

UNIVERSITY OF NAIROBI

DEPARTMENT OF PHILOSOPHY AND RELIGIOUS STUDIES

**CONTRIBUTION OF AMERU ELDERS IN EDUCATING THE CENTRAL
IMENTI YOUTH, MERU COUNTY, IN LIGHT OF JESUS THE LIBERATING
TEACHER**

BY

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DECLARATION

This Study is my original work and has not been presented for an award of any degree in this or any other university.

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This Study has been submitted with our approval as University of Nairobi Supervisors

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Dr.A.W. Wambua – Second Supervisor

DEDICATION

This Study is a special dedication to the Ameru Elders-especially the *Njuri Ncheke Elders*, for their continued role in shaping the moral behaviors of the youths through initiating pedagogy lessons and showing them the way to lead a responsible life during the various developmental stages as they grow up.

ACKNOWLEDGEMENTS

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TABLE OF CONTENTS

DECLARATION ii

DEDICATION iii

ACKNOWLEDGEMENTS iv

LIST OF TABLES xi

LIST OF FIGURES xii

DEFINITIONS OF KEY CONCEPTS xiii

ACRONYMS xv

ABSTRACT xviii

CHAPTER ONE 1

BACKGROUND TO THE STUDY 1

 1.1: Introduction..... 1

 1.2: Introduction of the Study 1

 1.3: Background of the Study 3

 1.4: Statement of the Problem..... 7

 1.5: Objectives of the Study 8

 1.6: Justification of the Study 8

 1.7: Scope and Limitation 10

 1.8: Literature Review 11

 1.9: Theoretical Framework..... 30

 1.10: Research Hypotheses 30

 1.11: Research Methodology 31

 1.11.1: Research Design 31

 1.11.2: Location of the Study 31

 1.11.3: Target Population 32

 1.11.4: Sample Selection 32

 1.11.5: Data Gathering Techniques 33

 1.12: Conclusion 33

CHAPTER TWO	34
THE ROLE OF ELDERS IN THE AMERU WORLD VIEW OF EDUCATION	34
2.1 Introduction.....	34
2.2 Elders as Guardians of Conservation and Religious Activities	34
2.2.1 Interaction with God.....	35
2.2.2 Sacrifices done to Prepare for Planting	36
2.2.3 Evil Spirit and its Carriers (<i>Mugiuro na Mwenji</i>)	37
2.3 Proverbs Used in Relation to Religiosity.....	38
2.4 Role of Elders as Guardians of Environmental Conservation	40
2.4.1 <i>Ngakua Nguete</i> (Period of Serious Hunger).....	42
2.4.2 Assembly Passes Water Conservation Law.....	43
2.4.3 A Case of Gituune Sacred Forest - Forest Conservation.....	44
2.4.4 Significance of Gituune to Retention and Water Flow.....	45
2.5 Elders as Owners of Economic Factors and Development.....	48
2.6 Elders as Political Leaders	51
2.7 Elders as Guardians of Ethics and Morality	57
2.7.1 Proverbs that Encouraged Good Conduct	57
2.7.2 Rites of Passage and Lessons Therein.....	58
2.7.3 Circumcised girls.....	62
2.8 Elders Role in Development of Aesthetics	63
2.8.1 An example of <i>Kirugu</i> song.....	65
2.9 Elders as Agents of Socialization	68
2.10 Socialization to Bless the Lady (Daughter) for Marriage.....	72
2.11 Dowry Payment among African Cultures.....	74
2.12 Conclusion	75

CHAPTER THREE

THEOLOGICAL REFLECTION IN EDUCATION	77
3.1 Introduction.....	77
3.2 Education	77
3.3 Jewish Education	78
3.4 Education of Children among the Jews	79
3.5 The Jewish Teachers (Rabbi).....	81
3.6 Moses: The Teacher in the Old Testament	82
3.7 The Prophet as Teachers	85
3.8 The Sages as Teachers	86
3.9 Religious Festivals with Educational Value	88
3.9.1: The Passover.....	88
3.9.2: The Pentecost.....	89
3.9.3: The Feast of the Tabernacle	89
3.9.4: The Feast of Atonement	90
3.10: Views of Theological Scholars on Education.....	91
3.11 Theological Perspective of Bride Price.....	96
3.12 Conclusion	98

CHAPTER FOUR..... 100

TEACHINGS ON ABOUT ABOUT JESUS AS THE LIBERATOR.....	100
4.1 Introduction.....	100
4.2 The Diverse Roles of Jesus in Liberation	100
4.3 Jesus Christ, Liberator of the Human Condition	102
4.4 Jesus the Teacher	103
4.5 Techniques of Teaching Applied By Jesus.....	107
4.6 Jesus the Doctor	109
4.7 Jesus the Preacher	110
4.8 Jesus the Wiseman	112
4.9 Jesus the Lawyer	113

4.10 Jesus as an Elder and Ancestor	114
4.11 Jesus Is a Person of Extraordinary Good Sense and Sound Reason	118
4.12 Jesus Was a Person of Extraordinary Creative Imagination	118
4.13 Impact of Jesus' Teaching to his Audience	120
4.14 Conclusions.....	122
CHAPTER FIVE	124
DATA ANALYSIS, PRESENTATION AND INTERPRETATION	124
5.1 Introduction.....	124
5.2: Response Rate.....	124
5.3 Demographic Information.....	125
5.4 Important Domains of Education in the Life of Youths in School.....	129
5.5 The Role of Elders in the Ameru Worldview	131
5.6 The Liberation Approach in Theologizing to Enhance Better Education of Today's Youth.....	137
5.7 The Model of Jesus as the Liberating Teacher	138
5.8 The Invaluable Contribution of Ameru Elders towards Proper Education of the Youth in the Light of Jesus the Liberating Teacher.....	139
5.8 Emerging Recommendations from the Contribution of Elders in Education of Today's Youth	141
5.10 Conclusion	142
CHAPTER SIX.....	144
SUMMARY, IMPLICATIONS OF THE STUDY, EMERGING RECOMMENDATIONS, AREAS FOR FURTHER STUDY AND GENERAL CONCLUSION.....	Error! Bookmark not defined.
6.1 Introduction.....	144
6.2 Summary.....	144
6.3 Spiritual Implications of the Study	147
6.4 Educational Implications of the Study.....	151
6.4.1 Political Factors	154

6.4.2 Major economic issues	154
6.4.3 Socio-Cultural Practices	155
6.4.5 Technological Factors.....	155
6.5 Emerging Rrecommendations.....	156
6.6 Areas for Further Research	158
6.7 General Conclusion.....	159
BIBLIOGRAPHY.....	161
APPENDIX I: MAP OF MERU COUNTY SHOWING IMENTI CENTRAL DISTRICT	165
APPENDIX II: THE RESEARCHER BEING ACCEPTED AS AN ELDER BY THOSE WHO GUARD THE <i>GITUUNE</i> SACRED FOREST BELOW.....	166
APPENDIX III: RURII WATER BASIN (SWAMPY) 75 ACRES – ONCE A LAKE	167
APPENDIX IV: MEMBERS OF THE DISTRICT EDUCATION BOARD.....	168
APPENDIX V: QUESTIQNAIRE FOR THE PRINCIPALS	169
APPENDIX VI: QUESTINNAIRE FOR THE STUDENTS (BOYS AND GIRLS).....	172
APPENDIX VII: QUESTIONNAIRE FOR CHURCH YOUTH LEADERS	174
APPENDIX VIII: QUESTIONNAIRE THE EDUCATION OFFICERS.....	177
APPENDIX X: QUESTIONNAIRE FOR THE MEMBERS OF NJURI NCHEKE.....	179
APPENDIX XI: LIST OF KEY INFORMANTS.....	182

LIST OF TABLES

Table 5.1: Response Rate.....	124
Table 5.2: Distribution of the Respondents by Age.....	125
Table 5.3: Distribution of the Respondents by Gender.....	126
Table 5.4: Respondents distribution by level of education.....	127
Table 5.5: Whether Cognitive, Affective and Psychomotor Domains of Education are Important in the Lives of Youths in School.....	130
Table 5.6: Important Values Taught to the Youths.....	132
Table 5.7: Commitment of Teachers in teaching today's youths	134
Table 5.8: Reasons for taking boys through initiation rites in traditional and modern society	135
Table 5.9: Those who Teach Subjects of the Curriculum at School.....	138
Table 5.10: Contribution towards Proper Education	139
Table 5.11: Important Values Taught	140
Table 5.13: Reasons Why the Youth Engaged In Immoral and Anti-Social Activities .	141
Table 5.12: Contribution of <i>Ameru</i> Elder to Youths' Values	140

LIST OF FIGURES

Figure 5.1: Students' Levels	128
Figure 5.2: Designations of the <i>Njuri Ncheke</i>	128
Figure 5.3: Number of Years the <i>Njuri Ncheke</i> Have Been With the Organization.....	129
Figure 5.4: Cognitive Domain	130
Figure 5.5: Cognitive Education in Curriculum	131
Figure 5.6: Teachers Taking Active Role in Educating the Youths	133
Figure 5.7: Circumcision of Boys child.....	136
Figure 5.8: Perception on Boys before Circumcision.....	137
Figure 5.9: Model of Jesus as the Liberating Teacher	138

DEFINITIONS OF KEY CONCEPTS

African Christian Theology: It is the scientific and systematic effort, guided by reason illumined by faith, to understand and present Christian faith in accordance with African needs and mentality (C. Nyamiti).

Common Priests: The disciples of Jesus who by in corporation into the Church through baptism and confirmation are empowered to propagate and witness the good news to all with the support and guidance of the clergy.

Church: The community of those who have committed themselves to the Person and cause of Jesus Christ and who bear witness to it as hope for all men and women; essentially linked to the Redeemer and Savior a community which forms a comprehensive community with others (H. Küng).

Culture: The ensample of meanings and significations, values and models, underlying or incorporated into the activity and communication of a human group into the activity and regard by it as a proper and distinctive expression of its human reality (M. C. Asevedo).

Education: In the context of this Study, it is the provision and acquisition of knowledge inform of impacted ideas, skills, attitudes that enables the individual to conserve environment, engage in productive work, respect others and God, to marry and care for his/her family and keep security. It is less academic as compared to today's education but not inferior as it involves deep reasoning oriented to the cultural life of the Meru people.

Elder: In Meru world view an Elder is a man or women who is mature in mind and age and a model character and is ready to be called upon to provide counsel and to some extent material help to young people who are in need.

Inculturation: The effort by the Church to bring the message of Christ into a particular socio-cultural setting, while calling upon the latter to grow in accordance with all its own values provided these are reconcilable with the Gospel (Pontifical Council for Culture).

Interculturation: It implies a vital exchange between and among cultures. It is an essential dialogue between cultures in doing and living theology as an after-effect of our world becoming a global village and, indeed, the essence of Christianity as both missionary and cultural.

Learning: Learning is the process of acquiring knowledge through research, reading and Study. To learn is to gain knowledge of a subject or skill, by experience, by Studying it, or by being taught.

Liberation Theology: It is nothing other than the theological moment of the experience of Christian faith when it undertakes to consciously transform a world in a situation of dependence on the basis of the Gospel (L. Boff).

Ministerial Priests: These are ordained Church Pastors/Priests whose fundamental duty and obligation is to be Christ to all in shepherding by virtue of the sacrament of holy orders.

Priest: Is someone who is specially trained and ordained to offer the Sacrifice of Mass, perform religious duties and ceremonies in the Christian Church or in a non-Christian religion

Sacrifice: The act of offering something to God, for example by killing an animal and burning it to smoke in a religious ceremony in Ameru society.

Salvation: A constant transforming process and grace-full reality of divinization, conversion and re-conversion with everlasting happiness in the heaven of eschaton as the goal made possible by objective redemption and realized freely in subjective redemption, endowing one with a chance to start a fresh as one perseveres in the realm of grace which in our diaspora situation on earth is in great danger of being disgraced owing to sinful state, sinful deeds, sinful situations or environment in life imbued not only with good force but also with evil forces (P.N. Wachege).

ACRONYMS

ACS	-	African Christian Studies.
ACK	-	Anglican Church of Kenya
AFER	-	African Ecclesiastical Review.
BOG	-	Board of Governors
AMECEA	-	Association of Member Episcopal Conference in Eastern Africa.
C.B.E	-	Curriculum Based Establishment
C.E.B	-	County Education Board
CCC	-	Catechism of the Catholic Church.
C.H.S.S.	-	College of Humanities and Social Sciences.
C.S	-	Cabinet Secretary.
CUEA	-	Catholic University of Eastern Africa.
DB	-	Dictionary of the Bible.
DBT	-	Dictionary of Biblical Theology.
D.C	-	District Commissioner
D.E.B	-	District Education Board
D.E.O	-	District Education Officer

E.Os	-	Education Officers.
DNT	-	Dictionary of the New Testament.
IDB	-	Interpreter's Dictionary of the Bible.
JKML	-	Jomo Kenyatta Memorial Library.
K.E.P.S.H.A	-	Kenya Primary Schools Heads Association.
K.E.S.S.H.A	-	Kenya Secondary Schools Heads Association.
KICD	-	Kenya Institute of Curriculum Development
K.N.U.T	-	Kenya National Union of Teachers.
K.U.P.P.E.T	-	Kenya Union of Post Primary Teachers.
KCSE	-	Kenya Certificate of Secondary Education
KNEC	-	Kenya National Examination Council
MCA	-	Member of County Assembly.
M.C.K	-	Methodist Church in Kenya.
NJB	-	New Jerusalem Bible.
NJBC	-	New Jerome Biblical Commentary.
NRSV	-	New Revised Standard Version.

- NCE** - New Catholic Encyclopedia.
- P.C.E.A** - Presbyterian Church of East Africa
- PESTEL** - Political, Economic, Social, Technological, Ecological and Legal
- P.T.A** - Parent Teachers Association
- SCCs** - Small Christian Communities.
- SWOT** - Strengths, Weakness, Opportunities and Threats
- TDNT** - Theological Dictionary of New Testament.
- T.S.C** - Teachers Service Commission.

ABSTRACT

The purpose of this Study is to investigate the contribution of the Ameru Elders in educating today's youth in the light of Jesus as the Liberating Teacher. The conviction is that properly investigated and adequately analyzed, the Ameru Elders have invaluable contribution in educating today's youth when seen from the point of view of Jesus as the Liberating Teacher. This gives significance to the Ameru Elders in developing and preserving the cultural values of the Ameru people among the youth in Central Imenti District of Meru County as a contribution towards youth's pedagogy. To achieve the above, two theories guided the Study. One is that propagated by L. Boff and C. Boff called mediation theory. The other is redaction criticism theory with exponents like E. Kasemann, H. Conzelmann and B. Bornkamm.

The theological reflections exposed in this Study looked at how education was passed on from the Elderly to the children and in this case orally among the Jewish culture as in the case of the Ameru. As such the specific objectives for the Study are to investigate the role of Elders in the Ameru world view; to explain the liberation approach in theologizing with a view to enhance better education of today's youth; to make use of the model of Jesus as the Liberating Teacher as an excellent one in educating today's youth; to explain the invaluable contribution of Ameru Elders towards proper education of the youth in Imenti Central in the light of Jesus the Liberating Teacher; and draw out emerging recommendations from the contribution of Elders that is useful in education of today's youth.

The Study was carried out in Imenti Central District of Meru County directed to the Ameru Elders, the DEOs, Secondary School Principals, Church youth leaders and the Ameru youth drawn from Secondary Schools in Imenti Central District. The Study aimed at contacting 150 respondents a sample was identified through non-probability purposeful sample. This Study used both primary and Secondary data collected by the use of questionnaires while Secondary source was through the Jomo Kenyatta University of Nairobi Library, Hekima College Library and P.N. Wachege's Little Eden Library among others.

The findings indicate that the present system of education is classifying the youth in age groups of ranges. This was the case in the Ameru worldview of peer group settings for the purpose of moral and social instruction. The Study also makes one appreciate the strength of knowledge passed on through oral tradition and not to dismiss it as primitive, naive and informal with the justification that the Ameru did not write down what they gathered in the course of teaching and learning. The Study, further established that in biblical perspective a lot of education took place outside the formerly established institutions. So the current education system should be encouraged to involve and seek to build the potential of the students that is displayed outside the classroom. The Study has established that for today's Teacher to succeed in bringing out a balanced youth in School, the Teachers themselves have to conduct teaching in a multi-disciplinary way like Jesus the Liberating Teacher; who could act as a classroom Teacher, a preacher, a

doctor, a Lawyer and also impart wisdom to the youth. Ameru Elders did make a big attempt to teach in a multi disciplinary way.

Therefore parents should introduce their children to a religious culture in their lives when children are young. All the Secondary Schools should in their programs embrace serious religious culture in all their activities. Counseling programs in the boarding and day Secondary Schools should be strengthened with the involvement of parents, School administrators and Boards of Governors need to recommend and enlist parents who are resourceful persons to visit Schools and participate in counseling programs at class or group levels. This can be extended when all parents come and participate at individual levels with their youth (boys and girls). In these programs the role of the mother in the growth of the female youth and that of the father in the male youth needs to be emphasized. It is time those single mothers with boy youths in School identify male figures at the family level to visit and counsel the male youth and vice versa for male widowers with girl youths in School.

CHAPTER ONE

BACKGROUND TO THE STUDY

1.1: Introduction

In this Chapter, the following themes are handled: Introduction of the Study; background of the Study; statement of the problem; objectives of the Study; justification of the Study; scope and limitation; literature review, theoretical framework; research hypotheses; research methodology and conclusion.

1.2: Introduction of the Study

The current situation in our society today in reference to the behavior of the youth is wanting. There is a vivid and general disorder, helplessness and indiscipline amongst the youth. B. Russell in one of his books titled *Education and Social Order*¹ raises the question as to whether we should train good individuals or good citizens. The good individual is he who ministers to the good of the whole and the good of the whole is a pattern made up of the goods of the individual.² The issue between citizenship and individuality is important in education, in politics, in ethics, and in metaphysics. In the middle ages education meant the education of Priests. From the renaissance until recent times it meant the education of a gentleman. Gentility and Godliness are attributes of the individual rather than of the citizen. Christian religion as a whole is a religion of the individual, owing to the fact that it arose among men destitute of political power. It is concerned primarily with the relation of the soul to God. Protestantism began in a revolt against authority in favor of the inner light. In this, Catholicism represents the tradition of the Roman emperor; while Protestantism has reverted to the individualism of the Apostle and the early Fathers. This way religion may be divided into those that are political and those that concern the individual soul.

¹B. Russell, *Education and the Social Order* (London: Cox Wyman, 1977).

²Ibid., pp. 9, 12, 13, 43, 46,

Among the *Ameru*, education embraced wholesome development of the individual i.e. to acquire religious, political, intellectual and practical skills to serve the self and the larger society. B.Russell, in his book *On Education*, says there has not been any agreement as to whether day Schools or boarding Schools are preferable in themselves. It seems to be the general opinion that there is something called the ‘good home’ which is better than any boarding School, but that some undefined percentages of homes are not ‘good’ in the sense intended.³

He argues that a child who lives on a farm in the country can happily and profitably spend his time wandering about, watching animals, observing, haymaking, reaping, threshing, and plowing until the time comes when it is necessary to begin formal instruction. For an urban whose parents live in a cramped apartment the matter is quite otherwise. For him, School is desirable as an escape into freedom of movement, noise, and companionship. He says the home gives the child experience of affection, and of a small community in which he is important.⁴ He argues that the current educational policy and practice teaches competition, indoctrination, class distinction and bureaucracy.⁵ In the *Ameru* worldview, education was passed on from one generation to another orally and practically through demonstrated actions by the old to the young. The peers had the responsibility to remind their equals to maintain what they had been taught previously. The equals established a leadership structure where those who broke the set rules had to be punished.

The education of a child meant being enabled to mature socially, morally, emotionally and being able to perform manual tasks prescribed for either gender at various ages. They learnt to protect their community members against external aggression. In contrast, the modern system of education is enabling an individual to compete with equals, and then one is given a certificate to enable the individual to forge ahead of agemates advance in a certain career, get into paid engagement and use his or her resources to develop the self.

³ B. Russell, *On Education and the Social Order*, London: Unwin Paper Backs, pp. 189 - 194

⁴ *Ibid.*, p 21.

⁵ *Ibid.*, p. 22

This then provoked the Study to look into possible contributions of the *Ameru* Elders towards giving the youth proper education that would remedy the fore mentioned social disorder in the light of Jesus the Liberating Teacher. The Study applauds previous efforts on the issues of education as well as the concept of Jesus as the Liberating Teacher. Although these are positive gestures in these areas there is no Study to my awareness that has led to the dialogue between the contribution of *Ameru* Elders in educating our youth and the concept of Jesus as the Liberating Teacher. The Study intends to investigate the contribution of the *Ameru* Elders in educating today's youth in the light of Jesus viewed as the Liberating Teacher.

1.3: Background of the Study

Before the coming of the colonialists and later missionaries the education among the *Ameru* was designed by the *Njurii Ncheke* and this was passed down to village leaders and to the family heads. Education was passed on through oral tradition. The *Ameru* Elders had socio-institutional stages through which one was transformed into a complete person. Some of the stages are mentioned herein as (*kaanamatake*),- the stage of withdrawing from childish behaviour, (*kaminchu*) - the stage of making one alert, (*kiigumi*) -the stage of instilling firmness, bravery and boldness, (*gatuuri*) - the last stage before circumcision so as to receive special instructions.⁶ After circumcision, they have (*ramare*),- the stage of warriors; (*kiama gia nkomango*) - the stage that upheld the Law and condemned the evil; and it was responsible of executing punishments, (*Njuri impere*) - the smaller group of *Njuri* that is charged with the roles of scrutinizing issues to the details, (*Njuri Ncheke*) - the most authoritative group whose role was to legislate and make judgments.

The system of education among the *Ameru* incorporated both the informal and a fair amount of formal education. The formal was not as fully developed as it is in the present modern education system. They developed an education system which continued from childhood through maturity to adulthood. The system covered certain broad areas. These are history of the *Ameru*, political elements, social organization, religion, craft skills,

⁶ Z. Murianki, *History of Njurii ncheke* (Meru Museums) Unpublished.

environmental issues, and various initiation rites. History traces the age since⁷ the time *Ameru* settled in their land. The average duration of an age set in a group (*gaaru*) is close to 13 years. There are 30 age-sets since the beginning of settlement into Meru land.

The *Ameru* Ancestors were a small agricultural community on the Kenyan coast near the beginning of a great river called *Mbweeni* on a small island remembered as *Mbwaa*. Stories of the *Pokomo* people of the coast reveal names like *Nderi*, *Buu/Bua*, which are used by *Merus*. This signifies a common Ancestor. Before getting to the coastal point, they had come from “*Shungwaya*”, (the interland off the stretch from *Kismayu* to the *Tana* River). *Merus* acquired a tradition through contacts with Islamized people (the *Nguo Ntune*) at a time when they wanted to free themselves from enslavement according to the Legends which have been told. The history of migration has it that the first migrants came across Red Sea then inlands along the southern bank for several seasons, and then left the river, turning Northwest into what traditions speak of as a “desert” area called (*miri-ankanga /ngaaruni*) or arid lands. They came through thorns (*migaa*) up to a place near Mt Kenya. The people of Imenti Central are part of this lineage.

Under the political set up of the *Meru* society, the *Meru* practiced a system of democracy under the leadership of a governing council that had the welfare of all the people of the land at heart. To qualify for appointment and graduate to certain levels of leadership of the *Njuri*, one must display these qualities, a honest person, an incorruptible person, one with leadership from youth, one who has displayed intelligence from youth and one who is accommodative of other peoples views. The four main groups in *Njuri* leadership are - *Aariki*, (most senior council of appeal).-*Njurii Ncheke* (a parliament of a kind); *Njuri*- (clan Councils); *Ramare*- (the council in charge of executing discipline passed by *Njuri*).

Their functions are multi-disciplinary in nature. They are supposed to ensure that the rights of all irrespective of social status are taken care of. It particularly protected the poor and the weak against the rich and strong. This is evident during the administration of land cases at the local land tribunals as of today among the *Ameru*. The weak and the

⁷ G. Njūgūna and S. Ichoro, *The Indigenous of the Ameru Kenya* (Meru Museum).

poor always get a hearing. They enact Laws to be observed by the *Ameru* people in their day to day social life during; marriage negotiations, marriage conflicts, other conflicts, funerals and in heritance rights for family members and ensure better protection of the environment. They organize defense of the *Ameru* territory so that no external attack is successful. The system was known as *Njuri* and its supreme council, a parliament of its kind, was known as *Njurii Ncheke*. The *Njurii Ncheke* had representatives from all over *Meru* land that is today's —*Igembe, Tigania, Imenti, Igoji, Mwimbi, Muthambi, Chuka* and *Tharaka*. The headquarters of *Njuri* is known as *Nciru* in Tigania. Imenti Central had and has representatives seconded by their *Njurii* clans to the parliament of the *Njurii Ncheke*.

Some youth rebel and run away from homes. They later re-appear after a few years and find they have no shelter where they can stay. They fail to assist in family duties and they still want to be fed by their aged parents. For the men, they do not want to marry and run their own families. Some ladies engage in pre-marital sex and get children out of wedlock. When parents demand to know the biological fathers of these children, the single mothers' response is in the negative. Some leave their children under the care of their mothers and run away from home to engage in commercial sex so as to earn money for up keep and others marry off to new men unceremoniously to start their own families in very poor state, i.e., before setting a shelter. The couples sometimes survive by going back to borrow from their parents who in most cases will never wish them away.⁸

According to P.N. Wachege, an Ideal Elder was supposed to be of excellent conduct in the eyes of community and a peace loving person. It was to his home that the initiation candidates were sent. It was after a thorough scrutiny that one was promoted to Elder hood. Incorporation into the *Kĩama* was no mean achievement. The following were the traits of an Elder; one who speaks the truth; one who is a true servant; one who is a good shepherd, one who is a good reconciler within the community.⁹

⁸ J. Sobrino. *Jesus the Liberator: A Historical Theological View* (Maryknoll, New York, Orbis Books, 1993).

⁹ P.N Wachege. *Jesus Christ Our "Mũthamaki" (Ideal Elder): An African Christological Study Based on the Agĩkuyu Understanding of Elder* (Nairobi: Phoenix Publishers, 1992), pp.31-38.

Elders while alive served as liberating messengers. That way they reconciled and united people, reminded people of their way of life; did administer the oath of the heart; and in general served and led the community. Elders as reconcilers brought calmness and restored peace. They searched for truth in the midst of a dispute and were able to handle the adulterous, the thieves, the witches, and any evil doers. Elders as guardians of religion sacrificed and prayed for the rain, took charge of the planting ceremony, to change to purify the crops, mediated in removing ill feelings between two warring groups, ensured religiosity was maintained, blessed their people e.g. early in the morning and were themselves models of a good behavior and morals. As rulers Elders assigned diverse duties to their people, made categories and unquestionable decision and avoided doing anything that would embarrass them.

In their families, they knew how to go about things rightly, supervised the whole clan, took care of their household, summoned those who brought discord in the family and counseled them. They took lead in arranging marriages, for family members. As promoters of relationships, they drunk with other Elders, exchanged views, corrected one another and discussed how to promote healthy relationships. In summary they shepherded, united, judged and taught their people.¹⁰

P. N. Wachege lists down some of the factors that have weakened the role of Elders. These are Westernization of society e.g. Western education, urbanization, modernization, Christianity, government, administration and neglect by Elders, lack of family meetings and concludes that Lawyers in greed for money have taken over dispute resolution. In Schools, students are kept busy with homework and have no time to meet with the Elders.

By independence the authority to design the form of education for the youth in Kenya and that of the *Ameru* rested with the government. The major focus of the government was to foster social change and promote economic development. The government then identified three enemies to be overcome by the independent Kenya. These were ignorance, sickness and poverty. With the introduction of the modern formal education,

¹⁰Ibid., pp. 31ff.

boys and girls attend formal Schools, and they stay under the instructions of formerly trained Teachers for three quarters of the period in a year for the times they go through primary and Secondary Schooling.¹¹ In this system of Schooling conditions of admission are documented and restricted hence ends up locking out some of those interested in pursuing this form of education. These factors provide the Study's setting.

1.4: Statement of the Problem

A considerable number of studies have been undertaken on the concept of Jesus as the Liberator. According to Jon Sobrino, in his book, *Jesus The Liberator: A Historical Theological View*, Jesus is seen, and this and other terms are used to describe him, all as the Liberator with the power to liberate from the various types of slavery that afflict the poor of this continent, to give direction to this liberation and to inspire believers to be its true agents. Notwithstanding these efforts, these studies have not shown how this concept can be used analogically so as to enhance education of the youth today. This Study thus comes in handy to investigate the contribution of *Ameru* Elders in light of this concept so as to enhance education of today's youth using the particular case of Imenti Central District in *Meru* County.

The youth in general, in our society and those of Imenti Central District in particular continue to thrive in social disorder and indiscipline yet a considerable number of them do come from Christian families and are in School or have been in School where values are enriched and upheld. This raises questions that the Study sought to answer. What kind of education do our youth receive today? What are the roles of *Ameru* Elders in educating the youth today? How are the Elders involved in the training of educators of the youth? What approaches in the Liberation Theology can be borrowed by the *Ameru* Elders in order to offer better education to their youth in Imenti Central District?

What role of Jesus as a Liberating Teacher can be followed by the *Ameru* Elders in educating their youth in the institutions where the youth are now placed for the purposes

¹¹ Articles from Meru Museums (unpublished)

of receiving education? Are the youth in these institutions being empowered, while in these modern institutions to mature socially, morally, emotionally, religiously and with interest to carry out useful manual work to improve their environments? Could the colonial administration and the new Christian missions have equally assaulted the *Meru* cultural traditions where the Elders promoted and enhanced community pride and patriotism?

The Study's argument is that although the issues of education have been handled by a considerable number of scholars, it has not been analyzed from the point of view of the Ameru youth as well as in analogy of Jesus as a Liberating Teacher as the Study aims. This is the knowledge gap that the Study sought to fill.

1.5: Objectives of the Study

The main goal of the Study was to investigate the contribution of the *Ameru* Elders in educating today's youth in the light of Jesus, as seen as a Liberating Teacher. The following were the specific objectives.

1. To investigate the role of Elders in the *Ameru* world view
2. To explain the liberation approach in theologizing with a view to enhance better education of today's youth.
3. To make use of the model of Jesus as the Liberating Teacher as an excellent one in educating today's youth.
4. To explain the invaluable contribution of *Ameru* Elders towards proper education of the youth in Imenti Central in the light of Jesus the Liberating Teacher.
5. To draw out emerging recommendations from the contribution of *Ameru* Elders that are useful in education of today's youth.

1.6: Justification of the Study

H. M. Wawerũ in his book, *The Bible and African Culture*, highlights the influence of missionaries on African cultures that is the way of life of Africans and how it was

cultivated. When European Missionaries arrived in Africa, they did not in any way try to understand or appreciate the African culture.¹² They equated culture to civilization and embarked on a mission to civilize Africans. This resulted in the imposition of Western discourse to Africans where practices such as traditional circumcision, praying facing Mount Kenya, mode of dressing, pouring libations at meal times, attending evening dances and attending social ceremonies of many kinds were supposed to be changed. The missionaries equated ‘culture’ to ‘civilization’ and embarked on a mission to ‘civilize’ Africans. This influence equally affected the way the Elders in *Ameru* world view educated the youth.

N. Ndũng’ũ a lecturer in the University of Nairobi puts it this way. “Even the illiterate members of the Akũrino African independent Church take pains to master some verses which they readily quote when they give their testimonies. To prove the transaction as an engagement with the Bible these very members carry copies of the Bible so that if called upon they can always request a literate member to read for them. So the remembered Bible and the read Bible and African morality reside side by side”. H. M. Wawerũ emphasizes the need to introduce the Bible in the language of the particular people without interfering with their culture.

Unlike the above, this Study then is an effort to promote the continuation of African cultural values in light of Jesus the Liberator and not to forsake them for Christianity. It tackles the present condition of our youth generally and those in Imenti Central District in particular. Due to continued indiscipline and disorder among the youth, there is need to find ways of providing proper education to the current youth and ensure that the form of education that is being provided is relevant in their world, a gap the Study fills up In the traditional setting, the Ameru Elders instilled discipline to the growing children through several hands on activities. Boys and girls up to the age of six years stayed under the care of the mother. After that age, the boy child grew under the care of the watch of the male figures and vice versa for the female figures.

¹² H. M. Wawerũ. *The Bible and African Culture* (Nairobi: Kijabe, Printers, 2011), pp.5-21.

This Study is, therefore, necessary to examine and evaluate the relevance of this form of education in the current world and more particularly to the youths. This would help the society on seeing the necessity of continuing with this form of education in order to help the current youth lead a checked lifestyle which takes care of their moral lives and socialization in their communities. The Study, therefore, provides invaluable recommendations derived from the contribution of *Ameru* Elders in education of today's youth in the light of Jesus seen as the Liberating Teacher.

A research on education of the youth in the light of Jesus viewed as the Liberating Teacher to the best of my awareness has not been studied. A considerable number of studies focus majorly and exclusively focus on either the subject of education per se or on the concept of Jesus viewed as the Liberator. Thus the need to have a dialogue between the two subjects matters there by contributing to knowledge gap that continues to widen up for future researchers and academicians.

1.7: Scope and Limitation

The Study was conducted among the *Ameru* of Imenti Central District of Meru County. It focused on the contribution of the teachings by the *Ameru* Elders in the education of today's youth in the light of Jesus the Liberating Teacher. Specifically the Study focused on the role of Elders in the *Ameru* worldview of the current youths, explaining the liberation approach in theologizing with a view to enhance better education of today's youth, making use of the model of Jesus as the Liberating Teacher as an excellent one in educating today's youth and explaining the invaluable contribution of *Ameru* Elders towards proper education of the youth in Imenti Central in the light of Jesus the Liberating Teacher. Finally the Study was intended to draw out emerging recommendations from the contribution of Elders that would be useful in education of today's youth. To do this more comprehensively, Central Imenti was chosen.

Just like other studies that have been done before, the researcher encountered a number of challenges in the course of this Study. The first challenge was experienced on the data

collection phase which involved a lot of travelling to the villages in Imenti Central District to meet the various categories of respondents. The other challenge was experienced when some of the respondents took unexpectedly too long to respond while others needed to be assisted in understanding the questions as well as writing the responses. This led the researcher to spending much more time and money in the whole process.

I.8: Literature Review

In his book *On Education*, B. Russell criticizes the manner in which education has been practiced. He argues that education had been indoctrinating rather than giving one the power to make independent decisions¹³. He therefore recommends what education ought to be, its aims and then calls for education reforms in both pedagogy and curriculum¹⁴. Russell outlines that the aims of education ought to train ones character to be fearless and affectionate¹⁵. This is through wise parenthood and worthwhile nursery School contacts with other children so as to develop the desired character. Russell explains the need to form early learning. The Study benefits from Russell's work especially the need to look at education critically as well as a critical analysis of parenting. Notwithstanding this, there is a knowledge gap established. Russell is majorly educational while mine will blend educational issues with the theological aspects of Jesus as the Liberating Teacher.

B. Russell has given his ideas on whether to educate children in day or boarding Schools. He says that what determines the decision is mainly circumstances and temperament. He says that each system has its own advantages; in some cases the advantage of one system are greater than in others. On the consideration of health, it is clear that Schools are capable of being made more scientifically careful in this respect than most homes; because they can employ doctors, dentists and matrons with the latest knowledge. This argument alone is very powerful in favor of boarding Schools. Another argument, though a much smaller one, in favor of boarding Schools is that they save the time

¹³ B Russell, *On Education* (London: Cox and Wayns,1997) pp. 14-32.

¹⁴ *Ibid* pp. 33-36.

¹⁵I. Illich,*The Schooling Society* (London: Penguin Books, 1970) p. 9.

otherwise spent in going to and coming from School. Day School from an early age affords the right compromise between parental domination and parental insignificance. On the whole, a good School is better than a bad home, and a good home is better than a bad School.

Where both are good, each case must be decided on its merits. About sexual education, Russell says curiosity normally begins during the third year, in the shape of an interest in the physical differences between men and women, and between adults and children. Any questions the child may ask during this period must be answered just as questions on other topics would be answered. As soon as the subject has been explored to this extent it becomes interesting like a cupboard that is often open. Two general rules cover the ground on sex education. First, always give a truthful answer to a question. Secondly, regard sex knowledge as exactly any other knowledge. Answer questions as if they had been about something else. Do not allow yourself to feel, even unconsciously, that there is something horrible and dirty about sex.

Sex must be treated from the first as natural, delightful and decent. To do otherwise is to poison the relations of men and women, parents and children. Sex is at its best between a father and mother who love each other and their children. It is far better that children should first know of sex in relations to their parents and not to discover it as having been concealed from them and start regarding sex as a secret guilt. Russell in another book entitled *Education and Social Order*, deals with the effects of the current education policies and practice on social order.¹⁶ He notes that these educational policies and practices have had adverse effects on social order, thus the witnessed social instability. He notes that the current education systems are taught on class distinctions, bureaucracy, competition, rebelling discipline, indoctrination, and use of propaganda so as to free one from repression hence resulting to stability of the society.

¹⁶Ibid., p. 10.

He further calls for radical reform in educational practice and management¹⁷. This book inspires the Study to critically look at the kind of education our youth are initiated to in today's world. It also enriches the Study on the need to deliver the right education for the right social order in society. While I appreciate the above enrichment there is a knowledge gap to be filled. Russell focuses on education *per se* while the Study focuses on the contribution of the *Ameru* Elders in educating today's youth thereby filling the knowledge gap that has continued to exist since time immemorial. He raises the question as to whether education should train good individuals or good citizens. The good individual is he who ministers to the good of the whole, and the good of the whole is a pattern made up of the goods of individuals.

The issue between citizenship and individuality is important in education, in politics, in ethics, and in metaphysics. In the Middle Ages education meant the education of Priest. From the renaissance until recent times it meant the education of a gentleman. Gentility and godliness are attributes of the individual rather than of the citizen. Christian religion as a whole is a religion of the individual, owing to the fact that it arose among men destitute of political power. It is concerned primarily with the relation of the soul to God. Protestantism began in a revolt against authority in favor of the inner light.

In this, Catholicism represents the tradition of the Roman Emperor, while Protestantism has reverted to the individualism of the Apostle and the Early Fathers. This way religion may be divided into those that are political and those that concern the individual soul. Among the *Ameru* education embraced wholesome development of the individual i.e. to acquire religious, political, intellectual and practical skills to serve the self and the larger society. B. Russell says there has not been any agreement as to whether day Schools or boarding Schools are preferable in themselves. It seems to be the general opinion that there is something called the 'good home' which is better than any boarding School, but that some under fined percentage of homes are not 'good' in the sense intended.

¹⁷ P. Freire, *Education for Critical Consciousness* (New York: Continuum 1998), p.10.

He argues that a child who lives on a farm in the country can happily and profitably spend his time wandering about, watching animals, observing hay making, reaping, threshing and plowing until the time comes when it is necessary to begin formal instruction. For an urban child whose parents live in a cramped apartment the matter is quite otherwise. For him, School is desirable as an escape into freedom of movement, noise and companionship. He says the home gives the child experience of affection, and of a small community in which he is important.

Ivan Illich in his book titled, *DeSchooling Society*¹⁸, urges that the School has outlived its usefulness. He purports that the School has failed in its mandate, in that it confuses substance and the process and in the end confuses the pupils¹⁹. Illich argues that the institutionalization of values has led to inevitability of physical promotion, social polarization and psychological importance²⁰. Illich calls for the need to deSchool the society²¹. He outlines that educational disadvantage cannot be cured by relying on education within the School, since the School has been used to maintain the status quo.

The current Study benefits from Illich's work particularly the argument that most individuals know how to live, speak, love, feel, play, curse and politic outside the School. This then calls for us to re-think the education process for our youth. While we applaud the above, there is a knowledge gap to be filled. Illich does not carry out his Study from any particular ethnic background as the Study endeavors to do. His Study does not focus on education in light of Jesus as the Liberating Teacher. This is the knowledge gap that the Study seeks to fill.

Ivan Illich, in his other book, *Tools for Conviviality*, talks about how human equilibrium is shifting. Newly created needs in an industrial environment soon become basic necessities. Education turns out competitive consumers; medicines keeps them alive in the engineered environment they have come to require; bureaucracy reflects the necessity of exercising social control over people to do meaningless work. The parallel increase in

¹⁸ I. Illich, *DeSchooling Society* (New York: Harper and Row, 1971).

¹⁹ *Ibid.*, p. 20.

²⁰ *Ibid.*, p.25

²¹ L. Boff, *Jesus Christ Liberator: A critical Christology of Our Time* (London : Orbis Books, 1986), pp. 67-68.

the cost of the defense of new levels of privilege through military, police, and insurance measures reflects the fact that in a consumer society there are inevitably two kinds of slower the prisoners of addiction and the prisoners of envy. This scholar's view gives an insight of the challenges that the contemporary world is facing under the current education system.

The question is; why the systems of health, transport, education, housing and even politics and Law are not working. The environmental crisis, for example, is rendered superficial if it is not pointed out that anti-pollution devices can only be effective if the total output production decreases. Otherwise they tend to shift garbage out of sight, push it into the future or dump it on to the poor. He identifies six ways in which all people of the world are threatened by industrial development after passage through the second watershed. These are through the fact that over growth threatens the right to the fundamental physical structure of the environment with which man has evolved, industrialization threatens the right to convivial work, the over programming of man for the new environment threatens his creative imagination, new levels of productivity threaten the right to participatory politics and enforced obsolescence threatens the right to tradition: the recourse to precedent in language, myth, morals, and judgment.

Paulo Freire in his book, *Education for Critical Consciousness*, underscores the idea that education ought to be used as a tool of freedom liberating tool²². He argues that liberation is both a dynamic activity and the partial conquest of those engaged in dialogical education. So as to liberate, Freire notes that educators and the educated ought to engage in participatory observation. Outstanding among his tenants is the point that education is an important tool in sensitizing the oppressed to be liberated²³. He himself is an educator. He visited United States and addressed several occasions and addressed numerous audiences. He gives insight into the role of liberated and authentic communication.

²²Ibid., pp. 69-70.

²³J. P. Kealy, *Jesus the Teacher* (New Jersey Dimension Books, 1978), p.10.

He explores the fact that a man or woman is not limited to a single reaction pattern. Men organize themselves, choose the best response, test themselves, act and change in the very act of responding. They do all this consciously, as one uses a tool to deal with a problem. The Study benefits from Paulo Freire's argument that education ought to be dialogical with one's culture so as to be liberated. Since education is an important tool of liberation, Paulo Freire argues for the need to re-think the kind of education we offer to the youth. So as to contribute to knowledge, the Study will focus on the role of the *AmeruElders* in educating today's youth in the light of Jesus as the Liberating Teacher. In his other book, *Pedagogy of the Oppressed*, Paulo Freire points at one of the many aspects of teaching. It says that creativity, enthusiasm, compassion and positive disciplining skills are essential characteristics of a good Teacher. But the bottom line is that Teachers must be able to read, write, and think analytically. How will our students learn to formulate an opinion and back it up with a logical argument if the Teachers cannot do this? Many test-takers complain that the exam does not test what they learned in education class.

Critical consciousness represents "things and facts as they exist, empirically, in their causal and circumstantial correlations... naïve consciousness considers itself superior to facts, in control of facts, and this free to understand them as it pleases". It so happens that to every understanding, sooner or later an action corresponds. Once a man or woman perceives a challenge, understands it, and recognizes the possibilities of response, he or she acts. The nature of that action corresponds to the nature of his /her understanding. Critical understanding leads to critical action. Magic consciousness are characterized by fatalism, which leads men to fold their arms, resigned to the impossibility of resisting the power of facts. Magic understanding leads to magic response. The contribution of *AmeruElders* in the light of Jesus the Liberating Teacher can borrow a dialogical technique from Paulo Freire. This method, on dialogue, is a horizontal relationship between persons.

It engages a relation of "empathy" between two "people" who are engaged in a joint search. Dialogue creates a critical attitude. It is nourished by love, humility, hope, faith

and trust. When the two ‘people’ of the dialogue are thus linked by love, hope and natural trust, they can join a critical search for something. Only dialogue truly communicates. And so we set dialogue in opposition with the anti-dialogue which was so much part of our historical – cultural formation, so present in the climate of transition anti – Dialogue.

Relation of “empathy” is broken. This relationship involves vertical relationship between persons. It issues communiqués. It is loveless, arrogant, hopeless, mistrustful and a critical. When missionaries introduced their new religions among the Africans they did not dialogue with our culture. They forced their culture into our necks. He says that one of the tasks of the progressive educator through a serious correct political analysis is to unveil opportunities for hope, no matter what the obstacles may be. After all, without hope there is little we can do. It will be hard to struggle on, and when we fight as hopeless or desperate persons, our struggle will be suicidal. We shall throw ourselves into sheer hand-to-hand, purely vindictive, combat.

L. Boff in his book, *Jesus Christ Liberator: A Critical Christology of Our Time*²⁴ makes a powerful attempt to qualify Jesus as Liberator. He analyses Jesus and his religious life, moral life as a member of mankind and as God. The Study benefits from Boffs work particularly in the way he presents Jesus in a more modern and challenging aspect. He presents a Christology that responds to the expectation of the people in the third world. Although he has enriched the work as seen above, there are still some limitations that needs to be filled. He has analyzed Jesus as the Liberator and not from the perspective of any ethnic background. The Study fills this gap by investigating the contribution of *Ameru* Elders in educating today’s youth in the light of Jesus the Liberating Teacher.

Another important book that adds value to the Study is L. Boff and C. Boff book entitled, *Introducing liberation Theology*²⁵. It sheds light on the nature of Liberation Theology and the methodological approach. Boffs ideas enrich the work with mediation theory. The first step is the social analytical aspects, where the researcher inserts oneself to the

²⁴ L. Boff, *Jesus Christ Liberator: A Critical Christology of Our Time* (London: SPCK, 1986).

²⁵ L. Boff and C. Boff, *Introducing liberation Theology* (London: Burns and Oates/Seabury Press, 1987).

situation of the oppressor and the oppressed so as to gain first-hand information and makes social analysis. The second is the Hermeneutical aspect where the problem experienced is analyzed to the will of God in view of biblical passages and Christian Tradition. Finally the third aspect is the practical phase where the Theologian draws the resulting implication of results pointing out transforming solutions.

Despite the above enrichment, there are knowledge gaps that ought to be filled. The Boffs do not focus on education of the youth; neither do they analyze liberation from a particular ethnic setting as the Study endeavors to do. In this regard, J.P. Kealy provides useful insights to the Study in his book, *Jesus the Teacher*. He provides comprehensive and scientific education techniques used by Jesus. He presents Jesus as the Teacher, as depicted in Paul's Gospels, Jesus as the untrained Teacher, some characteristics of Jesus teachings and eventually the approaches used by Jesus in his teaching career²⁶. Kealy's insights enriches the Study particularly in drawing the analogy of Jesus as the Liberating Teacher with a view to support, the contribution of *Ameru* Elders in educating today's youth in Imenti Central District. Jesus' knowledge draws a lot from the Jews tradition of educating its people.

In his book, Kealy indicates that there are four levels in a person's development. These levels are the empirical, the intellectual, the rational and the responsible one. The empirical level can, sense, perceive, imagine, feel, speak, move and it is shared by other higher animals. The intellectual level can inquire, understand, workout presuppositions, implications and express what is understood. The rational level can reflect, marshal evidence, and pass judgment. The responsible level can get concerned with goals, get concerned with possible causes of action, it evaluates, decides and carries out decisions. All the levels mentioned above aim at promoting man to enable man become a responsible thinker, to mature up, to remove laziness, fear and cowardice, to overcome self immaturity and avoid remaining under the guidance of others. Albeit this contribution, it is evident that Kealy's book does not explain Jesus the Liberating

²⁶ J.P. Kealy *Jesus the Teacher*, p. 10.

Teacher from a particular ethnic foundation. This is the knowledge gap that the Study sought to fill.

J. Sobrinos insights in his book *Jesus the Liberator: A Historical Theological Reading of Jesus of Nazareth*²⁷ contributes immensely to the Study. He presents three important issues in his book. These are the methodology of Latin American Christology²⁸, the message and mission of Jesus²⁹ and the meaning of his death and suffering³⁰. The poor are made to discover the new image of Christ the Liberator. One who died in service of Gods Kingdom in history. His audience is the poor in the world. He looks at his own martyred Jesuit community. His works aims at promoting understanding, solidarity and conversion. Sobrino starts by creating awareness of various Christologies which the world has witnessed over a time. He warns that Christology can be used to good ends, but can also be used to bad ends. Some Christologies have given a different Jesus from the one of Nazareth.

The continent has witnessed an anti- Christian oppression without Christology giving any sign of having noticed it. Negative Christology can prevent the faithful from building the Kingdom of God. In Latin America, Jesus is still an important reality and present to the masses. Jesus Christ needs to be received as Good News where it spreads to the world. It is the responsibility of the Church to justify Herself by a certain image of Christ and to bring out the picture as that of the poor (Mk 8: 29). And he asked them, “But who do you say I am?”

J. Sobrino touches on oppression as being in all manner of things e.g. cultural, sexual, social, political, and economic. That Christ should be seen as the central object of hijacks and distortions. Christ is seen as having three dimensions i.e, in His service to the Kingdom, his relationship to God the Father, and his death on the Cross. The realities of this country have helped Sobrino to think about Jesus Christ. So Christology should also be approached intellectually with its essence laying in being spiritual. A better way of

²⁷J. Sobrino, *Jesus the Liberator: A Historical Theological Reading of Jesus of Nazareth* (Maryknoll, New York: Orbis Books, 1999).

²⁸Ibid., pp. 11-36.

²⁹Ibid., pp. 67-180.

³⁰Ibid., pp. 19 1-254.

understanding Christ is to see the “flogged Christ’s” i.e crucified peoples as the servants of Yahweh, and hidden among the poor. Jesus is seen as a perfect player who brings these two together i.e divinity and humanity.

The *Njurii Ncheke* organization has a booklet that is used during their devotions and especially when inaugurating new members. Of importance to this Study is that the re-defined vision draws its dream from biblical text (1 Cor. 14: 40). But let all things be done decently and in order. The vision is strengthened with institutional capacity build on the foundation of social and personal responsibility, love, reliability, authenticity, trustfulness, truth, accountability, compassion, integrity, justice, discipline, unity, impartiality and consensus with the ability to resolve conflicts which challenge contemporary Kenyans. It is important to note the *Ameru* culture has never waged any war against Christianity, except in defense, unlike many other cultures such as the Hellenistic and Roman cultures. It therefore blends well with Christianity.

Eventually the New Testament Principles, most of which were being practiced by *Njurii Ncheke* Elders were formally incorporated into the rituals and rites of passage to Eldership. This Study reminds the readers that our Lord and Savior Jesus Christ was a Jew and remained a Jew till his last breath. Yet Jesus Christ challenged the Jewish culture to be true to God. In the same way *Njurii Ncheke* emphasizes that the *Ameru* remain true to God and do maintain their culture. *Njurii Ncheke* is the symbol of the cultural heritage and unity of the *Ameru* community. It has been the protector of the vulnerable; the custodian of traditional education, political unity, cultural values, biodiversity, conflict resolution mechanisms, Law enforcing mechanisms, religious values and economic system of the *Ameru* of Kenya. The institution is deeply rooted in their traditional religion which revolves around a monolithic God. They have always practiced monotheism. During the devotions and inaugural ceremonies, *Njurii Ncheke* has incorporated the use of the national anthem and Christian hymns. The hymns have been interpreted in the *Kimeru* vernacular language. Examples of such hymns are:

Abide with me

- *kaara naanni toontu gugutuka*

Howsweet the name of Jesus - *uria wiitikagira maa riitweene ria jesu*

Pass me not, o gentle savior - *ugankuruka mwonokia*

What can wash away mystain? - *Nkathaabua nkoro nni mbi?*

Guide me, o the great Jehovah- *mwathani, untongagiirie.*

In the *Ameru* culture, each Elder performed Priestly services for his family in his homestead on a daily basis. There were shrines set apart in forested areas, in exclusive swampy places and in river sides for public worship. The *Ameru* people in their worship, and daily language, pronounced many names and attributes of God so as to impact a worshipful experience and blessings molding the faith and character of *Ameru* to follow God closer and love him more. They attributed many qualities to God character as a loving father. Let us look at the *Kimeru* descriptions of God and their English language interpretation as follows:-

Kimeru - English equivalence

Murungu - God

MurunguBaaba - God the father

Ngai wetu - Rain maker

Muumbi bionthe - creator of all

Mweneinya yoonthe - most powerful

Mwene nyaga - owner of beauty

<i>muthaarimaani</i>	-	one who blesses
<i>mweene thiiri</i>	-	owner of peace
<i>kimenyi joonthe (muugi)</i>	-	all knowing
<i>munnenne uti mwaanka</i>	-	omnipresent – has no boundaries
<i>murungu wa ioota</i>	-	best judge
<i>baikiaao</i>	-	God most merciful
<i>Muteethia</i>	-	provider and curer of diseases.

The act of worship among the *Ameru* was an everyday and every hour routine, that is, before the formality of today's Sunday service got introduced by the Christian missionaries. This formality happened in *Meru* land from 1906 when Christian missionaries and their indoctrinated followers provoked and fought the culture of *Ameru* because of their imperialistic interests. This probation did not last forever. On 24th August 1938, Bishop Philip *M'inotii* and Bishop Cornelius *M'mukiira* and other Christians of goodwill took a bold step to join 1000 *Njuri Ncheke Elders* gathered at *Kaaga*. Cordial relations were established and eventually the New Testament Principles, most of which were being practiced by *Njuri Ncheke Elders*, were formally incorporated into the rituals and rites of passage to Eldership. The Study uplifts the above to erudition level.

As J.N.K. Mugambi reveals in his book, *Christianity and African Culture*, attack by Christian missionaries on African cultures took place during the period referred to as Africanisation of Christianity and Christianization of Africa.³¹ Beneath the veneer of imported ecclesiastical institutions African Christians remain African. In spite of

³¹ J.N.K. Mũgambi, *Christianity and African Culture* (Nairobi: Longman Kenya, 2002), pp. 129-131.

translated hymns and prayer books, foreign ecclesiastical vestments and architecture, theological training in a foreign language, Africans in the imported denominations remains Africans and Christians at the same time. However, many do not have the courage to say this publicly because the modern missionary enterprise seems not to expect them to remain African once they have become Christian. But why should African Christians denounce or abandon their cultural heritage if no-one else in the past has done so? The logic of evangelism breaks down if the Gospel fails to enable the prospective converts to have life, and have it abundantly.

The European colonial process which incorporated African countries into various empires since 1885 was accompanied by the missionary enterprise in which various societies also scrambled to win the souls of Africans. In practice, it seemed that the souls were being won for the respective empires for which the society was an agent, rather than for God. Since the colonial governments were interested more in raw materials than in the welfare of African subjects, the missionary agencies took most responsibility for the establishment of Schools, Churches and medical clinics. They may have received grants-in-aid from the colonial administration, but the initiative and management remained with missionaries.

J.N.K. Mũgambi analyses the components of culture and brings out six of them as follows: religion, politics, economics, ethics, aesthetics and practical tools. He says that every society undergoes change whenever any of the pillars of culture is altered in any significant way. So cultural change is often spontaneous and people may not be fully conscious when their own culture is undergoing change. After sometime, the present can be compared and contrasted with the past. Mũgambi says that including a course of African religious heritage in the Christian education syllabus in Kenya is no longer a matter of hot debate. It is a great step forward for the joint Christian education panel to have decided to include this course in the revised Christian education syllabus, and hopefully, a Kenyan Christian will eventually realize that he is first a Kenyan African and only secondly, a Kenyan Christian.

Being a Kenyan African should not be seen to conflict with being a Kenyan Christian. The aims of the course are clearly spelt out in the syllabus and among these aims one of the most significant is to help students have respect for and pride in their own heritage and to use that heritage as the foundation upon which they may build their faith as they grow up. In traditional Africa, the children learned their responsibility, the ordinary life of the community. They assimilated such useful attitudes as hospitality, honesty, respect, being loyal, co-operation, integrity, humility, hard work, love, unity, courtesy, tolerance and responsibility.

In contemporary African society education seems to have become a process of individualization. The modern concept of education tends in practice to distinguish between the home, the Church (or the religious institution) and the School. Owing to this new value which has come with modern society, School education seems to be emphasized often at the expense of the other aspects of education, namely, religious and family life education. This is why the orientation and aspirations of parents may need to change, for the sake of their children. A girl, for example, may spend all her youth in boarding Schools where she may get very good academic qualifications. But she may never have the opportunity to learn the responsibilities of woman hood, and when she leaves School she will have problems in establishing a stable family life. This seems to be one of the reasons why there is a high rate of divorce among the modern educated couples.

Another consideration by J. Sobrino is the Ecclesial setting of the poor. In Latin America, the situation of the poor doubles as an Ecclesial setting. The Church is the real setting for Christology because the texts about Christ are preserved and transmitted in the Church. It is the duty of the Church to interpret the texts authoritatively. When therefore the Church and the poor in Latin America are brought together, we get the Church of the poor. This Study benefits from Sobrino's ideas particularly in demonstrating Jesus as the Liberating Teacher to all, including the *Ameru* youth. Although Sobrino undertakes his Study from a particular cultural perspective of Latin America, it is too general and neither does he address the education of today's youth. Therefore the Study comes in handy.

The other book that inspires the Study is that co-authored by R. J. Njoroge and G. A. Bennars titled *Philosophy and Education in Africa: An Introductory Text for students of Education*³². They analyzed the subject to give the meaning of education while focusing on cognitive, normative, creative and dialogical approach between traditional cultural values and the modern education in order to make profound impact of education on the youth and the larger society. Although the work has benefited from the fore mentioned book, there is a knowledge gap established. The book has focused on education in Africa which is too general and does not use the model of Jesus as the Liberating Teacher as the Study does.

D. Nyaga in his book, *The Life and Traditions of Ameru People*; says that they had the stages named below in their social political development in which a male was placed after undergoing through certain rites of passage. He says the details of what happened in the passages remains a secret of the *Ameru* people. These were or the uncircumcised males *Kanamatalaor Kithiganchege* or *Kaminchui, Kiigumi* and *Gaturi* for the circumcised men they had to *Ramare, Kiama Gia Nkomango; Njuri Ncheke* and *Njuri Impere* or *mpingire*. The main purpose for these stages were: to teach someone and the entire community how to grow in good manners; to become a courageous warrior; to initiate the spirit of service to the community, to inculcate the attitude of self control; to prepare a person to become one who appreciates others and to be a person who can be relied upon to keep the secrets of the age group and not expose them to outsiders.³³

These were the two categories of ruling Elders divided slightly by social classes called *Kiruka* and *Ntiba*. Each one of them took leadership for a period running between twelve to fifteen years. The handing over of power was referred to as *ntwiko* to mean separation. The leadership in place decided the season for circumcision. Among the *Ameru*, circumcision of the male is taken seriously up to present time. After going through initiation rites of circumcision the initiate received a lot of respect from across the

³² R. J. Njoroge and G. A. Bennars, *Philosophy and Education in Africa: An Introductory Text for Students of Education* (Nairobi: Transafrica, 1986).

³³ Nyaga D. *The Life and Traditions of Ameru People*, Nairobi: Heinemann Kenya, 1986

younger and the generation older than him. The lessons given during the seclusion period made one become a morally upright and socially dependable person.

The other important rite of passage is the marriage one and it involved three stages. These were courtship, dowry payment and the last ceremony to pick the bride. The youth in courtship had gone through moral lessons that made them maintain sexual purity until the day of marriage. The leaders arranged occasions when males and females would meet for the purpose of courtship. One of these is the dance ceremony where the villagers gathered to get entertainment by the group scheduled to perform with their religious beliefs and suspensions handed down from the ancient past. Trials took place anywhere even under a tree, in the sequences where dances were usually held at a Cross road, even at the accuser's or plaintiff's home.

As C. Cagnolo in his book titled *The Agikuyu: Their Customs, Traditions and Folklore* informs that the Agikuyu reveal the inherited wisdom through their language, proverbs legends and Parables. They possess a rich inheritance of common sense which is handed down in oral tradition from father to son, told by grandfather to the young people in the evening when the moon is shining in the form of endless proverbs, Parables and stories which are so populous among them. The *Anake* (youthful circumcised men) were trained to respond to security matters very well as of today's military training. The Elders decided upon the plan of war and the *Anake* led by the boldest of their numbers, rushed out to assault. What matters most is not to kill but to put the enemy off his livestock and anything else of value he may possess. They remained in their large dormitories called *Gethomo* especially built for them to accommodate twenty or mix with the rest of the people, even at night nearly every member of the community provided for the maintenance of the *Anake*.

Cagnolo contributes a lot to this Study. He says that in the *Agikuyu* community education begins with the first cares given by a mothers to her child; with the first word laid with a kiss on its lips, with the first thought which the sound of her voice, the tenderness and expression of her look, the inspiration and breathe of her soul awakens in its mind. The

Agikuyu mother too possesses a language of level which she uses largely with her beloved offspring but with the difference that she's last only a very short time. As soon as *Agikuyu* child is old enough to run out of the hut little attention is given to it. Their mother sees that it has plenty to eat; its natural instincts do the rest.³⁴

A father has respect and reverence for his growing daughter(s); he does not play with nor touch her. He only beats her for serious wrong doings. A mother in her frequent talks with her daughter at home and in the field invariably insists on her respecting and revering her father. A grown up girl never unclothe herself before her father, at any rate below her breast. A son having come of age may wish to marry and always asks his father for his permission. Even if he owns plenty of cattles and has earned a good sum of money himself he will still not dispense with this formality. All actions must be tempted with respect in dealing with one's father or with any Elderly person. It is a grave offence to strike an old woman like wise to interfere sexually with children.

Lack of respect to one's uncle and aunts is as bad as disrespect to one's parents. Those who were circumcised in the same hut have thereby contracted a new relationship and are regarded as brothers and sisters. A circumcised boy does not stare at his mother. In courtship the young men and women were taught techniques of accepting or refusing a hand in marriage especially on the part of a lady to a man without damaging his ego. A man would say to a lady "invite you to cultivate my field and give me food". Two responses are likely by the lady. One was "in my father's there is plenty of food and that I will not fail to cultivate your field once I have finished with that of my father's". Second, "at home there is famine and that I cannot find time to cultivate your field because my father's are numerous". On jurisdiction, the *Agikuyu* tradition does not remember any legislators or originators of any legal code. Their legal dispositions which they possess is closely entangled with religious traditions.

³⁴ C. Cagnolo, I.M.C, The *Agikuyu*, Their Customs, Traditions and Folklore, (Nyeri: Nyeri Mission Printing School, 1933.), pp. 59ff.

H. Kinoti has researched extensively about the aspect of Agikuyu traditional morality. Her research contributes to this Study because the traditional way of life of the Agikuyu is very close to those of the *Ameru*.³⁵ She found out that the *Agikuyu* traditional moral values had four objectives, to discover the conceptual basis of traditional morality, to discover moral values were sanctioned, to determine whether there was any connection between religious beliefs and morality and to examine the extent to which the younger generation understands and subscribes to the traditional moral values.

She made a detailed Study of five virtues, namely: honesty, generosity, justice, temperament and courage. She found out that the Agikuyu conceived morality as one integrated whole. For example the honest man was described as one who could be relied upon because he was truthful, generous, and courageous and had a sense of justice. That religion played a central role in morality. God was seen as the ultimate authority in justice, which implied that he was involved with the people's daily lives, blessing the morally good and punishing those who broke moral rules. She strongly feels that Christian's ethics need to be taught in our Schools. The government educators and parents are increasingly feeling that this is an area which has been neglected ever since the introduction of the western type of education in Kenya. She found out that the *Agikuyu* had a strong moral code.

This conclusion does not mean that the traditional society was perfect from a moral point of view. There is evidence that there were people who ignored or defied the traditional moral injunctions. The Agikuyu judicial system and the traditional methods of maintaining Law and orders were in operation all the time in order to maintain high moral standards in the society. A young man's main ambition was to establish a homestead of his own in order that he might be considered capable of holding a responsible position in the community because the quality of a man is judged by his homestead.

³⁵ H. W. Kinoti, *Gikuyu Traditional Morality*, Unpublished PhD Thesis (Nairobi: University of Nairobi, 1983).

To the Agikuyu, the good man was a natural man. He was a man of integrity in his private and public life. Such a person is described as righteous (*muthingu*) by the old age group. The woman who engaged in an illicit love affair was punished by her peers, apart from the admonishment she received from her husband. This shows that a woman's private life was a great interest to the society, although she spent almost all of her life in the service of her family. Justice (*kihoto*) was a vital component of the *Agikuyu* moral system. To say that a person has a sense of justice is to say that the person has a reasonable way of doing things to which he subscribes.

Gentleness was valued but too much gentleness was disapproved. A person who was too gentle could not stand his ground in dispute. He sometimes suffered injustice from male factors in the society. God was involved in the daily administration of justice conducted by the council of Elders throughout the country. It was believed that God punished not only the community but also individuals. At times he isolated the immoral individual and caused him misfortune or even death. It was believed that the spirit of the departed were concerned about the morality of the living. They were believed to have super natural power to punish people for wrong doing in order to encourage people to obey moral rules they would harass those who disobeyed.

The *Agikuyu* moral code was not a secular code, it had an essential religious element. The peers group was an important agent of morality. The Elders as a social political and judicial authority were a strong agent of moral control. The *Agikuyu* believed in the solemn oaths which they used to enforce moral behaviours. Belief in taboos (*migiro*) also served to maintain morality although not all taboos were concerned with moral values. The young people have not been taught traditional moral values in the organized manner used in the traditional society. For morality to function it must be the concern of the community or society as a whole. In Africa traditional society religion was an integral part of life. The belief that God was the authority behind morality and that people were answerable to him for their conduct lifted morality to a higher level than a purely humanistic morality would probably ever reach.

1.9: Theoretical Framework

This Study was guided by two theories. They are; mediation theory and redaction criticism theory. Mediation theory is propagated by Leonardo Boff and the brother Clodovis Boff. Both are famous for their Christian liberation approach to theology. Their book is titled: *Introducing Liberation Theology*. The theory has three major steps. They are; social analytical aspect, hermeneutical aspect and the practical aspect also known as praxis. In social analytical approach, a researcher inserts oneself into the situation of the Elders in the process of guiding the youth of Imenti Central District to get first hand information to their wisdom and approach. In hermeneutical approach, the researcher used the acquired data and related it to the will of God as found in the Bible. It utilized the findings that were gathered when the researcher went to collect information on the ground.

The practical aspect helped the researcher to come up with a way forward as a contribution to the findings in the Study. The redaction criticism theory is propagated by biblical scholars like E. Kasemann, H. Conzelmann and G. Bornkamm explained by one Raymond F Collins in his book titled, *Introduction to New Testament*.³⁶ This theory helped the Study to source from the Bible Documents as unified literary unites with own respective peculiarities in a scholarly way. It helped the researcher to appreciate the will of God when the Study linked the strategies used by Elders when they borrow techniques that were used by Jesus the Liberating Teacher.

1.10: Research Hypotheses

The main hypothesis of this Study is that, when properly investigated and adequately analyzed, the *Ameru* Elders have invaluable contribution in educating today's youth, when viewed from the point of view of Jesus seen as the Liberating Teacher. The following were the specific hypotheses.

³⁶ R.F. Collins, *Introduction to New Testament 2nd Edition* (London C M Press, 1992), pp196ff.

1. The *Ameru* Elders, well investigated, have contributed immensely to the education of today's youths.
2. Liberation approach in theologizing enhances better education of today's youth.
3. The model of Jesus as a Liberating Teacher is an excellent one in educating today's youth.
4. Well investigated and analyzed the *Ameru* Elders in the light of Jesus the Liberating Teacher will be found to have invaluable contribution towards proper education of the youth in Imenti Central District.
5. The recommendations that have been derived from this Study would be useful in the education of today's youth.

1.11: Research Methodology

This sub-section focuses on research design, location of the Study, target population, data gathering techniques and data analysis methods.

1.11.1: Research Design

The Study used a case Study approach. It was aimed at investigating the contribution of the *Ameru* Elders in educating today's youth in Imenti Central District, Meru County, in the light of Jesus the Liberating Teacher. The case Study approach was suitable for this Study because I aimed to investigate, describe and analyze the role of the *Ameru* Elders in the education of today's youth in totality.

1.11.2: Location of the Study

This Study was carried out in Imenti Central District (see appendix I). This District has been purposefully chosen because it has a considerable number of Elders as well as the youth who live there. The District is also home to one retired Conference Bishop of the Methodist Church in Kenya, one retired Synod Bishop of Nkubu Synod and the current Bishop of Nkubu Synod. The District is also home to the Catholic Church Parish of Gatimbi which is part of Meru Catholic Diocese.

1.11.3: Target Population

The Study was directed to various groups of informants in the District so as to achieve its goal. First were the *Ameru* Elders who have a remarkable wisdom and understanding on the *Ameru* worldview (*Njurii Ncheke*), the DEOs, Secondary School Principals, Church youth leaders and the *Ameru* youth drawn from Secondary Schools in Imenti Central District. The Elders of Imenti Central originate from two clans; i.e. *Karuku* and *Abogeta* and each of the clans had established the stages of development of its youth before and after circumcision as described earlier. Some of the Elders interviewed underwent through these stages when they were growing up and others have very rich literature about the education of the youth by their Elders. These Elders were a good source of primary data in the course of this research. An interview to the Father in charge of Gatimbi Parish of the Meru Catholic Diocese was used in the Study when he drew from his long experience of dealing with the youth. Their contribution and experience on the theology that enhances better education of today's youth was found to be important during the research.

Their contribution to the dialogue that the Study sought to create while explaining the invaluable contribution of *Ameru* Elders towards proper education of the youth in Imenti Central District in the light of Jesus the Liberating Teacher was worth while to the Study. The Study focused on the role of *Ameru* Elders in educating today's youth in the light of Jesus viewed as the Liberating Teacher. Other cultural aspects of the *Ameru* people were dealt with but not emphasized as the focus of the Study.

1.11.4: Sample Selection

The Study aimed at contacting 150 respondents, twenty of whom were *Ameru* Elders who were used to guide on the anthropological data of the *Ameru* worldview. This sample was identified through the non-probability purposeful sample. The respondents were identified through random sampling technique. The *Ameru* Elders were purposefully chosen due to the rich cultural knowledge of the *Ameru* culture as well as the

deterioration of the social order among the youth of the *Ameru*. Though the *Ameru* people are found in other areas of the larger *Meru* County, the Imenti Central District was purposefully chosen since it had a considerable number of Elders as well as its youth.

1.11.5: Data Gathering Techniques

This Study used both primary and secondary data. Primary data was collected by the use of questionnaires from the *Ameru* Elders (*Njuri Ncheke*), EOs, Secondary School Principals, youth leaders in the Churches and students drawn from various Secondary Schools within the District. The primary data was sourced from Jomo Kenyatta University of Nairobi Library, Hekima College Library Nairobi and P. N. Wachege's Little Eden Library Kiambaa.

1.12: Conclusion

This introductory Chapter has given this Study an important starting ground by introducing the situation of the current youths and more particularly the youths in Imenti Central District of Meru County. The Chapter has clearly stated the problem that is experienced by the society from the current youths and the distinctions between what is expected of the current youths from the *Ameru* world view of moral values. It demonstrates the state of the current youth who seem to have failed to embrace cultural orientation in their lives but have been indoctrinated by the the western education and the ever changing technology. The Chapter has reviewed some of the books that have been written on culture and up bringing of youths from a Biblical, social and cultural perspectives where Study gaps have been indentified to direct the current Study in bringing in new thoughts in the lives of the youths and African culture.

CHAPTER TWO

THE ROLE OF ELDERS IN THE AMERU WORLD VIEW OF EDUCATION

2.1 Introduction

Taking into account what Chapter one has treated, this Chapter grapples with the role of Elders in the *Ameru* world view of education under the following subtitles: Elders as guardians of conservation and religious activities; *ngakua nguete* (period of serious hunger); Elders as owners of economic factors and development; Elders as political leaders; Elders as guardians of ethics and morality; proverbs that encouraged good conduct examples; Elders role in development of aesthetics; Elders as agents of socialization; socialization to bless the lady (daughter) for marriage; dowry payment among African Cultures .In nutshell, the above elements make what we would call the *Meru* culture.

2.2 Elders as Guardians of Conservation and Religious Activities

As one grew up, all that a person did was to do the service of the community and God as a form of assimilating with the society. They wanted to conserve the environment of God so that it could serve the future generations. They engaged in production so that they have food to feed their families and get stronger men and women. The young men would provide security and the women would run the homes. The political leaders were people who would lead their subjects to worship and give direction as they judged various cases impartially. On morality the Elders spelt out what behavior was expected to be displayed by every age group among themselves and to others outside the age group. They initiated rites in which groups were made to remain observant to.

In terms of religion, the following names were used to refer to God. Our Father who takes care of us (*Murungu*), our creator who brings innovations (*Mumbi*), Our Helper who cures all diseases (*Mutethia wetu*), One who bring rain (*Ngai wetu*), the One who gives knowledge (*Muume*) and the Eldest of our great grandparents (*Gikuubu*), the

Owner of all strength (*mwene inya*), designer of all beauty (*Mwene Nyaaga*), Father without boundaries (*Baaba uti mianka*), a Fair Judge (*murungu wa iiota*), and a Merciful God (*Baikiao*). People realized God's presence in the event of a new born baby, additional herd as a result of more calves being born e.g. cows, goats and sheep, enough bumper harvest and rain, healthy family members and absence of sicknesses, answered prayers after sacrifice and recovery from sickness.

The indicators of God's absence or annoyance of God with His people was demonstrated through floods coming in and destroying crops, delay in setting in of the rains, locust coming in to destroy the crop, sickness and death of a young person and barrenness and failure to bear children. The dwelling place of God was very hilly with heavy forest cover in the village. It was believed that God would visit this place while on his way to watch over his people.

2.2.1 Interaction with God

Elders who were past the age of performing sex and had lived a good moral life were selected to offer sacrifices. Sacrifices were done in the forests. In Imenti Central *Gituune* Sacred forest was the area earmarked for sacrifices. A decision was to take place that the Elders need to invoke the hearing by God or his action. This occurred especially when dry spell persisted and rain seemed to delay. *M'Kairu* would take a lamb to the forest and accompanied by a few other Elders, they would slaughter the lamb, roast some parts of its meat to eat and burn the rest to smoke. They never carried any meat with them.

The appearance of smoke in the sky with the words "*Thai-thai thatha-iyai-baba thai-* (repeatedly) and in a solemn mood then they came out. Thereafter the second or third day, rains would normally appear. When there was need to take an oath (*Muuma* - a declaration based on a vow to God, or to some person, the person making the declaration expressed it in his or her own words. *Muuma* involved speaking the truth and being faithful to a promise made.

An example is where someone who is a witch was suspected to have poisoned someone else to serious illness or to death. Elders would call him and require him to carry a goat on his shoulders to refuse that he is not the one who poisoned so and so. The goat would be pierced several times and it would pour blood on his clothes while he goes round with it around a circular formation of Elders. In most cases one would not want to carry the goat if he did the act. At some point he would refuse to take the goat (meaning he is accepting his mistakes). If he allows the goat to be pierced while on his shoulders, most likely he did not do the act. At the end of the oath (*Muuma*), the Elders would pour honey over the goat and burn it to smoke. Let off of smoke meant God the knowledgeable one (*Ngai Muume*) will punish the one who is on the wrong. The Elders would remain watchful over the suspects who were reported. In most cases, the one who did the wrong act got haunted and became mentally unstable and likely ran mad.

When the Elders pleaded with God to chase away the evil e.g. locusts which came to destroy the crop when it had sprouted and very green in the field a lamb was given out by one leader and it was slaughtered, then its blood was mixed with the waste in the intestines and the stomach. This mixture was thrown around the cultivated gardens here and there as the Elders moved around. Some portions of the mixture would be put in an open calabash and by use of a stick it would be fixed to remain in a particular place as a symbol that treatment has been done to the farms. Word went around in the whole area spreading to the size of a location and everyone had to stop work for the honor of the sacrifice. The name given to this lamb was (*Ngondu ya Akuru*) that is the Elders lamb.

2.2.2 Sacrifices done to Prepare for Planting

An Elderly lady selected from among a certain age group would do the first planting in her garden as everyone waited. Word went round and people stopped activity for that day. Special beer from honey was prepared and she would put it in her mouth and spit around the place as she planted for about 10 minutes. The women who accompanied her stood somewhere and made ululations in turn as she continued planting and stopping to spit the beer. .

2.2.3 Evil Spirit and its Carriers (*Mugiuro na Mwenji*)

People believed that the Devil lived in the person they called (*Mwenji*) a name given to a person who moved the dead people from the place of death, pulled them to the bush where the dead would be eaten by hyenas. They were called to remove those people who died as a result of terminal sickness or did bad things e.g. stole from others. Otherwise the family members did organize to burry their person, whom they considered clean. *Mwenji* would be called and would stay with the dead over the night just to be sure it was not coma or over sleeping of a kind. *Mwenji* was normally a male. He volunteered to join the career because it had a pay of a goat after he did the job. He built his house and lived in a lonely place with his wife and family. He moved around with his calabash when he went to a party with other men. He stayed at a far distance from where the rest sat and he got served from that point. The process of throwing away the dead could not be started until all family members were called to gather in the homestead and all the herds which grazed outside were brought back to the homestead.

Then *Mwenji* would tie the dead around the neck and pull him/her to the bushy area. He (*Mwenji*) would then be followed to the bush by old men who supervised him and ensured he did the following. A dead male was laid on his right side. His clothes were removed and put by his side. The dead were placed facing Mt. Kenya. A dead female was laid on her left side. Her clothes were removed and put by her side and was placed while facing Mt. Kenya. Those relatives who remained out up to the time of burial of their own had first to be cleansed before being allowed back. A *Mugaa* (person to perform sacrifice) had to be invited. The *Mwenji* was thought to contain *Mugiuro*. (*Mugiuro* is the bad spirit in a person that can affect others when they come into contact with him or her). Those who were buried by *Mwenji* are the people that their family members thought contained the *Mugiuro*. To finish *Mugiuro* in the family one with *Mugiuro* had to be buried by the one (*Mwenji*) with *Mugiuro*.

2.3 Proverbs Used in Relation to Religiosity

The following proverbs are used to explain the character of God. *Murungu ati mwana wa kiu kana wa mugongo* (God treats all children equally). Not like human beings. So take the example of God and treat all children (even those of your enemies) in an equal way to yours. Again children register no ill will. *Murungu atirijaga Nkima* (God does not consume a meal prepared with maize flour also called (*ugali*). People consume it and feel sleepy. This means God is always alert and does not go to sleep when human beings do so. God therefore sees what you do when you are awake and when you are asleep. If you do something bad to a colleague and no-one sees you, then God is seeing you.

Sexual purity as sacrifice four days to celebrate new happenings was observed by all married and sexually active couples. Elders guided that four days of sexual restraint would be observed during these occasions. A newly married wife stayed for four days without eating food prepared in the new home. During the four days, she was not to engage in any sexual contact with her new husband. An announcement went round so that married age mates keep away from sexual contact with their wives for four days during which the newly married couple would have sex alone. An announcement went round just to remind those who would rather have forgotten. It went like this (*Kaguo ka Mwana karere oome.*) *Kaguo ka mwana karere oome* (repeatedly), *Kaguo* – is piece of clothing, *Mwana* – is a child, *Karere* – stayed out and *Oome* – out at night.

A child's cloth stayed out over the night. That meant that "the new born was celebrated and purified by other couples keeping off from sexual activity for four days. During the four days period the name sake (person whom the child is to be named after decides the name to be given to the child). When there came a new calf in the village. An announcement would go round to the effect that from the evening of that day any married couples getting the information start observing the restraint from sex from that evening for the next four days.

When a villager died, word would go round and sex would stop for four days. Burial took place quickly within a few days before the lapse of the four days. During prayers to

bless the land called *Marua ja Murungu*. *Marua* – is gruel prepared and *Murungu* – is God the father. A notice was given that selected Elders were preparing to seek for blessings so that rains could set in. The ceremony was conducted by old men who are past the age of sexual activity. A goat was slaughtered and its blood, intestinal waste was mixed with castor oil (prepared) and some honey. This mixture was put at junction places which mark the boundaries of larger villages. Examples are *Kirigara/Mariene*, *Kirigara/Rwanderi*, *Kirigara/Tabata* and *Kirigara/Kariene*. Then the Elders would proceed to the *Mariara River* near where the water fall starts. The ceremony was called (*fighting with water*) (*Kurua Na ndia*); *Kurua* – fighting *Ndiia*_ water. They would pour vegetables from *Mathoroko* i.e. peas and sing the song below. They believed that the blessings they asked from God would follow the *Kirigara* people and those others below *Kirigara* people (as far as the vegetables would get downstream).

The song

<i>Solo</i>	<i>Choral</i>
<i>Uu garaii</i>	<i>Uu ruthiu</i>
<i>Uu garaii</i>	<i>Uu ruthiu</i>
<i>Gaara nchabi irwejai</i>	<i>Uu ruthiu</i>
<i>Gaara engombe irwejai</i>	<i>Uu ruthiu</i>
<i>Gaara etwana irwejai</i>	<i>Uu ruthiu</i>
<i>Gaara embura irwejai</i>	<i>Uu ruthiu</i>

The words mean *Uu* – we humbly pray for, *Gaara* – prosperity, *Ruthiu* – Ameru in agreement, *Enchabi* – For *ncaabi* (black beans), *Etwana* – for *twana* (for children), *Engombe* – for *Ngombe* (animals) and *Embura* – for (for rains). The ceremony (for

sacrifice) would be performed to thank God (*Murungu*) for the blessings in the village and also to make requests when they wanted certain things fulfilled.

Elder *Rukunga* gave the researcher two proverbs that can be used in a meeting to sensitize locals to preserve the water catchment areas. *Mbeene Mwitu Ni ireerie*. The bearer of the shoe bears the greatest pain. It is the duty of the person closest to the problem to take interest in taking steps to solve it. Others can be involved with time. *Murega akirua atiregaga agikunjwa*. One who refuses warning will not escape the consequence. If anyone refuses the advice (warning) from Elders who have seen dangers of certain actions in the past, and then he/she will suffer without sympathy from those who gave the warnings.

2.4 Role of Elders as Guardians of Environmental Conservation

Presence of rains (a mark of Gods presence), before rains appeared the following would first be seen. Flowering of trees i.e *Kuthigaana Kwa miti* e.g. *Miuti*, *Miringa* and *Migumo* would flower towards the end of September. Presence of Dragon flies (i.e. *Minyingiri*). They did appear towards the end of September. April rains (*Uthima*) were preceded by the presence of butterflies, swallows and sparrows and white termites. Also croaking of the birds, also (*Mitutu*) birds did make their noises (Chirping). Up to 1965 rains in Meru Central District would appear on 15th March (*Ngai ya uthima*) and on 23rd October (*Ngai ya urugura*) without delays. Today it comes late and ends early. Sometimes it appears in torrents and washes the soil.

Those who collect firewood in the forest areas – pick (gather) only the dry pieces of wood, that it is only the family Elder who would identify which tree to be harvested for purposes of gathering posts for building or fencing. That Elder restricted farming along river banks to ensure soil was not washed away. The scenario now is one where we have fewer trees to trap the rain water, some wells and springs have nearly dried up, and charcoal burners have also reduced the trees. In Central Imenti, the major river *Mariara* appears like a drying stream during the dry season. Other smaller rivers nearly dry up

and there are crises of no water even for livestock in the lower regions during this period. Those in the upper and middle region have trapped water for their respective home use. Some end up wasting it as over flow. Some even do not utilize it to change their economic status and you may easily find a person in the middle zone going for a whole week without a bath.

There is a *Kimeru* idiom that says: “ you should have heard the birds and frogs croak to know that rains are coming for people to plant and Herons (*Mikuri*) flying because they knew rains were coming and therefore there will be many frogs especially the ones to be born after breeding.” The coming of drought was communicated by the presence of the new moon appearing like a crescent. From *Chuka* to *Ntonyiri*, an announcement would be made so that people stay away from their farms for four days. *M’kairu* the prophet would go to the forests for four days to sacrifice.

Every village had an overseer to inform villagers when to go back to the farms and start planting after the sacrifice was done. As the prophet left the forest the rains fell down. In the early days, the people were allowed to go to the forest to do only two major activities. To hunt and carry away the hunted e.g. an antelope for meat and fix beehives to house bees for purposes of harvesting honey. Today people have done cultivation nearer and also into the forest areas (encroachment). They are cutting down trees in the forests indiscriminately and this has loosened the previously strong soil structure and lack of forest cover that protected the soil to enable the soil to release water flow.

Some farmers have planted eucalyptus (*Mubau*) trees along the river beds. These trees consume a lot of water, and then mature faster for sale as timber or firewood to the industries nearby that which consume a lot of fuel from firewood e.g. *Kinoro* Tea factory, *Kithongo* Tea factory and others. Villagers in the upper and the middle region have built up water intake in the middle region and a lot of water leaves the main channel during dry spells and those in the lower lands lack water. Land owners have largely invested in planting eucalyptus in water shed areas originally referring to as water storage areas to conserve water. Geographers call them catchment areas.

In the District there is a Mariene water catchment area also called Mariene location. It has the largest number of swampy areas from which many streams originate to add to the three main rivers of *Mariara*, *Thambangombe* and *Thingithu* which flow down to join other bigger rivers like *Kathita* and *Mutonga*. It is known today as *Kariene* location. It has much water like a basin that holds water for some time during rains before it infiltrates down to feed the lower streams and also *Kiria* water shed area, known today as *Kiria* location. There is also the *Rurii* water Basin. This is a 75 acre piece of land that looks like a basin with hills that surround it and a swampy basin at the base. It has been there from the history of the Central Imenti people. During survey in the mid sixties, it was demarcated and preserved as a public land where herders from all the parts of the District would come at times they needed grass then drive them back in the evening. (*See appendix II, the Rurii water basin covering an area of 75 acres. Before encroachment, it looked like a lake.*)

2.4.1 Ngakua Nguete (Period of Serious Hunger)

This was the type of hunger where people had the money but there were no food stuffs to buy. The period of the hunger was 1983 to 1984. The hunger came as a result of the drought which affected the land of Imenti Central and other parts of *Meru* County. The senior Chief retired (*Muthamia*) allowed the residents to farm in the *Rurii* water basin to enable residents plant quick growing crops like arrowroots to alleviate the biting hunger then and prevent suffering. Arrowroots mature in 3 months. In a good water shed, farmers can plant and harvest three times in a year. From 1984, the members of the public have continued to plant arrow roots in this water basin. This engagement has caused its larger part to dry up during the dry period. The Elders must sit down and agree to do something to safeguard this water basin so it is capable of feeding the streams and the people downstream.

2.4.2 Assembly Passes Water Conservation Law

The *Meru* County Assembly passed a motion intended to protect and preserve water catchment areas. Several members of the County assembly supported the motion, saying that in the long term, it would result in clean and adequate water supply for residents. *Ntuene* ward representative *Geoffrey Maore* said water destruction of wet lands in the County had put many livelihoods at risk. It also affects agricultural output. The role of *Njurii Ncheke* Elders is to support the policies passed by the government of the day and engage the population in implementation. That is the time for the village Elders of the community of *Ruiga* location and *Nkuene* location to come out and hold a meeting at *Rurii* with the facilitation of the Deputy County water officer and backed up by the provincial administration to stop the farming of arrowroots at *Rurii* and instead turn it around and use it in a way beneficial to Water conservation for use.

The Deputy County forest officer is expected to mobilize his team to bring the trees (i.e *Miitu* and *Mikuu*) to be planted by the locals who have land bordering the area marked. The *Meru* County survey officer and his team would then identify the boundary initially set up and agreed upon as covering the area to remain as the public land. The *Meru* Deputy Water officer and his/her team would then take keen in conserving salty water points in a way they can conserve large amounts of water to be taken by tourists (local and outsiders) as they come visiting.

The *Meru* Deputy works officer and his/her team would take interest to prepare pathways leading to the salty water points to make movement to those points by tourists easy and accessible throughout all seasons. The minister for road maintenance in the County – in collaboration with the C.D.F Road committee would take interest in maintaining the road section. The Members of County Assembly (MCA) and the two Chiefs of *Ruiga* and *Nkuene* would take interest in recommending three employees who work under the guidance of the curator *Meru* Museums to manage the facility so that it earns income to pay them and develop the centre for future prosperity. The provincial administration would develop a policy framework to ensure the rules set up to develop the facility are followed especially by the locals who border the facility.

The gabion would be strong and rose well above 6 feet with a C shape at its upper end to allow easy flow after piling up. Government agencies and the locals to team up and fence of the area marked as public with gates at the main entry points to create some control by those who have been appointed or employed to take care of it. Those appointed to take care of it could be allowed to start these 3 income generating activities to make their livelihood made better. Start a hotel to serve the needs of visitors who tour the basin. Start a tree nursery and sell seedlings of various shrubs to encourage locals to plant them in their gardens nearby to encourage bee keeping towards honey that brings income. It takes about two hours to go round the water basin on foot and back to the starting point.

They would fetch salty water and sell it while fresh to visitors who want to get it from the nearest point instead of going to the source point. Some entrance fees could be paid by visitors and the fee is receipted and banked in an account to be accessed by the Board appointed by the area MCAs and Chiefs to run the Centre. The employees can engage in photography so that visitors who come get their photos and the same are developed so that they (visitors) leave with them. Visitors could be encouraged to take some money with them to meet expenses for their drinks.

2.4.3 A Case of Gituune Sacred Forest - Forest Conservation

The *Gituune* Sacred Forest is 18 acres in size and has been there from time immemorial. Before demarcation was done, it covered a bigger area up to the river banks. The first owner of the larger piece of land was Mr. *Rukwaru* (now late). *Rukwaru* had two wives. The first wife had two sons called *Ndiga* and *Nyaga*. The second wife had one son called *Chaalu*. His land was inherited by the 3 sons whose names were used to name the clans associated with them. The clans are: *Abondiga*, *Mbarienyaga* and *Chaalu*.

During demarcation, these clans gave portions of land and the total acreage is now 18 acres and in 3 titles indicated in the names of the three clans above. Before and after

demarcation this forest was regarded as a sacred place. The following are reasons for its sacredness. All sacrifices performed by the appointed Elders were done in that forest. It was the place where members of the community hid during times of war. The branches of trees were not removed using a *pangabut* a piece of stone. If a *panga* was allowed destruction of the forest would have been much faster. A tree was left oozing some water once a branch had been removed. They said that the tree was left crying.

The community believed that where the devil lived in that forest and pregnant women were not allowed entry into the forest. It was a rule that no defecation would be done in that forest. If it was known that anybody did it, he would be beaten until the body swells up. Those who go to fetch firewood were only allowed to pick dry pieces that had dropped or were hanging loose as they fell down from the tops of the trees. Even small children were not allowed entry into the forest. It was interesting to hear and learn that hyenas lived in the forest but they would not want to eat their carcasses inside the forest. They would eat their catch outside and then enter the forest to go and rest. So this was home for the wild animals which were living among members of this community e.g. hyenas, birds etc. Sacrifices were done in the forest due to famine, raids, and diseases and thanksgiving. Elders also met in the forest for the purpose of conserving the trees, discussing the welfare of the village, to plan sacrificial issues and to plan hide outs.

2.4.4 Significance of Gituuneto Retention and Water Flow

Before demarcation and when the forest was moved extensively beyond the current 18 acres, there were 16 springs which released water all the year round. By the time of the interview Mr. *Rukunga* consulted a few neighbors and from the information gathered there were only 5(five) springs producing water. These are, *Kamaneke*, *Karurine*, *Kithima gia Ntonkinduru*, *Kithima gia M'Mbutu*, *Maumbara*. They flow even during the dry season. Between 1999 and 2000; the new District was carved out from the larger *Meru*.

Year 2000, saw a lot of destruction of the forest facilitated by the provincial administration. Mr.*Rukunga* told the researcher that the first D.O started selling trees to

business people under the cover that the office needed trees to put up more buildings for the new District. Mr. *Rukunga* a re-known conservator reported the matter to the curator *Meru* Museum and the following actions were quickly taken. The office of *Meru* Museum recommended that the forest be gazetted as a sacred forest. The gazettelement was done and the curator reported back to the clans which had preserved the titles. After the gazettelement, some bad blood existed between Mr. *Rukunga* and the then local Chief who was used previously as a link person by the D.O. Rumors had gone round that Mr. *Rukunga* had sold the forest together with the neighboring people's pieces of land for 3 million shillings. This was mis-information aimed at creating discourse between him and the local community. A little later a public meeting was called to inform the public of the new developments. This was called and facilitated by the curator with the advice of Mzee *Rukunga*. During the meeting the public heard that it is the 18 acres which had been gazetted as a sacred forest. The time of the visit was on Saturday 12-10-2013 (8-9.30am). The researcher and two assistants saw the following indigenous trees grown up to very high and beautiful heights, *Mikui*, *Migaamba*, *Mituati*, *Mikongoro*, *Mikaarati* (*Mikangarati*).

Shrubs have grown under the tall trees and they exist very well under the cover of the tall trees mentioned above. We saw an antelope but it escaped in the bush as the camera man wanted to take its photo. The climate at the edge of the forest is calm and cool and makes one to relax. There is a small circular field for holding meetings by the Elders of the village. In the middle of that circular field is an over grown and one of the largest *Mukui* in the forest. There is a small circular house with timber walling and roofed with iron sheets. The house is used to store food or drinks the Elders may have to take during or after their meetings. This is where they had their meeting when they resolved to send Mr. *Rukunga* to go and contact the curators (*Meru* Museums) for assistance to protect the forest.

A further interview with *Rukunga*'sson (*Silas Kithingiri*) and 59 years in age revealed that for this forest to remain secure, a way has to be found out so that the Elders come together and guide the community to have the area properly fenced off with one entry

gate made so that entry to the gazetted area is controlled. The researcher wanted to know whether the local Secondary Schools which teach subjects that can draw lessons from this forest have come visiting. The response was in the negative. However, the researcher and the interviewee agreed that all Secondary School students taking geography should make this this sacred forest a must visit in their studies in the course of their form four course.

For the last twelve years the forest has seen little interference and it has recovered to almost the dream (vision) the Elders and the clan leaders had when they were setting it up as a sacred place. Both the researcher and one of the interviewees realized that if this forest was marketed to the Schools in the community, in future a little fee could be charged to make more developments by way of attractions. The money could be used for making stair cases to enable students to climb the trees and see the larger local environment from the top of the trees and even buy binoculars that students can use on arrival to see the other parts of *Meru* County from this point. This involvement will easily provide employment opportunities to some of the members of the clans that did set up the forest as a sacred area. Research centre for university students who are taking forestry or other related subjects in our local universities in *Meru* and be one model to be copied by the local County administration when Elders or the administration want to sensitize the residents on continued future need to plant more trees to conserve the environment and water sources around their homes.

John *Rukunga* said that, at one point, he started a nursery to generate seedlings and encourage the locals to plant more trees. The young men did not co-operate and after some time they left the Study. The men just wanted to be left to make quick money from the existing forest. The researcher reasoned with the interviewee and arrived at the conclusion that the solution to attract men to plant more trees lies with the Elders. On the way forward an initial workshop needs to be held for the Elders who have titles for their pieces of land. In the seminar the history of the 16 springs needs to be re-visited. In the seminar the importance of the forest to the existing 6 springs needs to be emphasized.

During the seminar the future benefits that a conserved forest brings to its people needs to be highlighted e.g. increased water flow, more trees for home use, pride of our people etc. The workshop for the Elders would bring out the idea of starting a nursery with the guidance of the area forest officers. The Elders would identify their sons or daughters whom in their opinion have an interest in conservation. These are the youth to involve in the management of the said nursery. It is the Elders to identify where in their gardens the trees would be planted. When this succeeds, it would take less than the next ten (10) years to bring back the lost streams. This involvement makes the people see the need to conserve what God placed and the earnings from the improvement would provide employment to some members of the families around. There should be means to encourage increased water flow from the springs which dried up while encouraging farming activities in the farms that are near those springs. More farming activities mean provision of more food for the locals from their farms without having to go to look for food from the local markets.

The interviewee also pointed out that the local Secondary School and geography Teachers can draw a lot of lessons from conserving this forest. These Teachers plus agriculture Teachers would be good agents to change the attitudes of their students to prepare them to be people who appreciate planting of trees for their future prosperity. The Schools which visit the forest and take administrative steps to start tree planting programs around their compounds and water sheds would become good change agents to their environments. It was a strong feeling of the researcher that the Schools in Central Imenti can visit *Gituune* sacred forest and take practical lessons from the Elders and get back to practical education regarding environmental conservation.

2.5 Elders as Owners of Economic Factors and Development

Elders (men) owned the gardens. For sons to own one had to get a share from his father. They also owned herd e.g. cows/bulls lambs/sheep/goat/ and honey and beehives, sugarcane, yams and trees. Elders (women) owned pots; guards; baskets and food harvested and kept in store. Proverbs that encouraged hard work are (*Gutii njogu iremagwa nii miguongo yayo*). *Njogu* – is an elephant. *Miguongo* – are many tasks. See

no elephant is unable to move about or carry its tasks. This idiom is used to encourage self preservation. A man as head of family must work hard enough and be able to feed them. (*Mwana wii kii atiagaga muruthambia*). *Mwana* – is a young person, *Kio* – is vigour for work, *Muthambia* – is helper from outside. A hard working young person will always attract admirers even from outside his/her family and will easily get supported to do many more things. Preservation of meat was practiced during hunger period. A goat is slaughtered and cut into smaller pieces and packed in a container that is used to store honey.

Then honey is poured over the meat and the cover is tightly placed. That meat can stay for over 3 months without going bad as it would be in a fridge (in modern days). The meat would be eaten in small bits during the drought period. Communal work to provide labor was practiced during tilling of land, weeding, harvesting and storing threshed crop and preparing the harvest for storage. Grazing grounds had been set up to be utilized by all. One would bring animals to graze and take them to the shed in the evening. Can also feed them at home with left over's from harvest. In Central Imenti – *Rurii* was one major grazing field. Animals came from *Katheri, Kithongo, Kithirune, Uruku, Mariene* and *Kariene* especially to drink salty water. Families would combine and bring animals together. Was there a time table so as to accommodate people from various villages?

Some traditional crops in Imenti Central were for carbohydrates - Bananas, for starch, Yams – *Ikwa*, Arrowroots – *Matuma*, Sweet potatoes – *Ikwachii*, Cassava – *Mikwachii*, Millet – *Mwere*, Sorghum – *Muyia*, Black millet – *Mugimbi*, Pumpkins – i.e fruit For proteins, Black beans – *Ncabi*, Beans – *Mungao*, Cow peas – *Nthoroko*, Pegeon peas – *Ncugu*, Milk – *Iria* and Meat (Boiled) – *Nyaama*.

For vegetables, cow peace – *Nthoroko*, Beans – *Manyoni*, Pumpkins – *Marengi*, Amarantus – *Terere*, Stringing needle – *Thaa*. For vitamins, honey – *Uuki*, passion fruits – *Matunda, Ntaratare, Menyua, Matuja, and Mpiiru*. Some of our younger generations have little knowledge of the nutritious value of these foods. An Elder ensured that most of the above crops were available and animals for meat/milk and hides. This action

ensured the family consumed a balanced diet at that time (of course for a hard working Elder (*M'Itonga*). For a baby to be called *Gitonga*, he was born (namesake) after a rich man (i.e. one who was self sufficient with the items) mentioned in his farm and a large stock of animals.

Traditional farming systems have changed with time as a result of introduction of crops like coffee and tea by the colonial administration. These crops were introduced to enable the colonial masters produce raw materials for their industries and also introduce money economy to the otherwise common barter trade then. Uncertainty in rainfall patterns; movement of strong members of the society to the large farms set up by colonial farmers to attract modern employment to earn money Cyprian *Mwarania* (interviewed) said the following. “Traditional farming was brushed away by Christianity which side lined African beliefs in favour of the new methods of farming. Some crops like millet, black millet, sorghum, black beans, cowpeas, pigeon peas cannot do well because of new diseases which came in with the coming of Christianity that brushed off traditional beliefs.”

He said that in the earlier days pests were not many and farmers used to kill the few available by putting ash mixed with cow dung and a little pepper in the stalks of maize to prevent attack by stalk borers and other pests. As of today, the prices of the crops named here have been shooting up because many people want to use them, and the same are rare. The theory of less supply and high demand makes the price move up. Mr. *Mwarania* said that if he had to have stamps (plants) of yams and replace the coffee trees in his farm, he would by today's demands be attracting a lot of money. He only has a few yam plants and he would not like to put them to sale. He says he still does not know what has happened to the coffee economy as days go by because the labor they are putting to the coffee plants is not paying back. He said he is only afraid of uprooting the coffee, should the prices improve one day.

Otherwise those who uprooted coffee and planted bananas, potatoes, and other food crops seem to be harvesting something worth their sweat and also feed their families to the

full. In a nutshell, the modern crops introduced by the missionaries have not provided all the answers to our financial problems. When questioned further, he said that if he maintained his traditional crops he is sure that today the locals would have formed cooperative societies to sell locally to those areas which do not produce a lot of food here in Kenya and to export for example to the Arabs who may need the food produced in *Meru*. He says the agricultural extension officers have been encouraging farmers to use the remaining portions of land to plant traditional crops but many farmers have gotten discouraged. There are a few pockets of farmers who gave a share of the coffee trees to their sons and some of these sons decided not to go to other sectors of the economy.

Today they have left the crop to go for casual labor and they take their meagre earnings to cheap beer. *Mwarania* said that Elders needed to make decisions very early and take interest in retaining traditional farming on one hand and introduce modern crops by missionaries on the other. Today one kilogram of passion fruits is sold at eighty shillings from the farm and when you get it at the supermarket you pay approximately over one hundred and fifty. That of green grams is one hundred shillings, that of black beans is one hundred and twenty, that of coffee is now paying at approximately less than or at sixty shillings. The farmers harvest coffee twice in a year and the pay is brought through the cooperative societies at least once in a year. Those who have gone back to traditional crop cooperative societies are earning more income than those who have remained in the previously popular coffee farming.

2.6 Elders as Political Leaders

Political leadership in *Meru* meant the leadership executed by the *Njurii Ncheke*. At this early opportunity it is important to make a brief of the history of the *Ameru* then look at the roles of *Njurii Ncheke* and the proverbs developed by *Njurii Ncheke* which have been in use for a long time to guide its people in various situations to ensure the *Ameru* remain united, peaceful and people of moral integrity. A brief history of the *Ameru* history traces the age since the time the *Ameru* settled in their land. The average duration of an age set in a group (*Gaar*) is close to 13 years. There are 30 age-sets since the beginning

of settlement in *Meru* land. This totals to about 390 years up to 1928 when recording was done. This plus 57 years up to date is 447 years. So, roughly the *Ameru* entered *Meru* land in among four and half centuries ago.

The *Ameru* Ancestors were a small agricultural community on the Kenyan Coast near the mouth of a great river called *Mbweeni* on a small Island remembered as *Mbwa*. Stories of the *Pokomo* people of the coast reveal names like *Nderi*, *Buu/Bua*, which are used by Merus. This signifies a common Ancestor. Before getting to the coastal point, they had come from ‘*Shungwaya*’, (the interland off the stretch from *Kismayu* to the river Tana) Meru’s acquired traditions through contacts with an Islamized people (the *Nguo Ntune*) at a time when they wanted to free themselves from enslavement according to the legends which have been told.

The history of migration has it that the first migrants came across Red Sea then inlands along the Southern bank for several seasons, and then left the river, turning Northwest into what traditions speak of as a ‘desert’ area called *Miri-yankanga/ngaaruni/Buuri* or arid lands. They came through thorns (*Migaa*) up to a place near Mt. Kenya. The people of Imenti Central District are part of this lineage. *The map (s)* attached here indicate the position of the larger Meru and the position of Imenti Central District as a sub-County of the larger Meru County. Under the political set up of the Meru society, we trace that the Meru practiced a system of democracy under the leadership of a governing council that had the welfare of all the people of the land at heart. The name of the governing council is *Njuri Ncheke*.

To qualify for appointment and graduate to certain levels of leadership of the *Njuri Ncheke*, one must display these qualities. Be a honest person and incorruptible person, one with leadership qualities from his youth, one who is a peaceful person, one who provides wise counsel to couples experiencing marriage problems, one who runs a stable family and a model to copy, one who has interest in conserving the environment, one who has a proven moral history, one who has space to accommodate other people’s views in the course of public discussions.

The various stages (*Biamma*) of the Council are *Ramare* – the Council incharge of executing discipline passed by *Njuri Ncheke* – clans at the clan level in the villages. *Njuri Inene* – a parliament of a kind *Aariki (Njuri impere)* – or *Incheke* – most senior Council of appeal. Functions of the *Njuri*, are multi- disciplinary in nature. To answer the rights of all irrespective of social status were taken care of it particularly protected the poor and the weak against the rich and strong. This is evident during the administration of land cases at the local land tribunals as of today among the *Ameru*. The weak and the poor always get a hearing. After 1963, Kenya became a republic to be governed under National Laws contained in the constitution which was changed and promulgated on the 10th of August 2010.

Njuri Ncheke no longer passes legislation to govern the *Ameru* society. What it has done is to hold meetings, carrying out rituals to preach unity among the *Ameru* people and urge them to support the national government and follow the guidelines as set out by the national Laws that govern the country. The officials and Elders are therefore invited to join professionals and politicians when planned meetings are called under the umbrella of political leaders where they address and argue the people of *Meru* to unit for better future development of its people. The Elders of *Njuri Ncheke* also encourage its members to be good supporters of the Churches where they worship.

The researcher attended a leaders meeting called on Saturday 19th October 2013 at Chuka University at 10 am. The speakers in the meeting were. Church leaders selected from Embu (ACK) Meru (MCK) and *Tharaka Nithi* (PCEA) from *Embu* was – Rev. Njoka, From *Meru* was – Rev. Dr. *Imathiu*, From *Tharaka Nithi* was – Rev. *Rindiiri*, Regional representative of the youth Council, Chairman *Njuri Ncheke* – Paul *M'Itirithia*, Secretary *Njuri Ncheke* – *PhareasRutere*, Senator –Embu County – Hon. Lemi Kivuti, Senator – Meru County – Hon. Kiraitu Murungi, All Mps – Embu, *Tharaka Nithi*, and Meru Counties, Patron Meru Professional – Amb. Francis *Muthaura*, Representing Embu Professional and (Former P.S Transport) – Dr. *Njiiru*.

The standard of Sunday 27th October 2013 has commented about the meeting and of great interest to this Study is that people get better leadership when top leaders (Elders) work in unity. The problem is that people suffer when top leaders (Elders) fail to work in unity. Bishop *Njoka* of ACK gave a message delivered from proverbs 13:22. That a blessed man leaves a blessing to his children, he urged all leaders to plan and leave a legacy that will benefit the future generations. Bishop *Imathiu* gave a message that drew a lot from his experience in leadership. He said “it is the responsibility of the leaders to unite so that success in development may follow their people (i.e. the led) and that if we fail to unite, we shall be finished by one club”. Bishop *Ridiiri* delivered his remarks from Psalms 133:1 with the theme of a blessed community life. The message read “how good and how pleasant it is, when brothers dwell together as one”. In his explanation he said that majority of the nearly 2000 people (leaders) who were gathered were Christians. They had the duty to promote unity within the Church and in society as a whole.

A member of the Shikh community representing the *Meru* County gave an idiom of the debate that took place between the tongue and the head. Head blames the tongue: “You tongue you are responsible for abuses until people fight and damage each other head”. Tongue blames the head: “You head, you house the eyes, the ears, the brain, the mouth and the tongue inside the mouth. You allow the tongue to come out cause trouble and hide back. Why not let the organ that messes suffer itself instead of allowing you to (head) to suffer. The two sat and declared to unite. The chairman of *Njuri Ncheke* in the larger *Meru* reminded the gathering and leaders to display the humility that *Njuri Ncheke* has taught for centuries if they want their leadership to be of benefit to the people of *Meru*. He said that a *Sufuria* cannot cook if it is placed on one stone even if there was enough firewood, That the stones must add up to three in number, that way they let no single and powerful leader ever go fast to make a decision when alone. The secret of successful leadership is in consultation so that the decision that comes from the leaders receives little opposition as the backing of many people will find a good ground for easy implementation for the benefit of all.

The former P.S in Transport, Dr. *Njiru* reminded all leaders gathered to always engage professionals at every point where leaders want to spend money. This is because a politician may stay for 5 years or 2 terms of 10 years and fail to go back. The work he left at a point should be able to continue even when another politician takes up the leadership. He urged all leaders to steer the steps that take our region to prosperity. He reminded those gathered that Mount Kenya East with Meru, *Tharaka Nithi* and *Embu* have the largest water flow in the East African region and that if plans were laid with prosperity in mind, this region would be rated among the best three in terms of agricultural production within the period of the future of our own children. He urged our top leaders to unite and make decisions whose plans when implemented will assist the future generations to be resourceful.

All the leaders agreed to be holding a meeting once a year to get reports of what the top leaders are doing to encourage prosperity. Leaders (Elders) of Imenti Central District were among those gathered. Those of Imenti Central and the others present agreed to get back to their homes and become better models to the youth in terms of behavior and hard work so that the regions could prosper. The national government intends to introduce the concept of *Nyumba kumi* to check on the security of its citizens both in the city and in rural areas. Among the people of Central Imenti District, *Nyumba kumi* was not a concept but real practice. The Elders called and established it as the *Gaaru system*. After circumcision you joined the *Gaaru*. Circumcised men stayed in groups of 20 or so in the villages. The *Gaaru* had a team of men called the *Ramare* – (security men). *Ramare* was always on the look out to know where their peers are in a day or so. They knew one had slept out because he was sent by the father to take a message to some relatives. One had slept out because he was out on courtship.

The reason(s) that kept one out of the *Gaaru* had to be tabled to the other members to clarify .So the County government of Meru needs to consult the Elders of Imenti Central on how the *Nyumba Kumi* could be organized to meet today's security needs. Ethics is used to refer to a definite standard of behavior. Behavior is said to be moral or ethical if one's behavior conforms to the laid-down standards. If it does not, such behavior or

conduct is termed immoral or unethical. To act immorally or unethically is to act against the established rules of conduct; hence the expression “bad conduct” or “bad behavior” Good behavior or conduct is behavior in accordance with the rules.

Jeffrey A. Fadiman, in his book with oral histories from Mount Kenya says that habitual offenders, however, whether thieves, adulterers, curses, or other types, might indeed become more than the communities could bear. They could on order form an Elder council put criminals to death by stoning. An interpreter might neglect to mention, however, that such punishment was reserved for the incorrigible. Nor did they often bother to explain that each stoning was preceded by a “prayer song” sanctified by generations of use, imploring everyone who sympathized with the offender to come forward and ‘buy him’ should someone stand forth, he could shield the offender from execution by placing cows between the judged and his judges, in whatever numbers they might require. The first stones were always cast by kin, the missiles symbolizing the dissolution of their common bond. Thereafter, each man in the community cast a stone in turn, symbolically proclaiming his only way in which communal harmony could be restored. The *Meru* procedures were cautious, deliberative, and rational, and they differed only slightly from those of the *Gikũyũ*.³⁷

Today’s modern education does take place in a moral vacuum. It is judged to be either useful or useless in practical terms, but either good or bad in moral terms. No certificates are given to define how e.g. How one observed the laid down standards. Some institutions do not have such of these standards. Traditional education by Elders aimed at producing a morally trained person for the good of society. While modern educators produce commodities which apparently have only economic value, it denies human beings their fundamental rights e.g. being human. It de-humanizes man.

³⁷ J. A. Fadiman, *When We Began There Were Watchmen: An Oral History Form Mount Kenya* (London: University of California Press, 1993).

2.7 Elders as Guardians of Ethics and Morality

Elders spell out code of conduct for Elders (men and women). Elders spell out code of conduct for their sons. e.g. circumcised men (not married) stay in one common house (*Gaaru*), girls stay with mothers company until time of initiation, girls stay in their huts after initiation, girls stay away from their fiancée homes until the day of marriage. Physical cut (circumcision) is not so important. Of importance are the lessons during the period of seclusion. The youth as a requirement are to respect all older people and name them as mum/dad or father to or mother to so and so. Fathers address their daughters through their mothers and to sons directly. The other (only) time is during marriage negotiations in the presence of other Elders. Mothers address their sons rarely – and through their fathers. Sons leave their mothers hut after initiation.

2.7.1 Proverbs that Encouraged Good Conduct

Ruturo rwagwitemera ruti mwambo or *Kathanju ga guicamura gati ururu* *Ruturo* – is a stick *Gwitemera* – beating yourself *Ururu* – pain. Self inflicted injury is not supposed to be painful, *Murega akiirua atiregaga agikunjwa*, *Murega* – one who refuses advice, *Akiirua* – while being advised. *Atiregaga* – does not escape, *Agikunjwa* – while suffering consequences. One who refuses advice does not get sympathy while he/she is suffering the consequences. *Mukui atigagua ibeere*, *Mukui* – one who is dying, *Atigagua* – does not hear sounds, *Ibeere* – sounds of jingle bells. One who does not hear death bells sounding will not escape death.

A driver who stops his vehicle on the rails of the train and is adamant to drive quickly, will not escape death when the train runs over his vehicle. *Murungu atirijaga nkima*, *Murungu* – God, *Atirijaga* – does not eat, *Nkima* – ugali, God is always alert, *Ncuguma ikabua ibujagira ikuriro* or *Ncuguma ikabua iumaga kiajiro*, *Ncuguma* – the club, *Ikabua* – to shape nicely, *Ikuriro* – from the start, Kiswahili: *Umuleavyo mtoto ndivyo akuavyo*, Biblically – Proverbs 22:6. Says “Teach a child in the ways he should grow. When he matures, he will not depart from it.

2.7.2 Rites of Passage and Lessons Therein

The boy and girls were taken through various rites and lessons to inculcate morals prescribed by Elders for certain ages. Education in the *Ameru* worldview means moral education (i.e education to inculcate); the following – *Nthoni injega* meaning, good conduct at personal level, respect for age-mates, respect for Elder people and restraint from sexual relations until marriage. Circumcision for boys and girls marked a period to be secluded to get lessons whose knowledge and skills would be used for the rest of one's life. During and after seclusion one went through a curriculum with oaths (*Muuma*) in preparation to become a true citizen of *Meru*.

In Imenti Central this used to be done to prepare a young boy to be a morally mature person. (*Nthoni Injega*). Let appreciate the immoral and the moral sense of the same action by two persons at different levels in terms of uncircumcised and the circumcised boy. The uncircumcised boy e.g. can still continue going back to the mothers house although he has his hut, he cannot engage in courtship with uncircumcised or circumcised ladies, he cannot own property, he cannot sleep outside the fathers homestead unless on a trip to his relatives and its known by parents, he cannot address circumcised men or ladies, he was encouraged to warm himself in his fathers house and more often than not in his mothers house.

The circumcised youth e.g. cannot and is restricted never to enter his mother's house for whatever reasons, he can only send the sisters or brothers for that purpose and for an item he must have from that place, he can engage in courtship with the uncircumcised and circumcised ladies, he can own property from land, animals and other items of economic production, he is allowed to sleep outside the fathers homestead. In fact the young circumcised man stays in one house called the *Gaaru*. He has authority and control over the younger uncircumcised brothers and sisters and all other villagers in that bracket for purposes of counseling and instruction for duty as the family needs his contribution. He had the opportunity to show his talents to society e.g. a hunter, a blacksmith, a leader, a medicine man, a circumciser, a farmer in livestock or in garden, or religious functions

and had the foundation to be appointed to lead the *Ramare, Kiamootha, Njuri, Njuri-Impere* and the *Njuri Ncheke*.

In short therefore, circumcision was an opening to many opportunities to develop ones talents and serve the larger society. The secrets of all these careers were revealed by Elders (men) to selected circumcised sons. These sons would develop these skills and also pass them later to their own children. Some of the skills which were passed on (transmitted) from Elders to circumcised youth are e.g. medicine – (*uga*) circumcision (*Utaani*), blacksmithing – (*Uturi*), pottery making (*uumbi*)and religious functionse.g. mystical powers (*ugwe*).

He was restricted from involving himself in childish games he played earlier. He was prohibited from looking behind even if he heard boys or girls yell behind him. He was prohibited never to cry when exposed to pain of any kind e.g. Injury while hunting, injury while preparing building materials. This sent a message to the younger generation that pain for the circumcised ends with circumcision and that one can face any other circumstances without fear. Some of the ethics taught for the newly circumcised young boys follow here in.

The following are some of the punishments for serious crimes meted on culprits through the Laws enacted by *Njuri*, then, before the national Laws were made to override those of the *Njuri* under a colonial administration and executed by the Kenya Government. A murderer was executed by being beaten with stones after a relative to the victim had instructions to throw the first stone, witch doctors who killed were being rolled down a water fall or hill top while closed in a beehive container while thieves were made to repay or return what it is they had stolen.

These Laws were passed and enforced from the many *Njuri* houses in forested areas to the convenience of the particular region. Up to date the elements of strict discipline are still traced to some families we have witnessed among the modern day *Ameru* Elders. Today criminals are arrested and handed over to the national police service for

prosecution at our nationally established courts. Once the report is made and evidence gathered, the culprits are left free to go about with their businesses and go to attend court cases as laid out by the calendar of the court. Today the *Njuri* assists the government to handle cases that the government has indicated, needs the attention of the *Njuri*. Such cases relate to boundary disputes, inheritance issues and other matters that relate to cultural preservation.

These lessons took part in the (*gaaru*) (young, circumcised men's house). E.g Never court a lady who is from your own homestead because it is likely she could be a close relative and one was to know members of his clan and never to marry from there. You are to make the first visit to the home of a lady you want to court or you have been courting, in the presence of another man. Then you can make up other visits while alone. Get interested in making friends with the men of the village where the lady you court comes from. These are the men to accommodate you when you come visiting during courtship. One needed to get to know the names of both parents and clans of the parents where you are courting – so you report correctly to your father. Courtship hours would never exceed the today 6.30pm. This time ensured that the man in courtship would not be drawn to stay up to dark hours and get tempted to lure the lady into sexual affairs.

On respect for all parents e.g. when you meet the people of the age of your parents, on the road; you slowed down and stepped at the side of the road so that they have their space. Sometimes pathways in the village were narrow and older people may be carrying firewood, water or feed for livestock. The man in courtship must report to his biological father, the names of the girl he is courting, that of her parents and the clan. The father gives a green light that the girl is not from their clan. If by chance she comes from their clan the father would mention this idiom to his son. “Why do you go so far to look for a wife instead of getting one of your sisters?”. This had the interpretation that the girl the young man is courting is a close relative. The young man then cuts the links.

It was upon the young man to avoid any immoral act (sex before marriage) with his fiancée. If he does so, it will be known. The young child who accompanies the lady to

where the lady in courtship goes will eventually give a report that will enable the parents to know whether the two courting are observing the rules or not. While in the *Gaaru*, men were reminded to manage their wives in marriage. e.g. Never to beat their wives when they are expectant, to start arrangements to build their huts and move out of the old hut once the wife has given birth, to keep off from sex with the wife until the new child was old enough to join the others for play without the mothers supervision. This is one reason why the physical distance is being created by movement to a separate hut. To observe the beating style prescribed (i.e. using light shrubs) and e.g. when a wife lacks respect, leaves the compound untidy and is lazy in preparing meals. That any beating up must be done at night and never during the day.

That way one will not argue with the wife when she runs to the mother-in-Laws house in the cause of a quarrel that leads to beating up. If one follows his wife to the mother-in-Laws house, one would have gone against the rule that you should never go back to your mother's house. Your age mates will report you to the Elders and a beating will be prescribed to you. That a man had to release his newly wedded wife to cook in his mother's house. This encouraged her to assimilate the attitude of generosity because should your mother be away for some reason, it is your wife to take care of your younger brothers and sisters by taking over the mother role.

Some ethics to be followed by the uncircumcised ladies are as follows. They stayed around their mothers – both day and night, the mother would send them for short errands across the neighborhood, they were not allowed to enter their father's house, they never discussed any issues with their fathers until at the point of preparing for marriage, they were separated or encouraged to stop games with boys who had moved to stay in their huts while still not circumcised and were prohibited from having any interactions with circumcised men who come visiting their older sisters in courtship. The nearest they came to men was in publicly arranged occasions for entertainment e.g. *maturu*, *authi ya nthaka*, *mundu* and just to watch the performance. The closest they came to their age-mates (boys) is when they are getting assisted to put up their own houses, which they would move to after circumcision. In short, the mothers deliberately enforced these ethics

and cases of young or mature girls getting involved in fornication were very few or unknown.

2.7.3 Circumcised girls

They were allowed to stay in their own houses called (*Nyomba ya ngutu*) they were allowed to enter relationship with circumcised men of an age-group older than theirs. They were allowed to accompany men in men dances (*authi ya nthaka*) where men sang/danced in pairs with ladies. They had permission to allow men who came for courtship to enter their houses to enhance sociability and knowing each other better. The gruel they prepared after this ritual would be given to their biological fathers. Before circumcision, their gruel could not be given to their fathers. Towards marriage, their biological fathers got involved in contracting people (tailors) called *Mutea* to make wedding clothing and other decorations for that occasion. The *Nguutu* in love with finance was required to express her love by preparing food for her fiancée and packing a lot of it in a calabash. He was to carry it to the other men staying in the *Gaaru* nearby and the *Gaaru* where he will be putting up when he comes for courtship sessions.

She is made to know that, if she lets herself to engage in sex outside marriage, she would be killed together with the foetus growing in her. She was taught how to administer primary health care services both to herself and the children she will give birth to later. These included how to assist an expectant mother to deliver. She will not practice some of these right away but later in life. Upon marriage, she stays closely to her mother-in-Law who shows her how to handle her son who is her new husband and well known to the mother who brought him up from childhood. In marriage; her mother in-Law becomes respected Teacher. Her father in Law becomes her father and is more respected than her biological father. While in new marriage, her biological father – visits to open the container that was brought to this home as *Nteguri* (dowry). He tastes the beer that is prepared using that honey. This is an extension to bless the new relationship that is starting.

2.8 Elders Role in Development of Aesthetics

Elders decide dances for the young uncircumcised boys, young uncircumcised girls, both newly circumcised men and ladies and those for Elders only. Elders arranged materials which would be used to prepare the dressing for their daughters to be worn on the day of marriage. Elders (men) prepared posts to build a house for their wives, Elders (women) prepared grass to thatch the houses, Elders (women) cleaned the compound where animals (rested) the same space would later be used for gathering. Early 1930s is the period when clothes were introduced to the *Ameru* people. Previously people were wearing clothes made of skin.

A piece of skin would be prepared to look like a sisal skirt with many pieces together to fit the skirt of a woman. Also prepared to make a coat for a man, also a piece for the chest area of a woman, also huts made from skin of a colobus monkey, skin was prepared to make a bag for a man. Blacksmith (*Muturi*) for metals and a tailor (*Mutea*) had talents and they were contracted to make items as required for beauty. Blacksmith made some of these items e.g. earrings – i.e. *Maturutianecklaces* – *Maturutiahand bangles* – *Maturutiafinger ring* – *Kibutubelt* – *Mucibi*. Some reeds from Arabs would be used to decorate some of the items. *Ngaa* – it had three colours i.e. black – colour of Meru people, red – blood of Meru people, white – peace (*Thiiri*) of Meru people.

To symbolize identity of *Ameru* i.e. those black, peaceful people of the same blood. A spear for courtship. It is taller than the height of the man using it and made of strong wood and decorated with ostrich feathers. It was used by a man as he went for courtship. A man would place it outside the ladies house and take another position. If a lady came from the mother's house and found the stick; she knew that there was a man around. If another visitor saw the spear put outside then that was telling enough that there is a man talking to the lady inside the house.

Walking stick for a lady was about three feet long or so. It was made by a man and given to a lady who had accepted a hand in marriage to the man in courtship. When she accepted the club (walking stick) she would not change her mind. Accepting another

stick from another man means accepting to have two men as proposed husbands. *Irunya*(blades) – were used for circumcision – no longer in use now. *Kiumbi* – made of skin decorated with beads, it is ring for the forehead for unmarried girls. Unmarried girls wore two of them and married women wore one only. Belt (*Kiendu*) used for tightening around the waist needle (*Mutumi*). It is used to punch holes in leather for serving. Also used for meddling guards that has cracks. Basket (*Kiondo*) used to carry foodstuffs from the garden after harvest. If their production was encouraged our home/markets would be freed of the present day polythene bags that shop once and then thrown away.

It was made of sisal strings. The strings would be dipped in prepared clay and charcoal to create stripes of white, brown and black colour. *Kiondo Kia Uki* – used to carry honey which is freshly harvested. This basket (for honey) is made of skin – plus its cover. Aesthetics in form of songs axamples of songs are: *Matuuru* - for ladies only. They sang in praise of their men i.e. their grandfathers, their fathers and their age-mates who protect their land. Songs took place at a home of one of the fathers to any one of the singers.

They would do so in the early hours of the evening so that after the dance, they went home before darkness falls.*Nguli* -This is dance for matured and uncircumcised boys. They choose a home (i.e. at one of the fathers) to one of the boys. Singing took place at night. They would camp there several nights until this *mzee* (old man) organizes to feed them in a ceremony. The song went on like this. “*Ii kwija indi kwija – mbonia mucooko*”. I.e. I have been able to come, show me the direction to go back.The song was meant to make all the fathers work hard enough and preserve extra for visitors as the boys could pick to sing at your home at random.

Ntiiru -the mature boys sing *Ntiiru* well ahead in preparation for circumcision. They do the following before the dance time commences. They shave their hair on the head and tie pieces of wood around the hands. After some time the hair grows, then they prepare for another dance called *Kirugu*. The boys shave the hair in lines from the lower section.They start their evening dances.As the days towards circumcision close by, they

leave one or two lines. When it's a few days less than a week to circumcision, they leave one line of hair to decorate the head and at the top.

2.8.1 An example of *Kirugu* song

A-hi mutumiri wa kirugu, ntanwe na mbeere ii, ii ntanwe na mbeeri ii, kenda ngetagwa M'Rimbere iyes, I would like those who sing using *Mbeere* (jingle bells) to accompany me during my journey to initiation. So that I will change my name to be called *M'Rimbeere*. *Ncagara* – is a nicely prepared skirt using dry banana fibre and worn around the waist before the uncircumcised are dipped in the water early in the morning before circumcision. The *Ncagara* gathers water which continues to make the body calm dumb as the boys await the cut. Dumbness of the skin reduces the pain during the process of cutting the skin. One feels more pain after the process is over. *Ndiigi* (special outgrowth) on the male organ.

The circumcisers leave a special outgrowth using the skin being removed towards the end of the opening of the male organ which heals and forms part of an outgrowth on the lower side of the male organ. The *Ndiigi* is about 1 centimeter long on average. The *Ndiigi* served two purposes. To identify a *Meru* man among other circumcised men (Identity of *Meru*), if two or more men died while in war the *Meru* would be identified by checking the *Ndiigi*. It was responsible of exciting the female partner to make the conjugal action more interesting for the female partner. This is because the females went through circumcision where the process of clitodectomy was done. It is not practiced nowadays after the *Njuri* outlawed circumcision of ladies.

Authi ya Nthaka (song for circumcised men). This occasion for *authi* was an important one in the community. The men danced in pairs – i.e. each man with a lady. Those who had fiancées would dance with them. Those ladies who did not have fiancées had an opportunity to be identified. During the dance, the men sang and danced. The ladies did not sing – they only danced to the rhythm of the singing done by men. *Authi* was also performed at the homes of the boys who were awaiting circumcision. The uncircumcised boys were eager to get circumcised so that they could join the class of mature

men. Mature men had special treatments, they were the first to be served during meals, mature men were allowed to dance with their girlfriends in the open field, mature men were allowed to marry once one identified a fiancée and mature men were allowed to own property.

Mundu –performed by newly circumcised men. It was a big occasion arranged when all the newly circumcised boys have come out of their healing huts. The occasion was attended by all categories of people, Elders (men and women, the girls, the children). This was a performance where the newly circumcised made a long line and would pass around a circular form while naked and the gathering watching them. They held their sticks in place. There was a leader – older man to control their movements. The occasion was arranged so as to display all the newly circumcised boys so that it comes to the knowledge of everyone, who exactly they are. The occasion had a symbolism that it is not removal of the skin that is/or was so important during the seclusion but that there was something else and it remained as a secret among those who were circumcised.

That is why they displayed the organs to the public but never divulged information the young men were given. Some women who came to see the display could get hysteria. If any one or two got hysterical, she would be removed from the gathering and carried to a place in hiding. It was said that the men who carried her had taken her for cleansing. She would not be seen any more in the course of the gathering. The men who went with her would also not come back. The women were encouraged to wake up and sing ululations instead of being hysterical by falling off. It has not been revealed what the men or man did with the woman who was carried away from the gathering after becoming hysterical. Occasionally Elders gathered for a song and the singing had one, two or three aims. To gather and celebrate beer after a plentiful harvest, to gather so as to receive *Ramaare* (soldiers) into Elder hood, to gather and discuss to pass punishment to those who had been reported as having deviated from the norm.

A simple song is

Solo – *Kiama mukuu*. Choral – *Kiama mukure*, Solo – *Waigura ntimutiga*, Choral – *Akaruta ndegwa*. Examples of instruments used in dances are, *Kibeere* – Jingle bells, *Mbaaru* – wood decorated with pieces of metal, *Muungi* – head gear (made from the skin of a Colobus monkey). It enhances the jumping by the performer, *Wandindi*. The tight string is used to bow on the adjustable string of the *Wandindi*. The horn, was blown to alert people to gather in the direction of the horn. Those blowing had prior information about the meeting and blowing started from further away and at the gathering point. Some information would be passed by evening so that some people were also aware of a meeting to take place. Those blowing the horn would do it while moving to the point of the meeting.

Ntuuri (breast wear) – mostly worn by ladies from rich families, *Guturwa matu* – (pierced ears), a large hole is pierced in the lobe of each ear, and a wood plug called *mutugutu* is inserted into it until, it heals. After healing, she is allowed to prepare gruel which can be consumed by her biological father. This was a form of beauty for the girls. *Gutuungwa* this is an occasion, (ceremony) arranged to decorate one's daughter with metallic decorations (*Mathaga*) and other special garments which were worn by unmarried young women. Sociologically speaking, socialization is a process whereby an individual learns to accept the norms, values and ways of behavior characteristics of the society to which he or she belongs. Socialization is therefore a process of learning, more particularly a process of training in the course of which the individual is conditioned or molded into a respectable member of society including development of aesthetics.

It is a process in which the adult members of society play an important role, as agents of socialization. The parents, grandparents, relatives, neighbors, Elders and Teachers all help to facilitate the process of socialization. Traditional education enforced its social values, moral and religious values without compromise, even in an authoritarian manner. One of the main concerns of Elders was to transmit to the youth the wisdom and knowledge of the past that the Elders had accumulated in the course of time. The Elders taught proverbs and idioms that enabled the youth to assimilate attitudes of generosity,

notice what behavior to critic among peers, unite and take up tasks in team spirit, question behavior they are likely to fall into, take care of concerns of close relatives who cannot let you down in case of a need. Take children and treat them equally without class discrimination, Elders also explained why the society choose certain names to be given to certain people and certain places in the community. This history had to be transmitted.

2.9 Elders as Agents of Socialization

P.N. Wachege, in his book titled *Jesus Christ Our Mũthamaki*,³⁸ says that, when an individual had shown signs of being worthy of Elderly status, he was actually made an Elder. There were accompanying rituals. First and foremost, he was required to have undergone all the rituals and practices right from his birth. To be a real Elder, the following goats were needed: *ya hako* before circumcision; *ya uthaka* while parting with childhood garments and being clothed with more adult ones; *ya hako* for burying the dance; *ya ihaki* while marrying; *ya ndongo* for mixing his own children with those of his father; *ya kiama* when mature enough and worthy of installation into the Elders circle; and *ya kũng'othithiaaka* for protecting women from calamities.

While some entered into the *Kiama* voluntarily and at their convenience, others with appealing qualities were pressurized by the Elders to join them in the *Kiama* even in their youthful stage. As the Elders gathered, they confided to one another that the son of so and so was reasonably mature and of good conduct. They summoned and invited him to join them. An Elder had also to be somebody who has never caused bloodshed or had its bloodshed but is an Elder in the complete sense of the term. According to P.N. Wachege, Elders in the *Agikuyu* had these roles and powers:

As liberating messengers, they reconciled and united them. They bore the “enslaving” burden of the whole community by way of service, thereby liberating their people for righteousness and authentic *Agikũyũ* way living. If anything went wrong in any way they were sent to rectify it according to the traditions and customs of the tribe. They heard cases and settled disputes thereby serving all as mediating Teachers. Within this system,

³⁸ P. N. Wachege, *Jesus Christ Our Mũthamaki (Ideal Elder): An African Christological Study Based On the Agikuyu Understanding Of Elder* (Nairobi: Phoenix Publishers, 1992).

the weak ones were protected. They administered the oath of the heart. Whenever an Elder was sent to deliver a message, he fulfilled the mission with complete authenticity and fidelity.

As reconcilers, they brought calmness, and restored peace and harmony as their main role in their community. They acted like cool waters to extinguish burning tempers. In reconciliatory interventions; the Elder carried no spears, swords or shields. As guardians of religion, Elders fulfilled religious commitments. The *Agikũyũ* depended very much on the services and wisdom of their Elders. Whenever their people committed *thahu* (sin), the Elders brought the *mũndũ mũgo* to cleanse them. Elders blessed their people. In the morning, they blessed their households saying “*mũcii ũroagira*” (may all be well with my home). Their religious role was taken seriously.

Elders were the rulers, the leaders and the judges in their homes who represented their people in *Kiama* meetings and also saw to it that their livestock was safe and properly nourished. They made categorical and unquestionable decisions and assigned diverse duties to their people. Elders were establishers and stabilizers of families. Without an established home, one could not participate in the ceremonies of incorporation into the *Kiama*. A home was vital. They supervised their households consisting of wives, children, extended family members and properties. In some cases, they supervised the whole clan. They summoned whoever brought discord in their families and warned or counseled the offenders. Some Elders even disowned the people who became insistently rebellious. In matrimonial affairs, they organized, received and gave dowries thereby establishing *ũthoni* (matrimonial interrelationship among the concerned families). Those with sons produced dowry. They advised their children and wives to keep moral integrity and religiosity.

Elders were promoters of healthy relations. They helped people to know other people and understand them well. They helped families outside their own to relate well too. If an Elder found people fighting, all he did was to lay *Mataathi* or his *Mũthigi* (Elders' peace arms) between the fighters. Elders were administrators of justice. As judges, it was

within their power to give trial, judge and make decision/rulings and see to it that what they passed was adhered to. They could ex-communicate whoever misbehaved or reincorporate when satisfied that one had adequately repented. In the case of *Arogi*(witches) and *aici* (thieves), the Elders could charge offenders to death or decide to acquit them and that was binding. Such vital judicial powers gave them a kind of authority over life and death.They had to be consulted before anything important was done in their *matũũra* (villages).

As Teachers, they enlightened, encouraged, corrected and instructed their people to lead good lives. Most Elders were known to have vivid memories of their peoples' history and culture. In addition, they had the gift of oral transmission of this knowledge, including expertise in the use of symbolism, proverbs and oratory. Such values as persuasiveness, humility, peace, gentleness as opposed to brutal force, could for instance, be taught effectively through a familiar narrative. Elders demonstrated all what they taught by their own lifestyles.

In *Ameru*, Elders (men) arrange their meetings to gather, share interests and difficulties they are facing as they also relax. This strengthened – social fabric, Elders (women) arrange their meetings to relax, share interests and difficulties they are facing (social fabric). Individual family heads (men) arranged the slaughter of a bull or goat to share with his wives/sons/daughters in Laws and grandchildren. Family heads encouraged their children to visit their kins and know them. Newly married wives were with time introduced to all the relatives of the new family on the husband's side.Proverbs: That encourage people to unite. *Gagitunia ni gakinenkaniirua. Marua jakarura jaruraga muuta.Mburi nturutu itirekaga mirigo ikunjwa.Kamwingii kojaga ndiiri or murugi juojaga ntiiri and Njira ya kuura igiijaga iime muthenya.*

How certain places in Imenti Central acquired their names. Places were given names based on the following.Names of large trees found commonly in the area e.g. *Mukongorone, Mugambone, Muringene, Muburine, Miutiine, Mukuune.* Names of people who acquired large tracts of land after Merus settled in their land e.g. *Ruiga,*

Ntuura ya Makuyu, Kirima Kia Muguna and Rwanderi. Names of major Geographical features associated with the area. E.g. *mariene* (swampy lands) and also *Kiria* and *Kariene, Karima Ka Aathi* (hilly area), *Gituune* (forested area). Names of wild animals commonly found in that area e.g. *Kambiti* (with hyenas), *Nkarine* (with leopards), *Kiambogo* (with buffalos). Names given by *Maasai* who lived there before they left and then Merus settled there e.g. *Katheri, Githongo, Uruku, Naari, Ntuura ya Uuru.* Names of places where people gathered for sacred sacrifices e.g. *Kirigaara.*

Socialization to prepare privacy of a matured girl building a house, to house, a mature daughter. After initiation a daughter stopped sleeping in her mother's hut. It was expected that men would get attracted to her and she needed a private place where she would discuss with the man who would visit her. If she gets a fiancée before she is circumcised, it is him to arrange the posts that will be used to build her house. She was assisted by age-mates to gather grass that would be used to thatch the house. Age mates had their leaders who would announce the day when age mates would assemble and complete the house which was supposed to be completed in one day. The entrance to a lady's house had to be decorated with molding of two breasts.

One on each side of the door way, the house was placed with the door way facing conspicuously to the main entrance and the two "breasts" very visible. This was so, so that a man (fiancé) would come and head straight to the (*Ngutus*) house. Incases where age mates organized to put up a house for her without the fiancée's participation, the man (fiancé) who marries her has to produce a bull to be slaughtered and eaten by those who "did his job". If he participated in putting up the house he will not be required to pay a bull to the age mates. This is an indication that relationship between a lady and a man was taken very seriously. Once a fiancé (male) initiates the process of putting up a house for his girlfriend, other men keep away from courting this lady.

Socialization to demonstrate *Ngutu has matured.* She can go to fetch water, firewood without the company of the mother as the case before, she stays in her house, she was required to keep to the company of a young boy or girl aged enough to carry some little

firewood or water everywhere and went and now without the mother. The young boy/girl served as a witness to give information later as to who stopped them on the way. This way the mother of this daughter would be able to monitor her daughter's movements and companions closely.

2.10 Socialization to Bless the Lady (Daughter) for Marriage

To prepare for this occasion, the father would invite his age mates to share in a ceremony to bless his daughter. Her fiancée would come and stay in the daughters' house; then Elders gather at the entrance of the father's house and get seated on their stools. The mother of the daughter would go inside the husbands house where beer for the ceremony was brewed. She would fill in some beer in a container (the horn) and it would pass through the hands of the *wazee* (Elders) and lastly to the father of this daughter. The father would announce this while holding the beer. "*Ka tata mata ja babaagu*" Mum – take this liquid from your father's here with us. "*Ututharimire kana uturegeere* – bless it as pure or refuse to bless it. She would be the first to taste this beer – to mean she is pure and had not had any sexual relationship with her fiancée – so the beer is blessed. To say the beer is blessed means she has not engaged in sexual relationship with the fiancée.

Then she is released to go and keep her fiancée company as the *wazee* enjoy the beer. Then the *wazee* announce to allow the man to go and arrange the wedding with her partner. If she refuses to take the beer, then the beer is not clean meaning she is not clean. And you never know she could be expectant. The *wazee* shakes their heads and drink the beer with their heads bowed down. Finally, they inform the man about to get married to ask his father to release a bull for slaughter to the Elders before marriage negotiations start. Socialization to see the family of girl (*Ntegori*), the man's family arranges to visit the girls home to eat together with the family. Food is cooked – beer is made, plus gruel. *Ntegori* – is dowry brought to the lady's side all do gather to celebrate. They say they have gone to the "*Mambura*" *Mambura* – is ceremony well prepared to make merry with friends. *Muranu* (wedding) would follow later. Before marriage itself families had enough time to know each other.

Those from the man's side send emissaries to enquire from ladies who married around the ladies home ground and the details of the behaviors of the girl and her parents and relatives. Those from the ladies side also did the same. Socialization to welcome the man by the men of the villages. The lady getting married would give her friend food in a big calabash. The man would carry this food to share with the age mates in the *Gaar* – where they sleep. The man carries this calabash back to his father's home and hands it over to his parents. The parents (man's side) arrange an occasion to return the calabash the man's side would prepare porridge and in a few days announce an occasion to return the calabash. This is an occasion to unite the two families and know each other closely. This idiom is common among the Elders and people of Imenti Central. "*Wenda kugura mwari bwega, aamba ugure nthaka cia ntuura*. If you want to go through in courting and marrying a lady you have liked, you must first get "married" to the men who are her age-mates.

Items given in *Ntegori* and *Mambura*. When the man's side is going to ladies side, is going to the "*Ntegori*" i.e adding to the dowry. When the lady's side is going to the man's side, they say, they are going the *Mambura* (i.e. to celebrate with them). The man's side gives out these items before the wedding day. *Mwati* – i.e. female sheep honey, *teuuki*. Other items which follow later are *Mwari* – i.e. heifer, *Ndegwa* – i.e. a bull *Nturume* – i.e. a lamb significance of female sheep and honey. Sheep – as the man's family takes away the female they leave behind a female, as the male – i.e. the man) produces children with their daughter, the female sheep also continues to produce with the lamb in the daughters earlier home.

The proverb "*Gatuniaga Gakinenkanirua* i.e. a guard turns browner as it exchanges hands. This is an act of generosity. These two will produce as long as they remain generous to each other. Also generosity was encouraged across. Honey is a sweet thing in *Meru* that contains many ingredients. It has with it proteins, starch, vitamins and minerals of all kinds. The male (man) has got some honey by getting this lady as a wife. The man will always be getting something sweet from this lady as long as he guards her properly in marriage. The lady will be nice to this man as they continue to stay together.

This is one reason why sex before marriage was strictly prohibited among the *Ameru* – so that the man and the woman taste the “honey” referred upon marriage.

There is idiom is among the *Ameru* world view that says. “*Muka ni wa ngombe itaano* i.e. (a woman is worth (five) animals). The five is symbolism for (1)sheep (2) honey (3) heifer (4) bull (5) lamb.

Once *Nteguri* has been done and *Mambura* have been celebrated, the father of the lady would undertake the following, contract a Mr. *Mutea* to make his daughter a wedding dress. This was a nice skirt and its top made from skin. It looked like sisal skirt with its top placed at the chest area. Also earring/head ring/belt/hand rings – all to make her beautiful. The man would announce the day for the wedding. He comes with his age mates and in their company is a young girl from the man’s side. On arrival, they are given supper and the father blesses his daughter. Blessings – words, “*Thaaai, thaai, thaai*, then the father releases the daughter and the team prepares to leave.

The purpose of the young girl to carry the lady’s bag, to remind the men that a young one is among them and they have to behave. In case, the girl is absent, many things can happen. Possibilities, the men accompanying the married man may decide to go their way and ask the man and his wife to walk alone. The man (newly married) may decide to have sex on the way. This is to be discouraged in a very socialized way.

2.11 Dowry Payment among African Cultures

H. M. Wawerũ in his book affirms that African dowry is unique and it is here to stay. In any case the so-called committed Christians in Africa practice it more than ever before. The language, thought from, traditions and cultures which inform human values are embraced in the whole exercise of receiving paying of dowry. This culture of receiving or paying of dowry is the license of owning a family within the African institution of marriage.³⁹Wawerũ says; that; while the critics of dowry think that marriage in an

³⁹ H. M. Wawerũ, *The Bible and African Culture: Mapping Transactional In Roads* (Limuru: Kijabe Printers, 2011), pp. 170-171, 179, 181.

African setting involves transmission of property in the form of bride price or bride wealth. In a real sense marriage involves two persons and two families with dowry or without dowry. Dowry is not the first step in the African marriage; the first step is the visit and negotiations that culminate in a bond which then results in the giving or receiving of tokens from either side. In other words, dowry helps in developing the bond without which marriage will not be properly initiated.

In fact, the family of the bride spends more wealth during negotiations in the first stages of marriage preparation than the bridegroom's side. Only at the signing of the bond may the bridegroom's side be expected to give more. He says that the definition of dowry in the Oxford advanced learner dictionary is completely contrary to African culture. It defines dowry as money or property that in some societies a wife or her family is paid by her husband when they get married or vice-versa.

In this Study of the Imenti Central District they call it *Ntegori* (dowry) from the man's side and *Mambura* (celebrations) when the two families eat and drink together in deliberate attempt to bond in a marriage relationship. Marriage in both African tradition and as found in biblical stories is a tool for relationship. It is a religious practice within African culture. Religion here is used to mean spontaneous awareness and response to a living power. This power is and shall always be present in all that they do. The exchange of valuable gifts in marriage is a sign of agreement, which is a way of initiating the new wife into the lineage of the husband's clan.

2.12 Conclusion

This Chapter has shown the role of Elders in the *Ameru* world view and its role in education youths. It has shown that the *Meru* culture touched on all aspects on one's life, from socialization, economic empowerment, recognition, preservation of culture and preparing youths for adulthood. It demonstrates that without today's pedagogy educational system, the early youths in the *Ameru* world view were well prepared as they grew up from all perspectives of their live to lead a clean, hardworking, environment

conscience and morally up right life that they would go a head and pass onto to his generations. The Chapter clearly shows the manner in which deviation from prescribed and accepted modes of conduct was dealt with and in most cases the picture that any person who went against the cultural teachings created to himself and even entire family. Therefore from this Chapter it is clear that African culture was much powerful in molding the youths as they grew up than the contemporary system which has left most of the youth as destitutes of their own social set ups and westernized through the modern education system. What has been treated in this hapter, therefore, is a good base for handling theological reflection in education in the next Chapter.

CHAPTER THREE

THEOLOGICAL REFLECTION IN EDUCATION

3.1 Introduction

After the anthropological investigations on the just ended Chapter, the shift is now on theological considerations. This is because the Study is mainly theological in intent and not mere anthropological. As such, the topics to be explicated are: education; Jewish education; education of children among the Jews; the Jewish Teachers (*rabbi*); Moses: the Teacher in the Old Testament; the prophet as Teachers; the sages as Teachers; religious festivals with educational value; views of theological scholars on education.

3.2 Education

Education is the plan of God and it is accomplished in time. From the beginning to the end of time the divine work is to educate the chosen people. Love, a dialogue between two persons, is the foundation of all education. The educator teaches, reveals, exhorts promises, chastises, rewards, and gives the example. For this reason he should show himself faithful to his plan and patient before they look for result. Greek education seeks to awaken the human personality within a rather limited earthly horizon. Among the Israelites a Teacher was expected to teach his pupil wisdom, understanding and discipline. The discipline designates the fruit of education that is a way of handling oneself well in life which one must apply his heart to “discipline”. Parents and Teachers are for children an authority sanctioned by the Law. One must listen to the father and mother.⁴⁰

God teaches his people through miracles in the Egyptian desert, the whole great work of liberation (Dt.11:2-7). Israel must, therefore, reflect on the trial undergone during the journey across the desert. It suffered hunger so as to understand that “man does not live by bread alone but by everything coming from the mouth of Yahweh”. Their clothes were not worn out; their feet were not swollen in the course of the forty years (Dt. 8:2-6).

⁴⁰ X. Leon – Dufour, *Dictionary of Biblical Theology* (New York: Macmillan Publishers, 1973), pp.134-136.

God made them listen to his voice from heaven to instruct them. God used prophets like Hosea to show and remind people the learning value of punishments sent by Yahweh (Ho. 7:12,10:10) by alluding to the fruitless endeavors of the husband who seeks to win back his unfaithful wife.

X. L. Dufour writes and reveals Jesus as the Servant who presents himself to His people with the characteristics of a rabbi who educates his disciples as sons. Through him it is God in Person who reveals the fulfillment of His plan. In addition, the servant takes upon himself the corrections which we deserve. Jesus is presented as the Revealer and the Redeemer. He explores on the role of the Church as student and Teacher at the same time. The Holy Spirit as educator brings God's work of education to completion. The Law is no longer our Teacher but it is the spirit perfectly within us and perfectly invisible and interior to man. The believers should practice fraternal correction according to Jesus precept (Mt. 18: 15cf (1 Thes. 5: 14) (2Thes. 3:15) (Col. 3: 16) (2 Tim 2:25). Paul does this with vigor, not hesitating to use the rod, nor to hurt feelings if there is cause. He incessantly instructs and warns his children (1 Cor. 4: 14, Acts 20: 31). In the education of their children, parents are only the representatives of the sole educator, God. They should not exasperate the children, but rebuke and correct as God himself would.

3.3 Jewish Education

According to Peter Van Hierop, the Jewish people have always placed great importance upon education as a means of furthering their religion. In the earliest period, God dealt through the family e.g. the case of Jacob. In this period the home was the only School. Education among the Jews was the process used to perpetuate morals and religious ideals. These were not formal Schools. Religion was closely related to the affairs of daily life. The Schools which were semi-formal came under different names e.g. house of the book – elementary School, house of leaving – Secondary School, the academy, house of Teachers – e.g. the synagogue. Elementary School received boys at the age of six and up to ten years of age. They were taught the Hebrew text of the Bible and prayers and memorization of the Scriptures.

They were given vernacular translation of these Bible texts. The book of Leviticus was chosen as the first subject of instruction. The Schools were attached to the synagogues. This idea might have been borrowed from the Babylonians who had Schools attached to their temples in their Secondary Schools. Here they learnt interpretation of the Law and the Study of Hebrew History and the Principles of Hebrew faith. They studied the life of Hebrew people, their ethics (morals) and their proverbs and their social life and ceremonial Laws of the Jews. The academy was like the research institute, theological School and supreme art combined. Some called it the U.O.J (University of Jerusalem).

The Synagogue, it was essentially a teaching service containing: prayers, reading of Scriptures and combined of interpretation in vernaculars. Parents brought their children for the morning and the afternoon session. The synagogues originated during the Babylonian captivity. This time the temple had been destroyed and the people were in a foreign land. The synagogues were used for two main purposes, for instruction exposition of the Law, for public use and place of worship; it was used for universal religious training and was open to both sexes.

3.4 Education of Children among the Jews

The family was the center of education. The first Teachers were the parents. Education began with the mother who had household duties which molded her children in accordance with the divine program of instruction. The Sabbath meal, the kindling of the Sabbath lamp and the setting a part of a portion of dough from the bread were important lessons to a growing child. The origin of Sabbath is traced in the Old Testament and its meaning interpreted by Jesus at his point of death at the Cross in the New Testament. In Exodus 16: 22 – 30 we see these instructions of God to Moses. v₂. On the sixth day they gathered twice as much food, two owners for each person. When all the leaders of the community came and reported this to Moses, v₂₃ he told them, “That is what the Lord has prescribed. Tomorrow is a day of rest, a holy Sabbath of the Lord. Whatever you want to bake, bake; whatever you want to boil, boil; but whatever is left put away and keep until the morning” v₂₄ when they put it away until the morning, as Moses commanded, it did

not stink nor were there worms in it. v₂₅ Moses then said, “Eat it today, for today is the Sabbath of the lord.

Today, you will not find any in the field. v₂₆ six days you will gather it, but will not be there. v₂₇ still on the seventh day some of the people went out to gather it, but they did not find any. V₂₈ then the lord said to Moses: How long will you refuse to keep my commandments and my instructions? v₂₉ take note! The Lord has given you the Sabbath. That is why on the sixth day he gives you food for two days. Each of you stay where you are and let no one go out on the seventh day. Exodus 20:8 says. Remember the Sabbath day – keep it holy”.Exodus 31:14 says. Therefore, you must keep the Sabbath, for it is holiness for you. Whatever desecrates you it shall be put to death? If anyone does work on that day, that person must be cut off from the people.In Numbers 15:32, we see that while the Israelites were in the wilderness, a man was discovered gathering wood on the Sabbath day.He was put into custody and God told Moses that the said man should be put to death.

In verse 36, “the whole community led him outside the camp and stoned him to death. In Deuteronomy 5:12, we see the Sabbath day being emphasized. Jeremiah 17:21, says “Thus says the Lord: as you love your lives, take care not to carry burdens on the Sabbath, to bring them in through the gates of Jerusalem.As seen, teaching then took place through symbolism in ritual acts in the home and it was a distinguishing characteristic of teaching in Judaism. It provoked the child’s curiosity and made him ask questions. The father of the child was considered the prophet - Priest of the family. The father served also as drill master in learning the Scriptures. Since the beginning of the human race the home has been the first institution for religious and moral training. Even today, the home is most effective and powerful means of education in religion for children. The children were given information by parents as if it had come from God. Parents were to be messengers of God to their children.

In Deuteronomy 6:6-9, we read instructions given by Moses to Israelites.v₆ take heart these words which I command you today.v₇ keep repeating them to your children. Recite

them when you are at home and when you are away, when you lie down and when you get up.v₈ bind them on your arm as a sign and let them be as a pendant on your forehead.v₉write them on the doorsteps of your house and your gates.

3.5 The Jewish Teachers (Rabbi)

The Rabbi was the most important man. He was given other names e.g. doctor, Teacher, Lawyer and preacher. The Rabbinical Schools were something of what is known today as the Teachers Education Colleges and also Secondary Schools for the youth. *Rabbi* and mostly from scribes and the Pharisees were very much respected. They taught about the Law of Moses. Jesus reminds the people to observe the Laws as taught by the scribes and the Pharisees but not to copy their behavior. In Mt. 5:17-37, He (Jesus) says that – he came to bring the Law to fulfillment. He is the final interpreter of the Law. This justice goes far beyond that of the Pharisees who are satisfied with a mere external observance of the Law.

In John 20:16, we see Mary calling Jesus with the title of Rabbi. Jesus said to her, “Mary!” she turned and said to him in Hebrew, “*Rabbouni*,” which means Teacher. The Priests- Teachers taught through sacrifices. They served at the altar. Their role was, to present sacrifices and offerings, to instruct in the temple service, to instruct and interpret the Law (*Zorah*) i.e. Laws of Mosaic code) and to guard the sanctuary. They had a duty to enable people to know the will of God and also put the people’s requests to God. In (Gen 14:18 – 20), we see Melchizedek who was a Canaanite Priest King blessing Abraham. “Blessed be Abraham by God most high, the creator of heaven and earth and be blessed be God most high who delivered your foes into your hand.” In Exodus 18:1-12, we read about Jethro, a Priest of Midian and father in-Law of Moses. Through the advice of this Priest, Moses appointed minor Judges to create a more efficient organization of the people. The reading from 1 Samuel 2:35 emphasizes the first most important duty of a Priest. It read, “I will choose a faithful Priest who shall do what I have in heart and mind. I will establish a lasting house for him and he shall serve in the presence of my anointed forever.

In (Neh. 8:9) we get an account of how Ezra (as Priest) was sent to Jerusalem to find out why Israelites were in chaos and that for hundred years after freedom from Babylonian exile; they had not succeeded in organizing their lives. Ezra (as Priest) realized very fast that the problems of Israelites emanated from their failure to keep the Law. Ezra taught this main lesson that left an impact in the minds of the Jews. They had been punished for breaking God's Law, for things to set right again, obedience to God and proper worship had to be practiced. Ezra is considered as an important Teacher of the Law after the return from exile. In fact, Ezra established the foundation of the Judaism which was practiced up to the time of Jesus.

Neh 8:9b – 12 says, "Today is holy to the Lord your God, Do not lament, do not weep!" For all the people were weeping as they heard the words of the Law. v₁₀ He continued: "go eat rich foods and drink sweet drinks and a lot portions to those who had nothing prepared for today is holy to our Lord. Do not be saddened this day, for rejoicing in the Lord is your strength!" (v₁₁) and the Levites quieted all the people, saying; "v₁₂ then all the positions and to celebrate with great joy, for they understood the words that had been explained to them. In Psalms 110, a court singer recites a song in which God promises to support King David in his future wars. Both Judaism and Christianity have always considered this as the Messianic Psalm whose reference is repeated in Mathew 22:44-45.

In Mathew, Jesus is revealed the Messiah who was prophesied in Psalms. It became interesting that Jesus is from the lineage of David who was a King in the Old Testament and one whose appointment to office was sanctioned by God. In Mt.22:44-46, Jesus questions his opponents who cannot admit the obvious truth that Jesus is the *Messiah*.

3.6 Moses: The Teacher in the Old Testament

He was born of a Levite woman. His mother saw him as a fine boy and decided to hide him for three months. Later she put him in a papyrus basket, dabbed with bitumen and pitch. She placed the basket on the bank of the Nile. He remained guarded by his sister who stationed herself from a distance just to find out what would happen to him. v₅ The Pharaoh's daughter came down to bathe at the Nile, while her attendants walked along

the Bank of the Nile. Noticing the basket among the reeds, she sent her handmaid to fetch it. v₆ On opening it, she looked and there was a baby boy crying! She was moved with pity for him and said; it is one of the Hebrews children” v₇. Then his sister asked pharaoh’s daughter, “Shall I go and summon a Hebrew woman to nurse the child for you?”

v₈ Pharaoh’s daughter, “go, so the young woman went and called the child’s own mother. V₉ Pharaoh’s daughter said to her, “take this child and nurse him for me and I will pay your wages.” So the woman took the child and nursed him. V₁₀ When the child grew, she brought him to Pharaoh’s daughter and he became her son. She named him Moses; for she said “I drew him out of water.” See proverb, ”*Guti mwana wa kiu na wa mugongo.*” (*Kimeru*).

Moses’ deliverance from the water foretells his future mission to liberate the Hebrews from slavery. This vulnerable start of God’s plan of salvation, which Pharaoh promotes shows how God of Israel is also the head of history. As a leader, he is called by God to deliver Israel, the call to liberate Israel and direct from God. However, Moses was no longer self-confident as in his younger years. He is reluctant to take a leadership role and makes all manners of excuses. As God reveals his name to Moses, he confirms his call, commissions him to take Israel out of Egypt and promises Moses his unfailing presence and assistance. The Lord empowers Moses to perform three great signs before the Israelites. His lack of elegance is solved by the presence of Aaron who becomes his assistant. Moses’s return to Egypt is narrated in three scenes.

God’s oracle directs Moses to return to Egypt. God’s threat to Moses on the issue of circumcision and Zipporah’s saving intervention. All the people worship in thanks giving. As Lawyer, Moses led Israel through to Red Sea. Exodus 14, reveals the experience of the Crossing of the Red Sea, the Lord of Israel reveals himself as a powerful God, whom the pharaoh and the Egyptians will have to acknowledge. The passage of the Sea is described as God’s creative action. While the Israelites camp by the sea and listen to God’s voice, the pharaoh is concerned with the loss of his free labor

force and decides to pursue the escapees. As the people find themselves trapped between the sea the pharaoh's mighty army, they panic and revolt against Moses, they regard the God of life to be an assassin. But Moses demands from them a strong faith so as to witness God's victory.

As a leader, Moses received God's Law at Mount Sinai. Exodus 19-23 does reveal the eventful encounters with God at Sinai/Horeb. This is the decisive moment in Israel's relationship with God. Israel will understand its history as a people from this very experience. The Law's and instructions show the purpose and consequences of the covenant in regard to personal conduct, social justice and the practice of worship. The narrative is powerful and expresses a multifaceted nature of revelation. The Ten Commandments were most likely used in the worship of Israel. They recited them to recall the making of the covenant at Sinai. The commandments are to show the right way. The first three do regulate the relationship between God and the people. The remaining seven are concerned with one's neighbors. Jesus will summarize the Decalogue in the commandments of love for God and others. At that time, people feared a direct relationship with God and would ask Moses to meditate.

As a doctor, Moses lifted the bronze snake of healing. This is referred to in Numbers 21:4-9. The victory of Israelites closeness to God was short lived after Israelites started gambling. God did punish them by using poisonous snakes. Many people died after being bitten by them. Moses prayed on Israelites behalf but in response the Lord ordered Moses to make a bronze snake and set it on the pole and anybody who was bitten by it and looked at it would live. The bronze snake became a symbol of God's healing power. Jesus later used it as a symbol of his own work. Numbers 21:6 says, so the Lord sent among the people seraph serpent, which bit the people so that many of the Israelites died.

Jesus in Jn 3:13-15 explains how he will be lifted like the bronze snake to save mankind and bring man to salvation. v₁₃ no one has gone up to heaven except the one who has come down from heaven, the son of man. v₁₄ and just as Moses lifted up the serpent in

the desert, so must the son of man be lifted up. v₁₅ so that everyone who believes in him may have eternal life. Moses in Ps 90 is referred to as having prayed to teach his people the art of living according to God's commandments. It explains the general meditation on the human condition: the shortness of life and the constant threat of God's punishment because of human sin. Meditation reminds people that their life is transitory in nature. The psalmist wants to teach them "wisdom of heart" this prayer is a reminder to us Christians that our true homeland is in Heaven. This meditation in Psalms is repeated again in Philippians 3:20 and quotes as follows; "But our citizenship is in heaven and from it we also await a savior, the Lord Jesus Christ."

3.7 The Prophet as Teachers

God spoke to prophets directly and the people. Prophets spoke boldly with power and aroused thought and conduct. They also predicted the future events. Their messages were spoken and written in frequency dramatic illustration all of which trained people in the ways of God. It was the work of prophets to tell when people have sinned. An example of a prophet in record for this Study is prophet Jeremiah. He evoked the powers of the word of God seriously. He said that the word of God was put by God on his lips and filled his heart with happiness. The word of God occupied the life of Jeremiah. This is where he drew the strength for his mission. He suffered a lot and this suffering helped his spiritual growth by purifying his soul of everything unworthy and opening up his whole being to God. He prophesied a new covenant of God and his people. In Jeremiah 31:31-34, we read as follows, "see, days are coming – oracle of the Lord when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant I made with them by the land to lead them out of the land of Egypt. They broke my covenant though I was their Master – oracle of the Lord.

But this is the covenant I will make with the house of Israel after those days – oracle of the Lord. I will place my Law within them and they shall be my people. They will no longer teach their friends and relatives, "know the Lord!" Everyone from least to greatest shall know me-oracle of the Lord for I will forgive their iniquity and no longer remember their sins. Jeremiah was patriotic. He did not want his people to suffer God's punishment.

Patriotism is costly. He suffered most from his own people who did not want to hear messages in the Old Testament. He identified himself with his people and for them he died in exile. The fact that he fled to Egypt, spent the rest of his life there and is buried in Egypt reminds us of the importance of Africa in God's Study of salvation.

Where the prophets are mentioned in the New Testament, they are paired up with the Law. This is an indication that prophets had an interest to engage people, remind them to follow the moral code of God which Jesus came to bring into fulfillment. Examples of this pairing up are drawn from Mt. 5:17 we read "do not think that I have come to abolish the Law of the prophets. I have come not to abolish but to fulfill." In Mathew 7:12; we read; "do to others whatever you would have them to do to you. This is the Law of and the prophets." In Mt.22:40; we read; "The whole Law and the prophets depend on these two commandments." Earlier Jesus had talked about love for God and one's neighbor. The role of prophets in teaching the moral code of God is repeated in these other references; Lk 16:6; Luke 24: 44; Jn 1:45; Acts 13; 15 and in Acts 24:4.

3.8 The Sages as Teachers

According to Peter Van Hierop, Sages were persons of mature and rich experience who provided counsel. They sourced for truth and declared it. They were especially concerned about; the peoples aspirations; needs; problems; desires and purposes of the individual. They told proverbs that aided persons in righteous living. They sat at the gates of the city and discussed the problems of the day with those who came to consult with them. They laid more emphasis – upon the personal traits of making a good citizen, homemakers, or businessman. They were forerunners of the professional Teachers of modern day.

The authors of the wisdom literature were concerned with questions like the following: What must I do to be wise or successful? How does God order his creation? How can I be happy? Why am I sad so often? Why do good people suffer? What is the meaning of life? Similar collections of wisdom material can be found in the literature of other Ancient Near Eastern civilizations, and in African oral traditions. All cultures have their

own wisdom traditions. These are often expressed in proverbs, sayings, riddles and songs. They are a way in which the traditions of the culture are kept alive and handed down to new generations originally through the oral tradition, later often through writings. They were a way for the young to learn the wisdom of the Elders. There is certaintirelessness about them. They do not go “out of date”.

The Jewish tradition uses the words *Mashal* to refer to literary types that we normally understand as proverbs. They are allegories, similes, and riddles. Its main purpose is to give instruction primarily to young people, and also to anyone who is interested in learning wisdom from the experience of generations of other people. It is a book that should appeal to the *Ameru* because proverbs are still an important oral form of importing wisdom and communicating effectively. The book of proverbs is open to every culture and teaches us how to live well as good citizens, parents, workers, and Teachers and how to live well with God.

Songs of songs is a book to be read in the light of other scriptural sources. Different types of interpretation have been proposed. In recent times it has been interpreted as an allegory of divine – human love and covenantal marriage. In this interpretation God is the bridegroom and Israel the bride. In the New Testament perspective, Jesus is identified as the bridegroom and the Church the bride. This interpretation is seen in Jesus incarnation as the supreme act of love of the father and the son towards humanity. Further reference is read from John 3:16, which reads; “For God so loved the world that He gave His Only Son, so that everyone who believes in Him might not perish but might have eternal life”.

The author of Wisdom was addressing the Jews of the Diaspora, many of whom had been so influenced by Hellenistic culture that there was a real danger of corrupting their religion with non-Jewish ideas. In order to guard against this danger, the author tried to persuade Jews not to abandon their own culture. In a somewhat similar way, through colonial rule, most African people have been exposed to and influenced by European cultures. This has, unfortunately, often led to the abandonment of many positive African

values, cultural and religious, resulting in a certain loss of identity and therefore an impoverishment. For this reason, Christianity which was introduced by European missionaries more or less in its European form has tended to remain superficial and foreign.

Wisdom should show Africans that although a meeting of European and African cultures can be and has on the whole been enrichment; it should not destroy the positive traditional values of Africa. Only this way will Christianity take deep root in the African cultural soil instead of remaining a foreign religion. This is the whole purpose of the enculturation movement that the Catholic Church has been encouraging and promoting since the second Vatican Council, and whose positive results can already be seen. The author of wisdom was also trying to convince the Jews that they had no reason to imitate the negative elements of local culture and religion particularly the Egyptian practices of magic and witchcraft, as a means of protection and security. Their God had always guaranteed to protect them and they ought to put their trust in him alone.

3.9 Religious Festivals with Educational Value

These were public feasts and fasts. They were important in the sense that they impressed upon the minds of the people certain religious facts and festivals also served as social fellowship. All festivals were presided over by Priests in their official capacities and regalia (clothing). The festivals were more effective than speeches as they made objective appeals to the eyes and other bodily senses. They employed visual aids and people actively participated in all the activities planned. The scenes were so dramatic and this drama added to the learning abilities of those gathered. The festivals cultivated a national interest and a sense of divine guidance and unity of the people of Israel which have persisted even till today. The various categories of these festivals were Passover, Pentecost, Tabernacles, Day of Atonement and Feast of Perim.

3.9.1: The Passover

The feast of the Passover in Exodus 12 is directly instituted. The feast connects the narrative of the plagues and the account of Israel's departure from Egypt. The Passover

here is explained in terms of God's "passing over" the houses of the Israelites on which the blood of the lamb had been sprinkled and stilling the firstborn of the Egyptian families. The meaning is that Israel is to prepare for the coming liberation with a sacrificial banquet while the final plague is falling place. After the exodus event, the rites of the Passover feast took on a new religious significance in which they recalled God's salvation of his people. Moses gives instructions to the Elders for the preparation of the Passover sacrifice.

The Israelites will use this opportunity to teach children faithfulness to God by explaining what the Lord did for them when they were slaves in Egypt. This practice is also part of today's seder ceremony. When the final confrontation arrives the alter narrative is clear. It is either the Pharaoh's firstborn or Israel, the Lord's first born (Exodus 4:23). Pharaoh's stubbornness brings upon the Egyptians the punishment he wanted to inflict on Israel. The exodus account brings out two essential points, Israel's origin as God's people. The witness to God's will that people should be free of oppression and it was celebrated to remember the giving of the Law.

3.9.2: The Pentecost

This is celebration of the day of the Holy Spirit. Acts 2:1-4 reads: "When the time for the Pentecost was fulfilled, they were all in one place together and suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each of them and they were all filled with the Holy Spirit and began to speak in different tongues, as the spirit enabled them to proclaim". Luke does set the Church's beginning on the day of Pentecost, i.e. fifty days after Passover. It is the spirit who forms a new family, the Church. Both Jesus and the disciples were at prayer when the spirit descended in a physical form.

3.9.3: The Feast of the Tabernacle

It was celebrated to recall the period of the wandering in the wilderness. A building with designs specified by God was made and it was used to remind them of the meeting place

with God. It had a table upon which non-animal offerings brought to God could be placed. Gold, silver and bronze were used in putting its final fittings. Moses had all the instructions on how to set it up.

It was used on the first day of the first month of the second year. Moses placed its pedestals, set up its frames, put in its bars and set up its columns. Other details about its final touches and use over contained in Exodus 40:1-38. The account of preparing the Tabernacle mirrors the narrative about the creation of the world in Genesis Chapter one. The sanctuary mirrors creation and the Priestly actions also mirror God's creative actions. Moses did anoint the tabernacle with oil as God had commanded him to do it. The tabernacle and its related ceremonies were taken care of by the community of Levites who were otherwise appointed and then exempted from other works e.g the military service.

3.9.4: The Feast of Atonement

This was an occasion set aside when Priests officiated over sacrifices to clean the nation, the sanctuary, and the Priests too, and the congregation. It was performed once a year. The occasion was an opportunity for families and individuals to repent and express loyalty in honor for God. Lev. 23:8, reads; "On this day you shall not do any work, because it is the Day of Atonement, when atonement is made for you before the Lord, your God." Exodus 30:10 reads; "Once a year Aaron shall purge its norms. Throughout your generations he is to purge it once a year with the blood of the atoning purification offering".

The ceremony involved, among others, slaughter of a bull, removal of its fat, burning its fat on the Alter. The blood of the slaughtered animal was to be poured at the base of the Alter. Those individuals who wanted their wrongs forgiven also brought a female of a sheep or a goat as a purification offering. Others who could not afford animals did take grains from where the Priest would get a handful for burning purposes. This was a Jesus festival instituted to celebrate the deliverance of the exiles in Persia. Jews became victorious in fights against their enemies because they developed a united front. The

thorough purge of the enemy was considered absolutely vital to guarantee the Jews permanent safety in all the Persian Provinces. Jews did celebrate every year an occasion to remember when they obtained rest after fighting with their enemies. They did this through joyful banqueting, sending food to one another and giving gifts to the poor.

From the Christian point of view, it is not possible to accept such a joy in revenge. The teaching of Jesus, the fulfillment of the Old Testament demands that we love even our enemies. The given feasts with sacrifices there with were of special educational value. They involved many offerings during the ceremonies connected with them. The peace offerings taught a lot in orienting people to the right relationship with God. The sin offerings taught a lot in atoning for man's and other errors people made. All of them taught a lot about seriousness of sin and about God's holiness. They helped people to prepare for the great sacrifice of Christ for their holy deliverance.

3.10: Views of Theological Scholars on Education

The scholars referred here are: B. Russell, I. Illich, P. Freire, L. Boff, and J.P. Keally and J. Sobrino. B. Russell in his book called, *On Education* criticizes the manner in which education has been practiced. He argues that education had indoctrinated rather than giving one the power to make independent decision. He therefore discusses what education ought to be, its aims and then calls for education reforms in both pedagogy and curriculum. Russell outlines that the aim of education ought to train one's character to be fearless and affectionate. This is through wise parenthood and worthwhile nursery School contacts with other children so as to develop the desired character. Russell explains the need to form early learning. Our Study benefited from Russell's work especially the need to look at education critically as well as a critical analysis of parenting. Notwithstanding this there was a knowledge gap established. Russell is majorly educational while ours would blend educational issues with the theological aspects of Jesus as the Liberating Teacher.

B. Russell in another book entitled, *Education and Social Order*, attacks the effects of current education policies and practice on social order. He notes that these educational

policies and practices have had adverse effects on social order, thus the witnessed social instability. He notes that the current education systems have taught on class distinctions, bureaucracy, competition, rebelling discipline, indoctrination, and use of propaganda so as to free from repression hence resulting to instability of the society. He further calls for radical reform in educational practice and management.

- I. Illich in his book titled, *DeSchooling Society*, argues that the School had outlived its usefulness. He continues to argue that together we have come to realize that for most men the right to learn is curtailed by the obligation to attend School. The pupil is thereby schooled to confuse teaching with learning, grade advancement with education, a diploma with competence, and fluency with the ability to say something new. His imagination is 'Schooled' to accept service in place of value. Medical treatment is mistaken for health care, social work for the improvement of community life, police protection for safety, military poise for national security, the rat race for productive work.

A second major illusion on which the School system rests is that most learning is the result of teaching. Teaching is, it is true, may contribute to certain kinds of learning under certain circumstances. But most people acquire most of their knowledge outside School, and in School only in so far as School, in a few rich countries, has become their place of confinement during an increasing part of their lives. Most learning happens casually, and even most intentional learning is not the result of programmed instruction. Normal children learn their first language casually, although faster if their parents pay attention to them.

Most people who learn a second language well do so as a result of odd circumstances and not sequential teaching. They go to live with their grandparents, they travel, or they fall in love with a foreigner. Fluency in reading is also more often than not a result of such extracurricular activities. On phenomenology of School; I. Illich says that School and teaching are terms which become so flexible that they cease to be useful. The search for alternatives in education must therefore start with an agreement on what it is we mean by

‘School.’ This might be done in several ways. We would begin by listing the latent functions performed by modern School system such as custodial care, selection, indoctrination and learning. We could make a client analysis to verify which of these latent functions render a service or disservice to Teachers, employers, children, parents or the professional. We could survey the history of western culture and the information gathered by anthropology in order to find institutions which played a role like that now performed by Schooling.

For this purpose I shall define ‘School’ as the age-specific, Teacher-related process requiring full-time attendance at an obligatory curriculum. School groups people according to age. This grouping rests on three unquestionable premises. Children belong to School. Children learn in School. Children can be taught only in School. These unexamined premises deserve serious questioning. We have all learned most of what we know outside School. Pupils do most of their learning without, and often despite, their Teachers. Everyone learns how to live outside School. We learn to speak, to think, to love, to feel, to play, to curse, to politic and to work without interference from a Teacher. Even children who are under a Teacher’s care day and night are no exception to the rule. Poor parents who want their children to go to School are less concerned about what they will learn than about the certificate and money they will earn. And middle-class parents commit their children to a Teacher’s care to keep them from learning what the poor learn on the streets. P. Freire in his book, *Education for Critical Consciousness*, underscores the idea that education ought to be used as a tool of freedom (liberating tool). L. Boff, in his book, *Jesus Christ Liberator: A Christology of our Time* makes a powerful attempt to qualify Jesus as Liberator.

Jesus used picture and easily remembered speech, logical techniques, concreteness, storytelling, person centered approach and discovery learning (Parables) According to Mk 1:21-28, Jesus taught with authority and created insight to his learners. According to Mathew, Jesus taught, preached and healed. He was an instructor explained and showed the way. According to Luke, Jesus liked to teach using the technique of parallelism and

this method avoided giving quick answers to questions. This technique enabled the learners to inhibit further thought.

Jesus grew up in the Jewish culture. Jewish education emphasized the wholeness of character and human personality. In Hebrew thinking, the heart is the seat of intellectual operations and decision making capacity. One must involve in daily prayer, one must love God and do his will. Wholeheartedness emphasized obedience i.e listening and doing. Jesus used an adult centered approach in his teaching. He used stories which needed to be interpreted by the learner. Such Parables needed to be told to learners who were old enough to be able to interpret them. Jesus used person centered approach. This is education that begins from and speaks to the experience of the person being addressed.

This is a reaction from the older type of education which required assimilation of content mainly cognitive, but with all too little concern for the students felt needs or personal experience and situation. It involved relating psychological profile, development age, interests, questions, needs and experience of the particular learners, social situations of student's lives, growth and experience of a particular case, awakening a person to his situation and to his responsibility to act. This kind of education disturbs and also does concretize an individual. It concerns itself with the kind of person one should become and not the kind of things one should have. Jesus did speak to people of his time and their problems at the time. For example in Mt.5:37 "blessed are you poor." This created reason enough to think. Jesus used criticism of current beliefs so as to bring transformation to his audience. He did not follow a given syllabus and curriculum. Instead, he developed in students inquiring minds and showing them how to acquire for themselves, the kind of knowledge that would be relevant to their needs.

Jesus also used a fresh approach. He spoke to real, questions and life situations of his people. There was a freshness and newness about his teaching that made it quite different from their regular Teachers, the scribes and Lawyers. He was original. His was not so much in what he taught as in how he said it and in his conviction that God was at work. He began with the familiar scenes and experiences well known to his audience.

Examples known to them were: daily bickering before local judges; their household quarrels; the local thief, the local borrower of money; the sun now beating down upon them; the rain which had but recently ceased; the pompous display of religion in the streets; their daily toil and their daily wages; the rust and the moth which were a constant trouble; the raven at that moment hovering over them; the flowers flourishing over them; the green grass on the plain with all its rich promises like that of food, drink, clothing, swine, fish, eggs; the stones on the hillside with the danger of snakes and scorpions beneath them.

The following is a list of the many things used by Jesus and common to learners. It is a warning to those Teachers who have a tendency of using many vague, abstract, and complicated expressions from among the animals and plants Jesus used e.g camel, dog, ox, fox, pig, sheep, chicken, dove, eagle, gnat, hen, sparrow, fish, scorpion, serpent, grass, weeds, wheat, plant, tree, seed, fruit, harvest, branches. The objects of nature include; salt, sun, rain, wind, rock, sand, field, pit, leaven, dough. Manufactured articles include; lamps, oven, gate, house, staff, coat, shoes, wallet, barns, yoke, trumpet.

Jesus engaged learners in discovery learning. This is where the Teacher prepares the students to participate in the learning process, e.g by asking questions that develop the skills of how to think. He encouraged them to question the common assumptions and to examine the thinking behind the rules and compare their relative importance. He was a Teacher who speaks in his own name and with the authority of God himself (Mt 7:28-29). The crowds were astonished at his teachings.

He was continually asking questions and provoking ordinary people to get them to think out their situations and to look at them afresh. Jesus leads people to answer their own questions and to suggest that they could get answers if they only think. (Mt: 21:28- 33). What is your opinion? A man had two sons. He came to the first one and said, "son, go out and work in the vineyard today." He said in reply, "I will not, but afterwards he changed his mind and went. The man came to the other son and gave the same order. He said in reply, "Yes sir, "but did not go. Which of the two did his father's will?.

Jesus uses dialogue like the case in Jn 4: 9-12: The Samaritan woman said to him, how can you, a Jew, ask me, a Samaritan woman, for a drink? (For Jews and the Samaritans could not even offer each other a cup of water). Jesus answered and said to her. If you knew the gift of God and who is saying to you, “Give me a drink, “you would have asked him and he would have given you living water. “ The woman said to him, “Sir, you do not have a bucket and the cistern is deep; when then can you get this living water.”Are you greater than our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?”

Jesus sees through a person and answers and responds to him or her according to the situation that prompted the question. He asks questions that encourage his listeners to go to the source, i.e the Bible. Jesus also gives answers to questions that needed answers. In (Mt: 18-2 1); Jesus rebuked him and the demon came out of him, and from that hour the boy was cured. Then the disciples approached Jesus in private and said, “why could we not drive it out?” He said to them, “Because of your little faith. Amen, I say to you, if you have faith the size of a mustard seed, you will say to this mountain, “Move from here to there,” and it will move. Nothing will be impossible to you. He treats each inquirer as a unique person. He attempts to change the Law breakers by associating with them.

Jesus taught in Parables. They did the following in the learner. To arouse interest and sympathy; to trap the listener to pay attention; to trap the listener to think, to create long lasting memories, to prompt the listener to question his or her assumptions, to enable the listener to apply in other situations in future. Parables also helped to change attitude, hide unpleasant truths, and challenged man on the choices one made for live.

3.11 Theological Perspective of Bride Price

H. M. Wawerũ continues to say that dowry had a biblical value. The Israelites termed it as wedding money paid by the bridegroom in compensation for the bride. Several scholars have argued that bride wealth was never a price but a gift in appreciation. In (Genesis 34:12) Shechem was ready to give anything to the parents of his lover. Here the

man offers the parents any kind of gift in order that they may accept him as their son-in-Law. So gifts are given once the girl's parents have accepted the relationship between themselves and the boy's family. In Genesis 34:12 we encounter a man who is not acceptable to the girl's family and he urges them to "quote the price for the bride and the gift I am to bring as great as you would like and I will pay whatever you ask me; only give me the girl as my wife". It is good to understand this urging as a sign of the great love that Shechem had for his love. Gifts and rewards were given for accepting the proposal of marriage but wedding money was given in addition to this. An example is Rebecca's case in Gen. 24: 53; Gen. 29:24; Josh. 15:18; 1 Kings 9:16.

Some other examples from the Old-Testament could be cited such as the services Jacob paid for his marriages to Leah and Rachel, but he also became rich through these services. Bride wealth was not only common to the Hebrew people; it was a universal practice, although its meaning could differ from one culture to another. In Babylon the man was required to give the girl's family or to the girl herself. It was not a matter of who spends what but the key thing is the relationship. The Middle East tradition is similar to the African tradition of marriage. In MaLawi, among the *Chewa* people, it is the girl's family who gives the bride wealth to the boy's family. It does not mean that they buy the boy, but they create a relationship between the two families.

Marriage goes back to myths of creation. In every society there is a story of how man and woman were originally created to satisfy each other. In Genesis Chapter one, we encounter God who created man alone and then later saw the incompleteness of man and created the woman to make man complete. "He created them" (Gen. 1:27). This refers to companionship between man and woman. God created two people who could be attracted to each other because of their sexual distinction. Marriage maximizes singleness by bringing together two different characters and making them one whole. The differences and conflicts among married couples are only signs of singleness and resolutions are only signs of togetherness in marriage.

In Genesis Chapter Two, marriage is laid out as part of God's plan. God makes the male first and brings him animals as helpmates, but not the authentic one because of lack of the necessary ingredient of equality (Gen. 2:19 f). So God then decides to provide man with an authentic friend and true companion, being distinct yet equal, as part of humanity, and man said 'bone of my bones and flesh of my flesh' (Gen. 2:23). This was an acceptance of the woman by man in terms of equity.

3.12 Conclusion

This Chapter has given us an insight into the Jewish system of education where Moses was instrumental in forming the rational spirit of a nation that had been in slavery for several centuries and knew no government or social organization. Here Moses may be said to be among the first man to nationalize education which then formed the curriculum in moral, civil and religious institutions including our Kenya's newly promulgated constitution especially the Chapters on human rights and integrity. In each of these roles, a good Teacher bases his authority on a different claim. This Chapter tells us that the Teacher-as-custodian acts as a master of ceremonies who guides his pupils through a drawn out ritual to assist the pupil go through initiation to life.

It demonstrates that as a moralist the Teacher substitutes for parents, God or the state. He indoctrinates the pupil about what is right or wrong, not only in School but also in society at large. As a therapist he delves into the personal life of his pupil in order to help him grow as a person. When this function is exercised by a guardian and preacher, it usually means that he persuades the pupil to submit to a domestication of his vision of truth and his sense of what is right. The Teacher takes the pupil through a hidden curriculum that serves as a ritual of initiation into a growth oriented consumer society for rich and poor alike. Their system involved the whole human personality. It was directed to all areas; it emphasized the love of God and doing his will, and required parents to instruct their children both in Law and religion. The Chapter concludes by telling us the appropriate place where education is supposed to take place and any time of day is time for imparting proper moral values to the lives of our children more so the youth. It shows that education can take place while sitting at home, at meal times, relaxation times, and

through discussions. In short the Chapter summarises the kind of person a Teacher is supposed to be and the composition of education components. It shows that education is also based on the moral character of a Teacher, and the kind of student a Teacher would produce and not mere academic qualifications only. With these ideas, one is well equipped to handle the issue of Jesus as the Liberating Teacher in the next Chapter.

CHAPTER FOUR

TEACHINGS ON ABOUT JESUS AS THE LIBERATOR

4.1 Introduction

Based on the ideas emerging from the previous Chapter, this Chapter presents literature on the Diverse Roles of Jesus in Liberation; Jesus Christ, Liberator of the Human Condition; Jesus the Teacher; Techniques of Teaching Applied by Jesus; Jesus the Doctor; Jesus the Preacher; Jesus the Wiseman; Jesus the Lawyer; Jesus as an Elder and Ancestor; Impact of Jesus' Teaching to His Audience; Conclusions about Jesus' teaching in order to demonstrate that Schooling started with creation of the world but was taught by different people in different forms. It also demonstrates the significance of education in the society and that God fore saw that education but be part of humanity.

4.2 The Diverse Roles of Jesus in Liberation

Jesus referred to in this Study is the Jesus of Nazareth, the only begotten and Eternal Son of God, sent as man to liberate us from our sins; in Him are fulfilled all the prophecies made to our sins; in Him are fulfilled all the prophecies made to our fathers; He executed a pre-ordained plan; His sorrowful death on the Cross was a part of this plan; He fulfilled, even into death, the Will of the Father; though dead, He arose, thereby making it clear that His claim to be the Son of Man, the Son of God, and the Messiah was substantiated and genuine.

Ordinary Christians have felt secure about all this because it is the message witnessed by the New Testament itself. In this Christ they deposited their confidence in life and in death. According to Mark the writer emphasizes the actions and miraculous deeds of Jesus. That He is the cosmic victor and death over the devil, liberating the earth of its alienating forces and inserting a divine peace, though he refuses to reveal himself explicitly and publicly as the Messiah.

According to Mathew, Jesus is the Messiah Christ prophesied and awaited, the new Moses who instead of bringing an improved Law and ever more rigorous pharisaism gave

us a new Gospel. He is the one who demonstrates the will of God better than anyone and in a definitive manner. According to Luke, Jesus is presented as the Liberator of the poor, the sick, sinners, and the socially and religiously marginalized.

According to John, Jesus is the Eternal Son of God, the Logos, who pitches his tent in the midst of the people (Jn 11: 14-18) in order to be the way, the truth, the life, bread and living water. Paul, who did not know the historical Jesus, is the proclaimed for excellence of Christ resurrected by faith as the new humanity, as the new Heaven and new earth already present in this world, as the only mediator and savior for the totality of history.

Jesus is demonstrated as one who invades the divine sphere and speaks as one who is in the place of God. Even the most demanding historian could not but observe that here is someone who breaks through human categories. The historical Jesus is the Jesus of faithful, not only because the Gospels are witnesses of faith, but because Jesus himself was a person of faith and a witness of faith. Jesus plays God's role in the world makes him present, and makes his absence less dramatic. In Jesus Christ, God took upon himself the evil and the absurd. By identifying with the problem he resolved it, not theoretically but through concrete existence and love.

Faith says that Jesus is the future of human beings and the world, that he is the maximum realization of our religious desire to be in communion with the divine, that He is God Himself Incarnate. He is Victor over death, sin and all that alienates the human person. Jesus is a man like us. Human nature as such contains this transcendence and ability to relate to the absolute. Christianity saw in Jesus of Nazareth the realization of this longing in human nature. Christianity called Him the wired Incarnate. God made human and God with us. The message of Christ outlined a large public domain. They bit into the social and political context of the day. The intrigue lying behind the death of Christ was political in nature. The Kingdom of God cannot only be given a spiritual dimension such as pardon for sins and reconciliation with God. It also implies a transformation of persons, the world of people, and the cosmos. In his preaching, Jesus possessed a critical content,

confronting the social and religious traditions of his people and the canons of Old Testament religion. He did not come to found a religion but to bring a new humanity.

The Hermeneutic problem of inquiry about who this Jesus is can be done inform of criticism. It involves the Study of the Gospels to find out what is written about Jesus is what he did or what the community has interpreted. Tradition criticism prolongs and deepens from criticism, to Study traditions in the texts and take note of creative activity. This bears in mind that the Gospels are not simply books concerning Jesus and redaction criticism where evangelists used their own theological perspectives dictated the selection of saying and traditions. So the present Gospels are not biographies of Jesus, but *martyria* that is witnesses of faith concerning the significance of the life, death and resurrection of Jesus, e.g. John can be regarded as the principal example of such Christian liberty towards the words of Jesus. He used words like “Kingdom of God” - emptied to and also mean “eternal life,” light,” “way,” truth,” “bread”, “living water”. To comprehend who Jesus is, one must approach him as one touched by and attached to him. To feel onetouched by him means to live the attitude of faith. The more we define ourselves, the more we know Jesus. Christ came to create an atmosphere, a love and reciprocity that ought.

4.3 Jesus Christ, Liberator of the Human Condition

L. Boff observes that Jesus raises an impressive protest against all such human enslavement in the name of Law. His attitude was that of liberty, before the Law, but this liberty is for good, not for libertinism. The Law possesses merely a human functions one of order, one of creating the possibilities for harmony and understanding among human beings. The Kingdom of God concerns persons. It demands their conversion. Conversion means changing one’s mode of thinking and acting to suit God, and therefore undergoing an interior revolution. The phrase “unless you change and become like little children you will never enter the Kingdom of Heaven”(Mt 18: 3; cf Mk 10: 15; Lk 18:17). It means that just as a child depends completely on the help of its parents and can do nothing on its own, so it is with the human person in the face of the demands of the Kingdom.

Jesus comforts himself as one higher than the Laws. If the Laws help the human person, increase love, or make love possible, he accepts them. If, on the contrary, they legitimate enslavement, he repudiates them and demands that they be broken. He says it is not the Law that saves, but love. Nevertheless if Christ liberates the human person from the Laws, he does not hand them over to libertinism or irresponsibility. Rather he creates even stronger bonds and ties than those of the Law. Those who distributed justice, resolved cases and catered to the public order were the scribes and Pharisees in particular. The scribes were rabbis, theologians who carefully studied the Scriptures and Mosaic Law, principally the religious traditions of the people. The Pharisees constituted a congregation of especially fervent and pious laity. They observed the letter of the Law and made sure that the people too observed all strictly. They were spread throughout all Israel, ruled in the synagogues, possessed enormous influence over the people, and for each case they had a solution drawn from the religious traditions of the past and the commentaries on Mosaic Law (*halacha*). They were so zealous for their system that they would travel the world in search of a follower.⁴¹

4.4 Jesus the Teacher

Reference is here made about Jesus of Nazareth who is acknowledged as the greatest Teacher of all times. He was regularly engaged in teaching in the synagogues, at the temple, by the way side, at the sea shore and in the houses, he also trained a group of Teachers. He also commissioned his followers to teach. During his teaching he was mostly interested in stimulating his learners to do their own thinking, preparing his learners to find answers for themselves to the questions they asked, using life situations and also known items while teaching, using dialogue when dealing with individual persons, appealing to man's heart, the conscience and not to the intellect, using imagery (i.e. creative expressions) mind of the learners or audience. Jesus, having been a Jew can easily be said therefore that as a Teacher He had these other names such as Jesus the doctor, Jesus the Preacher, Jesus the Wiseman and Jesus the Lawyer.

⁴¹ Boff Leonardo, *Jesus Christ Liberating. A Critical Christology of Our Time* (London: Orbis Books, 1978). pp. 2, 5, 6, 13, 17, 21, 25, 39, 63, 67, 72.

Christ is seen, and this and other terms are used to describe Him, above all as Liberator, with the power to liberate from the various types of slavery that afflict the poor of this continent, to give direction to this liberation and to inspire believers to be its active agents. From this point of view, this image has a New Testament origin in a very precise sense. It retrieves the Jesus of Nazareth sent “to bring good news to the poor and to proclaim release to the captives” (Lk 4:18). From this central fact it revalues the whole life, action and destiny of Jesus in such a way that Christ the Liberator, without any implication of ignoring the totality of Christ is first and foremost, Jesus of Nazareth, the so-called historical Jesus.⁴²

Many Christians today believe existentially in a way that is different and even contrary to their former way, have undergone a radical conversion in their mode of belief and have born witness to it by an impressive commitment that includes sacrificing their lives. Faith in Christ means first and foremost following Jesus. This Christ and this faith also provoke conflict. Jesus is for some, the oppressed, and against others, the oppressors. The poor proclaim as the true Christ while their oppressors warn against him, attack him, or at the very least seek to introduce other, alienating images of Christ. Following Jesus essentially involves conflict because it means reproducing a way of acting in favor of one group and against another and this gives rise to attacks and persecution.

The new image of Christ the Liberator ought to be new, since it is substantially the image of Jesus in the Gospels, as is admitted in a sense even by the two Vatican instructions on liberation theology. The Gospel of Jesus Christ is a message of liberty and a force for liberation. The Gospel is, by its very nature, a message of freedom and liberation. The following are Christology's that view Christ in different forms (images). As an abstract Christ, he expresses justice and loves partially for the poor. We look at his image of Christ as power. Popular religions should seek a power in Christ. This is the image desired above all by the powerful. This power is above and because it is above, it is sanctioned by God. This power is in service and its place is below.

⁴² J. Sobrino, *Jesus The Liberator : A Historical-Theological View* (New York: Orbis Books, 1993).

As the Reconciler Christ brings together the human and the divine elements. This imagery helps to interpret His Cross as the transcendental reconciliation of God with human beings but outside the context of the historical conflict caused by historical human sins. As the “Absolute” Christ is presented essentially in relation to the Father and the Spirit within the Trinity. Relatedness brings with it what is being mediated that is the Kingdom of God. It is worth noting that the only thing that is absolutely absolute is the mystery of God. The Latin American Church sanctioned the new image of Christ that forms part of “our Church tradition”. This was constituted by Medellin and Puebla. The figures of Christ are brought out as “Salvation as “Liberation”.

The Principle of partiality; when dealing with the poor and poverty. The hermeneutical Principle, when dealing with the hope and practice and the presence of Christ in the oppressed. Medellin emphasizes that Christ is present today in the liturgy and in the faith communities that bear witness to him. In Medellin’s document, we find that where unjust social, political, economic and other cultural inequalities are found, there is a rejection of the gift of the Lord’s peace, even a rejection of the Lord himself.

Puebla wrote a Chapter entitled “The truth about Jesus Christ, the savior we proclaim”. This document was prompted by a concern to defend orthodoxy from the real or imagined dangers of the first Latin American Christology’s, a fear expressed by John Paul II in his opening address. However the Medellin image prevailed because it was more faithful to the Gospel and more Latin American.

Anton Sorg, O. Carm writes and says the following about Jesus as the Teacher. He surpasses in wisdom all the other Teachers mankind has. He had every right to call himself the only true Teacher. “Avoid being called Teachers. Only one is your Teacher, the Messiah” (Mt 23:10). “The reason I was born, the reason why I came into the world, is to testify to the truth” (Jn 18: 37). His first and best audience was his mother, Mary before he began to preach publicly to the crowds, he had already been sharing his wisdom with her. Moreover many things Jesus said have come down to us through Mary.

Anton stresses that Jesus taught with complete originality. Jesus had to question no one for information, for He was Himself the provident head of the household who brings forth both new and old from his storeroom (cf Mt 13: 52). He said the deepest things in a simple way. He taught with power (Mt 7: 29). His words carried an overwhelming impact, but it was the impact, not of storm and earthquake, but of the gently whispering breeze. He used Parables. Parables have such power that they can arouse any man of good will to want and do what is right. When Jesus said, for example “come after me and I will make you fishers of men” (Mt 4:19), his words caused Peter and his brother immediately to leave their nets and follow him. He taught with wisdom. He had the ability to lead his hearers from the visible to the invisible, from the natural to the supernatural. For example, to the Samaritan Woman, he was an ordinary man. She later recognized that he was a Jew (Jn 4:9). With time, she conceived he was a prophet. “I who speak to you am he” (Jn 4:26).

He taught with gentleness and humility. His words were powerful, yet they were also simple and stirring. He said to the sinful woman “here many sins are forgiven because of her great love” (Lk: 7:47). Jesus taught truthfully. This was recognized even by his enemies. He preached the whole truth, unmixed with any falsehood. He preached the truth with love. He never made anyone feel embarrassed. He said things naturally, simply and intelligibly. Jesus taught that God is the supreme goal for man. He wants to give men a share in his life and joy. Jesus spoke frequently of that father who is both his father and ours. He lived for him and wished to teach men how they could come to the father. He himself knew the way, because he had come from the father.

Jesus preached a new commandment, a commandment peculiarly his own: that of love for neighbor and enemy and love for neighbor as yourself (Mt 22:39). Jesus encourages men to even pray for their persecutors. This will prove that you are sons of your heavenly father, for his sun rises on the bad and the good, he rains on the just and the unjust.⁴³ In the New Testament Jesus was the Teacher; this title is given to him more frequently than any other. The use of the world, its contexts and the description of his

⁴³ A. S. O. Carm, *The Names of Jesus* (Minnesota: The Liturgical Press, 1976), pp. 19-29.

teaching show that he acted and was regarded by others as a Teacher in the Jewish sense of the world (cf Rabbi; Scribe): a Teacher of the Law, of the Scriptures (Mt. 10:24f; Lk 2:46; Jn 3:10), as the title is also applied to John the Baptist (Lk 3:12). He gathered a group of disciples, as the rabbi gathering disciples, and his relatives with them were those of the rabbi.⁴⁴

The content and method of his teaching were largely those of the Teacher of the Law. When the content of his teaching is mentioned, it is often an exposition of the Scripture, or it takes its point of departure from such an explanation. The teachings (Mt 5:2) which are collected in the “Sermon on the Mount (Mt. 5-7) begin in most cases with a discussion of some biblical text. As such a Teacher, he was a familiar and acceptable figure in the Jewish community; it was the originality of the form and content of his teaching and his departures from the rigid pattern of rabbinical teaching which aroused hostility. He taught his own positive doctrine and based it upon his personal authority.

He taught the disciples how to pray (Lk 1:1). His teaching took on the character of prophecy, indeed of a new Moses, the first of Israel’s Teachers. Hence his teaching caused admiration and astonishment because it was “teaching with power” (Mt. 7:29, Mk 1:22; 11:18). In his teaching are included the Parables which were chosen as vehicles of the most original parts of his teaching, the doctrines in which he went beyond the traditional exposition of the Scriptures. In the Parables also there is a touch of the socratic-platonic dialogue; he leaves the listener with questions to which he has given the answer, but the listener must form the answer from himself.

4.5 Techniques of Teaching Applied by Jesus

A Parable is a wise saying or a fictitious short story used by Jesus to set forth his teaching. The Parables of the Gospel are unique development of a literary form which has its roots in the O.T and in rabbinic literature. T.W Manson lists nine such Parables in the O.T. the ewe Labub (2 Sam. 14:1-11), the escaped captive (2 K 20:35-40), the vineyard (1 Cor.5:1-7), the eagle and the vine (Ezk 17:3-10), the lion wheeps (Ezk 19:2-9), the

⁴⁴ J. L. McKenzie, *Dictionary Of The Bible* (New York, Macmillan Publishing Co. 1978).

vine (Ezk 19:10-14), the forest five (Ezk 21:1-5) Parables are followed up, sometimes by use of anecdotes, anecdotes are points which trap the listener and attracts one to have the desire to listen to the Parable.

The number of Parables in the Gospels is estimated as low as 35 and as high as 72. The variation arises from the difficulty of classifying them. Parables are present in all the synoptic Gospels. The Parables of the Synoptic Gospels show a number of interesting variations. These have led all modern scholars to conclude that the primitive Church did not hesitate to adapt the Parable to its homiletic needs. For most of the Parables a double situation in life should be sought; a situation in the life and teaching of Jesus himself and a situation in the life and teaching of the primitive community. Sometimes, the Parables are abbreviated from one Gospel to another with no apparent purpose except to omit details which are obscure or less meaningful to the audience of the Gospels. For example, Luke 8:6-8 abbreviates Mt. 13:6-9, Mt 18:12-14 abbreviates Lk 15:4-7, Mt. 22:4 abbreviates Lk. 14:18-20.

The expansions of the Parables from one Gospel to another are almost always a reinterpretation of the Parable. Jeremiah enumerates the eight major themes which occur in the Parables. These are: the assurance of the approach of the reign of God; the present arrival of the new age; the mercy of God for sinners; the imminence of judgment; the necessity of an immediate personal response; the conditions of discipleship; the passion; the consummation. These themes are original in the teaching of Jesus Himself. The new Church does not distort the themes but rather perceive them in their own life and the life of the individual Christians.

This is where the teaching by Ameru Elders link very closely with the teaching of Jesus; that is use of Parables. The purpose of the Parables is set forth in the difficult saying of Mt. 13: 10-15; Mk 4:10-12; Lk 8:9-10. The passage distinguishes between the disciples and others “those outside. T.W. Manson observes that it is the listener who places himself in one category or the other by his response to the Parables.

4.6 Jesus the Doctor

There are several instances when Jesus healed people back to good health from the previously ill health. The following are selected from a few references as examples. In Mt 20:29-34; we read that Jesus touched the eyes of two blind men on his way from Jericho v.34” moved with pity, Jesus touched their sight and they followed him.” The big lesson in this incident is that those who are physically blind may have greater insight into Jesus, Kingdom than those who think they see clearly. In Mk 7:31-39, we read, that while Jesus was in the District of Decapolis, people brought to him a deaf man who had a speech problem. We are made to learn that “He took him away from the crowd. He put his finger into the man’s ears and, spitting, touched his tongue; then he looked up to heaven and groaned, and said in him, *Ephiphatha!* (beopened) Mk 33-35 and immediately the man’s ears were opened, his speech impediment was removed, and he spoke plainly. The lesson in this incident is that all whose ears are shut cannot listen to the Gospel of Christ and cannot praise the Lord with their mouths.

The healing worked by Jesus has another meaning. It represents the victory over the inability of the people to listen and to dialogue with their brothers and sisters. The people of Imenti Central can easily see the affinities in this passage to traditional healing practices. In mark 10:46-52, we read of how Jesus healed Bartmaeus the son of Timaeus, a man who had been blind. In v52, Jesus told him, “go your way; your faith has saved you”. Immediately he received his sight and followed him on the way. To the early Church, this account of Batimaeus symbolized the longing for salvation from oppression, physical suffering, and death. The blind not yet seen and acknowledged the light of Christ. In Lk 7:11-17, we read how Jesus raised the widow’s son by touching the coffin having been moved to pity for her. He stepped forward, touched the coffin; ‘young man, I tell you, a rise! v15, Jesus gave him to his mother.

The main lesson here is that Jesus looks at the poor with compassion and helps them experience the love of the father towards them. In some families in Imenti Central, many windows are condemned to rejection and poverty because of their status. The Church, like Christ is called to show compassion. In an interview with one nurse during our

Churches health week the researchers found out that some sicknesses need attention in way of counseling for such disease to come to an end. Some problems which can bring suffering if counseling was not offered are. Neglect of youth by parents at a time when growing youth want to identify with parents. A case in point is of a boy who wanted to know his biological father. For some time he went through form one to four without getting an answer. After form, he turned to drinking beer and bhang and after about two years, he committed suicide. Such sicknesses need the attention of the Church members for purposes of counseling.

4.7 Jesus the Preacher

The researcher asked J.N.K. Mugambi a question. What is to preach? Mugambi of the Department of Philosophy and Religious studies in the University of Nairobi gave this brief answer. "To preach is to assist the audience of the preacher so that they confirm and strengthen their belief system in their various practices" The Book of Titus 1:7-9, explains the qualities of a preacher. "For a Bishop as God's steward must be blameless, not arrogant, not irritable, not a drunkard, not aggressive, not greedy for sordid gain, but hospitable, a lover of goodness, temperate, just, holy and self controlled, holding fast to the message as taught so that he will be able both to exhort with sound doctrine and to refute opponents"

In Mk 1:32-39, we find Jesus praying for people, preaching to them and casting out evil spirits. He does this in Jewish prayers houses and the synagogues. Prayer gives Jesus strength and a sense of vision. In Mt 5:43-48, Jesus is in an occasion preaching and his message is that which pulls down barriers. He displays a model of universal love that he proposes to us. He displays a father who makes no distinction among people, for all of them as his children. In his preaching this is what he guides on prayers. In Mt 6:5-8, v5 when you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them.

In v6, He instructs: "When you pray, go to your inner room, close the door, and pray to your Father in secret and your Father who see in secret will repay you" (Mt 6: 6.7). Also:

“in praying, does not babble like the pagans who think that they will be heard because of their many words. Do not be like them” (Mt 6:8). Your Father knew what you need before you ask him. The prayer that Jesus taught contained in Mt. 6:9-13 and Lk 11:2-4 lets take the version in Mathew. This is how to pray”our Father in Heaven, hallowed be your name, your kingdom come, your will be done on earth as in Heaven. Give us today our daily bread; and forgive our debts as we forgive our debtors, and do not subject us to the final test, but deliver us from the evil one”

The big lesson from this prayer is that Jesus deals with the essential duties already prescribed by the Law. Jesus emphasizes the interior dispositions that should motivate such actions. The ideal Christian worship is the obedience of faith. The Lord’s Prayer excludes any kind of babble, since it is addressed to the *Abba* (Father). The Fatherhood of God, the coming of the Kingdom and the basic human needs from the substance of the prayer. In this preaching Mathew 19:13-15, Jesus used children to demonstrate simplicity as the condition for entering the Kingdom of Heaven. In preaching, Jesus delivered the Sermon on the Mount referred both in Mt 5:1-12 and Lk 6:20-26. The content of the sermon has details of blessings the audience will get for observing the moral codes of God and also the curse they will experience if they do not follow the same moral codes of God and also the curse they will experience if they do not follow the same moral codes as spelt out. The audience composed of the Apostles; the disciples and the people. Others forming part of the larger audience and of concern are the sick and the distressed.

While Matthew gives a total of eight blessings, Luke gives only four then goes ahead to provide a list of four curses to those who fail to observe the identification of Jesus. Those who want to experience true joy have to follow Jesus. In Jesus, the values of the world are reversed and new ones leading to real life are introduced. In Mathew 27:45-56, Jesus preached that life is accessible through the death of Jesus Christ. The death of Jesus begins a new era in Salvation history. The Kingdom of God comes closer to us every time we have the courage to give up life for love, just as Jesus did. Those who follow Jesus should strengthen their faith in that the earthly power cannot frustrate God’s plan.

The aim of the Jewish authorities, who had conspired to kill Jesus at his birth through Herod, later conspires with the Roman authorities against the resurrection of Jesus. They tried against the resurrection of Jesus. They tried to suppress any belief in the risen Lord using any means necessary. Those of us who believe in the resurrection should not let that belief get watered down. Jesus preaches about the right attitude to the rejected. He is not afraid of touching the leper, because he knows he cannot be contaminated by the leper's impurity. On the contrary, he (Jesus) is the one to give new strength to the leper. The Disciples of Christ have to adopt the same attitude with regard to the rejected.

4.8 Jesus the Wiseman

As we saw with the sages in the Jewish culture, Jesus used techniques that would leave lasting marks in the minds of the learners. He touched various levels in the development of the people that he taught i.e. (empirical, intellectual, rational and responsible. Parables did arouse interest in learners, did arouse sympathy, did trap the listener to pay attention, did trap the listener to think, did create long lasting memories, and did change in attitudes. Parables also did hide unpleasant truths and challenged man on the choices one made for life.

The Parable of the lost sheep; referred in Mt 18:12-14 and in Lk15:4-7. In this Parable, Jesus is inviting His disciples to imitate God who never abandons any one and whose first concern is for sinners and for those who are lost. It is God who takes the initiative for the conversation of people, and he is the one who goes out to search for the lost. The Parable of the marriage feast; referred in Mt 22:1-14 and in Luke 14:15-24. The royal marriage feast is an image of the Kingdom of God. The significance of the Parable lies in the invitations God issues an invitation to the wise and the foolish. The wise not only accept God's invitation but come "properly dressed". In the New Testament the old rags of clothing's are those of adultery, theft, drunkenness, selfishness. This Parable requires us to open our hearts and the doors of our communities to the poor, the marginalized and those rejected by all.

4.9 Jesus the Lawyer

In ordinary sense a Lawyer is the person with the know how to settle disputes from a legal mind. He or she can assist the two parties in conflict to go through negotiation, mediation or take their case to a judge for arbitration. The examples below have been picked to demonstrate how Jesus performed his role as a competent Lawyer. In Mt 5:17-20; Jesus comes out clearly as a guardian of the Law that was spelt out by Moses in the Old Testament. “Do not think I have come to abolish the Law or the prophets. I have come not to abolish but to fulfill. Amen, I say to you, until Heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the Law, until all things have taken place. Therefore, whoever breaks one of the least these commandments and teaches others to do so will be called least in the Kingdom of Heaven. But whoever obeys and teaches these commandments surpasses that of the scribe and Pharisees, you will not enter into the Kingdom of Heaven”. The big lesson is that Jesus came to bring the Law to fulfillment. He is the final interpreter of the Law. The new justice has come to bring to perfection the old Law. This justice goes far beyond that of the Pharisees who are satisfied with a mere external observance of the Law.

In Mathew 22:15-22, the following was Jesus view about, paying taxes to Caesar. Jesus said v18 (b) “why are you testing me, you hypocrites? Show me the coin that shows the Caesar’s tax. Then they handed him the Roman coin and he told them, “whose image is this and whose inscription? “They replied, “Caesar’s, “at that he said to them, “then pay to Caesar what belongs to Caesar and to God what belongs to God.” When they heard this they were amazed and leaving him they went away. The big lesson here is that, the first place in our life belongs to Gods and that he is the one who has power over everyone, including the ruler. God is the only one who deserve our whole hearted worship and service. Those in authority are entitled to our obedience when they follow God’s Law.

In Mt 22:34-40, the Pharisees who was a scholar of the Law came testing him on the most important Law of them all. V36, “Teacher, which commandment in the Law is the greatest? “ He said to him, “you shall love the Lord, your God, with all your heart, with

all your soul, and with your entire mind.” The second is like it “you shall love your neighbor as you love yourself” the whole Law and the prophets depend on these two commandments. The big lesson here is that, Jesus places on the same level of love of God, it is necessary always to be attentive and ready to respond to the needs of our sisters and brothers. If there was space, we could also explore the role of Jesus as a prophet, his role as a philosopher, his role as a psychologist and the most respected Ancestor among most community of Christians.

4.10 Jesus as an Elder and Ancestor

In his book, C. Nyamiti, explains the elements that determine the African concept of an Ancestor. These are consanguineous kinship between the Ancestor and his earthly kin; the superhuman sacred status; the exemplarity of behavior; the mediation between the Supreme being and the Ancestor’s kin members and regular sacred communication with his earthly kin through regular prayers and ritual donations. This communication is intended to be a manifestation of love, thanks giving, confidence, petition and homage to the Ancestor from his kin on earth.⁴⁵

From Christian revelation one learns that the Father is also our Ancestor and we are His descendants. This is shown by the fact that all the essential elements contained in the African understanding of Ancestor apply also, to our relationship with him. He is our Heavenly Father (kinship). He is absolutely holy (sacredness) and as such, he is our supreme model of behavior (exemplarity), thanks to his infinite holiness and fatherhood to us, he has absolute right to our perpetual allegiance to him through regular prayers and ritual offering (title to our regular sacred communication). In short, God the Father is our parent–Ancestor and we are his true sons, daughters and descendants. It is also clear from the Christian message that God the Father is our Ancestor through Christ- just as he is our father through the same logos incarnate. This Ancestorship to us through Christ is made possible by the fact that through his status as God-man and our redeemer Christ is also our Ancestor. Indeed, not only is he our true brother in Adam, but through our grace

⁴⁵ C. Nyamiti, *Jesus Christ the Ancestor of Human Kind: An Essay on African Christology*(Nairobi: CUEA Publications, 2006), pp. 3 -11.

of affiliations we enjoy common divine son ship with his as our Elder brother to the Father (kinship). As God-man and our Savior, He is supremely holy (Sacredness), our unique mediator (mediation) and, consequently, our unsurpassable model of Christian conduct (exemplarity). Being our God and Redeemer he has absolute claim to our unbroken attachment to him through regular prayer and ritual (right to our regular sacred communication). Briefly then, Christ is both our brother and Ancestor or more shortly he is our brother Ancestor and we are his brother or sister descendants.

The *Ameru* Elders believe in the supreme God. There is a good reason therefore to borrow the Elder word of Jesus and make Jesus their Model as they champion the course of bringing up their youth through education. So the techniques of Jesus need to be embraced by the contemporary day Teacher (Elder) of the Imenti Central. In their teaching the youth, Elders should inculcate the moral code of God so that even in their absence, the youth would be able to be self taught through listening to the will of God for them. The Elders should inculcate the attitude among the youth, of using the Bible as a source book for their education. This is because, Christ's brother, ancestral relationship to us is biblically founded. According to the Bible, "The Spirit himself joins with our spirit to bear witness that we are children of God. And if we are children; then we are heirs, heirs of God and joint- heirs with Christ....." (Rom 8:16-17 See Also Gal 4: 4-7; Jn 1: 12; 3,3,5).

Our divine filiations are founded on our participation in Christ's own divine Sonship. Indeed, God "decided before hand who were the ones destined to be molded to the pattern of his son, so that he should be the eldest of many brothers" (Rom 8, 29). All these biblical texts refer to our common kinship with Christ, our Brother-Ancestor. A closer look at African Ancestor ship and Christ's ancestral relationship to us reveals several similarities and differences that educators who pick the *Ameru* Elders and Christ's model should be aware of. On kinship; the black Africa, ancestral kinship rarely if ever goes beyond tribal limitations. In many cases, the Ancestors are the sources of life of their earthly descendants. Christ's relationship to us is connected with his consanguinity with us through his Adamite origin. By virtue of his divinity he is the source of our

bodily and spiritual life. For the Africans and in this case the *Ameru*, the ancestral kinship is founded on consanguinity and the supernatural status of the Ancestors after death. Christ's relationship is on account of his Adamite origin. This adamite character in Christ's brotherhood transcends all family, clans, tribal or racial limitations. Adam himself was the father and Ancestor of all human beings without regard to their family, tribal or racial qualifications.

On super-human sacred status, the *Ameru* Ancestors are believed to enjoy super human qualities, for example the capacity to enter into their descendants and to visit them through bodily creative such as animals. This way you find Elders naming new born as snake (*Njoka*), monkey (*Iruki*) and others. The man Jesus also possesses superhuman qualities such as, capacity to enter human descendants through created elements like sacraments. Among the clearest examples is the Eucharistic sacrament in the form of bread and wine under whose species Christ is believed to be really present. This is the case with *Ameru* Elders who burn meat and blood of slaughtered animals and release them in form of smoke to invoke the presence of God in the forest as we saw in the Study earlier.

A marked difference is that an African brother Ancestor on the other hand, can never be the origin or Principle of the life of his earthly relatives. Christ on the other hand is our brother and also a source of our bodily and spiritual life. So we are truly called his "descendants". Christ is the source of the stability of the Christian tradition. Being rooted in him, this tradition can never expire or change in its fundamental structure like human traditions often do. The *Ameru* Elders need to inculcate the Christian tradition among its youth so that they can be stronger spiritually, morally and socially.

On mediation; Ancestors are considered as mediators between the Supreme Being and their living kin in many African societies including that of central Imenti. Christ likewise is, the mediator between his heavenly father and his earthly descendants. All that the father bestows to human beings passes through his divine son. Besides prayers and rituals are offered by the faithful to the Father through Jesus Christ. Differences of

mediation can be observed in the object and in the manner of communication. African Ancestors communicate bodily benefits to their relatives. Christ communicates by sending his divine spirit into the hearts of his members so that the spirit may unite them with Christ and the spirit transforms them and unites them intimately with the father.

On exemplarity, the African often strives to act in conformity with the beliefs and customs of his Ancestors. That is why the Ancestors are regarded as founders of tribal customs and traditions that are sometimes used as the foundation of discipline among the Elders in *Ameru* worldview. Christian behavior is always determined by conformity to Christ's teaching and way of conduct. For this reason, the God-man is considered by his followers as the founder of the Church beliefs and practices and ultimate source of Christian tradition. Among the African traditions, the ancestral kinship is not a choice. It cannot increase or diminish in degree. With Christians the kinship with Christ can increase and diminish depending on the measure of his sharing in the divine descendancy of Christ. This Study therefore encourages the *Ameru* Elders to teach their youth the *Ameru* culture and build it up by inculcating a Christhood look into the cultural practices. This practice should be extended to Schools, the Churches the home place and at the work place.

Jesus is a Person of extra ordinary good sense, creative imagination and original. Jesus is spoken of as one who faces up to reality. He possesses the capacity to see in perspective and place all things in their proper place. In him, that which is most divine in humanity and that which is most human in God was revealed. His message is of a radical and total liberation of the human condition from all its alienating elements. He already presents himself as a new man, as of a new creation reconciled with itself and with God. His words and attitudes reveal someone liberated from the complications that people and a history of sin created. He sees clearly the more complex and the simple realities and immediately goes to the essential in things. He knows how to speak of them, briefly, concisely, and with precision.

4.11 Jesus Is a Person of Extraordinary Good Sense and Sound Reason

To have a good sense is to have the natural endowment of people that are truly great. Such people immediately discover the core of things. Good sense is related to concrete knowledge of life. It is knowing how to distinguish the essential from the Secondary, the capacity to see things in perspective and place them in their proper place. Good sense is always situated opposite exaggeration. The genius is one who has radicalized good sense. The lunatic is one who has radicalized an exaggeration. Jesus says words which bite into the concrete world until it is forced to make a decision before God.

As a Prophet, He recalls the great prophets and emerges as a great one. He is somehow different in that he does not claim any vision of celestial mysteries to which he alone has access. Instead, disciples around live like any rabbi of his day. He also discerns the will of God outside of the Scriptures. He accepts people in his company that a rabbi would very clearly reject sinners, tax officials, children and women. His listeners understand immediately.

4.12 Jesus Was a Person of Extraordinary Creative Imagination

He boldly proclaims “I” without guaranteeing himself by other authorities from outside himself. He is able to discover the good tidings of what is most ancient and original in the human person made to the image and likeness of the father. He never used the word “obedience. To him obedience is not fulfilling orders, but a firm decision in favor of what God demands within a concrete situation. Obedience to Jesus is a question of having our eyes open to the situation. It consists in deciding for and risking ourselves in the adventure of responding to God who speaks here and now.

He does not have prefabricated notions. He is the best example of this way of life as is summarized in a phrase of the Gospel of John. “Whoever comes to me, I shall not turn him away” (Jn 6:37). He respects all persons in their own originality: the Pharisees as Pharisees, the scribes as scribes, the sinners as sinners, the sick as sick. His reaction is always surprising. He has the right word and corresponding gesture for every person.

Jesus was original. This means that he could speak of things with absolute immediacy and superiority. All that He said and did was translucent, crystal clear and evident. He led all those with whom he encountered to discover themselves. He broke down the walls that separated Gentiles from Jews and made the two into one (Eph 2:24) before giving divine titles to Jesus the Gospels themselves permit us to speak very humanly about him. Faith tells us that in him “appeared the goodness and humanitarian love of God” (Tim. 3:4).

Better or worse than it is. His Parables show that he knows the whole reality of life, good and bad. He knows how a woman makes bread (Mt. 13:33); with the care of a Pastor he goes in search of the lost sheep (Lk 15: 1 f). He knows how peasants work (Mk 4:3), rest and sleep (Mk 4:26ff). He knows how the master demands an account of his employees (Mt 25:14 ff) and how they can be whipped (Lk 12:47-48). He knows that the unemployed sit in the square waiting for work (Mt 20: 1 ff); that children want to play at marriage in the public square but their companions are unwilling to dance; that they want to play at a burial service but the others do not wish to lament (Mt 11: 16-18). He knows the joy of a mother when a child is born (Jn 16:21) and that the powerful of the earth enslave others (Mt 20:25). He knows what the obedience of soldiers is like (Mt 8:9).

Jesus displays human emotion. These are anger and joy, goodness and toughness, friendship, sorrow and temptation. The Gospel stories tell us of the absolute normality of Jesus’ life. He is a person of profound sentiments. For example, He knows natural affection for the children he embraces (Mt 9:36); he lays his hands on them and blesses them (Mk 10: 13-16). He is impressed by the generosity of the rich young man. The Parables demonstrate how well Jesus knew the phenomenon of friendship; one gets together with friends to celebrate (Lk 15: 6, 9, 29) and have banquets (Lk 14: 12-14).

Jesus likes saying things that people can understand and live. On close inspection, we see that Christ did not come to bring a new morality, different from the one people already had. He brings to light which people always know or ought to have known but because of

their alienation were unable to see, comprehend and formulate. Jesus says things that people can comprehend on their own if they have clear vision and a little good sense.

Jesus makes sound reasoning. For example, he commands that we love our enemies. This is because all friends and enemies are children of the same father who causes his sun to rise on the wicked as well as the good and his rain to fall on the honest and dishonest alike. He commands that we do good to all without distinction. He forbids men to have more than one woman. This is because monogamy existed at the beginning of creation. God created one couple, Adam and Eve.

4.13 Impact of Jesus' Teaching to His Audience

In this section, I have avoided to say what Jesus taught to avoid concentrating on the content especially when I have evidence that He left a whole range of skills, knowledge, attitudes among His learners. I shall select a few that may be of relevance to today's contemporary Teachers at home, in a School setting, in the Church or in a public *Baraza* (*meeting*). He taught generosity. He made arrangements so that the hungry villagers who had gathered to listen to him would have something to eat. In the hands of Jesus, the little become plenty and can be shared out. He taught humility through a Parable in Mt 18:1-5. The lessons to be learnt here is that to become like a child is to be docile and to be teachable. That is the Kingdom of Heaven; true greatness is used in humility. This symbolism is used because children are dependent on adults for everything.

He taught His disciples to have faith and that faith can enable them meet most of their needs. In Mt 17:14-20 read of how He healed a lunatic boy because of the faith the father had in the healing power of Jesus. In v20 Jesus says, "if you have faith the size of a mustard seed, you will say to this mountain, move from here to there, and it will move. Nothing will be impossible for you." He taught mutual correction among colleagues. In Mt 18:15-17, He spells out the technique to be used in dispute resolution. In v15 we read, "if your brother sins (against you), go and tell him his fault between you and him alone. If he listens to you, you have won over your brother" v16, we read, "if he does not

listen, take one or two others along with you, so that every fact may be established on the testimony of two or three witnesses”.In Mt 18:17, we read, “If he refuses to listen to them, tell the Church. If he then treat him as you would a Gentile or a tax collector”.

He taught the art of forgiving others. We read this from Mk 2:1-12. The lesson is given of how early Christians viewed forgiveness as healing, and God as the healing physician. He taught that his followers love one another. We read this from Mt 22:34-40. He says that love for God and for ones neighbor superseded all other commandments. He taught people the attitude of service. This lesson is drawn from Mt 20:17-20. It was a Parable of the vineyard laborers. The big lesson is Jesus came into the world not to be served but to serve. The disciples should know that true greatness is found in service and not in domination over or subjection of others. He taught that leaders should get interested in the welfare of single individual who do not catch up with the rest. This is drawn from Mt 18:12-17. It is in the Parable of the lost sheep. That a man leaves ninety nine sheep in the hills and goes to look for one lost in the bush. This imagery invites the disciples to imitate God who never abandoned anyone and whose first concern is for sinners and for those who are lost.

He taught on getting prepared for all task that we undertake and task that please God our Creator. This is drawn from the Parable of the ten virgins. The imagery is one of two groups of ladies called to assist prepare for a wedding. Five are prepared and other five are not. The idleness and lack of preparedness of the five foolish virgins is condemned by Jesus. Christian life demands activity, alertness and preparedness.He taught the importance of restoring the dignity of those condemned in the community. This is drawn from Mk 2:13-17. In this scenario, Jesus joined sinners and tax correctors for a meal, something that the scribes who were Pharisees discredited. Eating with sinner, Jesus demonstrated that he came to restore the spiritual health and dignity of those who had lost them.

He taught the importance of delegated responsibility with authority. This is drawn from Mk 6:7-13. The Apostles were summoned by Jesus and sent out apprentices with divine

authority to drive out evil spirits. The twelve constitute a new Israel without family or tribal boundaries. If this lesson was copied by the Elders of the Imenti Central, history of the *Ameru* would hold that Elders did a good job to take younger men through initiation and after lessons in seclusion, the initiates would take up leadership while Elders remained as moral guardians, judges in disputes and as representatives of God and of the Ancestors. He taught service to the community as an important part of a leader. This is drawn from Mt 25:31-40. The Gospel should be applied to serve the hungry, the thirsty, the stranger, the naked, the imprisoned and the sick.

4.14 Conclusions

In this Chapter we have highlighted the various roles that Jesus played in the lives His believers as well those who rebelled against Him which were equally applied by the *Ameru* Elders especially in taking youths through the growth process until they were in a position to begin taking responsibilities in the society though not as deeply as Jesus. The Chapter has shown that Jesus in his teaching tactics asked a question and later enumerated the qualities. "Why do you call me good? No one is good but God alone." In Mk 10:19-20, He said you shall know the commandments, v19 you shall not kill, you shall steal, you shall not commit adultery, you shall not defraud and you shall honor your father and mother. In the *Ameru* world view Jesus then qualified as the Ideal Elder to use the term coined by P. N. Wachege. To qualify to be a respected Elder among the Elders of Imenti Central, one must fulfill nearly all of these qualities for men. He must have been old enough to feed his family, has a stable marriage he chose to marry, is a peace maker, not corrupt, morally sound, delivers justice in a case impartially, a generous person and observes all the rules that appertain to festivals and sacrifices made by Elders to God.

Jesus emerges as a figure whose eyes are open to essentials, who gives himself to others, especially those that are abandoned physically and morally. He shows that this world, as it is, cannot be the location of the Kingdom of God. It is love that saves the disinterested acceptance of others and the complete opening of self to God. Such a world has no more friends or enemies, neighbors, strangers, brutal brothers and sisters. According to this new vision, the Christian does not belong to any family, but to the family, but to the

family of the whole world. They obey the established Laws but their life surpasses the perfection of Law.

We learn that Jesus concretizes religion, making people search for the will of God not only in holy books but principally in daily life; He demythologizes religious language, using the expressions of our common experiences; He deritualizes piety, insisting that one is always before God and not only when one goes to the temple to pray. He emancipates the message of God from its connection to one religious community and directs it to all people of good will. He secularizes the means of salvation, making the sacrament of the “other” a determining element for entry into the Kingdom of God.

The foregoing indicates, and actually verifies, that Jesus is a Liberating Teacher. It was shown that though the Ameru Elders have much in common with Jesus in this regard, nevertheless, Jesus as the Liberating Teacher surpasses them. That is why He helps to elevate related Ameru Elders’ values and, in a way, fulfills them to an extent that they become more significant in contributing towards educating the Central Imenty youth and elsewhere.

With all these and what the previous Chapters handled, the Study is enabled to make data analysis, presentation and interpretation.

CHAPTER FIVE

DATA ANALYSIS, PRESENTATION AND INTERPRETATION

5.1 Introduction

On the basis of what the previous Chapters have explicated, the Study now presents data analysis, presentation and interpretation. To achieve this, the following procedure was used: introduction; demographic information; important domains of education in the life of youths in School; the role of Elders in the *Ameru* world view; the liberation approach in theologizing to enhance better education of today's youth; the model of Jesus as the Liberating Teacher; the invaluable contribution of *Ameru* Elders towards proper education of the youth in the light of Jesus the Liberating Teacher; emerging recommendations from the contribution of Elders in education of today's Youth.

5.2: Response Rate

The Study sampled out 150 respondents to participate in giving information during data collection comprising of five different groups based on their positions in the *Ameru* society. The response rate was presented in table 5.1.

Table 5.1: Response Rate

Category	Frequency	Percentage
EOs	25	20.8
<i>Njuri Ncheke</i>	20	16.7
Secondary School Principals	22	18.3
Church youth leaders	25	20.8
Students	28	23.4
Total	120	100

Out of the sample respondents initially targeted, 120 (against 150 respondents) participated in the Study at a response rate of 80% and 30 respondents failed to take part

in the Study at a rating on 20%. Out of the respondents who participated in the Study the students were the most at a response rate of 23.4%, they were followed by EOs and the Church youth leaders at a rating of 20.8 each, the School Principals were ranked at a response rate of 18.3 % while the Ameru Elder (*NjuriNcheke*) were ranked at a response rate of 16.7%.

5.3 Demographic Information

The first item on demographic information of the respondents sought to establish the age distribution of the respondents. The response was presented in table 5.2.

Table 5.2: Distribution of the Respondents by Age

Age in years	Students	Church youth leaders	Principals	EOs	<i>Njuri Ncheke</i>	Total
14-16 years	3	-	-	-	-	3
16-18 years	14	-	-	-	-	14
18-20 years	11	-	-	-	-	11
20-30 years	-	36.4 (10)	-	-	-	10
31-40 years	-	9.1 (3)	-	100 (25)	-	28
41-50 years	-	13.6 (4)	90.0 (20)	-	15.0 (3)	27
51-60 years	-	31.8 (8)	10 (2)	-	35.0 (7)	17
61 and above	-	-	-	-	50.0 (10)	10
Total	28	25	22	25	20	120

The Study found out that most of the students were aged between 16-18 years at a response rate of 50% (14), they were followed by those aged between 18 -20 years at a

rating of 30.9% (11) with those aged between 14-16 years being rated at 11.1% (3). For the Church youth leaders, most of them were aged between 20-30 years at a response rate of 36.4% (10), then those aged between 51-60 years came second at a response rate of 31.8% (8), while those age between 41-50 years old were ranked at a response rate of 13.6% (4) with those aged between 31-40 years being ranked at 9.1% (3).

The Study further established that all the (25) EOs were aged between 31-40 years while most of the School Principals were aged between 41-50 years at a response rate of 90% (20). Only 10% (2) of the principal were aged between 51-60 years with majority of the *Njuri Ncheke* aged above 60 years at 50% (10), they were followed by those aged between 51-60 years at a response rate of 35% (7) with those aged between 41-50 years being the least at a response rate of 15% (3). This shows that most of the *Ameru* Elders who qualify to join the *Njuri Ncheke* are senior members of the society with the youngest being 45 years old.

The Study sought information on the respondents' gender distribution. The response was presented in table 5.3.

Table 5.3: Distribution of the Respondents by Gender

Category	Male		Female	
	Frequency	Percent	Frequency	Percent
EOs	25	100	-	NA
<i>Njuri Ncheke</i>	20	100	-	NA
Secondary School Principals	10	45	12	55
Church Youth Leaders	25	100	-	NA
Students	9	33.3	19	66.7

The Study found that the major leadership positions among the *Ameru* community are held by men. These are the EOs, Church youth leaders and the *Njuri Ncheke*. Among the Secondary School Principals and student, the female category was ranked higher where

55 % of the Principals were female while 45 % were men. Female students were also ranked at 66.7% while the male students were ranked at 33.3.

The Secondary School Principals, DEOs and Priests were asked to indicate their level of education, for the *Njuri Ncheke*, the Study requested them to indicate their designations in the organization while the students were asked to indicate their classes. The responses on the Principals, EOs and Church youth leaders were presented in table 5.4.

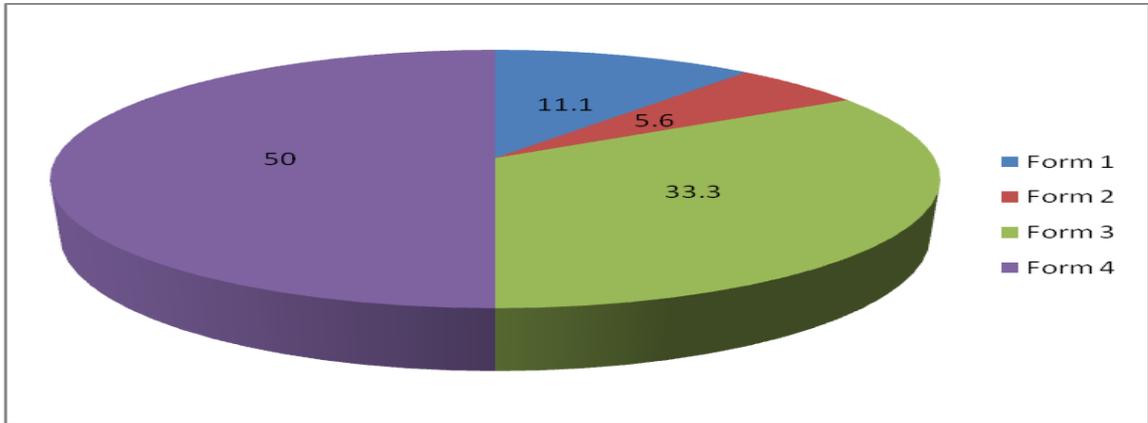
Table 5.4: Respondents distribution by level of education

Category	Tertiary		1 st Degree		Masters		Total	
	N	%	N	%	N	%	N	%
Principals	2	10	12	55	8	35	22	100
Church Youth Leaders	6	22.7	19	77.3	-	-	25	100
EOs	-	-	25	100	-	-	25	100

According to the findings of the Study, all (100%) the EOs, 77.3 % of the Church youth leaders and 55% of the Principals are graduates with first degrees. 35% of the Principals were also found to be having post graduate degrees (masters) while the lowest level of education was the tertiary level where 22.7% of the Church youth leaders and 10% of the Principals were found to have diplomas in various disciplines. This implies that most of the people in formal leadership in Imenti District are well educated and trained in their various fields of profession.

The response on the students' level of education was presented in figure 5.1.

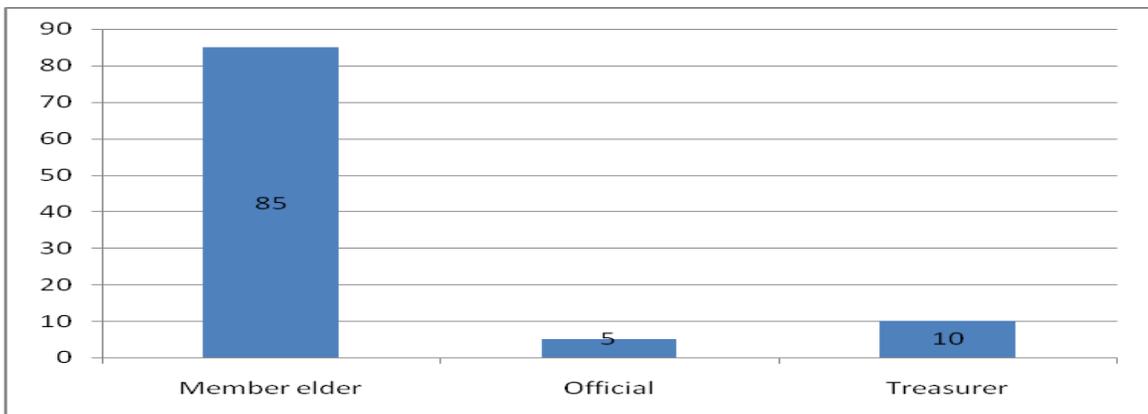
Figure 5.1: Students' Levels



The figure shows that majority of the students who participated in this Study were drawn from the form four at 50%. They were followed by the form three students at 33.3% while the form one and two students were rated at 11.1% and 5.6% respectively. The results show that the students were people who understand the various roles of leaders in the society (formal and informal) and therefore would give reliable information based on the purpose of this Study.

Response on the designations held by the *Njuri Ncheke* was presented in figure 5.2.

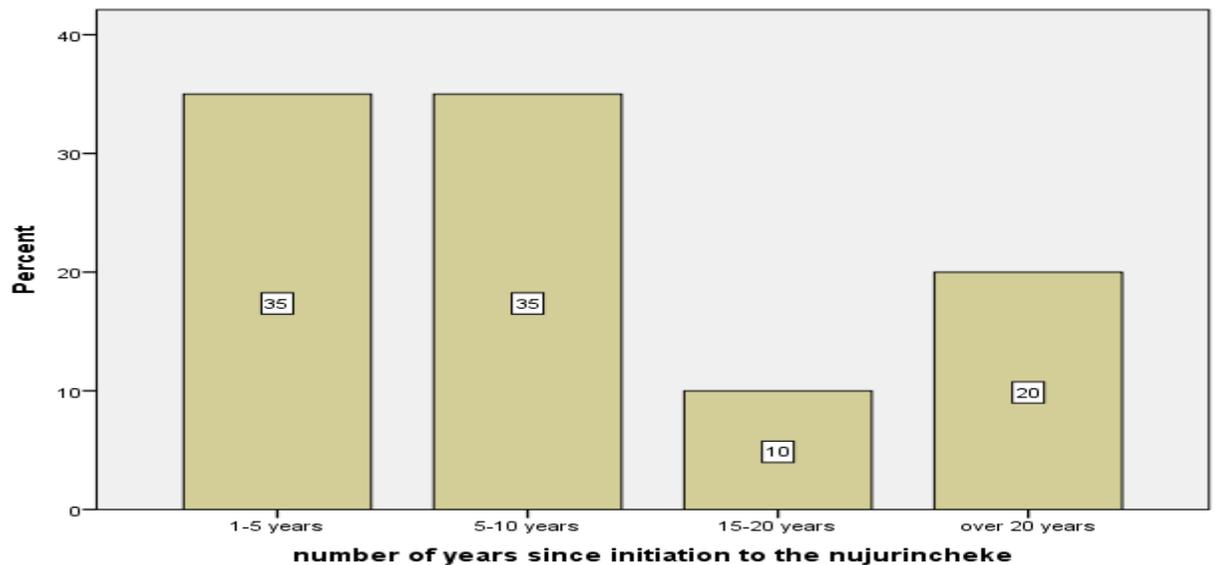
Figure 5.2: Designations of the *Njuri Ncheke*



Most of the *Njuri Ncheke* members were ordinary members at 85%. The treasurers were ranked at 10% while other officials were ranked at 5.

The *Njuri Ncheke* were also asked to indicate the number of years they have been with the organization. The results were presented in figure 5.3.

Figure 5.3: Number of Years the *Njuri Ncheke* Have Been With the Organization



Those who have been with the organization longest were rated at 35% for having been members of the *Njuri Ncheke* for 5-10 years and another 35% for 1-5 years. The others were rated at 10% for having been with the *Njuri Ncheke* for 10-15 years, 20 years and over 20 years in each case.

5.4 Important Domains of Education in the Life of Youths in School

Secondary School Principals were asked to indicate whether the 3 domains of education mentioned are important in the life of the youth in School. Their response was presented in table below.

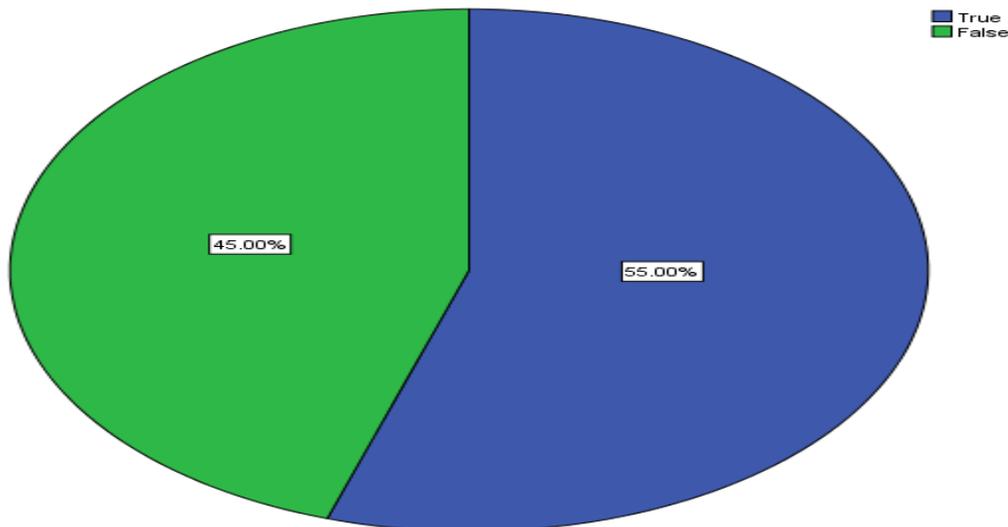
Table 5.5: Whether Cognitive, Affective and Psychomotor Domains of Education are Important in the Lives of Youths in School

Level of agreement	Frequency	Percentage
Agree	19	86.4
Disagree	3	13.6
Total	22	100.0

The Principals' opinion was that all the 3 domains of education are important in the life of the youths while in School at 86.4% while 13.6% were of the contrary opinion.

The Study sought to find out whether the cognitive (intellectual) domain was the only domain examined at the Kenyan Certificate of Secondary Education. The response was presented in figure 5.4.

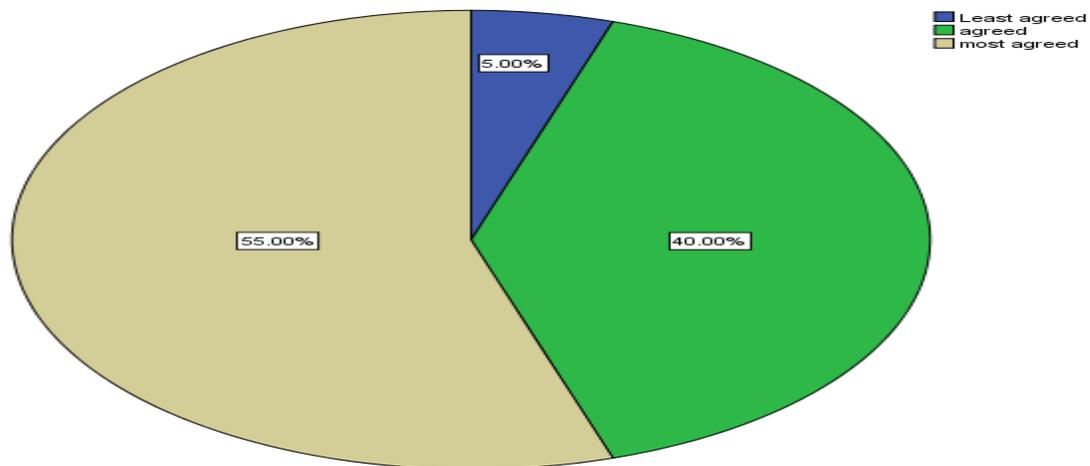
Figure 5.4: Cognitive Domain



From the chart 55% of the Principals indicated that the cognitive domain was more emphasized at the KCSE testing than all the other domains while 45% were of the contrary opinion. Implying that the cognitive domain has been given more prominence in

the acquisition of the formal education than in other domains because of the emphasis given to the domain in the School curriculum as shown in figure 5.5

Figure 5.5: Cognitive Education in Curriculum



The Principals agreed that in deed the examination and certification of the cognitive domain was the reasons as to why it was emphasized more in the formal education than other domains at 55% for those mostly agreed and 40% for those who agree. This means that other than the fact that the cognitive domain is the most tested, its other significance in the lives of the youths were Secondary while at the same time the School curriculum does not emphasize development of students from a whole some perspective i.e intellectually, morally and physically.

5.5 The Role of Elders in the *Ameru* Worldview

The first objective of the Study sought to establish the role of Elders in the *Ameru* world view. The findings were presented as follows.

The researcher identified some important values that are not tested in the course of a student's life in School. The response was presented table below.

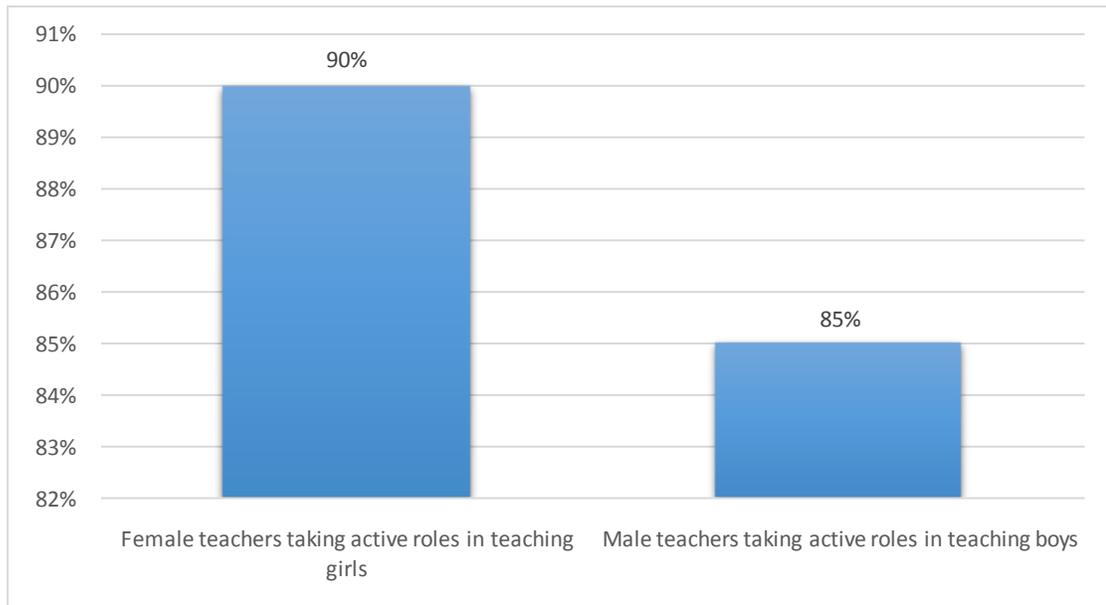
Table 5.6: Important Values Taught to the Youths

Important values not tested in the course of a student's life in School.	Modal choice	Mean	St. Deviation
Morality of sex in life	Most agreed	2.4500	.60481
Respect for authorities	Most agreed	2.2500	.85070
Generosity and hospitality	Most agreed	2.5500	.51042
Observing peaceful living	Most agree	2.6000	.50262

The School Principals felt that the values presented in table 5 are never tested in School especially observation of peaceful living at a mean score of 2.6 (st.dev. of .50262), generosity and hospitality and morality in sex at mean score of 2.55 and 2.45 (St. devs. of 51042 and 60481) while respect for authorities was never tested at a mean score of 2.2500 and st, dev. 85070. Others were to be self-driven, and having special talent, Laws governing the society,

The Principals were asked to indicate whether both the male and female Teachers take active roles in the counseling of the boy and the girl child as it was in the traditional society. The response was presented as shown in figure 5.6.

Figure 5.6: Teachers Taking Active Role in Educating the Youths



The female Teachers were found to take a more active role in the counseling of the girl youth by trying at 90% while the male Teachers were rated at 85% for trying to counsel the boy youth. They were both said to be trying because they lack enough time to be with the youths and proper knowledge on how to counsel the youths as presented in table below.

Table 5.7: Commitment of Teachers in teaching today's youths

Reasons for male Teachers taking/ not taking active role on teaching boy youth today	Female Teacher		Male Teachers	
	Frequency	%	Frequency	%
Available time	0	0.0	1	10.0
Have interest	0	0.0	1	10.0
Have knowledge	1	8.3	1	10.0
Lack of time	5	40.0	4	40.0
Lack of interest	2	16.7	0	0.0
Lack of knowledge	4	35.0	3	30.0
Total	12	100	10	100.0

One of the reasons why both the male and female Teachers fail to take active roles in counseling the boy/girl youths is because they lack adequate time at 40%. The Teachers were also found to have difficulty with knowledge on counseling of the youths at 35% for the female Teachers and 30% for the male Teachers. The Teachers also lack interest at 16.7% for the female Teachers. This implies that although the Teachers are trying to provide counseling and guidance to the students (youths) while in School, they have been hampered by lack of time and knowledge in counseling but their level of training cannot be compared with the traditional day Teacher.

The male Teachers were said not to be able to listen and understand the counselee, they do not have counseling ability, sometimes the social fabric breaks quite and hence even the men may lack the necessary knowledge, Teachers were not given the orientations during training and that most of the Teachers are least prepared to handle the values when advicesing boys.

The Principals were asked to do a comparison between the reasons for taking boys in *Ameru* through the initiation rite of circumcision both in the traditional and modern society. The response was presented in table

Table 5.8: Reasons for taking boys through initiation rites in traditional and modern society

Reasons	Agree		Disagree		Total	
	Frequency	%	Frequency	%	Frequency	%
To make own decisions	19	86	3	14	22	100
Prepare for marriage	17	77	5	23	22	100
Own property	4	18	18	82	22	100

The boys are initiated through circumcision from both the traditional and modern perspective in order to make their own decisions at 86%. They were also found to go through rites in preparation for marriage both traditionally and modern life at 77% while they were not seen as being able to own properties after going through circumcision at 82%. It is clear that the current boy child undergoes through circumcisions as a rite of passage in order to be able to make their own decisions and also as a preparation for marriage.

The Principals were asked whether circumcision of a boy child made them to be regarded as being mature and more educated. The response was presented in figure.

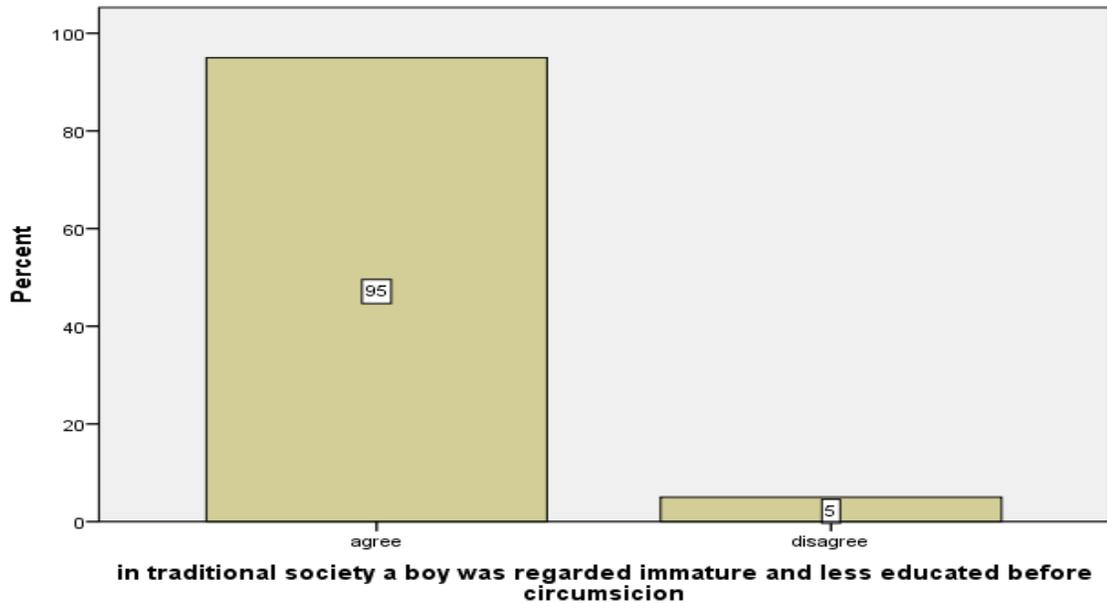
Figure 5.7: Circumcision of Boys child



From the chart, 80% of the Principals observed that circumcision promoted the boy child's status where they were seen as mature and more educated while 20% were of the contrary opinion. According to the Principals, circumcising the boys child prepares them to make important decisions like marriage and ownership of property. Because it is just a rite of passage, the boys circumcision is pegged on his education progress not, maturity or responsibilities, it depends on his education background and the actual age, those initiated in the Church centers are better but those in seclusion huts become worse off due to lack of teaching positive values, to transform them to assist to interact and continue with education, he is a normal child, he is immature and in the process of growing. The boys were initiated to fit in the society while others felt that circumcision does not mean education in today's world but traditionally it was a form of passing societal values from one generation to another.

At the same time the boys were perceived as others before circumcision as presented in figure 5.8.

Figure 5.8: Perception on Boys before Circumcision



Most of the Principals said that the boys were perceived as children who were immature and less educated before circumcision at 95%. He is immature and cannot make informed decisions, today a boy can be educated but immature whether circumcised or not, still feel even today when one is immature and with limited knowledge, still too young and needs to continue with education, they are still children who require guidance and counseling,

5.6The Liberation Approach in Theologizing to Enhance Better Education of Today’s Youth

The first item in this section sought to find out from the students who among Teachers and parents take the largest share of teaching subjects of the curriculum at School. The response was presented in table 5.9.

Table 5.9: Those who Teach Subjects of the Curriculum at School

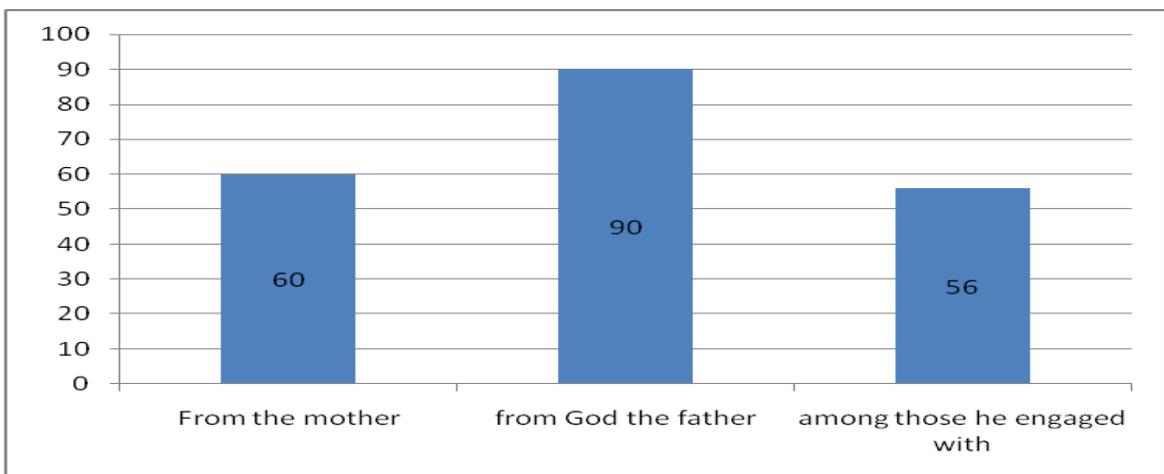
	Frequency	Percent
Teachers	15	83.3
Valid Parents	3	16.7
Total	28	100.0

According to the students their Teachers at Schools are the ones charged with teaching the subjects in the curriculum at 83.3%. The parents were said to teach the School subjects at 16.7% and this is mainly in trying to follow up on the student's performance and ensuring that the assignments given are done.

5.7 The Model of Jesus as the Liberating Teacher

The students were asked to indicate where they thought that Jesus received all the wealth of knowledge he had and yet he never attended any formal Schooling. The response was presented on figure 5.9.

Figure 5.9: Model of Jesus as the Liberating Teacher



God the father is believed to have been the main of source of the wealth of knowledge possessed by Jesus at 90%. 60 % of the students said that Jesus also acquired more knowledge from his mother and associates at 60% and 56% respectively. Therefore

God is believed to be the first Teacher above everything else and his knowledge supersedes other sources that were studied. According to the other sources of Jesus' wealth of knowledge from his day to day activities spreading God's word, from Church leaders, from his father Joseph, prophets, was naturally wise, God was in him, he was the son of God, was guided by the holy spirit, from the teachings he was taught.

5.8 The Invaluable Contribution of Ameru Elders towards Proper Education of the Youth in the Light of Jesus the Liberating Teacher

The Study sought to find out from the principals on who to blame after a complaint about some students getting involved in drug abuse and other anti-social behaviors. Their response was presented in table 5.10.

Table 5.10: Contribution towards Proper Education

To blame	No blame		Some blame		More blame		Total	
	N	%	N	%	N	%	N	%
Students	-	-	13	60	9	40	22	100
Parents	-	-	11	50	11	50	22	100
Teachers	-	-	21	95	1	5	22	100
Religious institutions	2	9	19	86	1	5	22	100

The Teachers were to blame somehow for the current indulging of the youths in drug abuse at 95%, the religious institutions contributed to the current misbehavior of the youths at 86% while the students were somehow to blame for the bad habits at 60% while the more blame was put on the parents for letting the youths to engage in bad habits at 50% for more blames and 50% for some blames. The youths were believed to be unsafe in either Schools, Churches, with their peers and at home with their parents.

The students were asked to identify the statements given in table below as least important, or most important as taught by both Teachers and parents. The response was presented in table 5.11.

Table 5.11: Important Values Taught

Statements	Modal choice	Frequency	Percent
Proper place of sex	Most important	20	72.2
Respect for authorities	Most important	21	78.5
Generosity and hospitality	Most important	22	80.1
Observation of set rules	Most important	27	95.3

The students said that it is more important for Teachers and parents to teach on the proper place for sex at 72.2%, respect for authorities at 78.5%, generosity and hospitality at 80.1% and observing the set rules at 95.3%. This implies that when it comes to teaching on moral values, both the Teachers and parents are considered resourceful by the students.

To be more specific the researcher asked the students to indicate who among parents, Teachers and age-mates contributed more to their values when they were young. Their responses were presented in table 5.12.

Table 5.12: Contribution of Ameru Elders to Youths' Values

Greatest contributors to teaching in the following areas	Parents	Teachers	Age-mates	Total
Proper place and use of sex	72.2	27.8	0	100
Respect for authorities	44.4	44.4	11.1	100
Generosity and hospitality	55.6	33.3	11.1	100
Observing set rules	44.4	50	5.6	100

The parents were found to be the greatest Teachers on values of the students when they were growing up on proper place and use of sex at 72.2%, while the contribution of

Teachers was rated at 27.8%. On matters of socialization like generosity and hospitality, contribution of parents was rated at 55.6% that of Teachers was rated at 33.3% while the students' age-mates were rated at 11.1%. As role models and being in an organized system (School) the Teachers were said to have helped the students on values to do with observation of set rules at 50% while that of the parents followed closely at 44.4% with the age-mates contribution ranking at 5.6%. On matters of respect for authorities both the parents and Teachers were rated equally at 44.4 % in each case while that of the age-mates was rated at 11.1%.

The other values were growing up spiritually, cheating by friends, respects for God and one self, taught by both Teachers and parents, respect the Elders obeying those in authority, guidance and counseling, abstinence from sex until marriage,

5.8Emerging Recommendations from the Contribution of Elders in Education of Today's Youth

The students were asked to give their level of agreement on the reasons as to why the youth have engaged in immoral and antisocial activities like wrong use of sex, disrespect for authorities and drug abuse. Their responses were presented on table 5.13.

Table 5.13: Reasons Why the Youth Engaged In Immoral and Anti-Social Activities

Reasons	Modal choice	Mean	St dev.
Lack of direction from parents	Agree	1.3889	0.50163
Copying from parents	Agree	1.2778	0.46089
Copying from age-mates	Agree	1.2222	0.47798
Watching from media	Agree	1.1111	0.32338
Personal choice after some thought	Agree	1.2222	0.47798

According to the students the current youths have been engaging in immoral and antisocial activities because they lack direction from their parents at a mean rating of 1.3889 (st, dev of 0.50163). The youths were also said to imitate habits from their parents

at a mean response of 1.2778 (st. dev. 0.46089) and their age-mates at 1.2222 mean rating. Making conscious choices to engage in such activities by the youths was also ranked at 1.2222 while media influence was blamed at a mean response of 1.1111. From these findings it is clear that the current parents have failed the youth's proper direction and are further worsening the immoral and antisocial behavior of the youths with their own misbehavior which are done without caring on the ripple effect on the children who are coming up in their hands.

5.10 Conclusion

The findings on this Chapter has shown that in *Ameru* world view, the youths get much of the education that shapes them from the Teachers and partly from their parents. Among the various domains of education that are taught to the youths in Schools cognitive domain takes center stage. This is because it's the most tested in the KSCE and mostly emphasized in the School curriculum. This system is quite inadequate because it does not test areas like peaceful coexistence with neighbours generosity and hospitality , morality and finally respect for authority although these are values that are emphasized in the School for responsible growth and well being in the society. Both male and female Teachers take active role in guiding students through their growth process although they are impeded by lack of adequate time, skills and experience on effective guidance and counseling programmes in the School.

According to the School Principals, when the youths are taken through circumcision, it does not make them mature people who can take important decisions in the society as perceived by the traditions of the *Ameru* people. This is because these boys are still children and are expected to continue with the education and other growth procedures until they acquire the age of maturity. God the father is believed to be the provider of all the wealth of knowledge possessed by Jesus his son when he was offering different services to the world. He used various methods to teach, help, guide, stand by and reclaim the image of the rejected, condemned and sinners in the society. This is because God was in him, he was the son of God, was guided by the Holy Spirit.

However there are various stakeholders who should be blamed for the challenges facing the current youth for varied reasons in their growth process. The parents should be blamed for lack of direction and immorality. The youths also imitate bad habits from their age-mates. The youths also make conscious choices to engage in such activities while the media has been blamed as the major influence on the current state of youths in our societies.

CHAPTER SIX

SUMMARY, IMPLICATIONS OF THE STUDY, EMERGING RECOMMENDATIONS, AREAS FOR FURTHER STUDY AND GENERAL CONCLUSION

6.1 Introduction

On the basis of what the previous Chapters explicated and the data analysis, presentation and interpretation in the just concluded Chapter, this final Chapter is now able to come up with the following: Summary; Spiritual implications of the Study. To achieve this, the following procedure was used: introduction; summary; the spiritual implications of the Study; educational implications of the Study; Emerging recommendations; Areas for further research; and General Conclusion.

6.2 Summary

The findings emphasized in the previous five Chapters of this Study do enable us to affirm that God should be put at the forefront of every undertaking by all the stakeholders in education. These include the Teachers, the parents, the students, the Education officers and the Church leaders who offer the youth and other stake-holder's spiritual service. On the other hand all those stake- holders taking an active role in the overall education of the youth have to first take interest in initiating a culture that has to be followed by all who take their roles to teach and all those who seek opportunities to learn in the established institutions of learning. This culture would include among other things, religious practice or practices; economic practice; leadership style and involvement; ethical and moral values; aesthetics of the members and their institution and socialization levels of various stake holders. The Study has revealed that, from among the *Ameru world view*, children were brought up and made to graduate to stages of growth having been fully socialized and gained the expected ethical values in the previous stage.

These stages from childhood to Senior Elder hood had these attributes; withdrawal from childish behavior, making one alert, firmness and bravery, preparation for initiation, warrior hood, stage of condemning and punishing evil, scrutinizing issues at depth and the final stage of making legislation and judgment. In today's formal education in Imenti Central, the Study revealed that 30% of primary standard 8 pupils do not join Secondary Schools to further their educational interests. The transition rate from Secondary to university is 11%. The modern education system needs to incorporate values that were strongly assimilated among the growing *Meru* youth.

It may be necessary for current day Elders managing education to mount workshops to address issues of ethical and moral development among the primary pupils and Secondary youth. These Elders are the D.E.B members, KNUT, KUPPET, KESSHA, KEPSHA together with head Teachers in primary and Principals in Secondary Schools. The question that arose in the problem statement continues to worry the D.E.B. "Are the youth in these institutions being empowered while undertaking their studies in modern institutions to mature socially, morally, emotionally, religiously and with interest to carry out useful physical and manual work to improve their environment?"

The biggest weakness that the Study revealed is lack of visionary and committed leadership in Schools coupled with inadequate engagement and sensitization of communities on education programs. This is also the biggest threats to educational advancement in the District through use of illicit brews and drugs by Teachers, students and parents, lack of commitment by Teachers as they engage in outside jobs, degradation of environment and reducing agricultural activity and fragmented pieces of legislation. The Study revealed that families play very important roles in the development of children especially when they are young. In the *Ameru* worldview the child (boy or girl) was trained by the mother. This was also the case in the Jewish culture. The will of God for the child is passed on to the growing child through the parent.

The Study found that some of the values not tested for award of certificate at the end of form four are equally important as the academic performance. Examples of these are

morality in sexual life, respect for others, hospitality, observing peaceful living while at School and home etc. The three institutions home, School and the Church should take keen interest to inculcate the values mentioned herein. The Study revealed that both male and female Teachers in the contemporary Schools of Imenti Central lack adequate skills to competitively counsel the youth. The Secondary School sector has a total of 420 Teachers among them 256 males and 164 females against a CBE of 589 Teachers. This reveals a shortage of 169 Teachers. At the same time there is lack of time. This challenge needs to be brought to be shared in a forum of parents with the youth in School, the DEB, the board of governors and Principals of Schools. As a result these forums will pull resources to train male and female counselors for their particular Schools. The forums are also required to sensitize Teachers to adapt to skills of teaching which are multidisciplinary in nature.

The Study revealed that the Teachers take a share of 83% of the academic load while parents take only 17%. This share of parents comes largely in checking that Teacher's assignments to the students have been done. This explains why the Teachers have less time to handle other aspects of life in the growing youth. This way parents must be sensitized by education administrators to come in handy to fill in the gap to develop the youth socially, morally, emotionally and spiritually so as to become models of environmental conservation both at School and at home. There might occur a need to mount regular programs at School level to sensitize parents on their role. On the whole, the Study revealed that the students, Teachers, religious leaders and parents were all to take active participation to develop the youth. The parents would take the larger blame if the youth in question do not develop morally, spiritually, socially, emotionally and physically to the expected levels.

The Study revealed that the youth appreciate that there should be more involvement of the Teachers and parents in teaching morality of sex, respect for authority, generosity and general observation of guidelines that mean well to the positive development of the youth. This agrees with the role of Elders as guardians of moral and social education. In the *Ameru* worldview the Study revealed that the Elders served as role models and the

youth did learn from the Elders through demonstration. The Study revealed reasons that influence the youth to engage in immoral and antisocial activities. The DEB strategic plan and deliberations, and the factual information from the data of this Study all agree that there is lack of direction from parents, copying from parents, copying from age mates, watching from the media, lack of strong foundations on religious believes, religious practice and personal choice after thought for the youths.

6.3 The Spiritual Implications of the Study

In Chapter Two we saw that the *Ameru* Elders trained their youth to do things that would bring honor to the community. They trained them to get involved in sacred matters, for example to sacrifice to God, to preserve God's creation for prosperity of the future generations. However these patterns of teaching are not part of the current School curriculum and students are more trained on getting good grades in their academics than on their moral values. The School curriculum has failed to appreciate that for one to become complete in the society he must a with good morals, discipline and keeps the Laws of the land without questioning.

In Chapter Three we got that theology played a major role in the education of the child at home. Among the Jews, the family was the center of education. The Teacher was referred to as the Rabbi that is a very important person in the society. Religions were held in high regard and they had a lot of educational value attached to them. The ten commandments given to Moses were to regulate the relationship between God and the people and also to teach people the importance of getting concerned with the lives of one's neighbor. Moses may be said to be the first man to nationalize education. His Laws formed the curriculum in moral, civil and religious institutions including the newly promulgated constitution especially the Chapters on human rights and integrity.

In this regard Karl in his book says that after the good of bodily life the good of honor is a fundamental value of great importance for a person's existence in the world. It accords him the esteem due to him in accordance with his true value and the dignity of his position in the community. Honor signifies a person's self-respect. Honor makes him

faithful to his convictions, word and in general to his better self.⁴⁶ The noblest form of honor is moral honor. Other forms of honor also exist, for example scientific, civic or political. The basis of honor is the perfection, goodness and holiness which a person possesses. All creations from God's hands, merit reverence to a greater or lesser degree, depending on the values which they represent. The honor shown to them is ultimately an honor shown to God himself, their creator. According to the Holy Scripture one's good name is a high good, among the temporal goods the highest. "A good name is to be chosen rather than great riches" (Prov. 22:1). "Have regard for your name, since it will remain useful to you longer than a thousand great stores of gold" (Sir 41:12). Unmerited honor ought to be a source of shame rather than of joy.

Justice demands that the honor of others be respected. "Honor to whom honor is due" (Rom 13:7). Love one another with brotherly affection outdo each other in showing honor (Rom, 12:10). Special honor is due to those in office since they represent the community and minister to its good. Therefore every Lawful worldly authority is to be respected (Rom. 13:7) (1 Pet. 2:17). No less worthy of respect are those in spiritual authority, most of all the bishops and Priests (Heb. 13:17; 1Pet. 5:5).

Shortcomings and faults are factors which prejudice a person's honor, although often also cause damage to others. It is an act of charity to help a neighbor become aware of and amend them. On the right order of correction, the author says, first in this duty are those who are closest to a man in order of love, i.e. spouses, parents or those who take their place, older children towards their parents, brothers and sisters, other relatives and friends. A special duty also falls to superiors and those who preside over religious orders and similar communities.

On the other hand, dishonor deprives others of what is due to them, and that is the sin of injustice. Men generally value the God of honor even more highly than material goods. "Whoever says, you fool! Shall be liable to the hell of fire (Mt. 5:22). Paul lists revilers

⁴⁶ K. H. Peschke, *Christian Ethics: Moral Theology in the Light of Vatican II* (Aicester and Dublin, 1978), pp. 336

among those who will not inherit the Kingdom of God(1 Cor. 6:10). The gravity of sin depends on the dignity of the person who is dishonored and on the character of the words, actions and omissions by which the disrespect is expressed. Dishonor can come through sinfulness of defamation. This may be brought about by a slanderous which is an abomination to the Holy Scripture.“You shall not go up and down as a slanderer among your people” (Lev. 19:16).

Among the *Ameru* Elders, if you were reported having gossiped about someone that was enough reason to make Elders meet and require you to express among many people, what it is you said about another person in a gossip.On truthfulness,the Bible conceives truth in the sense of faithfulness to God’s Law and to the message of the Gospel. God’s Law and world are truth. Truthful therefore is the man who accepts and obeys them. Truthful similarly is he who shows faithfulness to his neighbor. The psalmist prays to be instructed in ways of truth. “Teach me they way, O Lord, that I may walk in thy truth”. (Ps. 86:11 cf, 25 : 5). “I have walked before thee in faithfulness and with a whole heart” (2 Kings 20:3).

The notion of truth in the New Testament is close to that of the Old Testament and resembles it in many ways. And just as formerly the Law was truth (Rom. 2:20), now the Gospel is truth (Gal. 2:5-14;Eph 1:13; Col 1:5; Jas 1:18). Truthfulness is an attitude of the mind in which one reverences the truth as a value which can claim man’s respect in every regard. It is fundamentally receptivity, submissiveness to being, readiness not to refuse the claims of reality. It is not shaped by man, but rather man must suffer to be shaped by the truth and permit himself to be grasped by it.In order to attain truthfulness, a person must first of all be truthful in his thought. He must accept the truth which confronts him in many various ways and seek it earnestly. The obligation to seek the truth primarily extends to a person’s own self, to the tasks assigned to him in the world, and to the divine ground of his being, God, who gives ultimate meaning to his life.

A person’s actions must also agree with the Principles he upholds and the faith he professes in order for his conduct to be truthful. Truthfulness in conduct means that a

person acts and lives in conformity with his thoughts and words. Truthfulness in words occurs when what is stated in the external words is in harmony with a person's internal thoughts and knowledge. It is a demand of justice, reverence and love. A lie on the contrast of truthfulness is a verbal statement which contradicts a person's internal conviction and knowledge. The reasons that follow explain why lying is sinful. It leads the neighbor into error and undermines mutual confidence. It gives wrong information which leads a man to wrong conclusions whenever it is used. The lie therefore destroys a most important foundation of individual security and fruitful work. Lies do undermine confidence which is necessary for smooth, efficient cooperation. It therefore offends against the order demanded by the nature of things.

K. H. Peschke's in his book *Christian Ethics* gives his thoughts on oathing which are very applicable in this Study. His thoughts link very well with the oathing process of the *Ameru*. An oath is what is administered to call God to witness to the truth of an assertion or the sincerity of a promise. Naturally the only oath permitted is one sworn by Yahweh (Deut. 6:13; 10: 20). Whoever swears falsely or frivolously offends against God. The attitude of the New Testament is more reserved. In the Sermon on the Mount Jesus even seems to forbid the taking of an oath. "Do not swear at all.... (let what you say be simply "Yes "or "No" anything more than this comes from the evil") Mt. 5: 34.37.

For the validity of an oath it is required that the formulae be appropriate and the intention of taking an oath be heard. Sufficient formulae are: "I swear by God", "God is my witness", "So help me God". An oath taken without at least a virtual intention is not valid e.g. the oath of a person who is drunk. For the Lawfulness of an oath three things are required, truth, moral Lawfulness, and sufficient reason. It is an abuse if God is invoked to conform sinful boasting or detraction. The oath of allegiance or the oath of office means that one intends and not to undertake anything contrary to rightful authority but it does not mean that one thereby binds oneself under oath to observe every civil Law. An oath does not extend to such Laws as are contrary to divine or ecclesiastical right.

The Church has a duty to connect believers to God and also to correct them when they depart from God. The Church is a kind of sacrament or sign of intimate union with God and of the unity of all mankind. She is also an instrument for the achievement of such union. The Church authorities are represented by the pope, the bishops, the Priests, the deacons and ever more on various levels also by catholic lay people. The function of the Church is to serve men in their religious and spiritual needs and to promote the values of faith and religion.

6.4 Educational Implications of the Study

Law governing provision of education, which covers our target group, has been provided for by an Act of Parliament through a policy/circular by the National Cabinet Secretary, Ministry of Education. The list of 13 articles is as outlined below from article 28-40 in the act referred. Articles 28, on right of child to free and compulsory education; 29 on free tuition, 30, on no payment of fee for admission, 33) on proof of age of admission, 34) on no denial of admission, 35) on incentives and prohibition of holding back and expulsion, 36) on prohibition against physical punishment and mental harassment, 37) on holding tuition, 38) on, prohibition against employment of a child of compulsory School age, 39) on, responsibility of the government and 40, on duty of a Principal or head Teacher in a School.

The researcher also checked through the act of parliament that enlists the requirements to be met by Teachers as they get into and while in service. This act is executed by the T.S.C as the constitutional body mandated to run the affairs of the Teacher who is stationed at a particular School. These articles are 13 in number and in the act they are listed from ref: 24-36. The following is a list of them. Article 24, on commission to register Teachers, 25) on, register of Teacher, 26) on, correction of the register, 27) on, reinstatement of name to the register, 29) on, publication of the register, 30, on application for the registration 31, on qualification for registration, 32, on, ground for refusal to register, 33 on certificate of registration, 34, on discipline of registered Teachers, 35, on, offences against discipline of registered Teacher's standards.

When the researcher who is himself a trained Teacher checked through the capacity of the Teacher under the Ministry of Education and Jesus as the Teacher, the researcher found out that the ministry trains a particular Teacher to master certain specific subjects and that the Teacher does not spend time covering wide range of areas like Jesus did. A Teacher in School has a timetable which he/she follows and the time allocated is for purposes of covering cognitive material drawn from these sources. The syllabus, the books recommended by KICD and KNEC syllabus are all pointing out what areas would be tested in the exams.

Below is a summary of how the DEB of *Meru* Central has strategized to manage education in the years 2012 to 2017. Management of education in the nation, County and in the Imenti Central draws its authority from the Law governing provision of basic education which covers our target group (the youth) and has been provided by an act of parliament. Every Secondary School in Imenti Central is run using the hierarchy described with the policy from the DEB being executed by the District Education Officer (or sub-County education officer), DEO (C.ED.O) delegates to the principal at the School. The principal executes the policy from above with mandate drawn from the BOG (Board of Governors).

The policy from the officer of the national cabinet secretary gives guidelines to Schools in form of circulars which draw information from the articles contained in the education act. The researcher checked the articles 28-40 and did not find an article that encourages Schools to teach cultural education of particular people especially at the period when the parliament was discussing devolvement of governance to the Counties. In article 41 we would have read something like Article 41 – cultural education of various Counties to be taught to the youth in Secondary School. Article 41 (a) – religious educations among our people, economic education of our County, and political education of our County, ethical education of our County and aesthetics education of our County.

We are at transition point where a governor, a senator and members of parliament and MCAs are elected by their local residents to discuss policy to develop their Counties with

support from the national government. So the contributions of Eldersin education at the County and sub-County level is important. In Imenti Central (Meru Central) the interviews carried out from among education stakeholders and the general population of the youth, all point to the facts that the youth in School is mainly being prepared to pass the examinations. In Chapter three, their plan reveals the vision, mission, core values and core functions. The vision of the District is to be “A leading District in the provision of quality education and training for the community development”.

The mission is, “to provide, promote, co-ordinate quality life-long, education and training for the Districts development and responsible citizenry”. Chapter two of this plan reveals the situation as far as performance, staffing, numbers of students and the SWOT and PESTEL factors influencing educational undertakings. On performance, there was improvement in mean scores through the three years mentioned 2009 at (3.7624) 2010 at 3.8920, 2011 at 4.5316 and the mean scores are still below average. The transition from primary to Secondary is at slightly above 70% for the three years. This means that about 30% of primary standard eight pupils did not join Secondary during the period mentioned. The transition rates from Secondary to university averaged at 11% during the years 2009 to 2011. This means that about 89% of those who sat the K.C.S.E exam did not join university.

On staffing, the District has 256 male and 164 female Teachers, totaling to 420 Secondary School Teachers against a C.B.E (Curriculum Based Establishment) of 589 Teachers. This reveals a shortage of 169 Teachers in the Secondary sector where the youth under Study are concentrated. The population of the youth in the Secondary sector is as follows. The boys (youth) are 4,167 and Girls (youth) are 4,393, making a total of 8,560. In the adult class centres, there are 702 male learners, 2,416 female learners making a total of 3,118 adult learners. The 3,118 learners are a mixture of people who missed Schooling in their youthful age and are in School at a time when they should be supporting education.

Among the strengths in the SWOT, is a mention of good working relations between the DEO's office, KNUT, KUPPET, KESSHA, KEPSHA and sponsors and existence of a very supportive D.E.B. Among the opportunities in educational development is the Government good will and increased budgetary support to education and training with high potential for increased stakeholder participation (including private sector) in the provision of education and training.

The biggest weakness is lack of visionary and committed leadership in Schools coupled with inadequate engagement and sensitization of communities on education programmes. The biggest threats to educational advancement in the District are as follows; use of illicit brews/drugs by Teachers, students and parents, indiscipline of students in Schools, lack of commitment by Teachers as they engage in inside jobs, degradation of environment and reducing agricultural productivity and fragmented pieces of legislation. The other external environmental factors that affect and influence education operations are: Political, economic, social, technological, environmental and legal forces (PESTEL).

6.4.1 Political Factors

Education and training enjoy considerable political goodwill and support particularly with regard to provision of free primary and subsidized Secondary education. The huge government spending on education attests to the political goodwill the sector enjoys. Moreover, the increasing participation of communities in education and training is testimony to the importance Kenyans attach to the sector. However, some concerns that need to be addressed in this strategic plan include the recruitment and deployment of Teachers.

6.4.2 Major economic issues

The high demand for education has resulted in huge government budgetary allocation to the sector. However poverty levels are in conflict with the provision of resources for education especially in the eastern areas of the District. The other economic factors which have an impact on growth of the education sector include Teacher imbalance and lack of institutional accommodation facilities for the Teachers. The strategic plan will provide

strategies for optimal utilization of the resources for the sector and ensure equity and fairness in providing education and training opportunities to all learners taking cognizance of gender sensitivity and persons with special needs.

6.4.3 Socio-Cultural Practices

Some of the social-cultural factors that have impacted negatively on management and delivery of education include sponsorship by religious organizations, negative effects of alcoholism, drug and substance abuse, gender imbalance, attitude towards persons with special needs, cultural practices and poverty. In some cases communities do not support Schools and in other cases they promote student indiscipline. The strategic plan will promote inculcation of a culture of care, respect, patriotism, social responsibility and responsiveness to disadvantaged members of the society through programmes which enhance positive public image of the education institutions.

6.4.5 Technological Factors

The success of the strategic plan will also depend on issues relating to capacity building with regard to science and technology especially ICT and innovations and their accessibility, transfer and integration into the education and training delivery.

6.4.6 Ecological Factors

Improvement of the education sector will be best achieved in an ecologically friendly sustained and conserved environment. The delivery of education services is affected by poor occupational health standards and the effect of natural disasters. The strategic plan needs to take cognizance of sustained ecologically friendly and conserved environment by maintaining institutions which are environmentally clean, healthy and beautiful.

6.4.7 Legal Factors

The management and sound delivery of education sector must be in harmony with the speeding of the current constitution. The strategic plan will therefore entrench the changes brought about by the new constitution and other emerging sector reforms like the Education Act, TSC Act 2012 and Education Act 2013.

6.5 Emerging Recommendations

The following recommendations emerge from this Study.

Based on the Study findings and conclusion, the Study recommends that parents should introduce their children to a religious culture in their lives when children are young. All the Secondary Schools should in their programs embrace serious religious culture in all their activities. For example students should be made to quote certain verses at home, in School and in Church. For example proverbs 22:6 “train a child in the way he should go, and when he is old he will not depart from it. In Kiswahili: *“Umuleavyo mtoto, ndivyo akuavyo. In Kimeru: “Nchuguma ikabua, ibujagira ikuriiro”*.

Counseling programs in boarding and day Secondary Schools should be strengthened with the involvement of parents, School administrators, further the Boards of Governors need to recommend and enlist parents who are resource persons to visit Schools and participate in counseling programs at class or group levels. This can be extended when all parents come and participate at individual level with their youth (boys and girls). In these programs the role of the mother in the growth of the female youth and that of the father in the male youth needs to be emphasized. It is time those single mothers with boy youths in School to identify male figures at the family level to visit and counsel the male youth and vice versa for male widowers with girl youths in School.

On initiation rites, the newly circumcised boys should be gathered together in an institution and tutored by Elder mature men who have knowledge on cultural values and their relevance in the contemporary world. Those who address the boys as they heal should be drawn from various professional fields like engineering, medicine, Law, teaching and Priesthood, so that they can guide them to the needs of the modern world at a time when factors of production have shifted to include professional expertise among land and livestock as previously thought in the *Ameru* worldview without modern education.

On follow up of boys and girls during opening and closing in boarding Schools it is important that the Schools and the parents are in constant communication to monitor departure and arrival in either case. Where possible parents should escort their sons and daughters and hand them over to the School and pick them after Schools close. To save on transport, the Schools can prepare a release schedule that indicates the time the students leave the School gate for their homes and to be certified by parents on arrival at home. On arrival, the same parents should sign up to indicate when their sons and daughters leave home and expected time of arrival of the students at School.

The parents and Teachers of a School need special meetings to be done at School where the BOG, P.T.A and School administration spend a day laying down bench marks on their roles to model the sexual behavior of students, respect for authorities and other values not listed herein. This way Schools would reduce strike actions that are sometimes began by Teachers as master minders where they incite the students against the School administration. The parents need to be sensitized that their roles in every stage of a child's development are important. Parents with youth (boys and girls) in School and the university should be encouraged to attend roles they have to place at every stage of the youth's development.

The Study has found out that it is necessary that Imenti central management in education needs to include in their curriculum cultural education of their people. In article 41 of the constitution, we could have religious education of our people, cultural education, and economic education of our people, political education, ethical education, and aesthetics of our people. This is because after parliament devolved governance to the Counties we note with concern that various arms of governance have been devolved to the County, health, agriculture, infrastructure, early childhood education matters, trade and commerce and public administration.

The Ministry of education and by delegation to County Education Boards, District Education Boards, and to School Boards of Management should take interest in preparing and awarding certificates that give a yearly summary of how the youth are developing in

various aspects in the course of their four year period before they sit for their K.C.S.E. Examples of these are four certificates showing spiritual development, moral development, involvement in games and sports, environmental conservation, involvement in leadership roles and those for academic achievement. The School should plan regular yearly occasions to issue these certificates in the presence of parents, School BOG's, sponsor Church leaders. This way, the Schools will be involved in developing a whole youth and as they leave form four they can easily tell and also be identified in areas where they have the most strength.

During this time that the Ministry is re-thinking introduction of mother tongue in lower primary Schools in rural areas, it is time the KICD does recommend introduction in *Kimeru* proverbs in the section of oral literature at KCSE level. It is important to apply the old proverbs in the modern *Ameru* world view. The literature Teachers have a job to invite Elders around the Schools who are rich in oral traditions to come to our Schools and share this with the Teachers of literature.

The School authorities need to create forums for religious worship where all stake holders meet for that purpose. An opportunity can be provided where different denominations are given a place so that parents, their children and Church leaders meet for that said purpose and in the School set up to administer sacrament, baptism and other religious rituals when their time is due.

In the case of our Schools in Imenti Central it may be important for the present day Schools to rethink areas where they should involve the students and the Teacher's in oath taking awareness. In conclusion, the views of the Elders who were involved in oathing ceremonies and are alive today may be sought so that this awareness of oathing is further expounded. This is an area of interest for further research

6.6 Areas for Further Research

Despite the gruesome painstaking effort in the Study, nevertheless, more can still be done and researched upon in related areas. Admittedly, the Study has achieved the issue it went

out to research on. The belief is that what has been done is adequate in content and form within the context of what is imposed for this kind of academic work at Master's level. In the light of what the Study has achieved, still a related Study should be done with a wider scope and not just limited to *Ameru* Elders. It would be interesting to find out what other Elders of other ethnic groups have to teach in this regard.

It would also be wise to consider the issue of girl child and not just the boy child. To avoid dichotomizing the genders, a holistic approach within integrated parenting would go a long way in ensuring complementarity, mutual respect and growth in freedom and education of the two genders. Moreover, the theological rooting on Jesus viewed as the Liberating Teacher should be broadened to include the inspiring Holy Spirit in the realm of *pneumatology* (Study and doctrine of the Holy Spirit who Jesus left us not to remain orphans) knowing how the issue of Spirits and Ancestors would excite the Africans across the board.

6.7 General Conclusion

This Study set out to establish the role of *Ameru* Elders in the education of Imenti Central youth in light of Jesus the Liberating Teacher. The literature review, the oral interview and the evaluation of factual information from the data gathered do fairly link well with the hypothesis and the objectives that the Study sought to establish. The Study has established that the present system of education is classifying the youth in age groups of ranges.

This was the case in the *Ameru* worldview of peer group settings for the purpose of moral and social instruction. The Study has established that in biblical perspective a lot of education took place outside the formerly established institutions. So the current education system should be encouraged to involve and seek to build potentials of the students that are displayed outside the classroom. The Study has established that for today's Teacher to succeed in bringing out a balanced youth in School, the Teachers themselves have to act the teaching in a multi-disciplinary way like Jesus the Liberating Teacher who could act as a classroom Teacher, a preacher, a doctor, a Lawyer and also

impact wisdom to the youth. *Ameru* Elders did make a big attempt to teach in a multi disciplinary way analogically the way Jesus did.

The bottom-line is that the Study sought to reveal the various roles of Jesus as the Liberating Teacher so that his methods would be emulated by the contemporary Teacher taking into account *Ameru* Elders' pedagogical approach and content. As such, the Study investigated the role of Elders in the *Ameru* worldview, explained the liberation approach in theologizing with a view to enhance better education of today's youth, made use of the model of Jesus as the Liberating Teacher as an excellent one in educating today's youth, explained the invaluable contribution of *Ameru* Elders towards proper education of the youth in Imenti Central in the light of Jesus the Liberating Teacher and drew out emerging recommendations from the contribution of Elders that is useful in education of today's youth.

Consequently, it came to light that: the *Ameru* Elders when well investigated contribute immensely to a more significant education of today's youths; that liberation approach in theologizing enhances better education of today's youth; that the model of Jesus as a Liberating Teacher is an excellent model in educating today's youth; that well investigated and data analyzed the *Ameru* Elders, in the light of Jesus the Liberating Teacher, were found to have invaluable contribution towards proper education of the youth in Imenti Central District, and that the recommendations that have been derived from this Study will be useful in the education of today's youth. The Study was able to accomplish the task by being guided by two theories, namely, mediation theory and redaction criticism theory. To crown it all, the Study triggered other related areas for further research as indicated above which, if God gives the strength in my advanced age, I would personally play a role in the related more comprehensive Study or encourage the younger stronger ones to do so.

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**APPENDIX II: THE RESEARCHER BEING ACCEPTED AS AN ELDER BY
THOSE WHO GUARD THE *GITUUNESACRED* FOREST BELOW**



From left; Mr. Mutiga, 70, Mr. Kiguchu, 60, Mr. Muguna, 60, Mr. M’Mungania, 84, the researcher, 55, Mr. M’Mukirangi, 89 and Mr. Rukunga, 84 years respectively.

NB: Mr. Rukunga (Research assistance)

APPENDIX III: RURII WATER BASIN (SWAMPY) 75 ACRES – ONCE A LAKE



Encroachment done on the periphery of the swampy area by cultivation of maize, arrow roots and the lake as reduced.

APPENDIX IV: MEMBERS OF THE DISTRICT EDUCATION BOARD

1. Hon Gideon Mwiti Irea - M.P Imenti Central
2. Mr. Samuel Kimiti - (D.C) Chairman
3. Mr. Justus M. Musyoka - (DEO) Secretary
4. Mr. Julius M'Mbijiwe - Member
5. Mr. John Kaaria - Member
6. Mr. Caxton Miungi - Member
7. Mr. Simon Mwiti - Member
8. Mr. David Mutuma - Member
9. Fr. Dominic Kinyua - Member
10. Rev. Elijah Mwirigi - Member
11. Mr. Silas Ndege - Member
12. Mrs. Mary Kithinji - Member
13. Mrs. Silvia Kithinji - Member
14. C.D.E Meru County - Member

APPENDIX V: QUESTIONNAIRE FOR THE PRINCIPALS

The following questionnaire is being administered to gather information to enable me undertake my studies at the university of Nairobi. Please answer the questions with the assurance that the answers given will be treated with a lot of confidentiality and only for the purpose of this Study.

1. Please tick () the appropriate answers.

a) How old are you? 20-30 () years, 31-40 () years, 41-50 () years, 51 and above () years.

b) Your gender. Male (). Female ()

c) Level of education. Tertiary (). 1st degree (). Master (). PhD level ()

2. Do you agree that the 3 domains of education mentioned below are important in the life of the youth in School?

See type.	Agree or	disagree
a) Cognitive (intellectual)	()	()
h) Affective (values)	()	()
c) Psychomotor (physical)	()	()

3. Is it true that only the cognitive (intellectual) domain is examined at the main KCSE examination?

True (). False

4. Could these examination and award of certificates be the main reason why the cognitive (intellectual) domain is emphasized in the curriculum. Agreed (). Disagreed ()

5. Do you agree or disagree that these values are important and not tested in the course of a student's life in School.

Values	Agreed	Disagreed
Morality of sex in life	()	()
b) Respect for authorities	()	()
c) Generosity and hospitality	()	()
d) Observing peaceful living	()	()
Name other in this category.	()	()

6. Do the men Teachers take active roles in the counseling of the boy youth as It was the case in traditional society?

Yes (). No (). They try ()

b) What reason or reasons would you pick below to support the answer given above.

Available time () lack of time ()

Have interest () lack interest ()

Have knowledge () lack knowledge ()

Make a comment to support your answer.

7. Do the lady Teachers take active interests in the counseling of the girl youth as It was the case in traditional society?

Yes (). No (). They try ()

b) What reason or reasons would you pick below to support the answer (s) given above.

Available time () lack of time ()

Have interest () lack interest ()

Have knowledge () lack knowledge ()

8. Compare the reasons in traditional society and today for taking our Boys through initiation rite of circumcision.

Traditional society- herebelow

today's society – herebelow

a) To make own decisions-

agreed () disagreed ()

b) To prepare for marriage

agreed () disagreed ()

c) To own property

agreed ()disagreed ()

9. In traditional society, you may agree () or disagree () that before circumcision a boy was regarded as immature and less educated. (Tick your choice)

What is your comment above today's boy child before circumcision?

.....
.....

10. in traditional society. You may agree () or disagree () that after circumcision a boy youth was regarded as being mature and more educated. (Tick your choice). What is your comment about today's Boy youth after circumcision?

.....
.....

11. Where would you shift the biggest blame after a complaint about some students get involved in abusing drugs and other antisocial behaviors? See rating and tick

Blamed () no blame ()

- a) Students
- b) Parents
- c) Teachers
- d) Religious institutions

APPENDIX VI: QUESTIONNAIRE FOR THE STUDENTS (BOYS AND GIRLS-YOUTH)

The following questionnaire is being administered to gather information to enable me undertake my studies at the university of Nairobi. Please answer the questions with assurance that the answers given will be treated with a lot of confidentiality and only for the purpose of this Study. Do not write your name.

1. Please tick () the appropriate answers.

a) How old are you? 14-16 () years. 16-18 () .18-20 years () years. 20-22 years.() Above 22() years.

b) Your gender. Male (). Female ().

c) In which class are you. Form 1 (). Form 2 () . Form 3 (). Form 4 ()

2. Identify who among (Teachers and parents) does take the largest share of teaching the subjects of the curriculum at School.

Teacher () Parents ()

3. Identify the following values as least important, important or most important as learnt or taught by Teachers and parents.

Value	least important ()	most important ()
a) Proper place of sex	()	()
b) Respect for authorities	()	()
c) Generosity and hospitality	()	()
d) Observing set rules	()	()

4. Who among these parents () Teachers () age mates () contributed a lot on your values above when you were younger. Put a tick where appropriate.

Values	parents	Teachers	age mates
a) Proper place and use of sex	()	()	()

- | | | | |
|-------------------------------|-----|-----|-----|
| b) Respect for authorities | () | () | () |
| e) Generosity and hospitality | () | () | () |
| d) Observing set rules | () | () | () |

Mention other values and tick those who impacted most.

.....

5. Jesus did not join any School, colleges or university of today's equivalence. Identify where He received all the wealth of knowledge that he gathered while young.

- | Sources | agree | disagree |
|-------------------------------------|-------|----------|
| a) From the mother | () | () |
| b) From God the father | () | () |
| c) from among those he engaged with | () | () |

Mention others.

.....

6. Suggest reasons why some youth have engaged in some immoral and antisocial activities e.g Wrong use of sex, disrespect for authorities; drug about etc.

- | Reasons | agree | disagree |
|---------------------------------------|-------|----------|
| a) Lack of direction from parents | () | () |
| b) Copying from parents | () | () |
| c) Coping from age mates | () | () |
| d) Watching from media | () | () |
| e) Personal choice after some thought | () | () |

APPENDIX VII: QUESTIONNAIRE FOR CHURCH YOUTH LEADERS

The following questionnaire is being administered to gather information to enable me undertake my studies at the university of Nairobi. Please answer questions with the assurance that the answers given will be treated with a lot of confidentiality and for the purpose of this Study.

1. Please tick () the appropriate answers.

a) How old are you? 20-30 () years. 31-40() years. 41-50 () years. 51 and above () years.

b) Your gender. Male () Female()

c) Level of education. Tertiary (). 1st degree (). Master(). P.H.D ().

2. Do you agree or not that parents / Teachers in Church are all very important in the moral, social and spiritual development of the youth (boys and girls)

Agree () (b) do not agree ()

3. What is your assessment on moral uprightness of boys and Girls youth at the Secondary School level when a lot of time is spent on cognitive (intellectual development and examination on the same.

Poor morals () average morals () good morals ()

4. What is your assessment of parent's participation in the development of their sons and daughters.moral when the latter (students.) spend most of their time in School with Teachers as they work more on intellectual development under the instruction of Teachers.

None (). Least () Less () fair time for the students ()

5. What is your assessment of Priest/Church ministers/evangelists participation in the spiritual development of the boys and girls youth when the latter spend most of their time under intellectual instruction by their Teachers at School?,None () Least ()
Less ()

6. Where did Jesus Christ receive his childhood?

a) At home from the mother (), b) At School by the scribes. ()

7. Did Jesus join any other form of School or training, after maturing to youthful stage equivalent of a Secondary School going Age?No () Yes () do not know ()

8. Do you agree with this suggestion that the knowledge he got from parents and that revealed to him by God the father-propelled him to become a great Teacher?No (). Somehow (). Most agreed ()

9. As a great Teacher Jesus used Parables, stories and questions. Do you agree, or disagree that if today's Teachers used Parables, proverbs, idioms; learning would get deeper in the learners, No not agree (). Agree () Do not know ()

10. Do you agree or disagree that, if the Church were to set up a curriculum of Study for its youth these would be the main areas (topics) from which the Church would draw lessons to learners.

Main area	do not agree()	Agree()
a) Spiritual development	()	()
b) Moral development	()	()
c) Social service	()	()

11. Do you agree or disagree that Jesus (in his teaching) concentrated on the above three areas during his ministry here on earth? Agree () do not agree ()

12. Do you agree or disagree that parents have a bigger influence than the School Teachers over the spiritual/moral and social development of the youth boys and girls.

Do not agree (). Do agree ()

13. Give your rating of your assessment of the importance of any of the three domains of education when rated least important and most important

Domains and ratings

	Least important	most important
a) Cognitive (Intellectual)	()	()
b) Affective (values)	()	()
c) Psychomotor (physical)	()	()

APPENDIX VIII: QUESTIONNAIRE THE EDUCATION OFFICERS

The following questionnaire is being administered to gather information to enable me undertake my studies at the university of Nairobi. Please answer questions with the assurance that the answers given will be treated with a lot of confidentiality and for the purpose of this Study.

1. Please tick the appropriate answers.

a) How old are you? 20-30() years. 31-40() years 41-50() years. 51 and above() years.

b) Your gender. Male () Female()

c) Level of education. Tertiary (). I degree (). Masters (). P.H.D ().

2. Do you agree that the 3 domains of education mentioned below are important in the education of the youth in the Schools under your watch?

Sea type agree () or disagree { }

a) Cognitive (intellectual)-level { } { }

b) Affective (values-level { } { }

c) Psychomotor(physical)-level { } { }

3. Do you agree that it is the cognitive (intellectual) domain which is mostly examined and for a ward of K.C.S.E certificates? yes-agreed () no disagreed ()

4. What reasons would you give to explain why the affective domain is not tested in the K.C. S.E?

Reasons Agreed (). Not agreed ()

a) Lack of time { } { }

b) Lack of interest in them { } { }

c) Ace not important { } { }

d) Lack of measuring instruments { } { }

Mention others.....

.....
5. Is the affective domain {values} important in the life of an individual after School? True () False ()

6. Do you handle cases referred to you by Schools from students referred to as problem students? True () False ()

7. under (6) above do agree or disagree that these are some of the examples of problems that Teachers are likely to take for referral?

Areas	Agree ()	Disagree ()
a) Immorality of sex in life	{ }	{ }
b) Lack of respect for authority in School	{ }	{ }
c Abuse of drugs in School	{ }	{ }
d) Other forms of antisocial conduct e.g. strike actions	{ }	{ }

Mention any other or others.

.....
.....
8. Do you agree or disagree that School Teachers spend much more time on cognitive domain and much less time on affective domain while teaching the learner. Agree () disagree ()

9. Do you agree or disagree that parents and Elders should take up more responsibility in handling the challenges of student (youth) mentioned in (7) above. Agree (). Disagree ()

APPENDIX X: QUESTIONNAIRE FOR THE MEMBERS OF NJURI NCHEKE

The following questionnaire is being administered to gather information to enable me undertake my studies at the university of Nairobi. Please answer the questions with the assurance that the answers even will be treated with a lot of confidentiality and only forthe purpose of this Study.

1. Please tick (the appropriate answers.

a) What is your age bracket? 45-50 () years, 50-60 ()years. 60 and above ()

b) Your designation in the *Njuri ncheke*.

Member Elderofficial () Chairman () Treasures (). Secretary ()

c) How many yearrs since your initiation to the Njuri ncheke.

1-5 () years, 5-10 ()years, 10-15 ()years, 15-20 () over 20 years ()

2. Mentions ways through which *Ameru*Elders taught their youth cognitive orintellectual level of education.

Ways	agree ()	disagree ()
------	-----------	--------------

a) Narrating stories	()	()
----------------------	-----	-----

b) Proverbs	()	()
-------------	-----	-----

C) Questioning	()	()
----------------	-----	-----

Give others

.....

3. Mention ways through which the *Ameru*Elders taught their youth psychomotor orphysical) level of education.

Ways	agree ()	or disagree ()
------	-----------	-----------------

a) Demonstrations by experts.	()	()
-------------------------------	-----	-----

b) Experimentation hands on (practice)	()	()
--	-----	-----

c) Exposure to the field e.g	()	()
------------------------------	-----	-----

d) warriors/ hurting and looking for animals.

Mention any other

.....
.....

4. Mention ways through which the Ameru Elders taught their youth the effective or value level of education.

Ways	agree	disagree ()
a) Instruction given during before initiation	()	()
b) Instruction during seclusion period of initiation period	()	()
c) Peer guidance and counseling among age mates.	()	()
d) Individuals learn from the model of the older ones	()	()

Mention any other

.....

5. What names would you give in kimeru to the following careers or professionals that the youth developed (trained) in to be useful to them and the community in tradition society.

English name	kimeru name
a) Warrior.
b) Hunter
c) Medicine man.
d) Black smith
e) Basket maker
f) Farmer
g) Herdsman

6. Do you agree or disagree that to qualify to the Njuri, one had to meet these qualification (conditions.)

Qualification	Agree ()	Disagree ()
a) You are a male figure	()	()
b) You are of mature age (circumcised)	()	()
c) You are married	()	()

- d) You are impartial during dispute resolution () ()
- e) You are a well behaved () ()
- f) You are a good family man (leader) () ()
- g) You are peaceful person () ()
- h) One who protects environment () ()

Mention any other or others

.....

7. Do you agree that in the Ameru world view, a well educated person is that one who has qualifications that enable him to join the Njuri? Fairly agree (). Fully agree ()

8. Do you agree that it is the Njuri which discussed the code of behavior to be used to educate people at the clan level down to the family level and individual persons in traditional society? Yes agree () Do not agree ()

9. Do you agree that the values that were inculcated by Njuri Ncheke in (2),(3),(4) and (6) above would enable the present day youth be better educated; if they were embraced by our present day education system? Yes agree (). No disagree ()

APPENDIX XI: LIST OF KEY INFORMANTS

Name	Approximate Age	Contacts
Mr Zakary M'kiriinya	93	NA
Mr M'mukirangi	89	NA
Mr Cyprian Mwarania	90	0713951145
Mr John Rukunga	84	0710987427
Silas Erastus Muthamia, Rtd Snr Chief	72	0721896755
Mr Elish Nkamani	70	0720887459
Mr Erastus Mworia Mwirichia	65	0721214287
George Mbaya Rtd MCK Bishop	65	0733449900
Mr Festus Riungu	68	0724617769
Mr Benjamin Mwagambi Mutunga	64	0727440875
Gerrald Mwirigi Marete (Chief-2014)	46	0727558572