to transport victims who were fleeing from the battle-field to safety. Those injured were taken to hospitals in Molo and Nakuru.⁵¹

The Catholic Church hosted thousands of these victims in various Church compounds. Church Halls, tents and structures made of plastic material offered shelter to these people. Examples of Churches where these refugees were camped are: Kamwaura parish, Molo, Elburgon and Maela. In Nakuru town, Christ The King Cathedral Hall hosted between seven and ten thousand of them, while others were camped in parishes such as Holy Trinity (Milimani) Holy Cross (Shabaab), Wanyororo (Bahati), St Joseph's The Worker and Hekima.⁵²

Their numbers were not available to this researcher. At the camps, the Church fed, clothed and gave medical care to these refugees. Individual Christians and groups such as Small Christians Communities and women groups contributed food, clothes and money towards the care of these people. These donations were channelled through the Diocesan Justice and Peace Commission and the Diocesan social Welfare office. A total of two hundred thirty (230) bags (90kgs each) of maize per month, were distributed to the refugees between December 1991 and October 1994 in the following quantities⁵³.

Table 7: AMOUNT OF MAIZE DISTRIBUTED TO VARIOUS REFUGEE CAMPS

STATION	No. OF BAGS OF MAIZE/MONTH
Christ The king Cathedral	50
Holy Cross- Shabaab	50
St. Joseph's the Worker	30
Holy Trinity - Milimani	30
Wanyororo	40
Total bags per month	230

Other foodstuffs provided were:

- (i) Beans: 180 bags per month for every deanery-for six months.
- (ii) Cooking Oil: 150 cartons of six tins each per month per station.
- (iii) Powder milk: Between 5 and 7 bags per month
- (iv) Unimeal (for children) - Quantity not specified.

In the camps, temporary clinics were established where qualified nurses from Hekima Catholic Hospital offered free medical services to the victims. Drugs worth over thirty three thousand shillings (Kshs 33,000) were administered to those in need. In addition to these, the

diocese gave bus fares to those who were willing to travel to other parts of the country. This helped to reduce the number of refugees in the camps.

The Church in Nakuru was quite instrumental in publicizing the clashes thus making the world know what was happening in the region. In their sermons, priests would give update information to their congregation on the situation in the clash-areas. They also led the faithful in castigating the perpetrators of the genocide and in calling for an end to the atrocities.⁵⁴ During their visits to the clash regions, the clergy and other diocesan staff would invite journalists to accompany them. The journalists would in turn write stories of what was happening thus keep the world informed of the situation, while other Kenyans and foreigners used the information as a basis for pressurizing the government to help stop the atrocities.

Bishop R. Ndingi has been quite vocal in condemnation of the clashes. He visited the victims in the various camps and gave them spiritual comfort which restored hope among them. He encouraged Christians to restrain themselves despite provocation and to avoid revenge.⁵⁵ Being the Chairman of the National Justice and Peace Commission of the K.E.C., the Bishop has called on the government to deal with the situation with justice and in peace. He encouraged warring communities to love and respect one another in order to live in peace and harmony. The Bishop has continuously challenged the government to identify and prosecute those behind these fightings in order to exonerate itself from blame.⁵⁶

During the height of the clashes, the Bishop invited other members of the K.E.C. who visited the battle fields on various occasions to assess the situation. He was also among the members of K.E.C. and C.P.K. clergy who held an audience with His Excellency, President Daniel Arap Moi at State House Nairobi on 29th, April 1992 where they expressed fears about the then escalating violence.⁵⁷ The Bishop also led faithfuls in interdenominational open-air Masses specifically to pray for the victims and perpetrators of the fighting. This was an attempt to invoke divine intervention in the matter.

In this year's Lenten message to all Christians in Kenya, Bishop Ndingi identified the ethnic clashes as among problems affecting our country, and which has caused untold pain, suffering and misery to Kenyans. He called on Christians to take Christ as their role model of life and to believe in the power of prayer so as to sanctify the community. In essence, he was urging the Christians to apply Gospel values in their day to day lives.⁵⁸ This section cannot exhaust the activities of the Church towards these needy people in the diocese. These are however the main ones according to this author's assessment, which is based on what the respondents emphasised on.

4.5 THE CHURCH AND THE UNEMPLOYED

This section focuses on the problem of unemployment as a cause of poverty in C.D.N. In chapter three and earlier in this chapter, it was noted that most inhabitants of C.D.N. are landless. Those who own land usually have very small plots which cannot be relied upon for both subsistence production of food and surplus production of crops for sale to generate income. Inhabitants cannot therefore depend entirely on agriculture for their livelihood. This leaves them with no choice but to participate in the wider economy in order to earn income to enable them to sustain their lives and that of their families.

Formal employment is the most common way through which people in the region earn their living. Unfortunately, majority of them, due to one reason or other are unemployed, hence, lack means of earning an income. Unemployment causes a lot of suffering to individuals and the community at large, and hence, the church has been prompted to act towards this problem.

This section will look at the types, causes, and effects of unemployment and the church's activities towards the unemployed.

4.5.1 THE TYPES OF UNEMPLOYMENT IN THE DIOCESE

There are basically two types of unemployment in the diocese:

- (i) Temporary or seasonal unemployment; in this a person is employed only during certain seasons or period of the year, or during certain stages of production in an industry.

Employment here is basically on casual basis, for example, in agriculture many people are employed during planting and harvesting seasons when labour is highly required. In-between these two seasons, these people are laid-off and are left unemployed. Casual labourers working in construction sites also get laid-off when a project is completed and remain unemployed until another project is initiated. In this form of unemployment, one is not guaranteed a job come the next season.

- (ii) Permanent unemployment: In this category the victim is unemployed through out; he or she does not get employed even as a casual worker at any time. This type is more devastating than the former one.

4.5.2 CAUSES OF UNEMPLOYMENT IN THE DIOCESE

Interviewees in this survey presented responses which concur with some important causes of unemployment widely accepted by economists. Most of these causes are related and intertwined. This section will examine the main ones.

Twelve and a half per cent (12.50%) of the respondents blamed unemployment on lack of job opportunities occasioned by lack of industries and other income generating investments especially in the rural areas of the diocese. Due to this lack of industries and serious economic activities in these areas, people can hardly get any employment and resort to rural-urban migration. This in effect saturates the job market in the towns leading to even more unemployment in these urban centres.

Almost twenty seven percent (26.92) identified lack of education as the greatest cause of unemployment in the region. Included here is the low standard of education, and "irrelevant" or "inappropriate" education. As already indicated in chapter three, majority of the people within the diocese are either completely illiterate or semi-literate. In today's world, most jobs require workers with certain levels of academic achievement. This in essence means that the illiterate and those with low standards of education stand no, or very little chance of obtaining jobs in the diocese. When such people get employed, they are usually hired as casual labourers, with minimal wages and poor and undefined terms of service.

Ten and half percent (10.50%) of the 104 interviewees blamed the country's system of education for producing graduates with more formal qualifications than relevant or appropriate skills in industrial and agricultural fields. This increases the demand for the scarce white collar jobs at the expense of the less scarce blue collar jobs. The latter and other jobs in rural areas are low paying and hence unattractive to the schooled. The effect of this is mass exodus of school leavers to urban centers, such as Nakuru, Naivasha, and Kericho, where only a few manage to acquire these jobs; the rest end up being perpetual job seekers, idling all day long for days with no work to do.

Twenty three per cent (23.08%) saw unemployment as a consequence of high population growth in the region, which results from a general high population growth rate countrywide. Population figures presented in chapter three of this paper are a testimony to this fact. These respondents argued that the population growth in the region is higher than the growth of job opportunities. Secondly, due to high population growth rate, the youths are more numerous than the old thus, the force entering the job market is higher than that leaving it. There are therefore, more job seekers than retiring ones, thus no space is being created for the job seekers.

Over eight and half per cent (8.65%) attributed unemployment to corruption and nepotism. These respondents argued that it is a common practice today for employers to demand for bribes from job seekers before employing them. The bribe is either in cash ("kitu-kidogo") or in kind; for example, two ladies claimed that they have failed to be employed because they turned down requests to "go out" with their would-be- male bosses. Other people only employ their relatives, friends, or people from their ethnic communities. These respondents claimed that most people are unemployed in the region since they are not "well-connected" or do not have "god-fathers" or "fall-relatives".

About ten and a half per cent (10.58) placed their blame on the government which they accused of poor planning, hence failure to initiate programmes or projects that would create enough jobs for Kenyans. These respondents claimed that, although the government leaders keep promising action towards this end, and although government policies may include the creation of more jobs for the population, little is put into practice. The ideas and promises are left to exist only in mind and on paper and never on the ground.

Almost five per cent (4.81%) gave other factors such as: gender discrimination - whereby some jobs are only given to either men or women; age, health, disability and laziness as causes of unemployment. The following table would be of use for our subject matter:

TABLE 8: CAUSES OF UNEMPLOYMENT IN C.D.N.

CAUSE	NO. OF RESPONDENTS	PERCENT
lack of jobs due to lack of industries in Rural areas	13	12.50
Lack of education	28	26.92
Demand for white collar jobs	11	10.58
High population growth	24	23.08
Corruption and nepotism	9	8.65
Poor planning by the government	11	10.58
Other	5	4.81
No Response	3	2.88
TOTAL	104	100

From this presentation, education and population growth seems to be the greatest causes of unemployment in the region. Almost three percent (2.88%) of the interviewees did not give any response, their reasons are still unclear to this author.

4.5.3 EFFECTS OF UNEMPLOYMENT IN THE DIOCESE

Unemployment in a monetary economy like the Kenyan one can have disastrous effects to the individual victim and the community at large. In the C.D.N., the unemployed suffer a lot of deprivation of human necessities due to lack of money to purchase these necessities. This leads to frustration and hopelessness to the jobless who become dependent and hence a liability to the community.

Unemployed parents cannot maintain their families: they cannot afford sufficient food for their children, nor can they afford good health for them. This researcher encountered children suffering from malnourishment, especially in the slums and among the street children. On interviewing their parents, nine of them were unemployed and blamed the poor state of their children's health on their lack of jobs, hence, lack of incomes. Families whose parents are unemployed generally become unstable and disorganized. Girls are forced to marry at an early stage, usually with a hope that their parents will benefit from the in-laws. In most cases, this has not worked because, the girls are often married by poor and normally unemployed men without proper source of income. Unemployed parents have no income to spend on their children's education, hence, the latter drop out of schools at low levels and have very little hope of being employed. This leads to a vicious cycle of unemployment that is difficult to break.

The unemployed usually resort to petty trading and casual labour that generate very little incomes. A common example of this petty trading is hawking: in Nakuru a large number of hawkers exist in the streets and the main bus parks. Their wares ranges from clothes, music cassettes, hardware to needles, sweets, biscuits, scones and roast maize. Hawking business is also carried out in the estates where hawkers peddle their merchandise. The business is occasionally interrupted by the Municipal Council Askaris who arrest the hawkers for reasons such as, trading without license, and trading in the "wrong " areas.

Some unemployed youths turn out to be touts. Touts are a common phenomenon in the small and main urban centers in the diocese. They dominate bus parks and other matatu terminus where they earn meager incomes by "arranging" travellers in the public vehicles and shouting the destinations of the vehicles. Some of them engage in pick-pocketing and drug abuse. Others insult and even molest travellers and are therefore a pain in the neck. Touts in Nakuru have often clashed with Kanu Youth-wingers who man the bus parks in the town. They have also fallen prey to the police whenever an offence has been committed by an

unknown person -Touts usually become the first suspects leading to their arrests and at times they are charged in courts.⁵⁹

Unemployment may lead to immorality and crimes. Practices such as prostitution, divorce, suicide, theft, drug abuse, robbery and deceit are associated, in most cases, directly or indirectly, with unemployment. Due to idleness, unemployed youths can easily be manipulated by individuals to engage in anti-social behaviour such as riots, demonstrations, blackmail, arson and even ethnic clashes. On the positive, however, some unemployed people tend to turn to religion in search of comfort and divine intervention in their tribulations.

After highlighting the causes and effects of the problem of unemployment, this section examines the role played by the Church towards the unemployed in the Diocese.

4.5.4 CHURCH ACTIVITIES TOWARDS THE UNEMPLOYED

The Catholic Church in Nakuru Diocese is engaged in activities geared towards alleviation of unemployment and improving the lives of the unemployed in the dioceses. This section will examine the main ones.

(i) CHURCH AS AN EMPLOYER

The Church is herself a high employer. Many people are employed in the numerous projects run by the Church throughout the diocese. The number of these employees was not established in this survey; nevertheless it was clear that there are many people employed as: Drivers, secretaries, office messengers, watchmen, accountants, administrators, social workers, teachers, catechists, among others. This shows that the Church has created a lot of job opportunities to people who, probably, would otherwise be jobless. The impact of this Church employment is however not substantial on the unemployment problem in the region.

(ii) SMALL SCALE BUSINESSES

Through the social welfare department, a number of unemployed people have been assisted in various ways. Many have been helped to start small businesses or are introduced to working groups where by they start small scale businesses on partnership basis. The department, however, assists only those who demonstrate willingness to engage in such activities but are restrained by lack of finances. Such businesses include: kiosks, small scale bakeries, sale of second hand clothes, tailoring shops, carpentry and welding workshops.

(iii) VOCATIONAL TRAINING

The social welfare department also facilitates the vocational training of youths from needy families. The aim is to equip them with relevant technical skills to enable them to earn a decent living in future. The department enrolls such youths in various vocational training institutions run by the Church throughout the diocese, where they are trained in skills such as carpentry, leather work, motor vehicle mechanics, plumbing, masonry and welding. These skills are meant to enable the youths either to get employed in the relevant areas or to start their own workshops in order to earn a living. Examples of these institutions are; St. Luke's in Nakuru, St. James in Bahati, Chepseone in Kericho, Kaplong in Bomet, Gilgil Polytechnic in Gilgil, Mwangaza Formation Center in Nakuru, Ndanai in Bomet and Baraka F.T.C. in Molo.

(iv) TAILORING PROGRAMME

The social welfare department runs an extensive tailoring programme. This aims at training women and young girls in the region to enable them earn a better living and improve their families' income. The trainees are composed of married women, wives

separated from their husbands, house maids, and drop outs from both primary and secondary schools. Their ages range between 16 and 36 years.⁶⁰ The tailoring training takes place in various centres within the diocese examples of these are;

- (a) Section 58 centre:- this was started in 1985 and is located in the Section 58 Estate in Nakuru, hence its name.⁶¹ It admits 25 trainees who sit the Government Grade Test. In 1989, 50 students sat the test, 47 passed, 15 have started personal tailoring shops, and 12 are employed while twenty are still looking for jobs. In 1990, twelve sat their results were not availed to this researcher. The institution has two instructors.
- (b) Mwangaza Formation Centre: This started in 1980 and is situated next to the Mwangaza Rehabilitation centre already described in this chapter. It admits between 30 and 50 trainees who enrol for the Government Grade Tests.⁶² In 1990, out of 50 trainees, 30 sat Grade III test, 5 sat Grade II while none attempted Grade I. Apart from tailoring, this centre also trains people in dressmaking, and has 4 instructors.
- (c) Hekima Centre is found at the Hekima Catholic Church next to the Hekima Catholic Hospital, neighboring Kivumbini and Lake View Estates near Lake Nakuru National Park. It admits between 30 to 40 trainees who also enrol for the Government Grade Test. In 1990, out of 38 students, one sat Grade II and another one sat Grade I. Their results were not availed to this researcher. The institution has three instructors.
- (d) Cathedral Tailoring Centre: This was started in 1990 by Sr. Gabile of the St. Francis Order. It is situated at the Cathedral Hall. It enrolls 25 trainees⁶³ and

has 3 instructors. The trainees also sit the Government Grade Test, but none of their results was disclosed to this author.

- (e) Heshima Centre: This started in 1990 and enrolls 20 trainees.⁶⁴ It is located at the Holy Cross Church in Shaabab area, and has 3 instructors. The trainees sit Government Grade Tests, but none of their results were available.
- (f) Ukarimu Centre: This is found in Molo at the Baraka F.T.C. No details were availed concerning this centre.
- (g) There is a proposal to start another tailoring centre at the Holy Trinity Church in Milimani.⁶⁵

V CHILDREN SPONSORSHIP

The Church in conjunction with various bodies, sponsors children of unemployed poor parents to school to enable them acquire education necessary for their livelihood. For example:

- (a) In 1990, in liaison with Action Aid, the Church sponsored 29 children who had dropped out of primary school due to lack of school fees.⁶⁶ All these have by now sat for K.C.P.E. exams.
- (b) In 1992, the Church through the Irish Project, sponsored 15 children from 15 poor families to various schools in the diocese.⁶⁷ So far 2 of these have done K.C.P.E exams and are now in secondary schools.
- (c) Between 1990 and 1992, the Church through the Franciscan Programme sponsored 137 children to various primary schools in the diocese.⁶⁸ Their progress has been fair and are expected to perform well in their exams.

(VI) BURSARIES

The Church has a bursary fund through which children of unemployed parents are sponsored to schools and assisted with requirements that enable them continue with their education. This fund is managed by the Diocesan Education Secretary and gets its money from foreign and local donors. The number of children who have benefited from this programme is large, but the figure was not disclosed.

(VII) WOMEN GROUPS

The Church has a Women's department which facilitates and co-ordinates activities of various women groups found within the diocese.⁶⁹ These groups help their unemployed members to engage in income generating activities to uplift their standards of lives and that of their families. The groups provide their members with skills and knowledge in various aspects of tailoring, dress making and handicraft. In the process, they make items such as dresses, table cloths, bedcovers, baskets (ciondos), bricks and pottery, all for sale. Through profits earned, most women have been assisted to open Savings Accounts with Post Bank and other banks. The aim is to save enough money to enable them buy machines and materials required to start personal businesses. Sr. Geilus of St. Francis Order and Mrs Alice Gatimu - the Co-ordinator of women affairs, help these women in all aspects. An example of such groups is St. Francis women group which started in 1987 with an aim to educate members on responsible parenthood, home management and budgeting in order to improve their families.⁷⁰ Others are Mangu, St. Joseph's and Holy Cross Women groups which are named according to their parishes.

VIII SAVINGS AND CREDIT

The diocese has various Savings and Credit Co-operative societies (SACCOS) which have greatly benefited the unemployed. People are encouraged to buy shares in these societies as a way of saving their money. The share holders are eventually given loans either to start or expand their income generating projects. Examples of such SACCOS are; Nakuru Town SACCO, Eldama Ravine SACCO, and Naivasha Catholic SACCO. These are the major ways in which the church assists the unemployed in the diocese. A numerous number of them have benefited, some in the short run, others in the long run and others in both. It is worth noting that both the Catholics and non-Catholics benefit equally.

This chapter has presented and discussed the various activities of the Church geared towards different categories of the poor in the C.D.N. Five major categories were identified and explained. This, according to the author is a good enough sample for which a critical analysis of the Church's role in alleviating poverty can be based on. Such an analysis forms the subject of the next chapter. It will, moreover, be invaluable in drawing out recommendations as our contribution.

ENDNOTES

1. This figure was availed by the Nakuru District Children's Officer Mr. Charles Odogo on 6th July 1995 at the Rift Valley Provincial Children's Office.
2. P.N. Wachege, African Single Mothers, Socio-Ethical And Religious Investigations, Nairobi, Signal Press, 1994, P. 135-139.
3. Ibid P. 136
4. For a Comprehensive Understanding of the Problems of Single Mothers, read Wachege's book, Ibid.
5. Bro Francis Njoroge, interview, De la Sale Brother, at Mwangaza Rehabilitation Centre on 8th June 1995.
6. "Social Welfare Report" 1990 P.3 - Available at the Social Welfare Office, C.D.N. Head quarters.
7. Ibid
8. These figures were availed by Mr. Basil Munyao- The Assistant Co-ordinator, Social Welfare Department C.D.N. on 24th June 1995, at the diocesan Social Welfare Office. He is incharge of gathering the street children and taking them to the Rehabilitation centre and later enrolling them to various schools.
9. Cowie A.P. and Hornsby A.S. (eds),Oxford Advanced Learner's Dictionary Of Current English, Oxford University Press 1989, pg. 958.
10. Sr. Maria, interview Coordinator of the Disabled Rehabilitation Programme C.D.N., at the C.D.N. Head Quarters on 22nd May 1995 .
11. Ibid
12. Ibid
13. This one is a Hostel meaning, it caters for more than fifteen (15) children - it has thirty two of such children. Another one of its size is our Lady of Mercy -Subukia.
14. Interview; Mr. George Gitau -Special Teacher attached to the home, at the Rongji Small Home on 26th June 1995 .
15. Solid, as opposed to liquid in the case of lakes, seas, and oceans. The space above the land is included though not directly mentioned.

16. These areas include: Kiambogo, Bahati, Molo, Njoro, Elburgon, Mangu, Kiamunyi, Olo-Rongai, Subukia and Kericho.
17. Tea is grown widely in Kericho and Bomet Districts; Pyrethrum in Molo, Elburgon, Parts of Kericho, Subukia and Mau Narok.
18. Dairy cattle are mainly reared in the highlands such as Molo, Olenguroune, Elburgon, Kericho and Bomet. Other areas include, Njoro, Rongai, Bahati, Subukia and Naivasha. Beef animals are mainly found in the dry zones such as Elementaita, Naivasha and the whole of Baringo District where goats are also raised in large herds. Sheep do well in cold areas such as Molo, Elburgon, Kericho and Bomet.
19. This view was expressed and emphasized by most of the elderly respondents and seemed to have been well thought out.
20. The larger the piece of land, the more likely that its returns will be plenty - all other factors held constant.
21. Many people have migrated to this area from other provinces, especially Central Province of Kenya. Such people formed land Buying companies, bought land subdivided it amongst themselves. Some of the farms bought in this style have acquired names of the origin of these people; For example Mangu in Kiambu. The same applies to Ngecha.
22. At least four of such cases were encountered in this study - These involved two young men who have been denied land because of marrying from "unwanted" families and the other two for undisclosed reasons.
23. Such cases are reported to the Diocesan Justice and Peace Commission and efforts are made to resolve them; this was indicated by Mr. Murimi the Executive Secretary of the commission in the Commission's office on 11h May 1995.
24. In this category, there are those who were promised land by politicians seeking votes before elections, and due to their ignorance, they confuse these politicians for government spokesmen/women.
25. Basil Munyao, op cit.
26. Ibid
27. Ibid
28. Ibid - The figure was said to be confidential
29. Ibid

30. Jacinta Wambui, interview, social worker, at the social welfare office C.D.N. Headquarters, on 12th June 1995.
31. Ibid
32. Ibid
33. Munyao Op cit
34. Wambui op cit
35. The names of these people were concealed and treated as confidential.
36. Murimi op cit
37. Ibid
38. Society Magazine. No. 13, 25th May 1992, p. 11
39. Mrs. Jane Gathoni, interview, victim of the clashes who was evicted from her farm in Elburgon and now lives at Pangani Estate with relatives, 16th June 1995, at Pangani Estate.
40. Ibid
41. Society magazine op cit p. 10
42. K.E.C. Mwanachi, No. 230, March 1995 p.3.
43. These facts are available in the "Summary Report On Tribal Clashes" in the Catholic Diocese of Nakuru, 17th March 1993.
44. Murimi op cit.
45. K.C.E., Mwanachi, op cit p.3.
46. Joel Bosire, interview, a survivor of the ethnic clashes who lives with his relatives in Free Area Estate, Nakuru, at Free Area Shopping Centre, on 18th June 1995.
47. Ibid
48. James Mwaura, interview, former shopkeeper in Kerisoi who now lives in Langa Langa Nakuru, at Langa Langa, on 18th June 1995, at Langa Langa.
49. Ibid

50. Murimi op cit
51. ibid
52. Basil Munyao op cit
53. These figures were availed by both the Social Welfare Office and Justice and Peace Secretary's office.
54. Fr. Lawrence Mbogo, interview, Parish Priest, Cathedral Parish, at the Parish Office, on 16th June 1995.
55. Patrick Wachira and Raphael Munge, interview, journalist and photo journalist respectively, East African standard, (interview), at the Newspaper Bureau Nakuru, on 16th June 1995.
56. Gathoni op cit
57. Bishop Raphael Ndingi, interview, Bishop of C.D.N., at the C.D.N. Headquarters, on 22nd May 1995.
58. Society op cit p.8
59. Mwananchi op cit.
60. John Thananga, interview, Tout at Nakuru matatu terminus, at the terminus, on 4th July 1995.
61. Munyao, op cit
62. Social Welfare Annual Report, op cit
63. Ibid
64. Ibid
65. Ibid
66. Munyao op cit
67. Social Welfare Annual Report, op cit
68. Ibid
69. Ibid

70. Mrs Alice Gatimu, interview, Co-ordinator of women Groups, at the Women Group's Office, C.D.N. Head Quarters, on 14 June 1995.
71. Ibid.

CHAPTER FIVE

5.0 AN APPRAISAL OF THE ROLE OF THE CHURCH IN ASSISTING THE POOR IN CATHOLIC DIOCESE OF NAKURU.

This chapter is an attempt to evaluate critically the findings on the Church's role in assisting the poor in the C.D.N. Approaches adopted by the Church are discussed. Their strengths and weakness are noted.

The concern for the plight of the poor throughout the world has become a central focus for many individuals, groups and associations, both in and outside the Church. Ana De Santa observes that:

In many parts of the world, several groups and movements have heard the cry of the poor. Many of these operate outside the Churches. However, a growing number of them can nowadays also be found within the Church. These groups have become sensitive to the situation of the poor today in their demands and hopes. It is as if the wind is blowing at the same time in many places, clarifying the situation and helping the Churches to realize that they cannot remain passive once they see the implications of the situation of the under privileged in our time.¹

The "wind" seems to have "blown" towards the C.D.N. In the previous chapter, the Church's concern towards the poor is clearly evident in the described programmes designed to help the various categories of the disadvantaged in the region. These programmes clearly indicate that the alleviation of poverty and the sufferings of the poor is an integral part of the Church's mission today. The Church seems to understand that her mission should be to minister to both the material and spiritual needs of the peoples. This, while being a departure from the past, when the concern of the Church was only the spiritual development of the peoples, is a significant aspect of the Church's social teachings especially after Vatican Council II².

The projects undertaken by the Church help to affirm the first hypothesis of this study; that the Church is doing a lot to improve the quality of life of the poor.

One can infer the reasons for the Church's concern for the poor in the Diocese: In the first place, most of the Church members in the region are themselves poor. This means that, if the Church ignores the poor, she will in essence be ignoring a majority of her members. On the other hand, by responding to the needs of the poor, the Church will be assisting a majority of her membership. Secondly, the Church seems to have awoken from a new awareness based on challenges emanating out of theological discussions that are related to the problem of poverty. Such discussions have contributed a lot in the shaping of the official teaching of the Church on the poor, as presented in chapter two of this work. The Church in Nakuru has endeavoured to fulfil her moral and divine obligation of living according to these teachings that place the poor in the center of the ecclesial concern.³

It is obvious however, that a section of both the clergy and the laity within the diocese still feel that the Church's role should be evangelisation only. They are apparently convinced that the need to improve the material well being of the poor should be the concern of other factions of the community -especially the government and N.G.O.(s). They base their understanding on the adage that goes; "one cannot serve two masters at the same time..... " hence, the Church can only fulfil one role; that of evangelization. Consequently these Christians have ignored or failed to fully participate in activities aimed at alleviating the problems of the poor.

A majority of the Church members however, have understood the real essence of the Church's endeavour and are actively involved in promoting it. This group wins our support. These people have voluntarily and devotedly played active roles in accelerating the process of alleviation of poverty both in individual capacities and as members of various groups within the Church. They have re-interpreted scripture and applied it to the the dehumanizing and

deplorable situations and experiences of the poor. The scripture has therefore formed a central tool in mobilizing the poor in the Christian congregation towards the betterment of their lives. This is in harmony with the Church's official teaching which emphasizes on the application of gospel values in helping the poor.⁴

The C.D.N. is aware that for the Church to succeed in assisting the poor, it requires to establish structures, that allow active involvement with the people, both inside and outside the Church. This awareness has led to the establishment of subsidiary departments within the Diocesan structure. For instance; The Diocesan Development Department which is charged with initiating and running human development programmes has established various sub-departments within it. Such include departments of: Education -which caters for both primary and secondary schools owned or sponsored by the diocese; social-welfare;- which caters for the marginalised members of the community and ensures general welfare for all; and water Development - which runs a comprehensive programme aimed at helping communities deprived of water. Other departments include; Family Life, Agriculture, Medical (Health), Vocations, Technical Training, Disabled, Women Development and Communications. All these play complementary roles aimed at improving the lives of the underprivileged in the region. It is therefore justifiable to claim that the presence of the poor in the diocese, and the need to assist them has affected the organizational structure of the Church in C.D.N.

A specialization of some sort is apparent in the roles played by the clergy and the lay staff of the Church in the C.D.N. Evangelistic work seems to be of crucial concern in the eyes of the clergy, while the social workers appear to concentrate more on human development. On several occasions, members of the clergy referred this author to the social workers wherever he requested to interview them (clergy) in relation to the poor. This suggests that, such members of the clergy are either ignorant of the happenings in their areas or see the enhancement of material development of the poor as none of their business, but that of the

social workers. The latter appeared to be more of the case. Other members of the clergy and social workers were however, evidently concerned with synchronising evangelism with social welfare service. One can therefore conclude that, while the clergy is predominantly engaged in spiritual development, the Church social workers are largely engaged in the material development of the people in the C.D.N. the clergy should change their attitude in the spirit of the second Vatican council (discussed in chapter two), and get involved fully in social welfare in the region.

The Church has adopted an approach in which, the local people are consulted before she decides to initiate a project in any area of the diocese. Groups have been formed in the parishes where people discuss and make decisions concerning issues that affect their lives. Such decisions are eventually communicated to the diocesan staff for appropriate action. Through this method, the Church has been able to identify the needs of the people concerned, and has initiated projects according to the priorities of the community.

This dialogue between the community and the Church leaders has realized remarkable results; people have become increasingly involved in development programmes in general as well as personal development. Community members identify fully with such projects, for they are a product of their ideas which are based on their felt needs. This community participation has eased the burden of the Church in initiation and running of development projects: Achievements of such projects are celebrated as the achievements of the community, while their failures are not blamed on the Church.

It is notable however, that, in most cases, it is the women members of the community that are mainly involved in these development projects.⁵ It was not established in this research why their male counterparts seem to shy away from these communal activities, which they also benefit from. This can form a subject of future research.

There are some practices within the Church that need to be criticized if this study is to be fair.

To begin with, although the Church is intensively and extensively involved in activities aimed at alleviating poverty in the region, she somehow contributes to the same problem. This paradox arises from the fact that lay employees of the Church are very lowly remunerated. Salaries for office messengers, drivers, groundsmen/women, catechists, and watchmen rarely go beyond one thousand five hundred shillings (Ksh 1,500) per month. Professional secretaries, copytypists and other employees in various departments usually earn less than three thousand shillings (Kshs.3,000) per month.⁶ These figures disagree with what the Encyclicals, in chapter two, described as just wages; the Church calls on employers to pay fair wages/salaries to enable their employees live honourable and humane lives. The low salaries paid by C.D.N. force the Church workers to reside in the slums where they can afford to pay for housing. They live in poverty and yet they are expected to assist the poor. This defeats logic and poses a challenge to the Church to ensure acceptable remuneration for their employees.

Secondly, in some parishes, Church leaders are appointed on the basis of how dedicated one is to his or her faith. The criteria for measuring one's faith seems to be largely the candidate's wealth and generosity to the local Church. It would appear that leadership positions often go to those who matter to the Church economically. Many devout and conscientious, but materially poor Christians are not considered for such appointments. The same criteria is applied in deciding who is a good Christian or a good Church member. Wealthy people are rarely turned down when they require Church assistance -say, in sacraments such as baptism or marriage. The poor have to be examined and re-examined, and if they fail to fulfil certain expectations, they are denied such services until they reform. This is a derogatory type of discrimination which the Church should desist from. The Church should treat all people in the same way since, all are equal before God; whether poor or rich. Thirdly, this study

observed that, occasionally the Church tends, just like a secular institution, to become more interested in her own material or economic well being at the expense of the poor. Private schools and training institutes run by the Church charge high fees; although the Church may argue that the fees charged by her institutions is lower than that charged by the government sponsored or other institutions, the fact remains that, the charges are prohibitive to the poor. This makes the advantage of such institutions to be enjoyed only by the rich for whom they were not intended.

Fourthly, the Church at times demands too much, in monetary terms, from her members whose majority are poor. In some parishes, such as St. Joseph's the Worker, a practice of selling carnations at the entrance to the Church compound, every Sunday before mass, has emerged. This is usually to enable a certain mtaa (Small Christian Community) to finance certain projects. The carnations cost between ten and fifty shillings. Despite the noble reasons behind this practice, a feeling is created within the Church attendants, that they are being charged an "entrance fee" just as is done in harambees or pre-wedding parties. Those selling the carnations, this researcher observed, usually embarrass the poor who cannot afford to buy them, by insistingly emphasizing that they should buy the flowers.

Apart from the normal offertory sadaka during Mass, Christians are required to pay zaka, a monthly or yearly contribution of certain amount - usually one hundred shillings, (Ksh 100) without considering their economic resources. For the sadaka, some priests insist that Christians should give a lot forgetting that it should be according to the individual Christian's ability: This writer witnessed a Priest asking the congregation to give "money that falls" (referring to notes) and not "money that jingles" (referring to coins) during an offertory session.

Christians are also required to contribute their mavuno (Harvest) either in form of real farm products, or money accrued from the sale of such products. As observed, majority of the

Christians have no shambas, hence cannot be expected to have Mavuno. During Mass in most parishes there is usually a session for "special sadaka" for specific projects. Christians are asked to contribute yet more money for other projects - usually before "baraka ya mwisho" (final blessings).⁷ Other payments asked of Christians by the Church include fees for sacraments such as; baptism, wedding, confirmation, and even during funerals.

All these financial requirements by the Church exert a lot of pressure on the poor, who are intimidated since their membership in Church is threatened if they fail to comply: for example, if they cannot raise money to pay for their children's baptism or wedding, then the latter may miss these sacraments that are considered a central aspects of their faith. The poor are therefore sort of held at ransom by the Church .

These negative aspects found within the Church may need to be checked in order that they do not dilute the positive activities of the Church towards the poor.

5.1. THE CHURCH'S APPROACH IN ALLEVIATING THE SUFFERING OF THE POOR.

In her endeavour to save the poor from their misery the Church has designed and followed various approaches which have proved to be instrumental towards the realization of her set goals. This section will briefly address seven of these approaches namely; family Development, self-reliant, education, relief, rural development, Christian community development and evangelism approach.

5.1.1 Family Development Approach.

The family is a very important aspect of Christian teaching. Being the nucleus of the society, it forms the foundation on which the Church is built:⁸ The Church is a large body of believers composed of members from different individual families. Without the families there

would be no Church. The quality of Church membership, and that of a community, is highly dependent upon the quality of the families from which these members come. It is with this background that the Church has placed the family at the center of her activities geared towards development of peoples.

In this approach, the Church is concerned with improvement of the lives of the poor families. The consequence of this would be an improved community. The assistance the Church gives to the poor families depends on the needs of both the individual families and those of individual members of these families. Some of these needs tend to be general and basic to most of them, and the church attempts to solve them first. For instance; Education is of crucial importance to the children of the poor families. It is through education that they can have a hope of leading better lives in future. Since their parents cannot afford school fees, these children are usually denied the opportunity to go to school. The Church through the bursary scheme, and child sponsorship programmes mentioned in chapter four, offers to pay fees for such children hence, ensuring that they obtain education.

For the parents, the Church assist them in agriculture: by providing them with seeds, fertilizers and technical advice on how to improve their farming for better yields. This is to ensure that the families are assured of enough food and surplus produce for sale. In some cases, the Church has assisted small scale farmers to acquire dairy cows through the ngombe (cattle or cow) project. Parents with small scale businesses are assisted to boost them through granting of "soft" loans by the Church through the SACCOs described in chapter four.

The poor families have numerous problems that it is impracticable for the Church to solve all of them. Even where their farm yields are increased, or when they earn profits from their boosted trades, the parents can hardly meet all their family needs. This approach however, serves as a long term solution aimed at making members of the families self reliant as opposed to the dehumanizing approach of dishing out charitable provisions.

5.1.2 Self-Reliant Approach

The Church is convinced that the best way to solve the crisis of poverty is by having the poor themselves working hard to fight their own poverty.⁹ The role of the community towards this end should just be facilitative. The poor should be made to feel capable and responsible of helping themselves out of their misery instead of totally depending on the Church or the community.

This approach aims at eradicating dependency which reduces a person to a perpetual beggar. To achieve this, the Church trains the people on how to save little by little from their meagre earnings. Some of the poor have consequently opened savings accounts while others have bought shares in the various SACCOS. Their hope is to use these savings to expand their business in future to enable them earn better incomes, thus improve their living standard. Future research is necessary here to determine and evaluate the success of these people.

The vocational training programmes, the tailoring programmes, small scale businesses and activities of women groups towards the poor mentioned in chapter four, are also an effort by the Church to make the poor self-reliant. Success of these programmes can also form a topic of research for interested scholars in future.

5.1.3 Relief Provision Approach

This approach is aimed at attending to very severe needs, or emergency situations; "where life is conspicuously threatened."¹⁰ The Church gives relief assistance to people in disaster or in danger of death. Such assistance includes; provision of transport to people fleeing from a disaster area; provision of food to the hungry especially during famine; shelter (e.g tents to the homeless destitutes), clothes to the naked; medical care to those denied it; and even money to those in serious need of it.

Relief provisions are usually made instantaneously and without hesitation. "There is usually no time and no need to ask questions"¹¹. A good example is the material support offered by the Church to the victims of the ethnic clashes described in chapter four. The Church also provides relief food to families in drought prevalent regions of the diocese especially in Baringo District.

Sometimes assistance given in this approach leads to a misconception in the minds of the recipients and general public, that the Church is rich and is out to distribute "free things" - thus, they tend to leave the whole burden of caring for the poor to the Church. Obviously, as Nereah puts it, the people cannot be totally blamed for this attitude.¹² The monthly provision of food and occasional distribution of clothes, compounded with the fact that members of the clergy drive nice vehicles and live in posh houses, undoubtedly, must have led to this assumption.

The Church, according to Bishop Ndingi, is not rich - "we rely on donations from friends and well-wishers sometimes we are forced to beg..."¹³

5.1.4. EDUCATION APPROACH

Education is indeed quite central in the Church Development programmes. In chapter two, provision of education is emphasized in the Church's social teachings, as a prime factor in the alleviation of poverty. In chapter four, it was noted that the church in Nakuru insists on provision of education to the disabled, the street children, and children of unemployed parents.

Through education, these children are expected to break the vicious cycle of poverty in which they find themselves, hence lead better lives in future.

The achievement of this goal will remain elusive as long as these children are assisted to achieve only primary level education. They require secondary and post secondary education

lest they become replicas of their parents: having low education leading to joblessness, hence no income. In future research can be carried out here to ascertain how successful these children become later in life.

The diocese does not have an education programme for the illiterate adults - the so called Ngumbaru or masomo ya watu wazima. The reason for this omission was not given to this author. Such a programme could have benefitted such adults in various ways; those in business could be assisted to keep and monitor their records with ease and to guard themselves against being conned.

Within the education approach the Church endeavours to create awareness in people in relation to the causes of their poverty. The aim of this is to conscientise the poor by making them understand the root cause of their situation. This knowledge would empower them to speak out and act against such causes of misery.¹⁴ This approach affirms the theory of this study that, "to get rid of poverty, we must first educate the poor person on the causes of his/her poverty and give him or her the skills to help himself or herself out of poverty and ignorance: It is common knowledge that, for any problem to be solved, its cause must be identified so as to enable one to tackle the problem from the roots. This applies to the problem of poverty; thus the importance of educating the poor on the causes of their misery can not be disputed.

The Church appears to have, either consciously or unconsciously, ignored the whole issue of large families. Chapter three noted that population growth is a major cause of poverty in the C.D.N. This increased growth in population is a consequence of large families found in the diocese. It is therefore a great omission on the part of the Church to ignore this aspect. Since no reason was given for this omission, one can only guess and attribute it to the controversy that surrounds the teachings of the Church on population control and family planning -especially concerning the methods used.

To demonstrate the commitment of the Church to the need for provision of education, the diocese sponsors many schools and runs some privately. This section will briefly discuss this role.

(a) **School Sponsorship:**

The Diocese sponsors many primary and secondary schools in the region. These are usually schools that were formerly run by the Church and others where she has been invited by the parents. Sponsorship entails representation in the Board of Governor (B.O.G.) in secondary schools, and school committees in primary schools, and also gives a voice in the appointment of school heads. This role gives the diocese the right to insist that Catholic traditions be safeguarded in the schools.¹⁵ It also ensures easier access to the schools for the purpose of evangelisation and for other Church functions not immediately concerned with education. Examples of such schools are; Bahati Girls (in Bahati) Mercy Girls (in Eldama Ravine), Nakuru Day School (in Nakuru Municipality) and Kipchumchim (in Kericho).

These schools face enormous difficulties and the diocese has endeavoured to help them by offering advice, a measure of co-ordinations and liaison with government authorities. This task belongs to the Diocesan education secretary. He attends Board meetings, recruits teachers advises school heads and keeps close contact with education authorities.¹⁶

In 1990, the government grouped all schools into two categories: community and private schools. All schools which existed and were registered as Church Harambee schools had to become either private or community schools. The Diocese requested the government to register four secondary schools in the category of private schools. These are Rongai, Molo South, Mau Summit and Lower Subukia.¹⁷

Before 1980, it was the Diocesan policy to facilitate the handing over of Church run schools to the government. In the years that followed, the Diocese saw the need for some institutions in which the Church could be free to follow her own objectives in education.¹⁹ The

government seemed to encourage this, or at least did not place any obstacle in the way. After much discussion the matter was put before the A.G.M. of priests, which recommended that a number of private schools be established. The Bishop accepted this recommendation and re-constituted the Diocesan education Board (D.E.B.) giving it special responsibility to investigate and facilitate this new initiative. The D.E.B. approved the establishment of five private secondary schools, namely: Mercy Girls (Kipkelion), St. Francis (Lale), Roret Girls (Kericho), St. Francis (Lower Subukia), and Arutani (Solai).¹⁹ All these were operating by 1987. A few more private schools have been started after 1987, namely: Loreto (in Nakuru Municipality), St Mary's Girls (Bomet - Primary and secondary) and Bishop Ndingi's primary school (Mau Summit). Mwangaza secretarial centre is the most recent one and is in Nakuru municipality.²⁰ Today the Church sponsors 46 secondary school: Ten of them are private and the rest are community.²¹ A great number of people have gone through these diocesan schools and have benefitted tremendously; for example, this author is a product of Rongai secondary school where he attended his O-level education.

5.1.5 Rural Development Approach

In chapter three, it was noted that majority of the poor are found in the rural areas of the diocese. The Church, in order to address the problems of these masses has adopted this approach whose aim is to uplift the living standards of the rural population. This, the Church does through provision of certain essential services and involvement in various development projects in the rural areas. Examples include Health, education, agriculture and water Development.

(a) Health

The health of a people is one of the yardsticks used to measure their standards of lives. The Church appears to have realized this and is involved in attempts to improve the health of the rural population in the diocese. The Church runs two hospitals located in rural areas namely:

- (i) St Clare's Hospital in Kaplong which has 220 beds with training facilities for labotary technicians, enrolled nurses and enrolled midwives.²² The graduates of these courses are employed within and outside the diocese.
- (ii) Mercy Hospital in Eldama Ravine which has 80 beds and caters for general nursing, midwives, children, orthopedic and outpatients.²³

There are more than five health Centres in the diocese. Mobile Clinics provide the very much needed complementary services in the remote areas of the diocese. This is achieved in spite of long distances, poor roads, shortage of finances and personnel.

Community Based Health Care (C.B.H.C.) has been introduced to the rural areas. This aims at educating the community on how to guard themselves against contracting preventable diseases especially those related to hygiene and malnutrition, as well as proper child care. This is an uphill and expensive service but good results have been achieved in the form of saved lives (for children) and healthier people.²⁴

(b) Education

This has already been discussed above in the "education approach". It is worth noting that most of the schools run by the Church, either privately or co-sponsored, are located in the rural areas of the Diocese. This can not have been accidental: it must have been a result of the realization that people in the rural areas are more likely to miss education due to lack of schools in these areas. The government seems to have discriminated against the rural areas in her

education policy - hence failing to build enough schools and neglecting those in existence - in terms of provision of facilities.

Once more, by providing education, the Church is in compliance with her official teachings discussed in chapter two - where education is seen as one of the surest ways of solving the crisis of poverty. This also agrees with theoretical framework of this study.

(c) Agriculture

Chapter three noted that Agriculture is the backbone of the economy in the region and is almost entirely practiced in the rural areas of the diocese. The Church has made great contributions in agricultural development in the region. 1974 saw the birth of the diocesan involvement in agricultural education with the setting of Baraka F.T.C. whose aim was to educate large and small scale farmers in the post-independence period. This development was closely followed by the establishment of a small scale demonstration farm plus extension work at Lale in L. Nakuru settlement scheme in 1975. Other such demonstration farms were set up about the same time at Bahati and Kituro.²⁵ In 1984 the diocese decided to invest more manpower, finance and facilities in agricultural development of its people, partly as a result of widespread famine at that time and also due to deliberations of the Diocesan synod which had taken place the previous year.

In 1985, a team of agriculturalists embarked on full-scale agricultural education and extension services with a package programme to cover the whole diocese. No doubt, this was a very ambitious programme and its implementation was not easy. Nevertheless, despite some administration problems in the early stages, the project has achieved much in bringing the benefits of modern agricultural know-how to many people in the rural parts of the diocese.²⁶

The diocese, as already noted in chapter four, has provided seeds, fertilizers farm implements to victims of ethnic/political clashes and others who cannot buy these materials.

Also, through the 'ngombe' project, a number of farmers have acquired grade cows for milk production. These are a great contribution to the farmers in the diocese. By assisting farmers in their daily activities, the Church seems to heed the call by Pope John XXIII on positive treatment and assistance to farmers, discussed in chapter two.

The Church also helps the rural community in water development - where the diocese water office implements projects such as construction of water storage tanks, spring protection, small irrigation schemes, laying of pipelines, installation of water pumps, small dams or pans and drilling boreholes.

In the Rural development approach, the Church occasionally finds herself working concurrently with the government and N.G.O.(s) agents in promoting the living standards of the rural people. This happens because, the government and various N.G.O.(s) are also interested in rural development. In various occasions too, the Church is given assistance by the government and N.G.O.(s) in form of grants and personnel, where the Church is limited in specialization. This affirms the fourth hypothesis of this study that "the Church has had to work with the government and N.G.O.(s) in order to succeed in providing for the poor".

Where the government is involved, unfortunately, it often times lays conditions for the Church to follow; for instance when it assists the Church in management of schools, the government tends to dictate on which students should be admitted, who should head the schools and even how school funds should be used. This has affected schools such as Bahati Girls Secondary school and has led to declining standards.

Despite various obstacles, projects run by the Church are having a great impact on the lives of the rural people in the diocese.

5.1.6 Christian Community Approach.

The Church has used the strength of its membership to bring development to the poor in the diocese. Church membership offers an exceptionally good basis to build a new social structure adapted to development of the people for reasons both ideological and practical; for instance,

- (a) it replaces the idea of blood kinship which leads to a closed society with the new idea of spiritual kinship leading to a universal society;
- (b) It offers a world-view based upon the development of mankind towards salvation thus providing mythological explanation for progress in the material world, for social and economic development;
- (c) It offers a set of values based on the commandments of love which reinforces the notions of sharing and co-operation already present in the traditional structures,
- (d) As an institution the Church has structures and personnel through which grass-root programmes can be carried out with the maximum coverage and efficiency.

Furthermore Church members due to their spiritual bond that supersedes clan, or regional affinities, need no preliminary introduction to each other before they can start working together. The Church has therefore been exploiting these advantages by using her members to initiate development projects however, whenever these projects are established, the Church welcomes non-Catholic community members to participate. Small Christian communities are very central in ensuring the success of this approach.

Small Christian Communities (S.C.C.)

These emerge as a very important aspect of the Church in enhancing the Christian community approach. S.C.C. usually comprise between ten and twenty families who meet, at

least once a week, to read scriptures, to share their social and spiritual problems and to act towards a solution to these problems through the inspiration of the gospel. These S.C.C. are popularly referred to as mitaas or jumuiya ndogo ndogo.²⁷

The Church has continuously made use of S.C.C.(s) as tools to bring forth development to the poor members of such groups. In all parishes of the diocese, S.C.C.(s) exist as "centers for the proper personal interpretation of the gospel message"²⁸. Through the S.C.C. the diocese carries out her development activities and pastoral care from the grassroots level. The communities provide a forum in which Christians can express their faith in their own local language and in respect for their own culture and social situation. They learn the meaning of the gospel values of justice, peace and Christian charity.

In the mitaas people are able to sensitize themselves in the light of the gospel, to actual social and political conditions in which they live. A process of conscientization on the meaning of justice towards the poor and the marginalised is carried out by the Church in these communities. Participants share more fully the ongoing life of the Church and society as a whole. Out of these communities, a new model for the Church in the diocese emerges; a Church of the poor, thus the S.C.C are an example of the poor taking control over their own lives by organizing within the Church for their own reflection, action, scripture study, mutual support and liturgical sharing. The principles of unity in diversity and of subsidiarity in pastoral praxis and organization of the Church apply very correctly in these communities.²⁹

The S.C.C identify their needs, and their needy members and notify the diocesan staff for appropriate action.³⁰ The latter provides support to those members through these communities. In the mitaas, the gospel is both the model and the guide for action, and the gospel and the daily life of the people are in incessant interplay whether the issue at hand is the need for a school, clinic, shelter for the homeless, the lack of clean water or the oppression of wananchi(the people).

5.1.7 EVANGELISM APPROACH

In her endeavour to assist the poor, the Church clearly insists that her mission includes the promotion of their spiritual development. The Church aims at improving the lives of the poor in totality - that is, their material and spiritual beings. It would be a failure on the part of the Church if she improved the living standards of the poor and yet have no effect on their spiritual well being.

Diocesan workers always attempt to draw the people into spiritual awareness. In Church, priests use their sermons and prayers to comfort and console the poor in an attempt to give them hope. This hope enables them to struggle on with life despite the problems involved.³¹ During their visits to the communities, social workers use the occasions to preach the gospel to these people, alongside their development missions. Bible study and prayers are also incorporated in group discussions at the community level and act as an inspiration to the needy in deciding what course of action to take.

Through this approach, the aged and the disabled, who cannot make it to the Church on their own are visited and given the gospel message. The sick in hospitals and at homes are also reached in the same way. This approach makes sure the spiritual needs of the poor people are met side by side with their physical needs.

SUMMARY

In summary, the Church has greatly contributed to the improvement of the lives of the poor in the diocese. Majority of the poor would be in a worse-off situation were it not for the Church's intervention. This, the Church has done in keeping with the universal Catholic Church's teachings discussed in chapter two of this study. The approaches adopted by the Church have proved quite useful in achieving her set goals.

The Church has faced various problems in her endeavour to alleviate the sufferings of the poor in the diocese. These have however not deterred her, but have acted as a source of inspiration. Although the Church has not done all that she teaches towards the poor, and although many problems continue to affect the poor in the diocese, her contributions have been a great stride in the positive direction.

ENDNOTES

1. Santa Ana De - Towards A Church of The Poor, Geneva, W.C.C 1979 p.4, and Okeyo Nereah, "The Role of the Church in Alleviating Rural Poverty; A study of the Activities of the Roman Catholic Church And The C.P.K. In Kisumu and Siaya District", M.A. Thesis, U.O.N., October 1983. p. 240.
2. This teaching is elaborated in chapter two of this study.
3. Ibid
4. Ibid
5. Most members of the groups found within the diocese are women; where men are represented, they usually play passive roles.
6. This information was revealed to the researcher by six members of staff in the C.N.D who preferred to remain anonymous others for fear of losing their jobs.
7. "Baraka ya mwisho" refers to a tradition in the Catholic Church whereby a priest concludes Mass by praying for blessings upon the congregation.
8. Fr. Dr. Francis Gichia, interview, Parish priest, St. Joseph's The Worker Parish, on 11th July 1995 at the Parish office.
9. Bishop Raphael Ndingi, interview, at The Bishop's Office, Catholic Diocese Headquarters, Nakuru, 22nd May 1995.
10. Munyao Basil, interview on 12th July 1995, at the social welfare Office.
11. Bishop Ndingi op cit
12. Nereah Okeyo op cit P. 249
13. Bishop Ndingi op cit.
14. Ibid
15. Bro. Brendan, speech Head Master, Rongai Secondary School, while addressing Old Boys Association on July 29th 1995, at the school.
16. Quiquennial Report, Catholic Diocese of Nakuru, 1987-91 p. 21.
17. Bro. Brendan op cit.

18. Quinquennial Report op cit
19. Ibid
20. Ibid
21. Ibid
22. Fr. Lawrence Mbogo, interview, Parish priest, Cathedral Parish, at the parish office, 18th August 1995.
23. Pauline Gikonyo, interview nurse, Mercy Hospital, on 16th June, 1995 at the hospital.
24. Quinquennial Report - op cit p. 25.
25. Ibid p. 24.
26. Ten farmers interviewed agreed with this fact.
27. The S.C.C are referred to as "mitaas" a Kiswahili word for "estates" because they are usually formed within Estates; and "Jumuiya ndogo ndogo" due to their limited membership.
28. Theuri Matthew M. "The Meaning, Causes And Solutions Of Poverty In The Papal Encyclicals And In the Documents of Vatican II" PH.D. Thesis Dissertation, Duquesne University 1992, p. 305.
29. Ibid
30. Bishop Ndingi op cit
31. Fr. Gichia op cit

CHAPTER SIX

6.0 CONCLUSIONS OF THE STUDY

This study has attempted to present the phenomenon of poverty and its consequent effects to the poor in general and those in the C.D.N. in particular, as dehumanizing, demoralizing and hence undesirable and deplorable. Due to these effects of poverty to humanity, the study notes, individuals, groups and organisations in the secular world are evidently up in arms against the phenomenon. How about the Catholic Church? Is the Church doing anything to this effect? The study has attempted to answer these questions, among others, by looking at the activities of the Church towards alleviation of poverty in the C.D.N.

In chapter one, the statement of the problem of research, the justification and research hypothesis were outlined. The chapter also contains the theoretical framework, an outline of methods used in collecting data and the problems encountered in the research. Finally, a review of the relevant literature is also contained in the chapter. This forms the introduction of the study.

Chapter two explored the official teachings guidance and support of the universal Catholic Church on and about the poor. These teachings form the basis of the Church's activities towards the underprivileged. The Bible, Papal Encyclicals on social issues, Documents of Vatican Council II, teachings of various Episcopal conferences, and writings of various theologians were examined as the sources of these teachings. An awareness was created that poverty is a universal problem which manifests itself through hunger, insecurity, disease, hopelessness and death among others. Causes of poverty were mainly seen to revolve around injustice, denial of human rights and greed by the rich. The documents call upon the society, including the Church, to care for the poor. The Church is further challenged to use the gospel

values in relating to the poor; through love and preference for the poor, identifying with them in their situations and speaking against injustices of the rich. Emphasis is placed on the importance of moral and religious principles, human dignity and human rights in sharing the common good and a need for interior conversion of hearts.

In chapter three, background information to the C.D.N. was given to enable the reader to visualize the setting in which the study was conducted. The geography, population, economy, history and structure of the diocese were described. The chapter also presented the general situation of poverty in the diocese, where it noted that the majority of the inhabitants in the diocese live in abject poverty. The meaning, causes and effects of poverty in the diocese were examined. Poverty was described to be a situation of lack of basic necessities of life that place the victims in a needy situation. Out of the many causes of poverty identified, the major ones, as was analysed, are related to education and landlessness. Effects of poverty in the C.D.N. were also presented, where the main one was that; poverty leads to more poverty; and general deplorable living conditions.

Chapter four described the activities of the Church towards various categories of the poor in the diocese. These as we explained, include the Juvenile rehabilitation programme in which the Church endeavors to solve the problems of the street children; and the disabled programme in which the Church has built "small Homes" to cater for this category of people. In these two, it was elaborated that the Church emphasizes on the need for provision of education to these category to enable them to lead better lives in future.

Other programmes discussed were; provision of land to the landless - where the Church attempts to solve the crisis of landlessness by providing land to those in dire need of it; Rehabilitation of the victims of ethnic/political clashes where the Church acts as a relief agent out to save lives of these people and to restore hope. Finally, it was disclosed that the Church is involved in assisting the unemployed in the diocese through: employing some of them;

providing vocational training to the young, boosting small scale businesses, and giving bursaries to the children from such families.

We then had chapter five as an appraisal of the Church's activities towards the poor. An attempt was made to critically analyse these activities in the light of the teaching of the Church described in chapter two. The approaches adopted by the Church in alleviating poverty were also critically presented, namely; self reliant, relief, education, rural development, christian community development and evangelism approaches.

From the analysis in chapter five, three of the hypotheses of this study are affirmed, that

- (1) The Church is doing a lot to improve the quality of life of the poor.
- (2) Despite the various obstacles encountered by the Church in providing for the poor, she has achieved tremendous success in reaching this end.
- (3) The Church has had to work with the government and N.G.O.s in order to succeed in providing for the poor.

The third hypothesis was nevertheless, negated for it was established that in the self-reliant approach, the Church aims at making the poor be able to help themselves out of their poverty; also, through education, which is highly emphasised, the Church expects that the educated will be able to earn their living and hence, help themselves. The true situations is that the Church helps the poor and also helps the poor to help themselves. This, as explicated in chapter two, is in genuine adherence to the ecclesial teachings, guidance and support with regard to the ministry of the Church unto the poor.

Finally the study approved the two theories it had adopted; hence, "the progressive development of human beings is an object of deep concern to the Church" and "to get rid of poverty, we must first educate the poor person on the causes of his/her poverty and give him/her the skills to help himself/herself out of poverty and ignorance.

6.1 RECOMMENDATIONS

The will, the determination and the contribution of the Church in the Catholic Diocese of Nakuru in assisting the poor has been examined critically in this study. In view of all these, the following recommendations are suggested to assist the Church have a better impact and a more fruitful ministry to the poor:

- (a) **Staff Remuneration:** The Church should consider offering higher salaries/wages and better terms of service to her own lay staff to enable them live better lives. The salaries and terms should be reviewed frequently in line with economic changes. This way, the Church will act as a model to other employers and will stand a good chance to challenge them on their employment terms. The Church employees will also enjoy serving the poor in their needs and this will lead to great results in this direction. The Church should start new and enlarge old income generating projects in order to get funds to implement this suggestion.
- (b) **Land:** To solve the problem of landlessness in the diocese, the Church should buy big pieces of land, subdivide and sell to those without land on long term installments. This will enable the poor to own land easily, hence private property which is central in the Church's social teachings. Money for this purpose can be raised through harambees, charity walks, raffles, local and foreign donor funding.
- (c) **Employment:** To solve the problem of joblessness, the Church should continue offering vocational training to young school leavers, the disabled and the street children. On completing their training , the Church should assist them to obtain

employment either by employing them or looking for jobs for them. The Church should also educate the unemployed on the possibilities of getting self employment especially in the informal sector. This will reduce reliance on formal employment, hence ease the unemployment in the region.

- d) **Trade:** The Church should assist people with vocational training to open small businesses by providing them with tools and assisting them to obtain trade licenses. Many people after being trained in various skills, do not have an opportunity to utilize their knowledge; this is due to lack of money to buy the necessary tools. The local government is also notorious of denying such people trade licenses, hence they cannot run businesses unless they do it illegally. The Church can use her position to negotiate for such licenses for these people, and through her resources she can provide them with tools.
- (e) The Church should advocate for suitable political social, economic and cultural structures that will be conducive for development of the peoples. The Church is potentially very powerful for she commands a large following which if convinced and converted to a certain line of action can bring about changes in people's lives and environment. The Church, not only in Nakuru, should therefore fight for suitable land reforms, equitable distribution of goods, a just system of property relations, and an economic system based on gospel values. The Church should deal with structures that deny the masses good living; she should voice their grievances against oppression and injustices. She should be fully involved in politics, because after all, that is where the power is. The Church should press for fair distribution of this power so as to reduce domination of the powerless by the powerful. In this, owing to the authority and respect

she commands in the society, the Church is the most competent. She should offer civil education to both the new and the ruled in order to avoid misunderstanding which leads to suspicion and resistance in respect of this recommendation.

- (f) Development education should be emphasised, not only to the laity but to the clergy and the religious as well. It was noted earlier in chapter five that some priests are not keen on material or social welfare of the people. This may be as a result of their seminary training where probably the spiritual education is given preference. Development Education should be emphasised in the seminaries to enable future priests to accommodate both the spiritual and physical needs of their flock. Papal Social Encyclicals should also be given more attention in these studies for they are quite enlightening on development issues.

- (g) The Church should continue to seek more external aid for establishing projects aimed at assisting the poor since the donors have a lot of trust in her. Many individuals, companies, governments and organisations would surely be willing to fund such projects. The Church should however be careful not to use such aid to perpetuate existing inequalities and unjust structures or make the recipients dependent. The Church should be in the forefront in eradicating corruption and mismanagement of funds donated for such projects. Church-non income generating projects would also enhance her finances towards this end.

- (h) The Church should encourage all christians to be more involved in projects aimed at alleviating poverty especially in the rural areas. Since in our country the christians are the majority, getting them involved in such a task would be very fulfilling.
- (i) The Church should intensify her evangelism approach in alleviating poverty. This way, she will continue to preach the gospel of love, peace justice and service of God and Man. The rich must be converted and led to share their wealth with the poor and realise the sin of their exploitation wherever this may be. As Thomas Chakiath says:

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

- (j) Finally, the Church should constantly and systematically evaluate her programmes related to her apostolate to the poor. This will help to avoid mistakes and to improve on any weaknesses for better achievements.

Taking these recommendations emanating from our study with the seriousness they deserve, we trust that the Church in Nakuru diocese will have a better and a more fruitful ministry to the poor. In this way, she will concretise her commitment to the official teaching guidance and support of the Catholic Church. Consequently, the Church will not only play a vital role to the poor, in the Diocese of Nakuru but also countrywide.

ENDNOTE

1. Chakiath, Thomas Value clarification In Social-Economic Development: The of the Church, Bangalore, St. Paul's press, 1974, p.183.

BIBLIOGRAPHY

- Acta Apostolic Sedis: Commentarium officiale. Citta Del Vaticano; Typis Polyglottis Vaticanis
1009 to date.
- Acta Sanctae Sedis: S.C. Propagande Fide; Romae: Typis Polyglottae Officianade, 1865-1908.
- Ana, J.D.S. Good News to the poor: The Challenge Of The Poor In The Church: Geneva
W.C.C., 1977.
- Anderson J.E. "Primary school leavers in Rural Areas Kampala,"No. 436" Institute For
Development Studies 1967.
- Anderson, W.B. The Church In East Africa, 1884-1974, Dodoma, Central Tanganyika Press,
1977.
- Araya, V. God Of The Poor, New York, Orbis Books, Maryknoll, 1983.
- Baum G. The Priority Of Labour: A Commentary On Laborem Exercens, New York: Paulist
Press, 1982.
- Baur, J. The Catholic Church In Kenya: A Centenary History: Nairobi St. Paul Publications,
Africa 1992.
- Bararel, M. New Communities, New Ministries: The Church Resurgent in Africa, Asia, and
Latin America, New York, Maryknoll Orbis Books, 1982.
- Bilsen V.B. Change And Renewal. Melbourne, Gill and Son, 1966.

Blaxter, M. The meaning of Disability: A Sociological Study of Impairment, London, Heinemann, 1978.

Boerman, C. Rich man, Poor Man And The Bible, London, S.C.M. Press, 1979.

Boff, L. Christ The Liberator, Trans. Patrick Hughes, New York, Maryknoll, Orbis Books, 1978.

_____ When Theology listens To The Poor, Trans, Robert R. Barr, San Franscisco, Harper and Raw, 1988.

Boff, L. and Pixly J. The Bible, The Church and The Poor, New York, Maryknoll, Orbis 1988.

Boff, L. and Virgil E. Eds. Option For The Poor: Challenge To The Rich Countries, Edinburgh, Councillium 185, T&T Clark, 1986

Bokenkotter, T. A Concise History Of The Catholic Church, Revised and Expanded Edition, New York, Doubleday, Image Books, 1990 C 1977.

Broderick, R. The Catholic Encyclopedia, Revised Updated, New York, Thomas Nelson, 1987.

Butler, B.C. Theology of Vatican II, London, Daiton, Longman Todd. 1981

Byrne, T. The Church and Development, Eldoret, Spearhead, No. 50, Gaba Publications.

_____ "The Church and the Development Dilemma" Spearhead Serries No. 50, 1970.

Carney, J.P. "Mission in Musoma and Shinyanga, Tanzania and The Response to Ujamaa Socialism".

Chopp, S. R. The Praxis of Suffering, New York, Orbis Books. Maryknoll 1989.

Claudia Guide to the Encyclical of the Roman Pontiffs From Leo XIII To the Present Day, New York, 1878-1937, H.W. Wilson Company 1939.

_____ The Papal Encyclicals Vols. 1-V. N.Y. Salem, NY; Consortium Books, McGrath Pub. Co. 1981.

_____ Papal Pronouncements: A Guide, 1740-1978, Vols 1-II. Michigan; Ann Arbo, Pierian Press 1990.

Clark, Christian Communities: An Implication For Church and Society: Liverpool; Liverpool Institute of Socio-Religious Studies, 1978.

Cole J. The poor of the Earth, The Mackmillan Press, 1976.

Coleman, J. One Hundred Years Of Catholic Social Thought; Celebration and Challenge: New York, Maryknoll, Orbis, 1986.

Collier, Paul and Lal, D., Labour and Poverty In Kenya, 1900-1980, Oxford 1956.

_____ Poverty and Growth in Kenya; Washington, D.C. World Bank Staff Working Paper 389, 1980.

Cone, J. God Of The Oppressed, New York, Seabury Press 1975.

_____ A Black Theology Of Liberation; New York Maryknoll, Orbis Press, 1990.

Congar, Y. Power And Poverty In The church, Baltimore, Trans, Jenifer Nicholson, M.D.
Helicon Press, 1964.

Crossby, M. H. House of Disciples: Church, Economics and Justice In Mathew, New York
Maryknoll, Orbis, 1988.

Dorr, D. Option for the poor; A Hundred Years Of The Vatican Social Teaching. New York
Maryknoll, Orbis Books 1983.

_____ Spirituality And Justice, New York Maryknoll Orbis Books, 1984.

Falanga, A.J. (Rev) Charity The Form Of The Virtuae According To St. Thomas, Washington
D.C. Dissertation, The Catholic University Of America Press, 1948.

Flannery A. (Ed), Vatican II: The Conciliar And Post Conciliar Documents. Minesota
Collegeville, Liturgical Press 1980 c 1975.

_____ Vatican Council II: More Post Conciliar Documents. New York, Northport
Costello, Publishing Co. 1982.

Freemantle, A, The Papal Encyclicals In Their Historical Context, New York: Mentor-Omega
Books 1963.

Freire, P. Padegogy Of The Oppressed, New York, Herder and Herder, 1970.

Gayraud, S.W. Black Theology, New York, Orbis Books, Maryknoll, 1979.

Gelin A., The Poor Of Yahweh, Collegeville Liturgical Press, 1964.

Granfield, P., The Limits Of Papal Teaching; Authority And Autonomy In The Church, NY: Crossroad Publishing Co. 1987 (pp 132-154)

Gremillion, J. (Ed) The Gospel Of Peace And Justice; The Catholic Social Teaching Since Pope John. NY, Maryknoll, Orbis Books 1976.

Guinam, M. Gospel Poverty: Essays In Biblical Theology, Chicago, Franciscan Press, 1977.

Gutierrez, G. A Theology of liberation: History, Politics And Salvation, NY: Maryknoll, Orbis 1988.

_____ A Theology Of Liberation, New York: Trans. Caridad IndaEagleson, Maryknoll, Orbis Books. 1983.

_____ The Power Of The Poor in History, New York: Trans Robert Barry, NY: Orbis Books, 1984.

_____ The Truth Shall Make You Free: Confrontations, Trans. Mathew O'Connell. New York: Maryknoll, Orbis Books, 1990.

_____ On God of life, New York: Trans. Mathew O' Connell, Maryknoll, Orbis Books, 1991.

_____ "The poor in the church", article in The Poor And The Church, Ed by Greinacher, N. and Muller, A. New York, The Seaburg Press; 1977.

Habiger, M. Papal Teaching on Private Property 1891-1981, Lanham, Maryland, University Press Of America, 1990.

Hastings, A. "Church and Ministry", Kenya, Gaba Publications, 1972.

Hobgood, E. Catholic Social Teaching And Economic Theory: Paradigms In Conflicts Philadelphia, Temple University Press, 1991.

Hopper, L. J. Being Poor: A Biblical Study. Wilmington, DE; Michael Grazier, 1987.

Houle, C. "Iramba Africa Dicory", June 1966.

Iliffe J. The Emergence of African Capitalism, Minneapolis, University of Minnesota Press, 1983.

The African Poor: A History, Cambridge University Press, 1987.

International Labour Office, Employment Incomes and Equality. A Strategy for Increasing Productive Employment in Kenya, Geneva 1972.

Julio, S.A. Toward A Theology of The Poor, New York, Mayknoll, Orbis Books, 1979.

Kinoti H.W. Aspects of Gikuyu Traditional Morality Ph.D. Thesis, University of Nairobi, 1983.

Kirk, A. "Liberation Theology" The Lion Handbook of Christian Belief, England Lion Publishing, , 1982.

Kobia, S.M. "The Origins of Squatting And Community Organisation in Nairobi", A Special Issue of African Urban Studies, 1984, No(s) 19 and 20.

Koech J.K. (Arap), The Church's Role In Rural Development, M.A. Thesis, University of Nairobi, 1978.

Keys, C. Underdevelopment in Kenya: The Political Economy of NeoColonialism 1964-1971
Berkeley, C.A. University of California Press 1974.

Lipton, M. Why Poor People Stay Poor: Urban Bias in the World Development, Cambridge,
Havard University Press 1977.

Mangalwadi V. "The poor" The Lion Handbook Of Christian Belief, England, Lion
Publishing, , 1982.

Mazrui, A. A. Africa's International Relations: The Diplomacy of Dependency and Change:
London, Heinemann Educational Books, 1977.

_____ The African Condition, A political Diagnosis, Cambridge, University Press
1980.

Mbiti, J.S. African Religion and Philosophy, New York, N.Y. Fredrick Praeger 1969.

_____ The Crisis Of Mission In Africa, Mukono, Uganda Church press, 1971.

_____ An African Views American Black Theology Worldview, vol 17 (August
1974)pp 41-44.

Miller, N. N. Kenya: The Quest For Prosperity: Colorado,Bouldery, Westview Press, 1982.

Mirianda J. P. Max And The Bible, London, A Critique of The Philosophy of Oppression,
S.C.M. Press, 1977.

Moore, B. (Eds) Black Theology - The South African Voice, London, C. Hurst and Company,
1973.

_____ (Ed) The Challenges Of Black Theology In South Africa, Atlanta, John Knox Press, 1974.

Mugambi, J.N.K. African Christian Theology, An Introduction Nairobi, Heinemann, Kenya, 1989.

Muhoho, G.K. The Church's Role in the Development of Educational Policy in the Pluralistic Society in Kenya, Ph.D. Thesis, University of Nairobi, 1975.

Muller, T.H. The Uses of the Past, New York, Oxford University Press, 1957.

Mullin R. The Wealth Of Christians, New York, Orbis Books, 1984.

Nasimiyyu, A. J. Vatican II: The Problem of Inculturation. Doctoral Dissertation, Duquesne University Pittsburgh, P.A. 1986.

Ngugi W. T.: Decolonizing The Mind: The Politics of Language In African Literature, Nairobi, Heinemann Educational Books, 1986.

Nyerere J.K. "Division Is The Problem Of The Third World" Channel, Vol. 9, No.1 (autumn, 1970).

_____ Man and Development, London, Oxford University Press 1974.

_____ "Ujamaa" Essays on Socialism, Dar es Salaam, Oxford University Press, 1968.

Oduyoye, M.A. Hearing and Knowing, New York Orbis Books, Maryknoll, York 1988.

O'Dea T.F. and O'Dea J., The Sociology of Religion, New Jersey, Prentice - Hall inc., 1983.

Odwako, E.H. The Church and Education; The contribution of the C.M.S. To Education in Western Kenya, Nairobi, University of Nairobi, M.A. Thesis, 1975.

Okeyo B.N. The Role of the Church In Alleviating Rural Poverty, M.A. Thesis, University of Nairobi 1983.

Okullu, H. Church and Politics in East Africa, Uzima Press, 1974.

Oliver R. & Fager, J.D., A short History of Africa, Sixth Edition, London, Middlesex, Penguin Books 1990.

Pope John Paul II "History's Tragedy: Human poverty" The Pope speaks, 32/3 (1987) pp. 236-235.

_____ "Preferential Option For The Poor Must Be Gospel-Based" The Pope Speaks 32/3 (1987) pp 236-242).

_____ "Our First concern Must Be The Poor" The Pope Speaks 32/3 (1987) pp. 243-246.

_____ "Surplus Versus Famine" The Pope Speaks 36/3 (1990) pp. 132-134.

_____ "Uproot Racism, Syncretism" The Pope Speaks 35/5 (1990) pp. 411- 412.

_____ "1993 Theme: For Peace, Reach Out To The Poor" In L'osservatore Romano, Weekly Edition, No. 12246 (June 24,1992) p3.

Pope Paul VI "Evangelization in The Modern World" I and II, Christ To The World Vol XXI No 1&2, Gaba Publications, Kenya, 1976.

_____ The Christian In The Material World, Baltimore, Helican Press 1964.

Pontifical Commission 'Justice and Peace' Documents on The Occasion Of The International Year Of Shelter For The Homeless, Boston, M.A. St. Paul Publication, 1987.

Rahner, K., Encyclopedia of Theology: The concise sacramentum Mundi, New York; Seabury Press 1975.

_____ "On The Encyclical Humanae Vitae" Theological Investigations, Vol XI New York, Seabury Press 1982, pp. 263-287

Requet M.S.J. Christian Charity In Action, Hawthorn New York, Books, 1961.

Roach J.L. & Roach J.K. (Ed) Poverty: Selected Readings, London, Penguin Books, 1972.

Robinson, D "Family Letter" Feb 20, 1955.

Schillebeeckx, E., The Real Achievements of Vatican II, Trans H.J.J. Voughan, NY: Harder and Harder, 1967.

Secombe D. "The Responsibility of Wealth", The Lion Handbook of Christian Belief, England, Lion Publishing, 1982.

Segundo, J. The Liberation of Theology, Trans John Drury, New York: Maryknoll, Orbis Books 1976.

Sobrinho, Jon. S.J. Christology At The Crossroads: A Latin American Approach, London, SCM. Press Ltd, 1978.

_____ The Church And The Poor; Trans Mathew O' Connel, New York Maryknoll, Orbis Books, 1984.

The Kenya Y.C.S. Resource Book For Young Christian Students, Kenya, 1979.

The Medellin Conclusions, Second General Conference of Latin American Bishops: The church In The Present Day Transformation Of Latin America In The Light of The Council, Washington D.C. U.S.C.C. 1970.

The Puebla Conclusions: Third General Conference of Latin America Bishops: Evangelization At Present And in The Future of Latin America, Washington D.C., USCC 1979.

Theuri M. M. The Meaning, Causes, and Solutions of Poverty In The Papa Encyclical And In The Documents of Vatican II, PHD Dissertation, Duquesne University, 1992.

Ungar, Sanford J. Afric: The People And Politics of An Emerging Continent: New York, Simon & Schuster, 1986.

United, Nations, Chatter Of Economic Rights And Duties Of States, NY United Nations office of Public Education, Feb 1975.

Universal Declaration of Human Rights (Dec 10, 1948) New York, United Nations Department of Public Information, April 1985.

Visocchi. T. Poverty, Wealth and The Church in Developing Countries. Eldoret Gaba Publications, Kenya.

Wachege, P.N. African Women Liberation: A Man's Perspective, Nairobi: Industrial Printing Works. 1992.

African Single Mothers, Socio-Ethical And Religious Investigations, Nairobi Signal Press Ltd, 1994.

Walsh, M. & Brian D. Ed, Proclaiming Justice And Peace: Documents from John XXIII To John Paul II. Mystic CT., Twenty Third Publications 1984.

Weber, M. The Protestant Ethics And Spirit Of Capitalism, Trans Talcott Parsons, Charles Scribners Sons, NY: 1958.

REPORTS

A.M.E.C.E.A. Pastoral Institute "Change In The Church And The World" Eldoret, Gaba Publications (Spearhead series No. 56) 1979.

"Change in the World and in the church" Vol. 1 of An Experimental Source Book For Religions Education, Gaba Publications.

International Labour Office, Geneva; "Meeting Basic Needs for Eradicating Mass Poverty and Unemployment" Conclusion Of The World Employment Conference 1976.

Kenya Development Plan For The period between July 1st, 1964 to June 30th, 1970.

Kenya Episcopal Conference, Mwananchi No 223 July 1994.

World Bank, Report On The Task Force On Food Security In Africa, Washington D.C. 1988.

_____, Word Development Report (1988) New York, Oxford University Press, 1988.

World Council of Churches Report, "The Church And The Poor" Ed. by Commission On The Churches' Participation In Development, 1978.

NEWSPAPER ARTICLES

- Daily Nation, Nairobi Thursday 18, 1994 - p23
Sunday Nation, Nairobi Sunday August 14, 1994 - p 6
The Standard, Nairobi August 15th, 1994
Standard on Sunday, Nairobi Nov. 6, 1994 - p 5

PAPAL ENCYCLICALS

- Leo XIII (1878-1903), "Rerum Novarum" (On capital and Labour), May 15, 1891.
Pius XI (1922-1939), "Quadragesimo Anno" (On Reconstruction of The Social Order) May, 15, 1931
John XXIII (1958-1963), "Mater et Magistra" (On Christianity And Social Progress) May, 15, 1961.

_____ "Pecam in Terris" (On Establishing Universal Peace in Truth, Justice, Charity and Liberty) April, 1963.

Paul VI (1963-1978), "Octogesima Adveniens" (On Social Needs Of A Changing World), 1971.

_____ "Populorum Progressio" (On The Development Of People's) May 26, 1967.

John Paul II (1978-Today), "Laborem Exercens" (On Human Work), Sept. 14, 1981.

_____ "Sollicitudo Rei Socialis" (On Social Concern), December 30, 1987.

PASTORAL LETTERS

K.E.C. A Call To A Change Of Heart, Nairobi, Paulines Publications Nairobi 1995

_____ Bless This Our Land And Nation, Lanten Campaign by Justice And Peace
Commission of K.E.C., Nairobi, Pauline Publications, 1995.

_____ A call to Justice, Love and Recociliation, Nairobi, St. Paul's Publication 1992.

_____ Justice And Peace Commission, Nairobi Mutianum Press, 1988.

_____ On The Present Situation In Our Country, Nairobi St Paul's Publications, 1990.

_____ On The Road To Democracy, Nairobi, Paulines Publications Africa, 1994.

LIST OF INTERVIEWEES

1. **Rt Rev. R. N. Mwana a' Nzeki, Bishop - Catholic**
Diocese of Nakuru.
2. **Rev. Fr. Lawrence Mbogo, Parish Priest - Cathedral Parish of Christ The King,**
Nakuru.
3. **Dr. Rev. Fr. Francis Gichia, Parish Priest, St Joseph's the Worker Parish.**
4. **Rev. Fr. David Murungi, Chaplain, C.U.E.A.**
5. **Rev. Fr. Keter, Parish Priest, Holy Cross Parish.**
6. **Sister Mary, Co-ordinator, Disabled Rehabilitation Programme, C.D.N.**
7. **Bro. Francis Njoroge, De. La. Salle Brother attached to Mwangaza Rehabilitation**
centre.
8. **Bro. Dominic Jordan, De. La. Salle Brother, former Head Master, Rongai Secondary**
School.
9. **Mr. Francis Murimi, Executive secretary, Justice and Peace Commission C.D.N.**
10. **Mrs Menjo, Co-ordinator, Social Welfare, Department, C.D.N.**
11. **Mrs Alice Gatimu, Co-ordinator, Women Groups, C.D.N.**
12. **Mr. Basil Munyao, Incharge, Street Children Rehabilitation Programme.**
13. **Ms Jacenta Wambui, Social Worker, C.D.N.**
14. **Mr. Patrick Wachira, Journalist, East African Standard Nakuru.**
15. **Mr. George Gitau, Special Teacher, Menengai Primary School, Incharge Rongai**
Samll Home.
16. **Mr. Raphael Munge, Photojournalist, East African Standard Newspaper, Nakuru.**
17. **Mr. Stephen Gatimu, Headmaster, Menengai Primary School, and Chairman Mangu**
Catholic Church.
18. **Dr. Rev. Fr. Matthew Theuri, Lecturer Egerton University Njoro.**
19. **Julius Waweru, Street-boy, Nakuru.**
20. **Susan Wambui, Street-girl, Nakuru.**
21. **Mr. Charles Odogo, Rift Valley Provincial Children's Officer.**
22. **Mr. John Kariuki, Social Worker, C.D.N.**

23. **Mr. Robert Mwangi**, Teacher, Muriricua, High School, Kiptangwany.
24. **Jane Nyakio**, Jobless.
25. **Samson Kipilimo**, Farmer, Umoja Farm, Rongai.
26. **Rose Adhiambo**, Housewife, Langa Langa, Nakuru.
27. **Mr. John Thananga**, Tout, Nakuru bus park.
28. **Mr. John Mwaura**, Chatechist, Mangu Catholic Church.
29. **Mrs Jane Gathoni**, Displaced Victim of Ethnic/Political clashes.
30. **Mr. James Mwaura**, Former shopkeeper, Kerisoi, who was displaced during the clashes.
31. **Mr. Reuben Chitei**, Jobless.
32. **Mr. Jimna Mucheru**, Jua Kali Artisan, kwa Ronda Estate.
33. **Bro. Brendan Foley**, Headmaster Rongai Secondary School.

APPENDIX (i)

THE ROLE OF THE CATHOLIC CHURCH IN ASSISTING THE POOR IN THE
CATHOLIC DIOCESE OF NAKURU
GENERAL QUESTIONNAIRE

My Name is Mwangi J. Macharia from the University of Nairobi. I'm carrying out a study on the role of the Church in providing Charity to the poor in this area (Nakuru Diocese).

This is part of my M. A. degree course, and I have received permission of the office of the President to conduct this research. Kindly share your experience with me by answering the following questions. (All information will be treated as confidential).

NAME.....DISTRICT.....

AGE.....LOCATION.....

MARITAL STATUS.....SUB LOCATION.....

DENOMINATION.....VILLAGE/ESTATE.....

EDUCATIONAL LEVEL....OCCUPATION.....

PARISH.....POSITION IN CHURCH.....

ON POVERTY

1. What do you understand by the term Poverty?
2. What kind of people does your Church consider to be poor?
1. 2. 3.
4. 5. 6.
3. What would you say is the number of poor people in this area? (Tick the applicable choice)
(a) Very many(b)Many(c)Few(d)Very Few
4. What do you consider to be the causes of poverty in this area?
1.2. 3.
5. Among the above causes, which is the most prevalent?
6. What are the effects of poverty to

- (a) the poor
 - (b) the society
 - (c) the Church
7. Has your Church tried to address the Causes of poverty you have mentioned above?
 If yes, In what ways?
 If no, What has been the reasons?.....
 8. How do you think the poor should be treated?
 Give reasons.
 9. What do you understand by the term Charity?
 10. Who should give Charity?
 11. (a) Has the Catholic Church helped the poor in your area:.....
 If so, how?
 - (b) If not, what do you think are the reasons?
 12. (a) What Criteria does the Church use to identify the Poor?
 (b) Is there a better way of identifying the poor?
 Which one?
 13. (a) Approximately how much money does your Church spend in works of charity
 in this area?
 (b) How does the Church raise these funds?
 (c) Which foreign countries or organizations give funds to your Church for Charity
 purposes?
 1. 2. 3.
 4. 5. 6.
 14. (a) How has the government viewed your Church in her attempts to help the
 poor?.....
 Why this view?
 - (b) How has your Church related to other denominations in her attempt to assist the
 poor?
 Why this relationship?.....

- (c) In the two cases above, how has your Church tried to improve these relationships?
15. (a) What problems does your Church face in her efforts to provide for the poor?
 (b) How has the Church solved these problems?
16. Do you consider the help given to the poor by the Catholic Church in your area to be enough?.....
 If so, why?
 If not, suggest more help that you may consider necessary.
17. (a) How do the poor benefit from the help offered by the Church to them?
 (b) Suggest ways of improving the quality of the Church's help to the poor in your area.
18. How have the challenges of helping the poor affected the following:
 (a) Your Church structure
- (b) Your Church Leaders' training
- (c) Your Services/Sermons
19. From which biblical teachings does the Church base her activities towards the poor?
20. Who else should assist the poor?
- Why?
21. (a) Does your Church consider it a responsibility for individual Christians to help the poor?
 If so, why?
- If not, why?
- (b) How does your Church ensure that individual Christians realize the need to give Charity?
- (c) How would you say the individual Christians have responded to the call to give Charity?
22. Is there any other information you would wish to share with us?

APPENDIX (ii)

**THE ROLE OF THE ROMAN CATHOLIC CHURCH IN ASSISTING THE POOR
IN THE CATHOLIC DIOCESE OF NAKURU**

QUESTIONNAIRE FOR HEADS OF REHABILITATION CENTRES

My Name is Mwangi J. Macharia from the University of Nairobi. I'm carrying out a study on the role of the Church in providing Charity to the poor in this area (Nakuru Diocese). This is part of my M. A. degree course, and I have received permission of the office of the President to conduct this research. Kindly share your experience with me by answering the following questions. (All information will be treated as confidential).

NAME.....DISTRICT.....
AGE.....LOCATION.....
MARITAL STATUS.....SUB LOCATION.....
DENOMINATION.....VILLAGE/ESTATE.....
EDUCATIONAL LEVEL....OCCUPATION.....
PARISH.....POSITION IN CHURCH.....

1. What is the name of your Institution?
2. When was it started?
3. (a) What kind of people do you assist here?
- (b) Why does your institution consider it important to help these kind of people?

- (c) How do you help them? (What is the nature of help you give them?)
4. (a)What were the objectives at the time of establishing this institution?

- (b) Do you think the institution has achieved any success in fulfilling these objectives?
- If so, how?

If not, why?

5. At what age do you admit people to this institution?.....

Why?

6. (a) Where did funds for establishing this institution come from?

.....

(b) Where do funds for running this institution come from?

7. (a) Do you encounter problems in trying to fulfil your objectives?

.....

If so, which ones?

(b) How have you solved these problems?

8. (a) Do you consider the help you offer here enough for those whom you assist?

.....

If so, why?

If not, what more assistance do you think would be necessary for them?

.....

(b) Who do you think should offer this assistance?

9. Do you fore-see a time when we shall not have these kind of people in our society?

.....

If so, when?

If not, why?

10. Do those whom you help in this Institution benefit from your assistance?

.....

If so, how?

If not, why?

11. What is the attitude of the following towards your Institution?

(a) The Government.

(b) The Community around

(c) Other denominations

12. Do you see a need for more institutions of this nature in this area?

- If so, why?
- If not, why?
13. What is the Biblical teaching(s) that justify the activities of this Institution?
14. Who else should provide the kind of help you offer in this institution?

15. (a) Do you consider it possible for individual Christians to help these kind of people?
- If so, why?
- If not, why?
- (b) Has the Church helped the individual Christians realize the need to help these kind of people?
- If so, how?
- If not, what do you think are the reasons?
16. What other experience would you wish to share with me?