

**CATHOLIC CHURCH AND RURAL DEVELOPMENT
IN KENYA; A case study of Makueni
Division in Machakos District**

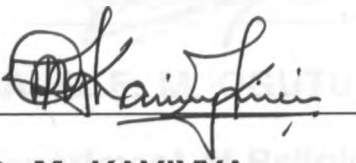
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of Nairobi.**

DECLARATION

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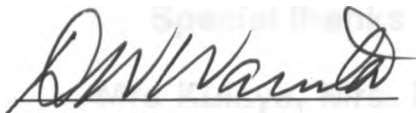
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**Dedicated to my beloved Grandmother, Cecilia K. Ndongwa,
who passed away on 4th of January, 1989.**

**May the almighty God rest her soul in
eternal peace, AMEN.**

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ABSTRACT

Rural development focuses on the improvement of the living conditions of the rural people, the majority of whom have been neglected in the past by policy makers. Indeed, it is a vital subject that most developing countries cannot afford to ignore if they must attain equitable redistribution of the National Cake. It is also important that a genuine cooperation between the Government, the local people and NGOs be encouraged so as to realize meaningful rural development.

In view of this call, some christian churches have positively contributed to the peoples' socio-economic welfare not neglecting their religious role. A notable example in this case is the catholic church in Kenya. She has adopted a universal approach to salvation by integrating evangelization with development.

Inspite of the vital role played by the catholic church in rural development, little effort has been done to study the various approaches used by the church. This study therefore aims at investigating the role taken by the Catholic Church in the field of rural development in

Makueni Division of Machakos District. In other words, it hopes to establish the nature, extent and impact of the church facilitated programmes in Makueni.

In order that we could attain our goal, three key hypotheses were formulated. It was stated that the church has initiated various development activities in Makueni and that the local people are fully involved at all stages. Secondly that the church and the Government of Kenya have collaborated in order to attain a meaningful rural development; and Lastly that the poor people may not be benefitting much from these activities compared to the rich.

A pilot study was then undertaken to test the possibility of gathering enough data in the proposed field of study. A lot of projects were unearthed in this area. Makueni, Kaumoni and Kathonzweni locations were then chosen to be the main area for our case study. The various programmes found in the three divisions were listed down and each category was studied on its own merits. Questionnaires, interviews and participant observation methods were adopted to ensure that the relevant data could be gathered.

The study observes that the people of Makueni are facing problems such as poverty, poor infrastructure, exploitation by the rich and rural urban migration among others. Having noted this the catholic church has embarked on development activities hoped to improve the people's social welfare. She has initiated income generating projects, water projects, farming activities, savings and credit cooperatives, Adult literacy, public health and Family Planning Programmes. The study concludes that these church activities have benefited many people. However the rich and more so the powerful have benefited most as opposed to the poor.

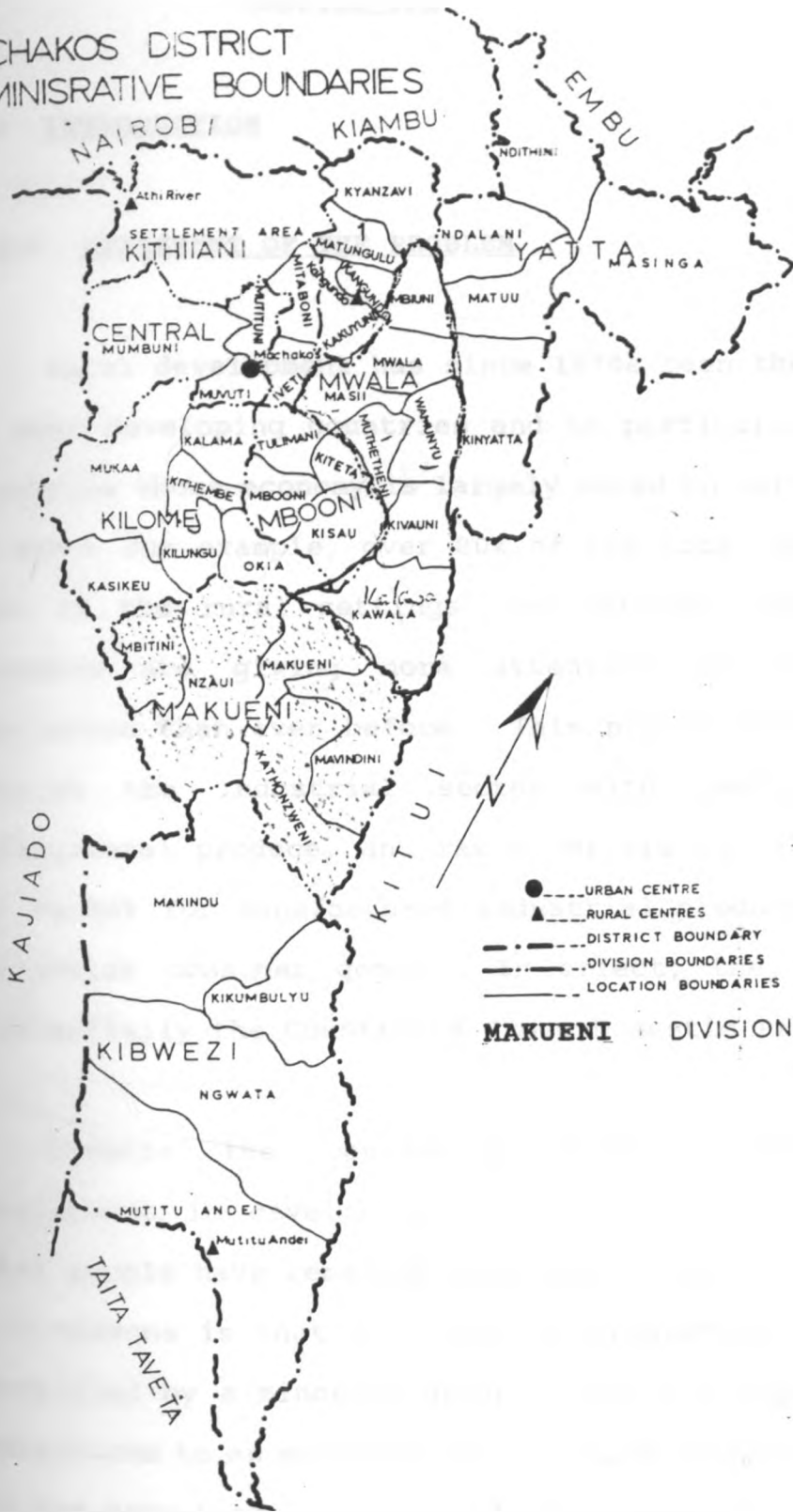
This is just compendium of the study. You are therefore invited to discover what the study has discussed at length and make your own assessment.

Location Of District



MAP 1.1

MACHAKOS DISTRICT ADMINISTRATIVE BOUNDARIES



MAP 1.2

CHAPTER ONE

1:0 INTRODUCTION

1:1.0 STATEMENT OF THE PROBLEM

Rural development has since 1970s been the concern of most developing countries and in particular African countries whose economy is largely based on agriculture. In Kenya for example, over 80% of the total population live in the rural settings¹ and national development planners are giving more attention to the rural population than ever before. This population not only provide the industrial sector with labour force, agricultural produce, and raw materials but also widen the market for manufactured industrial products and in particular consumer goods. In effect, they increase substantially the Country's Gross Domestic Product.²

Despite the continuous economic growth and development in developing countries, majority of the rural people have remained relatively poor. One of the main reasons is that the means of production have been controlled by a minority group. This has consequently contributed to an economic gap existing between the rich and the poor both in rural and urban areas.³

In an attempt to improve the living conditions of the rural poor, the Government of Kenya has adopted a number of approaches and the District Focus for Rural Development⁴ (DFRD) is a notable example. This approach not only broadens the base for development but also balances development among different communities. It gives every district the responsibility to initiate activities which correspond with the peoples basic needs by bringing planning and implementation of development closer to them.⁵

The task of rural development has not been left to the Government alone. Other social institutions have also been involved since they function within the social setting in which they are based. The christian churches for example have propagated the concept of salvation multi-dimensionally, approaching persons from their spiritual, social and material needs. This approach is founded on the Good News of Jesus Christ, and his example in healing the sick, feeding the hungry and comforting the suffering.⁶

Having taught them the will of his father, Christ commissioned his disciples to continue in the task of salvation which he had started on earth. He urged them not only to condemn injustice and evil but also to foster development activities as well as proclaiming the Good

News. While avoiding the risk of increasing the wealth of the rich, the church has initiated programmes intended to reduce inequalities, fight discrimination and free man from servitude. The study therefore aims at establishing the nature extent and impact of all the development activities initiated by the catholic church in Makueni Division with a view to discovering the various approaches used and the impact the activities are making on the people's lives.

1.1.2 SIGNIFICANCE OF THE PROBLEM

Like other christian churches in Kenya, such as the member churches of the National Council of Churches of Kenya⁷ (NCCCK), the Catholic Church could be termed both a religious institution as well as an agent of human development. This becomes clear when the various development activities she undertakes in Machakos District are studied and analysed categorically.

It has been noted that the people of Makueni Division are initiating viable development projects with support from the Catholic Church. Nonetheless these church sponsored programmes have never been studied objectively. This study therefore analyzes the activities of the Catholic Church initiated basically to

improve the living conditions in Makueni Division. The strengths and weaknesses of these church sponsored programmes are also highlighted.

It should be noted that there are some christian churches which are not committed to material development of the human person. Among these are the spiritual churches⁸ most of which regard evangelization their sole mission, relegating physical development to a subordinate role. The study hopes to increase awareness that unless christian churches commit themselves both to the spiritual and physical development of man, their mission on earth will continue to be incomplete. In fact their failure to incorporate the spiritual and material needs of the people would contribute greatly to underdevelopment.

The study identifies what the people of Makueni regard as their basic needs and whether the church sponsored projects have attempted to solve them. It covers the measures taken by the Catholic Church to reduce rural poverty and in effect improve the peoples living standards.

The study also examines the reasons underlying the efforts of the catholic church in development and the subsequent difficulties experienced by the rural people

in taking up these programmes. It is hoped that the Diocesan Development Service (DDS) coordinators will find this study useful in assessing what they have achieved so far and the areas of development which they need to emphasize.

Since the early missionaries were mainly interested in converting the Africans, much of their effort was directed towards the opening of missionary stations. However they later became the pioneers of material progress as well as cultural change in many African countries.

After the second Vatican Council, the catholic church is seen to have recognized and taken up human development as part of her mission on earth. This is an important contribution of the church which has not been given enough attention by researchers especially in Kenya. The study will hopefully make a contribution in this area. It is also hoped that rural development planners in Kenya might find the study useful.

1:2.0 LITERATURE REVIEW

1:2.1 GENERAL APPROACHES TO RURAL DEVELOPMENT

Needless to say, the majority of the rural population in the so called third world countries are poor.⁹ However, alongside these destitutes is a minority wealthy group of commercial farmers and entrepreneurs, who keep on exploiting the poor. S. E. Migot therefore recommends an integrated rural development approach because he believes that foreign aid, which most developing countries rely upon, usually has strings attached. Moreover the local people are rarely involved in the planning of the programmes and that these programmes are bound to collapse once the donors pull out because they are capital intensive.¹⁰

African Association for Public Administration and Management also advocates for an integrated approach in all aspects of human development. This is because Industrialization processes have failed to address themselves directly to the poor rural communities no matter how objective the plans have been.¹¹ In addition, rural development involves much more than industrialization, agricultural production or infrastructure. It includes all activities intended to improve directly or otherwise the living standards of the

rural people by reducing all socio-economic inequalities among rural communities.

Rural development is hence a multi-sectoral and multi-faceted programme, that integrates the low income group in the production processes.¹² As such it requires the cooperation of development agencies which are closely located and have similar goals. This makes it easier to monitor the integration of socio-cultural, technical and economic inputs. It also reinforces a comprehensive planning and administrative processes for rural development.

A genuine rural development must seek to improve the incomes of rural people as well as their social welfare and hence increase local participation in their own development. Mbithi is of the opinion that local communities lack capital, infrastructure, markets and economic alternatives to supplement farming.¹³ Political economists on the other hand see rural poverty as a consequence of processes which concentrates power and wealth on the hands of the minority group.

Robert Chambers argues that the concentration of power and wealth manifests itself internationally, nationally as well as locally.¹⁴ Third world countries are exploited by the developed world. Within the

developing countries, it is the urban people who have more opportunities to power and wealth, while in the rural areas, it is the elite, land owners, merchants, bureaucrats and successful peasants who control local resources. As a result of this concentration of power and wealth in the hands of a few people, majority of rural people have become poorer and poorer. They are eventually caged in what Robert calls "deprivation trap",¹⁵ becoming weak, impaired, ignorant and powerless; the social indicators of poverty that are common in most rural communities. It would therefore be necessary for social organization in developing countries to assist Governments to break this deprivation trap through rural development endeavors.

1:2.2 RURAL DEVELOPMENT IN EAST AFRICA

According to Uma Lele, the administration of rural development in Kenya has been centralized until much recent, and that most rural development policies were made in offices resulting to duplication of services and the use of conflicting approaches in solving similar problems. Therefore most of the local people did not fully participate in rural development activities and as such did not benefit much. These are some of the factors which must have inevitably contributed to an

unequal distribution of Kenya's National Wealth.¹⁶

The 1966 Kericho Conference advocated a special rural development programme (SRDP) that would pull together all rural development endeavors and concentrate decision making and planning in the hands of the local people.¹⁷ This approach, also emphasized in the 1970/74 Kenya Development Plan, focused on rural development through agricultural development, rural industrialization, staff training and programme coordination at rural level.¹⁸ The approach also attempts to create better educational facilities, generate employment and increase income generating activities in rural communities.¹⁹

Benard Venheck notes that, by 1974, nearly 52% of small scale farmers in Kenya lived below poverty line, with majority having an income of 350 U.S. dollars per year.²⁰ As a result there was need to improve the living conditions of the rural population and several approaches were adopted. The Integrated Agricultural Development Project (IADP) for example was an attempt to increase agricultural production. Kenya also adopted Machakos Integrated Development Programme (MIDP) which seeks to develop and supply clean water in arid and semi arid areas. The Women Bureau Programme (WBP), which organizes and coordinates women development projects and

the Rural Service coordination and Training Unit (RSCTU)²¹ are yet other approaches deployed in Kenya. All these were efforts made by Kenya to improve the living standards of the people residing in rural areas.

Tanzania on the other hand adopted Ujamaa villagization approach which grouped the rural people into small villages.²² More agricultural officers, were to be trained so that they could assist villages to boost production in the communal farms. The Government of Tanzania was to supply the Ujamaa villages with the basic needs, social amenities and sufficient infrastructure.²³ Omari however observes that the Ujamaa Scheme did not succeed because of high settlement costs, low farmers participation, insufficient skilled manpower, lack of foreign aid and private investment, and alot of bureaucratic control.²⁴

The 1979/83 Kenya Development Plan gave special attention to arid and semi arid areas as well as the districts which were relatively less developed. According to the National Planners, districts were to be given the responsibility to plan and implement rural development programmes.²⁵ This approach encouraged local participation in social welfare activities for their own benefit and that of the nation. Harambee movement has proved to be a major means by which rural self help

programmes are accomplished. Peter Delp is of the opinion that the Harambee Fund raising scheme influences reallocation of resources and should hence be encouraged.²⁶ However he feels that the district development planners should liaise with the local people, their members of parliament and the Civil Servants in that District in order that the desired rural development goals could be achieved.

1:2.3 THEOLOGY OF DEVELOPMENT

Adequate rural development can be realized only if the rural communities are allowed to define and prioritise their needs. Along the same lines, Tony Visochi has the following to say;

"Freedom, Liberation, Salvation, Development, call it what you like, will come as communities are allowed and helped to identify and define their own needs and are given the opportunity to respond to them on their own initiative and under their own control."²⁷

In this regard the clergy are among the right people to speed up rural development because they are ever with the masses and that they share the peoples experiences. They could also be regarded as the hope of the hopeless and the voice of the poor in many communities.

The Christian Council of Tanzania claimed that christianity created a socio-religious vacuum in Africa because of the way it was brought by missionaries. This new faith distabilised the harmonious relationships which existed between the society, the living dead and the spiritual world.²⁸ As a result it contributed to the existing vices and evils such as unemployment, socio-economic inequalities, diseases, hunger and moral decadency. Christian churches should therefore utilize their capital, gospel messages and personnel for both the spiritual and material development of humanity.

The work of the church has always included socio-economic development alongside evengelization, mainly on humanitarian grounds. According to Hastings, it is the intention of God that all men own and use wealth for their common good.²⁹ Referring to the Second Vatican Council, the human person stands above all things and that there should be made available to all men everything necessary to make man truly human.³⁰ In addition every social group must consider the needs and aspirations of the whole human race and should strive to solve them. On church, the vatican council argued that she is formed by members of one family, and that they are organized by Christ as a society of believers. By virtue of her mission and nature, the Catholic Church is not bound to any particular human culture, nor to any political or

social systems. She is therefore well placed to proclaim and protect the rights of man as well as initiate community development activities.³¹

In his encyclical entitled, The teachings of Pope Paul VI, the Pope says that, if the church has to follow the example of christ, she must sacrifice her self for the service of man.³² To his holiness, work is a healthy activity and a blessing from God and every body should participate in it. Work is the visible expression of the bonds of brotherhood and unites the entire human race. Therefore all people must cooperate in the rebuilding of a better world for the less fortunate and that churches should be involved in the task of development that guarantees the protection and survival of the weak against the powerful rich.³³

If we claim to love Christ, we should also love the hungry and the suffering. Poverty must therefore not be allowed to generate into misery. These are the words of Bishop Camara, who calls churches to assist the society in breaking the vicious circle of underdevelopment and poverty. He believes that development cannot come from heaven neither can it be imposed; it is the will and conscience of the people that stimulates awareness and involvement in human development.³⁴

The National Council of Churches of Kenya claims to have made a tremendous impact on rural development, particularly in arid and semi arid regions of Kenya. These churches have approached rural development through village polytechnics, farming, training centres, adult literacy, nutrition and health programmes. They have also initiated commercial fishing programme and a fishing cooperative scheme in Lake Turkana. They are also running children homes, relief centres, mobile clinics and primary schools in Northern Kenya.³⁵

The former Tanzanian President Julius Nyerere is quoted to have said that, churches must participate in the struggle against poverty and injustice in this world. He notes that, "If the church is not part of our poverty and part of our struggle against poverty and injustice, then it is not part of us for until men are in a position to make effective choices, few of them will become christians in anything but by name."³⁶

According to Carney some christian churches in Africa have identified themselves with the human elements of development. The MaryKnoll fathers for example have been tirelessly assisting development in Tanzania since 1946. They have started development projects focussing on the improvement of infrastructure, health, education, family life, agriculture and water development.³⁷

In Rwanda and Burundi, the Catholic Church is being commended for her contribution on rural development through health centres, employment opportunities and educational facilities. In both countries, about 80% of the youth attend catholic schools while nearly 40% of the teaching staff comprises of Nuns, priests and brothers.³⁸ The Catholic Church employs nearly 5,500 workers in Rwanda and over 7,000 in Burundi according to David Barrett.³⁹ In each country, she circulates about 2,000 newspapers written in local languages every day. The church also runs public libraries, radio programmes and deploys qualified medical staff in both countries. He says that about 25% of the medical consultants in these countries are registered in Roman Catholic Hospitals.⁴⁰ The Church also gives scholarships for higher degrees.

In his Thesis, Koech observes that the Catholic Church is fully participating in rural development activities in Uasin Gishu District. She has approached development through education, agriculture and health programmes. He notes that before independence, all health centres and schools in Kenya were run by missionaries and by 1969, ninety one (91) health centres were being run by the churches.⁴¹

Agricultural education also featured in mission schools and even today some dioceses have large scale

farms for commercial cultivation. He says that people were made conscious of their underdevelopment through education and Possible solutions were therefore brought to their attention. This led to viable projects which where started by the people assisted by the church.

Okeyo feels that alleviation of poverty among the poor and the handicapped is an integral part of the work of christian churches today. On this account the Catholic Church and the church of the Province of Kenya (CPK) have deployed various approaches hoped to alleviate rural poverty in Siaya and Kisumu Districts.⁴² The approaches include fishing, farming, local industrialization, afforestation, construction of schools, health centres and village Polytechnics. Nonetheless Okeyo feels that these projects have not been very effective in alleviating poverty and recommends for more efforts by churches.

The early missionaries cared for the body and the soul; this is why they opened schools and health centres alongside mission stations. When the Government of Kenya took over the educational and health responsibilities, the churches focused on the poor and the handicapped. The poor however did not benefit much from the missionary schools and hospitals⁴³ and the church had to redefine her approach to human development. As a result

of the need to direct development directly to the rural communities, the Kenya Catholic Secretariat was then opened in 1970. It was through this office that the Catholic Church in Kenya was to sponsor development in all dioceses. According to F. Mulwa, the Diocese of Machakos started with adult literacy upon which other programmes mushroomed. He argues that these programmes targets the poor, disabled, unemployed, peasants, landless, school leavers, widows, illiterate and nomads.⁴⁴

In conclusion, we can say that developing countries are giving more attention to rural communities than before. This is based on the realization that a genuine development in any country is not just a growth in Gross National Product but also a fair distribution of the countries wealth. We have as well noted that some churches have realized that material welfare is part and parcel of their missionary task on earth; and that this is in line with the Gospel teaching of Love for ones neighbour, and entails spiritual physical and material development of mankind.

1:3.0

THEORETICAL FRAMEWORK

The church has always exercised a multivaceted approach to salvation. In other words she has proclaimed the Gospel of Christ alongside development. In so doing she shares the people's joys and afflictions and she is seen by many as the hope of the rural poor. She is therefore obliged to aid in alleviating the people's oppressive forces at all times.

This theoretical framework gives reference to the thesis that, some christians churches treats the human person as an inseperable whole and therefore intermarries salvation and development. In other words they communicate devine life to all men at the same time developing the human society with a view to establishing a socio-religious order that can help to develop the proper human dignity. Therefore the Catholic Church has been contributing greatly to improving the living conditions particularly in rural areas; and has consequently played a positive role in rural development.

1:3.1

HYPOTHESIS FOR TESTING

Munro observes that the distribution of resources during the colonial period was inequitable. The Colonial Government for example gave the Kamba people less

attention on development compared to the Kikuyu, Luo, Coast and Maasai communities.⁴⁵ As a result development among the communities whose needs had been neglected has been slow presuming a low standard of living.

Since independence however, the Kenyan government has advocated a balanced rural-urban development approach as much as possible. Districts have therefore been given the mandate to plan and initiate rural development programmes on behalf of the people. Christian churches have also realized the need to supplement the development efforts of the Government particularly in rural areas and the Catholic Church is a notable case. With this in mind, the following hypothesis have been formulated.

1. That the Catholic Church has been sponsoring rural development projects in Makueni Division of Machakos District, with a view to improve the living conditions of the people.
2. That the rural people participate in the planning, implementation and execution of rural development strategies which target their basic needs and priorities.
3. That the Catholic Diocese of Machakos and the District Development Committee are mutually collaborating in an effort to achieve effective development in Makueni.

4. That the Church sponsored development activities do not always benefit the targeted poor people but the well to do.

1:4.0 RESEARCH FOCUS AND SCOPE

This study focuses on six major development areas through which the Catholic Diocese has been engaged in rural development in Makueni Division. Adult literacy is one of the main programmes sponsored by the church. According to 1979 Population Statistics of Machakos District, there were 183,785 illiterate people aged above fifteen years out of a total population of 1,022,522.⁴⁶ The implication here is that by then slightly more than 17% of the total population in the district could not read and write. It is probably for this reason that the Catholic Church had to initiate Adult Literacy Programme in the whole diocese. This study therefore examines the contribution of the Church in the field of adult literacy in Makueni.

Soil and Water conservation is another area of development, the Church has been contributing alot. Being a semi-arid area Makueni requires well established water, soil conservation and afforestation programmes. The study discusses how the church has initiated these activities in Makueni.

We have noted that most, if not all, rural communities in Kenya depend on farming for their survival. Their progress is hence influenced by the level of agricultural development in their districts among other factors. This study examines the farming related activities which the Catholic Church is promoting in the Division.

The study also discusses the various income generating activities and rural industrialization projects the church has started in the Division. Public Health, Family Life Education and Natural Family Planning Programmes are some of the indispensable elements of rural development which are also discussed in this study.

1:4.1 RESEARCH METHODOLOGY

A pilot study was done prior to the main field research to test the verifiability of the problem. This confirmed that enough data could be gathered in the suggested field of study. The proposed problem was to examine the role played by the Catholic Church in developing Makueni division with an aim of establishing the nature, extent and impact of the church sponsored programmes.

The pilot study revealed a number of development programmes the church is sponsoring under the Diocesan Development services (D.D.S). These included; Adult literacy, Family life, Public Health, Agricultural related projects, Cooperative Savings and Credit, Small Homes for the physically disabled, Income generating projects, Catholic relief services, Soil Conservation and Afforestation, Natural Family planning, and Rural Industrialization Projects.

Questionnaire, Interview, Observation and case study were the four methods used in collecting the required data. Three types of questionnaires were used in order that the findings could be comprehensive. There was a general questionnaire containing four simple questions in both english and kikamba. This was sent to the laity who could not be reached by the researchers. The other questionnaire was for the general laity and another for the key informants.

A total of thirty nine people were interviewed separately and the information gathered was recorded in cassettes and later written down. This method addressed itself to the key informants who included; the Diocesan Development Coordinator, the various programmes' coordinators, parish priests, DEPCO members, group

leaders, church leaders, the local administration, some laity and other knowledgeable people. The programme facilitators were asked specific questions concerning specific programmes while the rest were asked general questions regarding the role of the Catholic Church in rural development.

Case study was yet another method the researchers found quite useful. A case study was done on at least one project or group in almost all programme. A total of twenty one groups were visited during their working hours with prior arrangements. Relevant questions concerning the history, activities, achievement, problems and future expectations were addressed to every group separately. Participant observation was yet another method used in gathering the required information. Seventeen programmes were visited and studied and their viability in rural development was established. The gathered information is analysed in the following chapters.

1:4.2 SAMPLE SELECTION

Due to the vastness of Makueni division, the area under research had to be narrowed down to enable a thorough work. Incidentally we chose to go by the

boundaries of Makueni Deanery and three parishes, Makueni, Kathonzweni, and Kaumoni, within which all categories of church activities could be found, were selected.

All proposed programmes of study were listed down and at least one group or project was selected, visited and studied. This ensured equal chances of studying every category of programme in the division. However most of the case studies were undertaken in Mokueni Parish because it is here that most pilot projects were found. The selection of the interviewed population was also controlled to ensure that the key informants were interviewed.

1:4.3 RESEARCH LIMITATIONS

Some Diocesan development officials were reluctant to give us information as regards the sources of capital used by the church for rural development activities. They could not disclose who their donor agencies were and the amount of cash received from which donor. It was also difficult to interview most of the field extension officers because they refused to honour appointments. The priests on the other hand were very busy giving family life seminars in the months of November and December

and since this was part of the period when the field research was being done, we had little time to discuss our findings with them.

Nearly all the rural development projects we visited were scattered in different villages. Most of these areas are not served by public transport vehicles because most of the roads are impassable . The researchers had therefore to walk long distances and sometimes use bicycles which were not only tedious, but also time wasting.

Lastly but not least, it was not easy to identify the key informants because we were strangers in the division. It was also a problem to locate and visit all the groups during their working days. Nevertheless, with the help of the parish priests and project leaders, all the programmes were visited, thoroughly studied and analysed.

1:4.4 DATA ANALYSIS

The methods used for data interpretation in the study is mainly descriptive and cross examination of the answers given by respondents. The information gathered on specific development programmes initiated by the Catholic Church in Makueni, is discussed, evaluated and

clearly interpreted in this study. Maps, tables, diagrams, and plates have been used to clarify the findings.

1:5.0 OPERATIONAL DEFINITIONS

1:5.1 RURAL DEVELOPMENT

In general terms, development is the socio-economic advancement or Gross Domestic Product and the consequent increase in per capita income reflected by peoples' social welfare. Rural development on the other hand includes all planned activities which seek to improve directly or otherwise the living standards or conditions of rural communities by reducing poverty, unemployment, socio-economic inequalities and increase self reliance. For the purpose of the study we shall redefine rural development as ; a planned growth process that gives priorities to the reduction of poverty , unemployment and inequalities and the satisfaction of minimum human needs particularly those with the lowest standards of living.

1:5.2 RURAL POOR

This could be defined as the rural people who either willingly or unwillingly, are not engaged in any gainful

employment or occupation and therefore do not have reliable sources of income. In effect they cannot meet their basic needs adequately and many live below subsistence level. Rural poverty is not merely a shortage of material acquisition but also lack of influence, irregular source of income, and limited range of economic and social opportunities.⁴⁷ For the purpose of this study we shall define the rural poor as the people living in rural areas, who are characterized by low productivity, little or no control over the means of production, low and unreliable flow of income, high dependancy ratio, high infant mortality, poor health and low standard of living.

1:5.3 LOCAL PARTICIPATION

Local people are those residing within rural jurisdictions or local government boundaries or within District boundaries. In other words they are the inhabitants of a geographical entity, for example a district, and comprises all the people and the civil servants in that district. Hence for the sake of this study we shall define local participation to mean cooperation in the relevant activities between the inhabitants and the civil servants in a given district.

1:5.4 SALVATION

As defined by Webster "salvation is the redemption from spiritual lostness, or from the condition of spiritual isolation and estrangement or to a religious fulfillment and restoration to the fullness of Gods' flavour, or to a reconciled relationship of community with God and fellow christians".⁴⁸ The Hebrews understood salvation as deliverance from immediate perils such as battles, famines, immigrations, invasions, and captivities;⁴⁹ while in the New Testament theology, salvation focuses on Jesus not only as a spiritual liberator, but also a deliverer of man from sin and death.

Since man is a composition of soul, mind and body and that the three are not distinct but intertwined, we shall combine the two levels of salvation. Salvation therefore implies continuous activities hoped to improve the spiritual and material being of man. It is a process of socio-religious liberation officiated by the clergy through the power of the Holy Spirit and guided by the Gospel of Jesus Christ.

1:5.5 CHURCH

The Church is a congregation of christians who are organised into a community of believers and adhering to one particular opinion or form of worship , under the direction of one set of spiritual office bearers.⁵⁰

The followers believe in Christ of Nazareth as the risen Lord and acceded Messiah and are baptized in his name and have received his teachings.⁵¹ For the purpose of this study we shall narrow down our definition of church to mean both a spiritual and a visible communion of believers, who share common believes and practices and strife to continue the mission of Christ on earth. It is hence a collective body of christians adhering to one particular opinion or form of worship and interested in both the spiritual and material needs of humanity.

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CHAPTER TWO

2:0 THE BACKGROUND OF MACHAKOS DISTRICT

2:1.0 INTRODUCTION

Chapter two gives an abstract of the basic historical, geographical and demographic facts about Machakos District. It outlines the socio-cultural and economic activities of the Akamba before the influence of Christianity. The chapter also discusses the growth and development of Catholicism in Machakos District and its impact on the Kamba Community.

2:1.1 GEOGRAPHICAL POSITION OF THE DISTRICT

Machakos District, which lies in the Eastern province of Kenya, stretches from Athi Kapiti Plains South of Nairobi in the Northwest to Tsavo Park in the South East. It extends for 275 kilometres from East to West and covers a total area of 14,250 square kilometres¹. The district lies between longitudes 36°53' East and 37°50' East and 38°31' East in the Southern and latitudes 0°47' and 3°0' South.² Together with Kitui, the two districts form Ukambani.

As shown in Map 0.2, Machakos District has eight divisions within which are thirty four locations and 227 sub-locations. The eight divisions include Kangundo, Iveti North, Iveti South, Kilome, Makueni, Kibwezi, Mbooni and Yatta.

The physiognomy of Machakos District reveals two major land scapes. There is the low lying plains which include Athi Kapiti plains, and the intersected hilly masses comprising of the Yatta Plateaux. Owako divides the topography of the district into six ecological zones. These include the Eastern plains, the Southern plains, the Northern Yatta Plateau, the Central hill masses, the Athi Kapiti plains and the Kyulu Simba belt.³ Makueni lies in the Eastern plains which stretches from Nzau location in the Southern to Mwala location in the Northern.

Machakos District is drained by perennial rivers such as Athi, Tana and Thika and the tributaries of Athi river which includes Thwake, Muooni, Mikuyu and Kawatingila. The Northern Yatta is drained by Mwita, Chania and Tiva rivers which are all tributaries of Tana river. Though seasonal, these rivers and their tributaries are important sources of water for domestic and livestock consumption.

The district falls under four major rainfall belts according to Owako. They are Kapiti plains, the Central hill masses and the Chulu hills. Yatta, Makueni and Kikumbulyu divisions receives less than 75mm of rainfall per year. The average annual rainfall for the whole district ranges from 500mm in the dry low lying plains to over 1,000mm⁴ in the Central highlands. The district receives both short and long rains from March to April and November to December respectively. A bigger section of the district however falls under the semi arid ecological zone.⁵

The months of January and February record the highest temperatures while June and July have the lowest. However, the plains and plateaux are constantly hot with mean monthly temperatures rising beyond 80 F⁰ and sometimes falling below 50 F⁰⁶. This climatic condition encourages high evaporation rate accompanied by physical weathering and subsequent soil erosion.

Ecologically, Machakos District is divided into three major agro-ecological zones. First we have the high potential area, which covers only 5.4% of the whole districts. This region includes Iveti, Mua, Mbooni, Kilungu, Mbitini and Kangundo. There is the medium potential zone which covers 38.2% of the total land in the district. This includes areas such as Mukaa, Okia,

Nzaui, Kisau, Lower Mbooni, Kiteta, Mwala, Matungulu, Mitaboni, Masii, Muthetheni, Maputi, Ithanga and Kalama. The remaining 56.4% is of low potential and comprises of Yatta, Wamunyu, Kibauni, Makueni, Kikumbulyu, Ngwata, Makindu and Mtito Andei.⁷

Makueni Division lies between attitudes 300ft and 3900ft above sea level⁸ and is drained by Kikumini, Kikuu, Kaiti, Thwake and Muooni tributaries. The division has a number of indulating inselbergs such as Thavu, Mubau, and Katambua. Nzaui, which is 5,977ft above sea level, Malivani and Mandoi are some of the residual hills found in the division.⁹ Poor sandy soils and low and unreliable rainfall explain why the entire part of Makueni Division is agriculturally poor.

It is argued that the central hilly areas of Machakos initially attracted more people than any other part of the district. This could be attributed to land fertility, security and availability of water along the central hills. On the other hand, the lower part of the district has been vulnerable to Maasai raids, successive droughts and subsequent poor harvest. This zone was also invested by tsetse flies and poisonous snakes, explaining the low population by 1920s.¹⁰ However, due to over concentration in the highlands, people started migrating to the semi-arid areas initially neglected as wasteland.

The areas of immigration included Yatta, Makueni, Kibwezi and Kambu.

Farm production in areas which initially fell under the high potential zone has been diminishing overtime. This can be attributed to high population density, overstocking, unreliable climatic conditions and land scarcity. According to Owako majority of the population particularly along the central hills own less than three acres of land.¹¹ Consequently, extensive droughts and famines are frequent in the entire district.

2:1.2 THE AKAMBA ECOLOGY AND HISTORY IN BRIEF

Kamba myths of origin attribute the origin of man to a supernatural being. These legends speculate that 'Ngai' (God) whom the Akamba also gave the name 'Mumbi Mwatwangi' (Creator), moulded the first couple, and descended them on a rock somewhere in Kitui, where human foot prints, those of a cow, goat, sheep and dog could still be traced.¹² This myth is common among the Akamba of Kitui, while the Akamba of Machakos have another legend which goes that, the first man emerged from a hole around Nzau after 'Ngai Mumbi Mwatwangi' (God the Creator) had formed him.¹³

Munro comes up with a different theory that, the AKamba migrated from around Mt. Kilimanjaro particularly from the Unyamwezi region of Tanzania.¹⁴ This is to suggest that both the Wanyamwezi and the kamba people have a common ancestry although he does not explain how and why. Nevertheless we cannot discard Munro's theory because some of the old Kamba people still claim that their forefathers came from Southern Kenya which could be Unyamwezi

From Kilimanjaro, Munro says that the Kamba migrated to Kikumbulyu, Makueni, Nzau and finally settled in Mbooni as one tribe. Later this semi pastoralist Bantu group dispersed to the hilly areas of Iveti, Kilungu and Mbitini for search of grazing and farming land. Another group sometimes referred to as 'Athaisu' migrated to Kitui probably in search of grazing land. However, inspite of this dispersion, the Kamba people still remain a distinct ethnic entity with a common culture. To the North of Ukambani are the Kikuyu, Tharaka and Ambere, while the Pokomo and Galla border to the East. To the South West are the Maasai while the Taita and the Nyika are found to the South East.

The social organisation of the AKamba was based on family (Musyi) and the clan (Mbai). Scattered though, the clans were yet linked together by a bond of common

beliefs and practices. However, it is believed that their political organisation never went beyond the village territory (Utui) although they existed as a tribe within a definite territory and a common cultural background.

The 'Utui' was a small village comprising of a number of households consanguineously related. Every 'Utui' had several elders who acted as leaders. There was also a group of energetic young men who defended the 'Utui' from predatory tribes and other dangers. The village also had a disciplinary council of elders called 'Mbai' or 'Kingole', which maintained law and order in the village.

Every village had a shrine (Ithembo), a diviner (Mundumue) and some assistants all of which coordinated the sacrificial functions for the whole clan to which the individual belonged. Land was communally owned and could not be capitalised by a few individuals. Owako observes that the political structure of the AKamba was highly localised diffused and without a central authority and therefore based on collective responsibility.¹⁵

By 1932 Machakos District had 238,910 persons with a population density of 111 persons per square mile.¹⁶ During the 1969 population census, the population had

increased to 707,214 and by 1979, the number had grown to 1,022,522.¹⁷ The estimated population for 1988 was 1,505,539 and 1,562,495 for 1989, with an increase of 42% and an average growth rate of 3.9%¹⁸ per annum. The population density had increased from 76 in 1979 to about 116 persons per km².¹⁹

Makueni Division, which consists of Makueni, Kathonweni, Mavindini, Nzau and Mbitini locations, has twenty five sub-locations. According to the 1979 population census, Makueni Division had 1,25974 persons occupying an area of 2,005 km² and by 1989 the projection was over 192,000 with the density having increased from 63 to about 96 persons per km².²⁰

2:1.3 SOCIO-ECONOMIC ACTIVITIES OF THE AKAMBA

Traditionally, the AKamba practiced pastoralism as well as small scale cultivation. As a result they kept on migrating from place to place mainly searching for humble grazing land and water. Until very recently therefore the economy of the Kamba revolved around herding, hunting and simple cultivation. Power and authority were symbolised by the number of cattle, wives and children a man had. The economic value of cattle was not confined to the production of milk and meat only, but

also in procuring more wives for themselves and their sons.

There was the Crown Land, which Owako feels that it presented a problem to the Akamba. By 1900 for example the land preserved for white settlement only was 2,866 square miles as opposed to 2,166 square miles reserved for the Akamba.²¹ Between 1910 and 1911 the Akamba were being punished by the colonial Government for grazing in the crown lands. As a result some people started migrating to areas within and even outside Machakos District.

Land scarcity in Ukambani has drastically reduced pastoralism. Nevertheless, many families keep cows, goats, sheep and poultry. They subsistence crops, as well as cash crops such as coffee, cotton, sunflower, wattle, sisal, tobacco and citrus fruits. A variety of vegetables are also grown in Ukambani though on a small scale.

The district has only a few operational industries for example Kenya orchards limited near Machakos Township. Other major processing industries include the Portland Cement Factory and the Kenya Meat Commission both in AthiRiver town and Makueni Cotton Granary at Wote in Makueni. The Kamba people are also known for wood

carving technology.

Machakos District grows both exotic and indigenous forests. According to the Machakos District Forest Officers' Annual Report, gazetted forests in the district occupies 15,927.6 hectares.²² The forests are found in places such as Kilungu, Mbooni, Nzaui, Ilima, Makongo and Kyulu.

High population density, land tenure system, and pastoralism have been the major drawbacks of development in Ukambani. These have contributed to land fragmentation, landlessness, soil erosion and declining arable and pastoral yields. Nevertheless, 90% of the total population is engaged in small scale peasantry.²³ This indicates that farming constitutes a major source of income among the Akamba. According to the Central Bureau of Statistics, the total wage employment for Machakos District in 1980 was Kshs. 32,339.²⁴ Meanwhile, the total yearly earnings for the district were Kshs.35,076,000 with an average of Kshs.1,085 per annum.²⁵

Referring to the Machakos District Development Plan (M.D.D.P.) for 1984/88, a total of 240,000 people seek relief at the District Social Development Office every year.²⁶ However in 1988, an estimated 56,815 persons

were earning some income as opposed to 59,9679 unemployed persons.²⁷ There is also an indication of high cases of malnutrition particularly kwashiorkor and marasmus since most families are unable to attain balanced diet all year through.

2:1.4 DEVELOPMENT STRATEGIES OF THE GOVERNMENT

By 1982, Machakos District had a total of 9 Nutrition Centres, where over 8,275 cases of malnutrition were treated each year. A year later (1983) the population served by a health facility varied from an average of 16,600 persons in Yatta Division to 23,300 persons in Kangundo Division.²⁸ This shows a considerable improvement compared to the previous year when an average of 17,900 persons were being served by only one health centre. However, health services could be even better if the Ministry of Health upgraded at least one health centre in every division to the status of a hospital. This implies not only improving the physical facilities and water systems, but also increasing funds and manpower.

Educational facilities have also been improving considerably since 1979. The percentage of untrained primary teachers for example had reduced from 49% in 1978

to 35% by the end of 1982. The number of classrooms grew by 22.4% and enrolment increased by 15.7% over the same period.²⁹ Nevertheless, more teachers should be trained and posted favoring the divisions with highest percentage of untrained teachers such as Yatta, Kilome, Makueni and Mbooni Divisions.

Most secondary schools lack adequate learning facilities namely; laboratories and books besides technical staff. There has been a high percentage of underenrollment in secondary schools in the district. The issue is no longer more schools but rather sufficient learning facilities and staff. By the end of 1983, the Government had opened thirty six (36) village polytechnics, a medical training school, a community training centre, a farmers training centre, a family life training centre and several adult education classes in the district.³⁰ Just like the secondary schools, these training centres also lack adequate training facilities, technical staff and funds.

The Ministry of Agriculture has encouraged the growth of food crops and consequently the area under such crops has since increased. The production of subsistence crops like maize, beans, peas, millet, cassava and horticultural crops namely; bananas, citrus fruits, onions and mangoes has improved. The Ministry has also

encouraged the planting of cash crops such as cotton, coffee and sunflower.

The Ministry of Livestock has launched a stock upgrading programme in the district to improve the quality of herd. More cattle dips have been completed and are fully utilized. Subsequently, the production of milk and meat in the district have improved. Poultry and apiculture have been intensified by introducing improved birds and modern hives respectively. The district has a number of research stations namely; Katumani and Kambiya Mawe research stations for crops. Kiboko and Kitengela Sheep and Goat Development Projects research on Livestock improvement and sell better quality breeds of cattle to farmers.

By the end of 1983, the Ministry of Water through Machakos Integrated Development Programme (M.I.D.P.) had completed about 150 water projects out of which over 80 were operational.³¹ Although the Ministry has increased the number of water projects particularly in Mbooni, Kilome, Iveti North and Yatta Divisions, 50% of the completed water pumped projects in the district are under utilized due to lack of fuel for the engines.³² More people could however be supplied with clean water if electricity is supplied to the projects.

The district has a few successful irrigation schemes namely Yatta furrow, Kyai and Mtakuja in Kibwezi. Kyulu in Kibwezi, Yatta irrigation and Makueni earth dam have all failed as irrigation project.³³ However the Ministry of Agriculture in collaboration with M.I.D.P. hopes to start more irrigation schemes by providing water through the Mangelete and Mtito Andei Canals.

2:2.0 ESTABLISHMENT OF THE CATHOLIC CHURCH

In 1895, the African Inland Mission (AIM) opened the first missionary station in Ukambani. They later opened other stations at Kangundo in 1896, Mumbuni in 1902, Mukaa in 1903, Mbooni in 1908 and Okia in 1917.³⁴ This mission also operated the first orphanage for children who had lost their parents during the 'Mupunga' famine of 1890s.³⁵ This station was transferred from Kilome Division to Mbooni, and in 1923, a school had been opened there and forty one girls were attending classes. It is argued that the missionaries were slowly by slowly attracting the youth into their churches and schools. These early mission adherents formed small colonies around the mission stations and later assisted in the spread of the Gospel in Ukambani.

The Catholic Church in Ukambani is said to have been founded by the Holy Ghost Fathers (H.G.F.) also known as the Spiritans. When they came to Ukambani, the spiritans opened their first station at Mangu and later at Kabaa in 1912.³⁶ From Nairobi, they moved along the Nairobi-Mombasa Railway line opening stations. With the help of four native Kamba catechists, namely Theophilus Mulwa, Joseph Ivita, Michael Kitumba and Theodore Ndunga, some mission stations were opened at AthiRiver, Sultan Hamud, Emali and Makindu.

The spiritans opened the first Catholic School at Kabaa in 1924 and later a teachers training college, a technical school and a seminary³⁷ History says that a Mission Station was established at Machakos town by Fr. Harry Byrne in 1940 but it grew slowly due to local opposition as well as competition from Muslim. In spite of these impediments a church was erected in 1944 where Machakos Cathedral stands today.

Bishop Raphael Ndingi Mwanaa Nzeki, the first Kamba priest, was ordained at Kabaa on 1st of January 1961. A week later Bishop Urbanis J. Kioko was ordained the second Kamba Priest. Later on Fr. Theodeurs Mutuku from Kanzalu and Hilary Kailu from Kilungu were ordained priests. By the end of 1987, the Diocese of Machakos had over thirty Kamba priests from the district alone.³⁸

The Diocese of Machakos was carved from the Diocese of Nairobi in 1968. Bishop Raphael Ndingi was consecrated its first Bishop in 1969 and was later replaced by Bishop Urbanus J. Kioko in 1973.³⁹ By the end of 1988, the diocese had twenty nine (29) Parishes with an average of two priests per parish. In the same period the diocese had 668 out stations and nearly 290,000 Catholics with an annual increase of not less than 1600 persons.⁴⁰ The diocese has started more than 2000 primary schools and over 50 secondary schools.

With the help of two Kamba catechists namely Gabriel Kasyuko and John Kisongoa, Fr. Horber went to Mbitini in 1925 and opened a mission station at a place called Mulala. This was the first catholic mission in Makueni Division; however between 1932 and 1940, the mission remained closed for lack of a priest to manage it.⁴¹

In 1952, Kaumoni Parish was founded and by the end of 1987, it had about 8,300 catholics and twenty (20) outstations.⁴² This mission station became the Mother of Makueni Parish which was carved in 1970 and Fr. Hilary Kailu became its first Parish Priest. By 1987 this Parish had nineteen (19) outstations and a total membership of 12,625 Catholics.⁴³ Kathonzweni Parish was then formed from Makueni Parish in 1977. This is one of the largest parish in size with forty three outstations

(43) and over 9,787 adherents.⁴⁴ Fathers Adriano and Enzo from Italy are believed to have been the first priests in Makueni to give evangelization a different approach by initiating development activities in Kathonzweni parish.

It is claimed that the various congregations of sisters in the Diocese of Machakos assists the church not only in evangelizim, but also by initiating development projects in the diocese. In 1958 for example the sisters of mercy opened a primary teachers college at Mbooni and two years later they moved to Makueni where they started a Girls Secondary School and a dispensary. They have initiated two bakery projects in the diocese. The Brothers of St. Peter Clever Congregation founded in 1953 by the late Archbishop McCarthy, has their headquarters at Kaumoni.⁴⁵ These single men are trained in various skills by which they serve and seek to meet the spiritual and material needs of the community.

2:3.0

THE IMPACT OF CHRISTIANITY ON THE AKAMBA

It is a fact that formal education in Ukambani was started by missionaries. The A.I.M. are believed to have been the first Missionaries to open an orphanage in the district, which was later transformed into a school

mainly to educate teachers for Missionary Schools.⁴⁶ Alliance High School was opened in 1926 to serve non Catholic adherents while in 1939 the Spiritans founded Kabaa High School and later a teachers training centre.

Until 1950s therefore Christian Churches bore the burden of opening and running schools in Ukambani. By deploying their personnel and resources, the churches have reduced ignorance, poverty and diseases among the Kamba Community. Those who accepted the new system of education not only served in the colonial administration, but also spoke for the entire Kamba Community. They entered the monetary economy and acquired higher socio-economic status unlike their tribesmen who resisted the foreign education.

Through school education the AKamba adopted Western Civilization which according to Munro improved their socio-economic life. He argues that;

"Education in short tended to become a reinforcing mechanism by which the renovating members of the Kamba society maintained the economic and social gap which had opened up between them and the rest of the community".⁴⁷

Having been challenged by missionaries in the field of education, the Akamba had by 1924 opened fourteen non-missionary schools.⁴⁸

Many people have appreciated the vital role played by the church in both preventive and curative medicine. In fact most of the health centres in Ukambani were opened by christian institutions and today some are still managed by Nuns. Some people claim that the church sponsored health centres offer better and just services compared to private clinics. The church operates mobile clinics which take health services closer to the people unlike the Public and private health centres which are based within shopping centres. Therefore the Catholic Church has greatly assisted in improving living conditions of rural communities and more so where Public health services have been scarce.

The missionaries also participated in the abolition of slave trade which must have disrupted many households. They opened freetowns in which slaves were not only rehabilitated but also introduced to formal education and better farming methods. Another major contribution by the missionaries was seen in the protection of lives. According to C. W. Hobley if twins of the opposite sex were born, the female would be disposed because it was believed to be a misfortune to the family. He says that illegitimate children as well as disabled babies were regarded as bad omen and were thrown away.⁴⁹ These were some of the dehumanizing Kamba Customs which christianity could not condone and hence eradicated.

It is ideally wrong to assert that the contribution of Christianity to the Akamba way of life was not detrimental. Being a new form of religion, Christianity had its adverse effects and some of them are still felt in Ukambani. An observation by Mbula reveals that Christianity did its best to end polygamy and declared monogamy the only valid and universally accepted marriage.⁵⁰ This abolition of polygamy is believed to have been detrimental to the Akamba. Marriage which to them was a communal responsibility became an individual covenant.

Discussing marriage, Mbiti observes that, "It is a point where all members of a given community meet: the departed, the living and the yet to be borne".⁵¹ Marriage and procreation according to him are inseparable and that the Kamba married primarily to recapture the lost gift of immortality.⁵² This was a religious act which not only unified the clan but also ensured its continuity.

It is saddening to note that it was only monogamous people who could be baptized and hence become members of the Christian community. As a result polygamous husbands who wanted to become Christians had to choose only one wife and put aside the rest. Consequently divorced women and their children suffered in the name of Christianity. The harmonious communal life initially

enjoyed by the Akamba lost its cohesiveness and family disintegration became recurrent.

To the Akamba, the past, present and future were linked by their religion and practices and that they were united with the creator by their ancestors. They believed that this unity was their source of life, harmony and prosperity. According to Mbula, "the centre of the new religion was not the family nor the individual self but the historical Christ and the church".⁵³ Religion therefore became an individual affair between oneself and God. As a result the Akamba fell in three categories.

The first group comprised the Kamba who had been converted to the new faith and had become stout christians. The second group was formed by those who partly believed in the christian God and partly in their ancestral cult. Welbourn explains this point in the following words.

"Other christians dare not admit to their beliefs inside the christian community and go secretly to the traditional diviners. This means that they are living a sort of double life. The whole thing is locked up in a secrecy which make it psychologically even more dangerous." ⁵⁴

The AKamba who were not converted to the new faith for various reasons formed the third group. This disintegration explains a weakening ethic community that

had lost its unifying force namely ancestral cult a factor which might also explain socio-economic weakness.

The churches came to Ukambani divided: the catholic formed one group and the protestants who were as well divided formed yet another. The Kamba christians were categorized in respect to the church they belonged and their children could only attend schools sponsored by the same church. These denominational differences can still be realized in some divisions like Kilome and Makueni and have hindered development to some extent.

Families no longer belonged to their respective clans but rather started identifying themselves with certain denominations. Collective ownership which the AKamba used to enjoy lost its meaning. The focus was no longer on mutual sharing but on capitalization of available resources, resulting to accumulation of wealth and other opportunities by some people at the expense of others.

School education introduced the youth to a materialistic world of capital accumulation and parents could no longer have control over them. Rural urban migration was inevitable since wage employment could only be obtained in urban areas. This type of migration is believed to have caused socio-economic problems both in rural and urban areas.

We can affirm that the contribution of the missionaries in the field of medicine is commendable. However, their attitude towards traditional healing practices must have been prejudicial. It can be admitted that traditional medicine played a central role in curing and preventing diseases. At the same time it restored the right relationship between the natural and the supernatural. It sought solutions and explanations to the untouchable Kamba witchcraft and magic which christianity dismissed as nonsensical and illusory.

In conclusion it can be said that Christianity was more than a faith, it was also an agent of a new civilization and did its best to erode the Kamba culture which gave the community cohesion, stability and progress. However, the positive contribution of christianity to the Kamba life is irrefutable. The churches opened schools, health centres, orphanages, and later introduced cash crops. Today the best Girls' Secondary Schools in Machakos District namely Precious Blood, Makueni Girls, Misyani Girls, Muthetheni Girls and Mbooni Girls are managed by catholic sisters. The church has also been engaged in other socio-economic activities and this is what the following chapters discuss.

FOOTNOTES

1. Machakos District Development Plan 1984-88 Op. cit. P.1
2. Fredrick Nashon Owako, "The Machakos Problem; A study of some aspects of the Agrarian Problems of Machakos District of Kenya", (PhD. Thesis University of London 1969) P.3
3. Ibid P.15
4. Machakos District Development Plan 1984-88 Op. cit. P.7
5. Owako Op. cit. P.30
6. Ibid P.46
7. Machakos District Development Plan 1984-88 Op. ct. p.7
8. Owako Op. cit. P.17
9. Ibid P.18
10. Ibid P.93
11. Ibid P.152
12. This legend is told by the Akamba in an attempt to explain their origin. Its truth is therefore unfounded.
13. John S. Mbiti, African Religions and Philosophy (London, Heinemann 1969) P.94
14. J. Forbes Munro, Colonial Rule and the Kamba. Op.cit. P.9
15. Owako Op. cit. P.71
16. Ibid P.95
17. Machakos District Development Plan. 89-93 (Nairobi, Government Printers Press) Op. cit. P.13
18. Ibid PP.10 and 13
19. Ibid P.13

20. Ibid P.13
21. Owako Op.Cit. P. 168
22. Machakos District Development Plan 1984-88. Op. cit.
P.44
23. Machakos District Development Plan 1989-93 Op. cit.
P 42.
24. Machakos District Development Plan 1984-88
Op.cit. P.12
25. Ibid P.12
26. Ibid P.13
27. Machakos District Development Plan 1989-93
Op.cit. P.40
28. Machakos District Development Plan 1984-88
Op. cit. P.34
29. Ibid P.34
30. Ibid P.37
31. Ibid P.32
32. Ibid P.33
33. Ibid P.33
34. Munro Op. cit. P.102
35. Ibid P.108
36. Machakos Diocese "The beginning of the Catholic Church in Ukambani", Its Growth into a Diocese 1912 - 1984 (unpublished) P.12
37. Ibid 13
38. Annual General Statistics - Diocese of Machakos (31st of December 1987, unpublished) P.2
39. "The beginning of the Catholic Church in Ukambani"
Op. cit. P.13
40. Annual General Statistics, Op. cit. P.2
41. Machakos Diocese Op. cit. P.48

42. Annual General Statistics. Op. cit. P.1
43. Ibid P.1
44. Ibid P.1
45. Machakos Diocese Op. cit. P.59
46. Munro Op. cit. P.108
47. Ibid P.159
48. Ibid P.149
49. C. W. Hobley, Ethnology of Akamba and other East African tribes (Cambridge University Press, London 1971) P.61
50. Judith Mbula, "The Impact of Christianity on the family structure and stability; The case study of the Akamba of Eastern Kenya", (Ph.D Thesis, University of Nairobi, 1977) P.130
51. Mbiti Op. cit. P.133
52. Ibid PP. 25-26
53. Mbula Op. cit. P.168
54. Welbourn Op. cit. PP.102-103

CHAPTER THREE

3:0 PROBLEMS HAMPERING RURAL DEVELOPMENT IN MAKUENI

3:1.0 INTRODUCTION

We have noted that the main objective of rural development is to alleviate rural poverty by improving the living conditions in rural areas. To evaluate the development activities of the Catholic Church, the problems faced by the people of Makueni had to be outlined. It was also necessary to study the meaning attached to rural development by the local people so as to make a correct evaluation. This enabled the discussion of the problems faced by the people, which are also believed to be the major drawbacks to rural development in Makueni Division.

3:1.1 RURAL DEVELOPMENT RE-DEFINED

When the respondents were asked what they understood by rural development, the majority defined it as including all activities which enable the local people to acquire good living standards; reflected by good housing facilities, sufficient nutritious food, clothing

and basic formal education. 30% of the total respondents defined it as an ongoing process of activities in which the rural communities, the Government and some christian churches are involved in, basically for the welfare of the entire rural population in a given locality. Defining the same, 33.3% of our respondents regarded it as measures to improve the conditions of roads, schools, health centres and the supply of social amenities such as telephone, electricity, piped water, post offices, social halls and cattle dips. The remaining 16.7% went further to suggest that both formal and informal education as well as rural employment are some of the prerequisites of rural development.

3:2.0 THE MAJOR PROBLEMS FACED

It is generally agreed that rural communities in a given locality experience similar problems, however, the intensity varies from community to community. When the people were asked to mention their major problems, the responses were; drought, poverty, poor local leadership, poor infrastructure and exploitation of the poor by the powerful and the rich. Table 2.1 gives a clear picture of the peoples' responses.

TABLE 2:1

PROBLEMS ENUMERATED BY RESPONDENTS.

PROBLEMS MENTIONED	FREQUENCY	PERCENTAGE
DROUGHT	23	42.59%
POVERTY	14	25.93%
POOR LOCAL LEADERSHIP	7	12.96%
INSUFFICIENT INFRASTRUCTURE	5	9.26%
EXPLOITATION BY BUSINESSMEN	3	5.56%
RURAL-URBAN MIGRATION	2	3.7%
T O T A L	54	100.0%

3:2.1 THE PROBLEM OF DROUGHT

Drought was identified by 42.59% of the total respondents and therefore emerged as the biggest problem faced in Makueni. Drought, which explains scarcity of surface water, is not a problem faced in Makueni alone but the whole of Machakos District.

Makueni Division according to Owako receives less than thirty inches of rainfall per year,¹ explaining a

semi arid condition. Rainfall in the division is classified as low and unreliable. This implies that it is insufficient and comes either early or late and sometimes in torrential form. The loam sandy soils in Makueni allow immediate percolation of rain water in which case the ground dries up a few weeks after the rain season is over. As a result, farm harvests are low and sometimes uneconomical, resulting to frequent famines.

The respondents identified drought resistant crops such as sorghum, millet and barley as a measure to improve subsistence production. They also felt that farmers could also improve their harvest if they prepared their farms early and planted early. This is however influenced by other factors such as family work force farming implements and pest cides.

Drought is also detrimental to livestock which is not only a source of income and subsistence, but also a means of transport and labour force in Makueni. Most peasant farmers clear their farms using ploughs which are pulled by two or four oxen. These animals are also used in transportation purposes. However during prolonged droughts, these animals die in large numbers and such services are also lost.

According to the respondents, majority of the people of Makueni rely on seasonal rivers as sources of domestic water. However the water is dirty particularly over the rain seasons due to soil and other deposits. In such circumstances people use water dams although they are not hygienic because the same water is also used by wild animals.

3:2.2 THE PROBLEM OF POVERTY

The problem of poverty was mentioned thirteen times, which is 22.93% of the total responses. This was identified as the second biggest problem facing the people of makueni. Although poverty can also take intellectual as well as spiritual dimensions majority of the respondents identified the material significance. To them poverty is simply the incapability to earn a basic income that could enable an individual to afford a decent living.

However about 5% of those who mentioned the problem of poverty also identified the spiritual and intellectual significance. Spiritual poverty applies to an individuals' soul rather than the body. In a theological meaning, this type of poverty arises out of sin or transgression. Among the christians, sin is believed to be a situation whereby an individual fails to do what

appertains to ones faith or religion and as such does not appease God. Such an individual lack God's grace and is therefore spiritually poor. On the other hand, illiterate people are intellectually poor as they lack formal education.

According to the respondent, poverty is the powerlessness to acquire basic human needs such as food, clothing and shelter. It is simply lack of the necessary capital for developing the self and family. It can be observed that the income of most of the rural people particularly the small scale peasants, are quite unreliable. Owing to this, such people do not save any money and therefore, cannot afford efficient working capital. As a result, harvest per farmer is usually low and sometimes less than what the family might requires for subsistence. Such a families remain poor and the children are likely to continue being victims of poverty.

The respondents lassified the victims of rural poverty as the handicapped, single parents and the landless people. The three groups are incapacitated in various ways with some being subjected to poverty throughout the year.

According to Robert Chambers, the well to do claim that the poor have dug their own grave because they are lazy, ignorant and idle and that they hardly do anything

to minimize their poverty because they attribute it to fate.² Disagreeing with this argument Robert argues that poverty is a consequence of different but interrelated categories of deprivation or disadvantages on the side of the less fortunate. These disadvantages cause socio-economic, weakness, isolation powerlessness and vulnerability, which are the common indicators of poverty in most communities.³

The poor are powerless at the expense of the wealthy rural elite and entrepreneurs. Their low bargaining power explain why they are poorly paid for their goods and services. They have little or no control over the means of production. It is also believed that the flow of income and goods for these people is low, unseasonal, unreliable and inadequate. Dependency ratio is said to be too high among this population and so is mortality and natality. The dependents in this case include children, old people, the sick and the handicapped.

Climatic difficulties and other natural catastrophes are also causes of poverty among rural communities. The poor face mass starvation when climatic conditions are not favorable for farming. There is yet another group which attributed poverty to fate. They argued that poverty is willed by God in the sense that some people find themselves just poor. To them this is a socio-

economic incapacitation willed by God so that the victims can be closer to him, an argument which is clearly developed in the gospels⁴ and is psychologically used to console the poor.

3:2.3 POOR LOCAL LEADERSHIP

In the light of this study we shall define local leaders to include chiefs, Assistant Chiefs, Village Elders, Community development officers, Field extension officers and Group facilitation. Discussing leadership in his book, Kenya African Nationalism, His Excellency President Moi defines leadership as; the ability to identify the needs and resources of the society and to visualize and plan the ways and means to satisfy those needs with those and other resources. He believes that development reflects the quality of leadership in any given locality.⁵ In the long run, the life and progress of a Nation are as good or as poor as the quality of its leaders."⁶

Poor Leadership was asserted by 12.96% of the total responses. Good leadership should be able to identify the people needs and aspirations and skillfully utilize the available resources to help solve these needs. Leadership is termed as poor if it does not tie with

social welfare and development strategies. In such a case it does not meet the peoples expectations and sometimes functions contrary to the official duties.

The informants believed that some local leaders do not know their duties or they are simply negligent. Such officers do not fully participate in development endeavors and sometimes they retard the whole exercise. They also observed that some of their assistant chiefs are not development conscious. They rarely address themselves to the peoples' problems and in most cases they keep off from church sponsored programmes. However there was a feeling that the churches do not involve the local administration at the planning and implementation levels and hence they cannot impose themselves.

According to the informants, most field extension officers do not visit small scale farmers even when requested by the latter. Although they are believed to have little farming technical know how, the services of the extension workers rarely reach them. Instead they are usually directed to the middle and large scale farmers even though they have the basic farming skills. All extension officers should be advised to focus their services more to the small scale farmers.

The contribution of field extension workers is very crucial in order that the District Focus for Rural Development Programme goals can be realised. This is because most rural communities, if not all are agriculturally based and hence their living standards can adequately be improved if they are taught better farming methods. Nearly all the small scale farmers interviewed during the survey, confessed that they did not use fertilizers and pesticides. Its not only because they could not afford them but more so because they did not know how to use the chemicals appropriately.

In view of this problem, the Catholic Church has set up a programme called Semi Arid Land Use (SALU) mainly to improve farming in arid areas. Through the programme, farmers are taught better farming methods such as the use of manure, seed selection and planting, weeding and food storage techniques. The programme also encourages the planting of drought resistant crops and tubers as a measure to boost subsistence production.

3:2.4 INSUFFICIENT INFRASTRUCTURE

In 1983, Makueni Division had nine (9) health Centers including one hospital, each serving about 17,900 people.⁷ The population-bed ratio by them was 1,300

while the population doctor ratio was 53,900.⁸ By the end of 1988, the division had fourteen (14) Public health centres and only one hospital. The Sisters of Mercy, who operates a mobile clinic and a dispensary, have also improved health services in Makueni.

Although the number of health clinics in Makueni has been increasing since 1983, respondents felt that the services are not enough. In addition the centres lack the necessary facilities such as drugs, staff, staff houses, beds, ambulances, water and electricity. Congestion in the health centres is also inevitable because the area served by each center is too vast.

9.25% of the total respondents claimed that services in Public health centers are poor, and therefore people turn to private clinics although they are expensive. The other option is the missionary clinics, which they claimed to be offering better medical services. Nonetheless the poor people cannot afford the medical services either in private or missionary clinics because they are too expensive for them.

Although Makueni Division had the highest number of under utilized classes in the whole district in 1982,⁹ most of the schools lacked technical staff and other essential facilities such as books, laboratories,

dormitories, dining halls, sports equipments and staff houses. In 1983 for instance, 65% of all the teaching staff in Makueni Division were untrained, indicating poor teaching staff.¹⁰ The division is served by weather roads most which lack culverts and gravel, making some sections impassable especially during rains. Even in the dry seasons some roads are passable with alot of difficult. However this problem was identified by businessmen, successful peasants and progressive school teachers only, probably because Communication net works to the poor people are of secondary importance until their basic needs are met.

3:2.5 PROBLEM OF EXPLOITATION

We have found that the majority of the people living in rural areas rely on farming for their subsistence. 5.56% of the people interviewed argued that the advantaged local entrepreneurs usually exploit the peasants. They claimed that this problem is intensified by lack of adequate storage facilities and the perishability of agricultural produce. Some farmers believe that some of the chemicals used to prevent cereals from spoiling are health hazards and hence they do not use them.

In addition to the aforesaid problems, the recurrent high demand for money among the peasants compels them to sell part of their harvest. Some informants regretted that even though some farmers may harvest less cereals than they require for subsistence, part of the product is sold after harvest even when the supply of farm produce is high as opposed to the demand. The price is no longer determined by the peasant farmer and the shopkeeper. In any case the bargaining power of the former is very low and the latter in effect exploits the farmers by paying them very little. To worsen the matter, shopkeepers do not always sell the cereals until when farmers have exhausted what they had kept for subsistence. They then hike prices such that people have to buy at double price the cereals they had sold to the stores. In this case farmers stand to lose absolutely at the expense of thriving businessmen.

As a result of the hot climate in Makueni, cereals do not last a year before spoiling unless they are treated and stored properly. The Catholic Church having noted this problem has assisted village groups to open food stores. Most farmers now opt to sell their cereals to the catholic sponsored food stores, which not only offer better prices to the farmers but also sell it cheaply to the people as opposed to the other shopkeepers.

The church has also organized short courses and workshops during which the participants are taught methods of preserving cereals much longer. They also discourage the selling of farm harvest particularly when the supply is high and demand is low. These are measures not only to reduce exploitation by local shopkeepers but also arrest the frequent food shortages in the whole of Machakos District.

Exploitation is also common in the farming sector where the employee rarely determines the price for his labour force. This explains the low salaries in the rural employment and yet the cost of living continues to hike. As a result of the low wages plus price fluctuation for agricultural related products, the flow of goods as well as income is not only low but also seasonal and unreliable.

Since income is low, saving is also low and consequently capital investment is limited. Due to this condition among others, most families meet their basic needs with a lot of difficulty. Poverty becomes part and parcel of their living condition. The catholic church is not only encouraging peasants to start income generating activities but also giving them soft loans and grants as well as working tools to enable the setting up of such activities.

3:2.6 THE PROBLEM OF RURAL-URBAN MIGRATION

Migration is simply the movement of persons from a place of permanent residence to another. Migration can be categorized as rural to urban, urban to rural, rural to rural or urban to urban. It is argued that migration is selective meaning that it is influenced by age factor. Majority of the rural urban migrants are therefore male school leavers who can afford to risk a change of residence since they can easily adjust to a new environment. The other reason might be that, this age group has less economic burden and has more potential as opposed to the aged population.

The problem of rural urban migration was stated by 3.7% of the total respondents. According to them, migration is influenced by a number of factors, the first one being lack of employment in rural areas. Most rural jobs are either farm related or domestic and casual. Such jobs belong to the primary and quinary sectors¹¹ and hence the terms of employment are not well-defined. Wages are poor partly because of the low bargaining power employees as well as the low demand as opposed to the supply. In this regard it is argued that most of these rural jobs pay less yet they are tedious.

In view of the above school leavers find it ridiculous to work in the agricultural sector where jobs are over working and yet underpaying. In addition most of all rural jobs are insecure and unpensionable. It is for these reasons among others that school leavers migrate from rural to urban areas in search for better salaried job opportunities.

It is argued that, unlike the 8:4:4 system,¹² the former system of education prepared the graduates mainly for white collar jobs which have become scarce in Kenya. This youth attribute success to either the secondary or tertiary sectors¹³ and claim that it is only the failures who should work in the primary sector. Such convictions account to lack of self employment initiative among the youth and contributes to rural urban migration. The respondents also argued that rural urban migration is also influenced by farming related problems; such as lack of capital, climatic difficulties, scarcity of land, diseases and pests, insufficient markets and fluctuation of prices for agricultural products.

Among the major problems associated with rural urban migration in relation to rural development is the drainage of the working force from rural to urban areas. The working force is taken to be the population group aged between fifteen and sixty five years.¹⁴ More

dependents are therefore left in the rural areas once this age group migrates to urban areas. Dependents on the other hand are defined as all the people aged below fifteen years plus those aged over sixty five years. The theory assumes that there are more dependents than workers in rural areas and that consumption is higher than production. As a result saving and investment are almost zero since families consume almost all what they produce. The theory explains the vicious circle of poverty believed to be common among rural communities.

3:2.7 SOLUTIONS TO RURAL-URBAN MIGRATION

The respondents suggested rural industrialization as an effective measure of creating rural employment. Small scale labour intensive industries could be started in rural areas to provide jobs for school leavers. Technical education was also identified as a worth attempt to reduce rural urban migration. Technical education enhances self employment among the village polytechnic graduates. It also entails exploitation of local resources and development of rural communities. The respondents identified the need to improve the living conditions in rural areas and suggested better health facilities, sufficient schools, clean water, accessible roads, electricity, telephone and post office services

as the main prerequisites for rural developing and hence measures to curb rural urban migration.

There is also need to diversify the primary sector which directly or indirectly involves the utilization of natural resources. The sector includes farming, fishing, hunting, herding and all other activities related to resource exploitation. More markets can be opened where goods produced in this and other sectors can be sold. Attempts should also be made to motivate rural workers by giving them better pay and other allowances. The catholic church has also reduced rural urban migration. She has for example initiated youth programmes which cater mainly for school leavers and other categories of youth. Through these programmes, the church assists the youth with loans and grants for starting income generating activities in the rural areas.

In conclusion, chapter three has analysed the main problems faced by the people of Makueni in striving to develop themselves, their families and the environment. The problems discussed include drought, poverty, poor local leadership, insufficient infrastructure, exploitation and rural urban migration among others. However the chapter has not discussed fully the measures the church has adopted to solve these problems; this is therefore done in Chapter Four.

FOOTNOTES

1. Fredrick Nashon Owako, "The Machakos Problem" P.32
2. Robert Chambers Rural development Op.cit. P. 103
3. Ibid P. 103
4. St Luke Ch. 6:20-26
5. Daniel T. Arap Moi, Kenya African Nationalism; Nyayo Philosophy and principles.(London and Basingstoke Macmillan Publishers, 1986) P.78
6. Ibid P.77
7. Machakos District Development Plan, 1984-88 P. 35
8. Ibid P.35
9. Ibid P.34
10. Ibid P.36
11. Barry Jones, Sleeprs wake; Technology and the future of work;(Oxford University Press, 1982), P. 51
12. Moi Op cit P.42
13. Barry Op.cit. P.51
14. M.A. Smith, Sociology of Industry ed. By Prof. W.M. Williams, London, George Allen and Unwin Ltd. 1967 PP.138-139.

CHAPTER FOUR

4:0 CATHOLIC CHURCH AND RURAL DEVELOPMENT

4:1.0 INTRODUCTION

Most Christian Churches advocate social justice by creating a community of people who are honest, and hardworking. Such churches have assisted communities to better their living conditions through a variety of development activities. Chapter four discusses the peoples views as to why the catholic church is initiating development programmes in Makueni and the various approaches she is deploying. The chapter also outlines the benefits accruing out of these church efforts and goes on to spell out the shortcomings of each approach as well as suggesting possible remedies.

4:1.1 THE PEOPLES' OBSERVATIONS ON DEVELOPMENT

According to the respondents, the Catholic Church has been assuming a totalistic approach to human development. This was suggested by 87.7% of the total respondents, who believed that Jesus Christ used the same

approach and that many churches have adopted it. In rural development therefore, the Catholic Church responds to the call of christ, that of total salvation for all humanity. She acts as both a saving and a development agent with the hope to liberate humanity from all forces of oppression. The sole purpose underlying salvation and development is therefore the welfare of man; and since sin and poverty degrades and so does underdevelopment, she has attempted to fight both.

When asked the reasons underlying church's initiative in development, 36% of the total respondents claimed that the church participates in rural development primarily to upgrade the people's living conditions besides evangelization. According to them, the church has realized how poverty stricken most rural people are and she has been working closely with them to bring about a self reliant society. They claimed that quite often, most rural people are neglected by development planners. In most cases the resources allocated to them by the relevant authorities never reach them. But due to their powerlessness and some times ignorance, they are handicapped and therefore do not complain or when they do so, they are not responded.

The Catholic Church has therefore noted with much concern the afflictions of the people of Makueni and she

has initiated alot of development programmes to improve their living standards. Needless to say these church activities must be seen in the light of evangelism. In other words these activities should not contradict the salvation motive of the church but rather should reflect the life and teachings of Jesus Christ.

4:2.0 DEVELOPMENT ACTIVITIES OF THE CHURCH

TABLE 2:2 PROGRAMMES IDENTIFIED BY RESPONDENTS

PROGRAMMES	RESPONSES	PERCENTAGE
WATER DEVELOPMENT	16	20.0%
SOIL CONSERVATION AND AFFORESTATION	5	6.25%
FARMING DEVELOPMENT	14	17.5%
RURAL INDUSTRIALIZATION	12	15.0%
SAVINGS AND CREDIT COOPERATIVE	10	12.5%
ADULT LITERACY EDUCATION	12	15.0%
PUBLIC HEALTH AND FAMILY LIFE	11	13.75%
T O T A L	80	100.00%

4:2.1 WATER DEVELOPMENT

On water programme, 20.0% of the total respondents indicated that the Catholic Church has been fully involved in water development activities particularly in dry areas like Makueni; where four piped water projects were identified. These projects include Isololo, Nzaui, Kilala, and Nthangu gravitational water projects. The water programme was started in Machakos Diocese in 1976 with financial and personnel assistance from Netherlands. By the end of 1987 there were seventy six (76) operational water projects in the diocese costing the DDS over fifteen million Kenya shillings.¹ Of these, the piped water projects covered nearly two hundred and fifty kilometres of pipeline and by the end of 1988, the area served by clean piped water had almost doubled. The church had by then completed ninety five water projects in Machakos District alone.² With the majority having been sponsored by the church, and only a few by other agencies. At the beginning of 1989 about 150,000 persons were already benefiting from the diocesan water programme in Makueni.

There are four main areas of water development in Makueni viz river catchments, roof catchments, bore holes, and earth dams. By the end of 1988, Makueni alone had seven river catchment water projects, fifteen

earth dams, and three water pumped dams, all being the effort of the Catholic Church. Out of the seven river catchment water projects are four major ones, viz Isololo, Nthangu, Nzauzi and Iuani river catchments. We are going to discuss Isololo and Nthangu as our case studies.

4:2.2 ISOLOLO SELF HELP WATER PROJECT

Isololo project has Nzauzi hill as the catchment region. A feasibility study was done in 1983 by the then diocesan water engineer from the Netherlands. He confirmed that there was enough water discharge which could be tapped gravitationally and serve the population within a radius of thirty kilometres from the source. The water engineer approached the local people and discussed the project after which over one thousand families registered as members.

The local people organised themselves into small village groups and actual work started in 1984. These groups worked under diocesan trained community leaders most of whom were members of the project. The people were given rice, yellow maize, and cooking fat at the end of every working day. Since this was during the acute food scarcity of 1984, many families must have benefited from the relief.

The diocesan water engineer was the technical adviser and below him were several artisans and plumbers all trained and employed by the diocese. The local people did all the manual labour, mainly digging the pipeline trench.

At the catchment area is an artificial weir which cuts across the water source. This discharging reservoir is six metres long by three metres high. From the reservoir is connected a pipe for cleaning it and the main pipeline which passes through two control tanks before connecting the main storage tank. This tank is about ten kilometres from the catchment region and has a volume of two hundred and sixty (260) cubic metres. Further down hill are two equal storage tanks of ten metres in diameter by three metres high (10 x 3) each. From the two tanks, water is then distributed to communal water points and cattle troughs (see Plate 3.11) which are constructed along the major pipelines at an interval of two kilometres.

By the end of 1988, the estimated Kshs two million project had covered thirty square kilometres and five sub-locations were already benefiting from the clean piped water supplied. Sixteen communal water kiosks and equal number of cattle troughs had been built. Six schools and five shopping centres and an estimate of over

seven thousand households have already benefited from the project. The pipeline is anticipated to cover nearly sixty square kilometres and serve all the schools and shopping centres within this area.

Members who have registered with the project pay a monthly contribution of Kshs. 10 for using the communal water kiosks and cattle troughs. Individuals who have water pipes in their homes pay only Kshs.15.00 per month per family. However new membership fee was increased from Kshs 10.00 to 20.00 per member and an additional labour charge for Kshs. 1,000. The money so collected is paid to employees who run the water points and also repair and maintain the project. None members on the other hand must buy water from the kiosks at a cost of Kshs. 1.00 per twenty litre jerrycan.

The major problem faced by the group was contributed by some village elders who felt that the water belonged to the spirits of Nzaui hill and should not be tempered with. The families who were settled near the water source also claimed that the water belonged to their ancestors and should not be tapped, otherwise it will dry out naturally. As a result some people destroyed and scattered pipes and other items and claimed it was the ancestral spirits who were displeased with the project. They claimed that the spirits had to be appeased with

beer and sacrifices before the work could commence.

4:2.3 NTHANGU SELF HELP WATER PROJECT

Nthangu self help water project was started in 1984 by the community of Nthangu with assistance from the Diocese of Machakos. A group of seven members met and discussed the possibility of a river catchment water project similar to the one at Nzaui hill. The group leader Mrs. Monicah Waya presented their deliberations to the DDS and the District water engineer was sent to study the viability of the project. It was approved by the Machakos Integrated Development Programme (M.I.D.P) Divisional Water Engineer after confirming that there was enough supply of water for over three thousand households.

It was difficult to start the project without the consent of the local chief, who had declined to approve it and had to be persuaded to see the need and importance of the project. The local people were then organised with the help of the local administration and the actual work started in 1985. They supplied all the manual labour needed while the DDS provided artisans and plumbers. The MIDP divisional water engineer offered technical advice and worked hand in hand with the DDS

water engineer. MIDP also donated concrete stones, cement, wire mesh, iron bars, and provided transport while the DDS provided water pipes and taps.

The catchment region has three main water sources and below them are three tanks of thirty three cubic metres each, where the water collects. Further down is the main distribution tank of one thousand, one hundred and thirty cubic metres (see plate 3.12). The water is then distributed to schools, villages and shopping centers by pipes. The project is projected to serve three sub-locations with communal water kiosks and cattle troughs at an interval of two kilometres along the three pipelines. It is estimated to cost the DDS about Kshs. one million . Members contributed only Kshs. 10.00 each but non members would buy the water at a cost of 50 cents per twenty litres Jerrycan.

Besides administrative problems, the project coordinators found it difficult to make the community accept it as their project. Majority felt that it is the Governments responsibility to supply clean water to rural people. Equally difficult was the task of pushing people who had been reached by the water to help the others whose homes were located far from the distribution tank.

4:2.4 ROOF CATCHMENT SCHEME

According to the Diocesan Development Service (DDS), there were over 3,000 concrete rain water tanks in the diocese by the end of 1988. These had costed the church over six million Kenya shillings, with 78% of the total expenditure having been raised by the local church.³ Most of these projects are however convened to the dry areas with Makueni having the highest number followed by Kilome and then Kibwezi division.⁴

The community based roof catchment scheme requires that a group be locally organized at the village after which one or two members are selected and then trained by the diocese on plumber and marson. After the one months course, the participants are employed by the DDS and posted to villages to assist groups in the construction of water tanks. The water tanks are however not constructed for free. Every group member is required to pay Kshs. 1,000, and also collect sand, stones and water and also provide meals for the artisans and their co-workers. The diocese on the other hand supplies the groups with cement, wire mesh, water pipes and taps. Through the established village groups, the diocese has helped individuals in the construction of roof catchment water tanks of an average holding capacity of 1,200 gallons each. Examples of such roof catchment

water tanks are shown in plate 3.1.

In the areas where roof catchment water scheme has been initiated, there is an average of one water tank in every three homes selected. The scheme had benefited about six hundred families in Makueni Location before it was discontinued in 1988. However this is about 30% of the total population in the location.

There is a consensus that the water development scheme has benefited many people. A general assessment reveals that by 1988 Kathonzweni location had eleven water projects, Makueni had six while Nzau and Mavindini locations had four water projects each,⁵ all sponsored by the Catholic Church. The respondents observed that the church is doing a commendable contribution on water development but the Government should supplement it. Through the scheme, clean piped water has been brought closer to individual's homes and this has saved them alot of the time used to be spent in water collecting exercise. This time has been utilized in other socio-economic development activities especially farm and domestic work.

The clean piped water has reduced the occurrence of water borne diseases which are common in arid conditions. Better family health as well as improved livestock

productions are additional advantages. Dry farming has become possible in Makueni since water is available all year round particularly where river catchment projects are found. Horticulture has also become an on going economic activity in a dry region like Makueni. Both exotic and indigenous trees are grown through irrigation and this has not only conserved soil but also water catchments.

Numerous artisans and plumbers have been trained and employed by the DDS enabling them to earn a living. There is also evidence of outstanding unity and self confidence in groups that have completed some water projects. This has not only enabled them to unite and organise themselves in working groups, but also realized their immense potential that can be deployed to transform their own situation by initiating development projects.

Although the Catholic Church has been putting alot of effort in water conservation, it was found that the projects are not distributed equally. Some locations have more projects yet they are not necessarily more arid than those without even one. Wote sub-location for example has three river catchment water projects and more than two hundred water tanks; Yet Mweini sub-location, which is more dry compared to Wote has hardly any. The distribution of most of the projects may have been

influenced by leadership in the diocesan offices of course not ruling out the possibility of other factors.

Some respondents argued that roof catchment has benefited only a few families. For example the less disadvantaged who could not afford the required local contribution of Kshs.1,000 did not benefit at all. The scheme did not cater for the poor people since majority did not have iron roofed houses. It was only a question of who had a permanent iron roofed house rather than who needed a water tank most. Most of the tanks have therefore been built in the homes of the people who have had permanent iron roofed houses as depicted in plate 3.1.

Other respondents claimed that some people who have water tanks at their homes misuse communal water dams. mainly by irrigating their land and also watering their cattle. The people who are therefore most disadvantaged by the roof catchment scheme are the poor. Nevertheless they do benefit substantially from the river catchment dams and bore holes which the church has continued to exploit on their behalf.

PLATE
3.1



The plate shows the type of roof catchment water tanks which the church helps the people to build. On the left is an iron roofed permanent house from where the water is collected by pipes and then drawn into the tanks.

PLATE
3.2



The women pausing in front of the water dam is Muuo SALU group, who have been assisted by the Ministry of Water Development in digging the dam. The water is consumed by thousands of people although it is not accorded the necessary preservation measures.

PLATE
3.3



The above plate depicts some members of Kamunyolo SALU Group cultivating Citrus Seedlings. Notice the fence to protect the seedlings from animals. They are also sheltered from direct sunlight.

PLATE
3.4



Plate 3.4 depicts apiculture by an individual. The hives are hung between two poles by a piece of wire, which enables them to swing to and fro when wild animals attempt to open. They are shadowed from direct sunlight by big acacia trees.

4:2.4 SOIL CONSERVATION AND AFFORESTATION

Soil conservation and afforestation was identified by 6.75% of the respondents. Since 1981 the DDS has initiated the planting of over 26,000 folder trees in the district.⁶ Farmers have been encouraged to practice soil conservation through land terracing and afforestation. This has not only created awareness but also deep interest in afforestation.

There is also a tree planting competition in the whole Diocese in which all tree planting groups in various parishes are expected to participate. Prizes such as Posho mills, grinding mills and farm implements are awarded to the first three parishes with the highest number of planted and surviving seedlings in that year.

4:2.5 FARMING ACTIVITIES

It has been noted in chapter two that the Kamba people are both agriculturists as well as pastoralists. Farming is therefore a major economic activity of the rural Kamba in which the family is involved all year round. However Machakos District in general is not favourable for farming because of its aridity as well as

over-population, overstocking and soil erosion. These are some of the factors to explain why the district is less arable.

Machakos Diocese had been assisting small scale farmers as early as 1980. This has been done through a programme called Semi Arid Land Use or SALU which 17.5% of the total informants identified as crucial. The programme basically assists small scale peasants to improve production through better farming technics. It is generally observed that the farming sector is faced with an increasing surplus labour force resulting to a decrease in marginal production and land scarcity. These are some of the conditions which prompted the formation of programmes that would assist the marginalized peasants to boost farm production.

Semi Arid Land Use (SALU) programme aims at increasing food and cash crop production by ensuring not only adequate supply of farm implements, but also greater utilization of surplus labour force. The programme is also made to encourage the planting of improved seeds and proper utilization of fertilizers, manure and pesticides.

In the training of group leaders, SALU programme organizes workshops at diocesan level during which group facilitators are taught the basics of agriculture. They

are also given leadership skills which they utilize in forming SALU groups of about thirty members each. In the demonstration plots, which every group ought to have, SALU leaders teach the group the basic farming methods including farm preparation, seed selection, weeding, pests control, harvesting and storage of farm produce.

The programme discourages poor traditional farming methods such as overstocking and inter-cropping and encourages the planting of drought resistant crops such as sorghum and millet as well as tubers. The programme also encourages the growth of horticultural crops, exotic and indigenous trees by distributing the seeds freely. Over 110,000 citrus trees have hence been planted since 1981' (see plate 3.3). Farmers are also taught methods of identifying and eradicating pests and diseases which attack crops.

Availability of farm implements in Makueni has been assured through the SALU programme. Groups have opened hardware store with financial assistance from the DDS. Compared to the local entrepreneurs, the church sponsored hardware stores charge lower prices for most of the items sold. The items sold in such stores include; ploughs, forks, spades, hoes, shears, mattocks, axes, pangas, wheelbarrows, and pesticides, among others. The respondents felt that the hardware projects have reduced exploitation of the poor by local businessmen. They also

commended the SALU programme for having benefited alot of people through the teaching of better farming methods and consequently increasing farm production in Makueni.

4:2.6 RURAL INDUSTRIALIZATION

Rural industrialization which was identified by 15.0% of the respondents, is yet another approach through which the Catholic Church participates in rural development. Rural industrialization includes the location of small scale labour intensive industries to rural settings. It encourages the growth and development of industries which utilize resources locally available in the area of location.

Under rural industrialization programme is the posho mill, a vital project in most rural settings. A number of women groups have been assisted by the DDS to acquire posho mills; for example by 1989, Makueni parish had five, while Kaumoni and Kathonzweni had one each. Groups wishing to acquire posho mills must contribute 22.2% of the total cost and the DDS supplements the additional 77.8%, which is Kshs.10,000 and Kshs. 35,000 respectively.

The posho mill project has benefited both members and non-members. Besides being an income generating project to the owners, posho mills also create rural employment. The mill flour substitutes the factory milled product which is quite expensive for the low income earners and enables them to cook 'ugali' as often as they wish. In this regard the standard of living in the villages where posho mill projects have been initiated have improved considerably. The owners of such income generating projects also earn a monthly income however small it is.

Carpentry groups have also been assisted with loans and grants as well as working tools by the church. The D.D.S. also organizes short courses for all project leaders during which participants are given adequate skills in business management and administration. The Catholic Church has also assisted groups that are involved in free masonry with skills and capital.

There are yet other groups which are involved in handicraft activities like pottery and basket making. However such groups, have not been assisted directly by the DDS; but their leaders have been trained through workshops organized at diocesan level. Unlike baskets, pots have ready markets in rural areas. Baskets on the other hand have a limited local market mainly because the

art is common to most rural communities. The DDS should be advised to help such group to market their baskets locally and outside the country.

The ball making industry in Kilala is the only one in Makueni Division and most likely of its own kind in the whole district. This flourishing industry is run by three men, who are also its owner. The group was assisted by the D.D.S. with a loan of Kshs. 5,000 and a grant of an equal amount. The industry makes new balls, repairs torn ones and also plastic containers.

There is also a baking industry in Makueni, which, like in other parishes, is run by women. This project was financed by the sisters of mercy, who also operates a girls secondary school, and a clinic both in Makueni. The baking industry is to supply bread to local markets, schools, health centres and individuals, It will hopefully be a source of income to the group and the workforce.

Apiculture, which is depicted in plate 3.4 is yet another industry that has been initiated by the Catholic Church in Makueni. The industry is however not well established although there is a wide market for honey within and outside the country. The major problems facing the industry is lack of refinery and insufficient

storage facilities. As a result, the product is not commercially viable and is therefore marketed locally at the suppliers risk.

It can therefore be concluded that the Catholic Church is contributing alot in rural industrialization particularly those which utilize locally available raw material, for example pottery, wood carving, brick making, carpentry, and basket making. These projects have not only created self employment but also generated incomes and therefore have improved the living standards of the people in Makueni Division at large.

4:2.7 COOPERATIVE SAVINGS AND CREDIT PROGRAMME

The cooperative Savings and Credit Programme was identified by 12.5% of the total respondents. This programme was started in 1978 by Adult Literacy Teachers from Makueni, Kaumoni and Kathonzweni Parishes. By 1981 the programme had spread in other parishes within Machakos Diocese. The Cooperative is entirely for the low income groups which according to the informants, includes all those earning less than Kshs. 2,000 per month. This cooperative enables people not only to save some of their income but also to obtain loans, which they later repay with an interest rate of 1% per month.

The minimum amount an individual member can save with the cooperative is Kshs. 20.00, which is the cost per share. Nonetheless no member is allowed to buy a fifth of the total number of shares. This restriction enables members to have relatively the same borrowing power and influence in matters pertaining to the cooperative. Since the cooperative is for the low income group, it excludes people who can afford to buy more than a fifth of the total number of shares. This is because such people would easily influence the programme for their own interest.

Members of the cooperative save in form of shares in which case a share is Kshs. 20.00. The total number of shares an individual member has gives that person the borrowing power, which is the sum total of ones shares multiplied by two or three. To explain this, let us assume that Mr X has bought a total of one hundred shares. His borrowing power in this case will either be $100 \times 2 = 200$ or $100 \times 3 = 300$. In other words, Mr X can obtain a maximum loan of either $100 \times 20 \times 2 =$ Kshs. 4,000 or $100 \times 20 \times 3 =$ Kshs. 6000. The maximum loan which he can obtain with his one hundred shares is between four and six thousand shillings depending on his ability to repay the loan.

The repaying interest rate is 1% per month per the outstanding balance. If we assume that Mr X is given a loan of Kshs. 500 to repay within five months, the interest rate in this case will be $500.00/1 \times 1/100 = 5.00$. The implication of this is that he will pay Kshs. 105.00, 104.00 and 103.00 in the first three months respectively. Since the interest rate is 1% per month per declining balance, Mr X will have paid a total of Kshs. 514 in the end.

According to the programme coordinator Mr Francis Kikolya, nearly 88% of the total debtors repay their loans in about a month, while only 12% take more than 9 months. In most cases cooperative members borrow between Kshs. 5000 and Kshs. 30,000. Nevertheless, majority get loans not exceeding Kshs. 10,000. The paying rate, though influenced by climatic factors among others, is 80% satisfactory according to the program Coordinator.

TABLE 2.3 TOTAL SAVINGS IN MAKUENI DEANERY BY 1988

DIVISION	MEMBERSHIP	TOTAL SAVINGS (KSHS)
KAUMONI	308	114,294.00
MAKUENI	340	124,022.00
KATHONZWENI	205	78,072.00
DEANERY	853	315,388.00
DIOCESE	3685	942,323.00

Source: Gathered from the Cooperative Savings and Credit Programme Coordinator.

It can be observed in table 2.9 that by the end of 1988, Makueni parish had the highest savings of Kshs. 124,022.00. Kaumoni Parish followed with a total savings of Kshs. 114,294.00 and then Kathonzweni with Kshs. 78,072.00. Though the largest parish, Kathonzweni had the fewest members (205) mainly because it is the youngest. In the same period, the Cooperative had registered 853 members from Makueni Deanery and had recorded a total of Kshs. 315,388.00 in form of shares. This was about 1/3 of the total Cooperative's savings in the Diocese, which by then stood at Kshs. 942,323.00.

Most members according to the responses obtain loans to finance secondary education, built houses and water

tanks. Others get loans to buy grinding mills, farm implements, land or cattle, and the last category of members borrow the money to start income generating projects such as hardware stores, food stores and retail shops.

In conclusion it can be said that the cooperative savings and credit programme, is entirely for the people who earn at least a monthly income. In this regard, it does not benefit the unemployed rural people who otherwise might need it most. Majority of the beneficiaries are the rural teachers and only a few peasant farmers. In other words the programme benefits the rural working class more than the unemployed. Nonetheless it is a viable programme since it facilitates saving of money and borrowing of loans which would otherwise have been impossible. However the programme should try to incorporate more unemployed rural folks.

4:2.8 PUBLIC HEALTH AND FAMILY LIFE EDUCATION

The public health and family life programme, which was identified by 13.75% of the total respondents, emphasize the social dimension of human growth and development. Started in 1978, the public health programme had a major aim of training voluntary village based

workers to assist in improving health conditions in rural areas. This is made possible through Community Health Workers (C.H.W.) who visit homes to teach mothers the importance of hygiene.

The C.H.W. also visit pre-primary and primary schools where they give health education to teachers, parents and pupils in general. They encourage parents to attend medical clinics, particularly expectant mothers. The experienced C.H.W. are issued with First Aid Kits to attend minor ailments. This programme is quite beneficial and hence more health workers could be deployed so as to reach a wider population.

Family Life Education (FLE) was introduced in Machakos Diocese in 1985. This is one of the few programmes in the diocese which encompasses all aspects of a family including the ideal relationships that ought to exist between husband and wife, parents and children, and old and the youth. The programme strives for better families and emphasizes the sanctity of life and dignity of the human person in his totality.

Natural Family Planning (NFP) is an indispensable component of FLE. Basically this approach to population control puts specific emphasis on natural family planning method as a component and sometimes a substitute to

artificial family planning methods. The programme emphasizes birth regulation so as to ensure health, progressive and stable families; which are an imperative prerequisite of a developed society. This is indeed a crucial programme that must be backed intensively by the church and other agencies.

In brief, we have found in this chapter that the Catholic Church has adopted a comprehensive approach to human development; a task that Christ introduced and commissioned his followers to take up. The main reason underlying this totalistic approach is that, like sin, poverty degrades the human person. In view of this the Catholic Church has noted with a lot of concern the poverty stricken rural people and she has been involved in activities hoped to help them meet their basic needs. We have found that programmes related to; Water Development, Soil Conservation, Afforestation, Farming, Rural Industrialization, Adult Education, Public Health, Family Life and Savings and Credit Cooperatives have therefore been introduced in Makueni by the church. These programmes are made to improve the living conditions of the people of Makueni as well as encouraging evangelism. This takes us to chapter five which discusses the case studies undertaken on these church activities.

FOOTNOTES

1. F W Mulwa, Introduction to Diocesan Development Services (DDS) Department of Development and Social Services, Catholic Diocese of Machakos (1988) P.6
2. Report on completed water projects by Catholic Diocese of Machakos upto January 1989, (unpublished).
3. Mulwa Op.Cit. p.7
4. Report on completed water projects Op. Cit. PP 3-10
5. Ibid PP. 3-4
6. Mulwa Op Cit P.10
7. Ibid P.10

CHAPTER FIVE

5.0 PARTICIPATION OF THE CHURCH IN RURAL TRANSFORMATION

5:1.0 INTRODUCTION

The Gospel message might be of little importance to the poor unless it attempts to eradicate the root causes of their poverty and suffering. The fact is that humanity cannot be loved according to the teaching of the Gospel unless the intention and plan of God, that man should always strive to create a just society, is fulfilled. The task of the christian church is hence to proclaim the Good News both in words and in actions. Chapter Five discusses the various development activities of the catholic church that have been case studied in Makueni Division and evaluates the effects of the projects as regards the extent to which they have improved the peoples' socio-economic welfare.

5:1.1 DIOCESAN DEVELOPMENT SERVICES

Tony Bryne claims that any development projects sponsored on behalf of the people by any organisation, should be planned and implemented by the targeted people themselves. In case of the church sponsored projects, he believes that the clergy should only play a supplementary role and only when it is necessary.¹ This will ensure that the projects do not take a denominational base nor reflect the sponsored interests; otherwise they may not achieve the desired goal or goals.

He adds that development projects should not originate from the church leaders or the programme coordinators. Rather they should originate directly from the community members who are the target of the programmes.² People may not consider them as their own projects if they have been planned initiated and completed by the local priest. Such projects are seen as projects of the church or of the priest. It is mainly for this reason that the Diocese of Machakos started the Diocesan Development Services (DDS) office based in Machakos town.

The DDS office was opened in 1974 basically to initiate development on behalf of the Catholic Diocese of Machakos. Through formal and informal education and

other activities, the office has influenced people to adopt meaningful approaches to socio-economic development. The DDS was therefore to establish a more integral human development approach as opposed to the early missionary legacy of giving charity to the needy.³

The charity approach, though useful in its time, is believed to have created dependency among the recipients making them passive, apathetic and irresponsible. This attitude of expecting charity has been difficult to change since people had been used to it. To help people learn to be self reliant, it was necessary for the DDS office to start an educational programme that would not only create self reliance, but also encourage the participation of the people in their own development.

The DDS office which coordinated all church programmes in the Diocese, is headed by the diocesan development coordinator and below him are thirteen programme coordinators and ten full-time field workers. Their work is to coordinate programmes at diocesan and deanery levels. At parish level is a committee called Development Education Parish Committee (DEPCO), which in collaboration with group facilitators, identifies and coordinates all church projects in the parish.

DEPCO was started in 1983 during an integrated

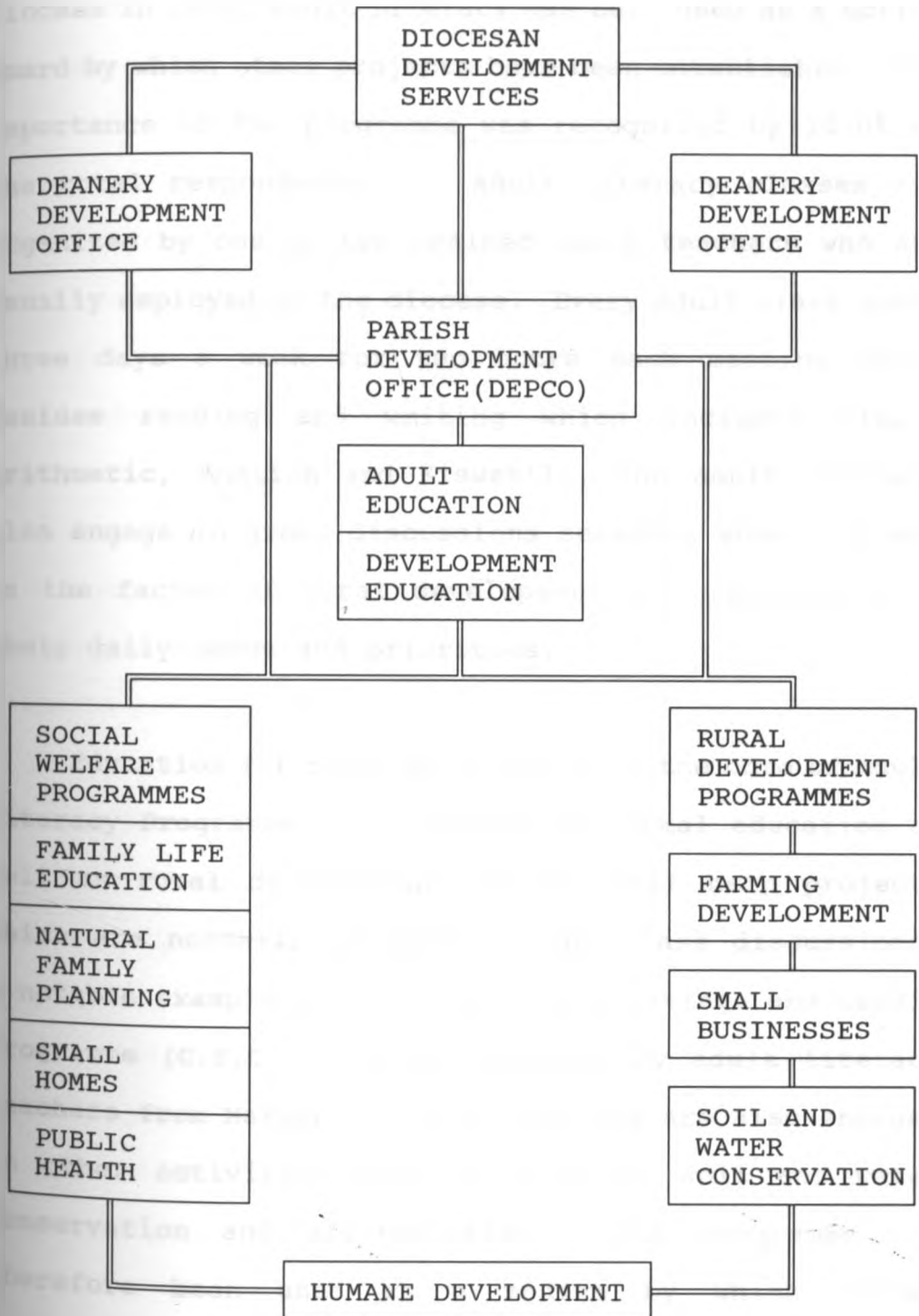
evaluation planning workshop held in the diocese. Before then, programmes were said to exist in isolation in various parishes. In other words development efforts in all the parishes within the Diocese were not enforcing one another. Therefore DEPCO was formed to facilitate an integrated grassroot development.

DEPCO composes all programme facilitators and group leaders in a given parish. The father in-charge and the parish council chairman are automatic but ex-official members of DEPCO and vice versa.⁴ Fig. 1.0 explains how the Diocese of Machakos ensures effective development by establishing service offices at diocese, deanery and parish levels. Unlike the deanery, which is a conglomeration of parishes, the latter has more responsibility since it is formed by the congregation itself. Most of the programmes are therefore approved by the DEPCO.

Development education is placed at the centre of the diagram and below is adult literacy. The latter has been used as a media to transfer development education to the people. This type of education created development awareness and consequently the introduction of rural development programmes. Development education stimulates knowledge that is directed to production and income generating activities.

FIG.0.1

HOW THE DDS FUNCTIONS



5:2.0 ADULT LITERACY PROGRAMME

Being the first programme to be started in the Diocese in 1976, Adult Literacy has been used as a spring board by which other projects have been established. The importance of the programme was recognized by 15.0% of the total respondents. Adult Literacy classes are organized by one or two trained adult teachers who are usually employed by the diocese. Every adult class meets three days a week for two hours each meeting date. Besides reading and writing which includes simple Arithmetic, English and Kiswahili, the adult learners also engage in group discussions sessions whose content is the factor of rural development as appertains to their daily needs and priorities.

Education for rural development is the core of Adult Literacy Programme. It focuses on formal education as well as rural development through self help projects which are normally proposed during class discussions. A notable example is the cooperative savings and credit programme (C.S.C) which was started by adult literacy teachers from Makueni. Adult learners are also engaged in other activities such as farming, soil and water conservation and afforestation. The programme has therefore been used as a medium by which income generating projects such as Posho Mills, Food stores and

Hardware stores have been initiated by the local people with financial and technical assistance from the D.D.S.

Plans to initiate Adult Literacy Programme in the diocese were drawn in a meeting held in Sagana in 1974 by some church leaders.⁵ A total of thirty five adult literacy teachers were then trained in 1975.⁶ In 1976 the programme was started in Kaumoni, Makueni and Kathonzweni Parishes. By the end of 1988, adult literacy programme had one full time coordinator, twenty five field supervisors and over two hundred and twenty trained teachers.⁷

Table 2.11 gives the statistics of adult literacy at the beginning of 1989. By then Kaumoni parish led with 394 participants although it had only one supervisor eight teachers and ten centres. It was followed by Makueni parish with 270 participants, two supervisors, twelve teachers and fourteen centres. Kathonzweni parish had the least number of teachers and centres and consequently the fewest participants. This could be so because it is the youngest, having been carved from Makueni parish in 1977 as opposed to Kaumoni parish, which had most centres and consequently the largest number of participants.

TABLE 2:4

ADULT LITERACY STATISTICS BY 27-2-1989

AREA	PARTICIPANTS	SUPERVISORS	TEACHERS	CENTRES
KAUMONI PARISH	394	1	8	10
MAKUENI PARISH	270	2	12	14
KATHO- NZWENI PARISH	167	1	6	6
MAKUENI DEANERY	271	4	26	30
MACHAKOS DIOCESE	3237	25	279	300

SOURCE: Diocesan Development Service.

On February 1989, the diocese had 3,237 adult learners or participants. Centres are places where adult classes meet for learning and are supervised by coordinators who make sure that adult teachers give the right education. These teachers are not only equipped with teaching methods but more so with community development and social welfare skills. Adult literacy has therefore been an entry point to a diverse community development education, resulting to various of development projects.

5:2.1 DEVELOPMENT EDUCATION

In order to achieve a strong foundation for rural development the people must understand their social economic and political situations. This would enable them not only to differentiate what they are from what they ought to be, but also help them to understand the essence of work and the need to participate in rural development. Development Education Programme (DEP) hence makes man realize the God-given gift of creativity which he can utilize to create a more decent and dignified humane life. Hence it is during class discussions that participants identify their needs and aspirations and come up with projects that would likely solve their felt needs.

Social justice and development can be brought about by enlightening the community on the causes of injustice and underdevelopment. This enlightenment is achieved through an educational process in which people get to discuss their problems, aspirations and evaluate their achievements. At the same time they are helped to develop social and technical skills necessary for planning and implementation of rural development programmes. In view of this the DDS had to train group leaders through a programme called Development Education and Leadership Team in Action (DELTA). The trainees were

taught community organization and development, planning, implementation, coordination and evaluation of rural development projects.⁸

The DELTA scheme did not provide solutions to most of the problems faced by women. Another programme called women in National Development of Women (WINDOW) was therefore started in 1976 to equip women with development skills. Both the DELTA and the WINDOW programmes were part of the D.E.P. through which the people learn to identify their needs and propose appropriate solutions. Workshops and short courses were then organised at National, Diocesan and Regional Levels to enhance development education. These workshops and seminars resulted to group projects like poultry, horticulture, agriculture, pottery, basket making, baking, leather work, carpentry and food and hardware stores, most of which are discussed in this chapter.

5:2.2 TRAINING CENTRES

The major problem that initially faced D.E.P. was the scarcity of training facilities. As a result the programme benefited only a few people since its only the group leaders who were eventually trained. The local people were hence encouraged to build training centres

in their parishes and in 1984 a multi-purpose centre was started by Makueni women at Wote Market. The centre which costed over one million Kenya shillings, was constructed by the local women assisted by the church.

The women, who numbered about five hundred, supplied labour force at no cost. However at the end of every working day they were given maize, rice and cooking fat. it is obvious that many families have benefited from the food given since it was during the 1984 food scarcity.

By the end of 1988 the multi-purpose centre was operational although it had not been opened officially. Seminars, Workshops and meetings were already taking place there. The Centre was also hired by schools for drama festivals and accommodation purposes. However since its completion, the centre ceased to be the property of the women who had worked tirelessly to build. Some respondents claimed that it belongs to Makueni Parish and the money collected for renting the social facility finances church activities. Consequently the women in whose name the centre was built do not benefit at all. All the same the project has united the women who supplied ideas, manual labour or even leadership. It has enabled them to realize their potentiality that could be deployed to better their living condition. According to the parish priest (Fr Januaris) the project has brought a sense of responsibility and self reliance

and has therefore created confidence among the group. As a result, more projects are likely to be started by other groups in future.

5:3.0 AGRICULTURAL DEVELOPMENT ACTIVITIES

Agricultural development programme commonly referred by the people of Makueni as Semi Arid Land Use (SALU) teaches small scale farmers better farming methods. Its main objective is to increase farm production for subsistence and commercial benefits. To enhance this; workshops and short courses are periodically held during which group leaders are taught the basics of agriculture and veterinary. In 1987 for example, there were ninety five (95) workshops held in the whole Diocese with Makueni Deanery having organised thirty two (32) workshops.⁹ By the end of 1987, there were 202 SALU groups formed in the diocese, with a total of 5,470 members. Each group has a demonstration plot of about one acre in which the members are taught the basic agricultural methods by their leaders.

TABLE 2:5

COMMUNAL FARM PRODUCE AT DIOCESE LEVEL IN 1987

CROP VARIETIES	NO OF KILOGRAMS
MAIZE	11,880
SORGHUM	9,180
MILLET	900
BEANS	360
FINGER MILLET	540
COW PEAS	270
PIGEON PEAS	630
TOTAL	23,760

Source: SALU Annual Report for 1987

Table 2.12 shows the quantity of produce harvested in demonstration gardens in 1987. The total harvest by then was 23,760 tones of cereals. It should however be noted that the figures given here are much less because some of the groups do not submit their records to the D.D.S. every year. It can be observed from the table that most of the groups plant maize and sorghum.

Most SALU groups emphasize drought resistant crops such as sorghum, millet, finger millet, cow peas and pigeon peas, which can still yield even in poor rainy

seasons. The crops are first experimented in the demonstration plots which serve as research stations. It is here that groups are taught farm preparation, sowing, weeding, pruning and harvesting of crops. They also learn how to identify and control some of the common diseases and pests which attack crops.¹⁰ The programme is also involved in the distribution of seeds; for example in 1988 two tons of pigeon peas, three tons of figure millet, seven tons of sorghum, and three tons of bulrush were distributed to farmers in an effort to encourage drought resistant crops in the whole district.

By the beginning of 1989, the Eastern deanery which includes Makueni, Kaumoni, Kathonzweni, Ikalaasa and Tawa Parishes, had a total of forty one (41) SALU groups as depicted in table 2.14. The deanery had thirty two (32) trained agricultural SALU leaders by then, with Makueni having the highest number of groups as well as leaders, followed Kathonzweni, Ikalaasa, Kaumoni and lastly Tawa.

TABLE 2:6

SALU GROUPS IN EASTERN DEANERY

NAME OF PARISH	NUMBER OF SALU GROUPS	NUMBER OF TRAINED LEADERS
MAKUENI	14	10
KAUMONI	5	5
KATHONZWENI	10	7
IKALAASA	8	6
TAWA	4	4
DEANERY	41	32

SOURCE: SALU Deanery Coordinator Mr. Mulinge

5:3.2 SOCIO-ECONOMIC ACTIVITIES OF SALU GROUPS

SALU groups are engaged in various income generating activities and members must pay membership fees ranging from Kshs. 5.00 to 20.00. Others have monthly contribution in which every member is obliged to pay some money. The money so collected is invested in group projects such as posho mills, hardware shops or food stores. Brick making is another activity that earns groups some money. In 1988 alone for example, Twone Mbee Women Group sold bricks worthy Kshs. 12,000 and within

a year this group had saved Kshs. 18,000 in cash.

Group farming is a major economic activity practised by most SALU groups. Mwaani Women SALU group for example grows cotton as depicted in plate 3.5. Some groups also grow commercial food crops such as maize and beans as shown in plate 3.6, while others practice horticulture and in particular citrus fruits. This can be seen in plate 3.3, which depicts Kamunyolo SALU group. Most members of Kamunyolo group claimed to have planted more than two hundred citrus trees since the group started.

Apiculture is yet another economic activity undertaken by SALU groups although it is not well established. Other groups like Muuo SALU Group practices poultry and cockerel exchange.¹¹ The group keeps roosters for about three months and then sell them at a price of Kshs. 50.00 each. On average the group makes a profit of Ksh.10,000 from poultry each year. The Poultry project is however threatened by diseases such as fowl cholera, fowl typhoid, bronchitis, newcastle and coccidiosis, while the common killer pests are mites and poultry ticks.¹² By the end of 1988, for instance the group discontinued the project for an unspecified period because of outbreaks of an uncontrollable disease.

Muuo SALU Group on the other hand is involved in the construction of water dams as shown in Plate 3.2. Since when the group was founded in 1979, it had completed five water dams while in 1989 three more were under construction. The water is used for domestic purpose, watering cattle and plants. The group claimed that it was not getting enough support from either the DDS or the Government. Other groups practice soil conservation and afforestation, for example Kyeni Kya Uviluni SALU Group. Posho mills are also common with SALU Groups. The groups which run them claimed that they make a thriving business since monthly income is never below Kshs. 1000.00.

5:3.3 MWAANI SALU WOMEN GROUP

Mwaani SALU Women Group was founded in 1984 by their facilitator Mrs. Kuisya. The group has twenty six (26) members both catholics and non-catholics. Like most women groups, Mwaani SALU Women Group started as an adult literacy class. Besides reading and writing, the group also discusses their socio-economic problems in class. They claimed to have realized that food shortage has been recurrent not only in Makueni, but also in the whole diocese. The group attributed this problem not only to poor climatic conditions, but also the rush for cash crops particularly coffee and cotton. Consequently crops

such as millet, sorghum, Barley, Cassava, Sweet Potatoes, Cow Peas, Pumpkins, and Pigeon Peas were not given enough attention.

The group advocates the growth of drought resistant crops in an effort to boost food production. It also practices horticulture, particularly the growth of citrus fruits and vegetables such as cabbages, tomatoes, onions and spinach. In plate 3.7, the group is pictured cultivating vegetable in a demonstration plot. By the end of 1988, most of the members claimed over one hundred and fifty (150) surviving orange seedlings.

Besides horticulture and food crops, Mwaani SALU Women group also cultivates cotton as depicted in plate 3.5. Between 1985 and 1988 for example, farming earned the group over Kshs. 7,900. The group also practices apiculture and in 1988 it had over thirty (30) bee hives, which had bees. This project suffers from insufficient bees and poor harvesting and refining methods of honey. The group also operates a posho mill, which earns them a monthly income of about Kshs. 15,000 or twice as much during bumper harvest. They intend to start a food and a hardware stores in the near future.

PLATE
3.5



Plate 3.5 depicts Mwaani SALU Women Group cultivating cotton. Notice the poor working tools used here.

PLATE
3.6



In the above plate is Kamunyolo SALU Women Group cultivating maize and beans. Like others, this group practices inter-cropping due to land scarcity.

5:3.4 PROBLEMS FACING SALU GROUPS

We have found that scarcity of rain is a common problem in Makueni. We have also found that nearly all the groups practice agricultural and as such the production capacity depends mainly on the amount of rainfall. Therefore in sufficient rainfall, poor working tools and lack of other necessary inputs like fertilizers and pesticides, results to low and uneconomical farm production.

Most groups do not have any piece of farming land they can call their own. Such groups farm on land leased to them for a year or two and after the leased period is over they look for an alternative piece of land elsewhere. This kind of shifting cultivation makes it difficult for the groups to plan their farming activities economically.

There is the problem of languages during workshops and seminars. Group facilitators are not necessarily educated upto and above form four. Most of them find it difficult to get information clearly because most trainers use English. As a result the courses and workshops benefit only a few groups, whose leaders can understand the language used in the seminars. The trainers should therefore use English, Kiswahili, and

Kikamba interchangeably so that the participants can understand clearly the information passed on to them.

The problem of pests and diseases is persistent and the Groups which practice poultry and horticulture are most affected. However most groups claimed that they did not have enough money with which to buy the required pesticides, spraying machines and other farm implements. This has hence contributed to the low and poor quality of farm produce in Makueni.

PLATE

3.7



This Plate depicts Horticulture by Mwaani SALU Women Group. They grow cabbages, spinach, onions, tomatoes, hot pepper etc.

PLATE
3.8



Plate 3.8 shows Makueni Bakery. Right at the centre of the photograph is a bio-gas producing unit, which serves as the bakery's source of fuel.

5:4.0 INCOME GENERATING PROJECTS

5:4.1 MAKUENI WOMEN BAKERY

There are two Bakery projects in Machakos Diocese viz Thatha Bakery in Thatha Parish and Makueni Bakery in Makueni Parish. Thatha Bakery has been operating since 1987 but the latter was completed in 1988 and was not in operation when the research was being done.

The plan to start a bakery at Makueni was prompted by Kamunyolo SALU group which by then was baking cakes. A Nun by the name Triphonia of the Sisters of Mercy visited the group in 1986 and discussed the bakery project and soon other women in the parish were invited to apply for membership. The Parish Chairman, the women's Chairlady, the Father in charge and Sr Triphonia were central to the planning of the project. This committee was set up in 1976 to plan, and coordinate the project which took over three years to complete.

The membership fee was Kshs. twenty per person and a total of three hundred and twenty women registered. Later each member was required to add Kshs. one hundred. Due to the additional money required, some members who could not afford, dropped out reducing the membership to two hundred and eighty seven. The estimated three million Kenya shillings project was financed by Holland through the Sisters of Mercy. The group then bought a plot of Kshs. 10,000 and the project commenced. The women supplied labour force valued at Kshs. 20,000. However the actual planning, organizing and coordination of the project was done by Sr Triphonia denying the group such opportunity.

The five roomed bakery, is roofed with tiles made by a local polytechnic called Kako Village Polytechnic. It

is designed to use biogas as the main source of energy. The completed bakery has a total production capacity of over five hundred breads per day and is to cater for local markets within and outside Makueni Division.

The project which initially was scheduled to commence work in 1988 had not been opened by the end of 1989. The main problem was the untimely decision of Sr Triphonia to quit the project and later leave the country. She resolved to pull out after a disagreement with the Planning Committee she had dissolved earlier so that the women could run and manage the project. Since the sister had supervised and controlled the project all through, it nearly collapsed after she left the country.

The biogas production system did not supply enough gas and hence the heat produced was not enough. The group also lacked experienced cooks and personnel to run the bakery. However most of these problems resulted because the nun had not involved the local women in the initial stages. She had planned and co-ordinated all the work on her own without consulting the group. As a result the group never participated in the actual planning and implementation stages, which is vital for the success of any community project since it creates confidence and responsibility among the members.

5:4.2 KAUMONI FOOD STORE

By the end of 1988, Kaumoni Food Store was the only one sponsored by the Catholic Church in Makueni. It was completed in 1987, having costed the group Kshs. 30,000. The D.D.S. assisted them with roofing material worth Kshs. 10,000. The Food Store supplies cereals to the local people at a lower price compared to individual owned stores since profit maximization is not their main motive but rather just services to the community irrespective of the supply and demand of farm produce.

Part of the stock is obtained from communal gardens as well as the local farmers. They sell farm produce such as maize, beans, cowpeas, pigeon peas, sorghum and fingermillet. However during the off season when harvest is generally poor, they use middle men to obtain cereals from the National Cereals and Produce Board. In such cases they are exploited by the middlemen and they in turn exploit the consumers. Some times the store closes down for a while for lack of stock.

The group hopes to get a permit with which to obtain stock from the National Cereals and Produce Board. This would not only minimize exploitation by middlemen, but also the inconveniences and loss suffered by the group

and the consumers during the off seasons. The group also plans to buy a bigger farm and cultivate intensively. They would also boost production through better farming methods, application of manure and fertilizers, irrigation and the use of cides. The group is faced with problems such as competition from successful storekeepers and scarcity of farm produce at times.

5:4.3 WIKWATYO HARDWARE STORE

Most hardware stores are owned by small groups of less than ten individuals. There are five hardware stores in Makueni with Kaumoni and Kathonzweni Parishes having two stores each while Makueni Parish has only one. These stores sell mainly farm implements which were initially supplied directly to farmers by the Diocese of Machakos. Wikwatyo Hardware Store is the only one in Makueni parish. It is owned by eight members most of whom are or were at one time employees of the DDS. The group received a grand of 56,000 from the DDS, while the members contributed 28,000 to make 84,000.

Like other groups operating similar projects, Wikwatyo Hardware store obtains its stock at factory price from local manufacturers. They stock building and construction materials such as cement, nails, paint, iron

sheets, wire mesh and varnish. They also stock items such as wheelbarrows, grinding mills, ploughs, jembes, shovels, axes; wrenches, tape measures, pliers, pincers, screw drivers and clamps among others.

The community has benefited from this project in several ways. Implements which could only be bought from Machakos town such as wheelbarrows, grinding mills, clamps, paints, iron sheets, planes and drills, were brought closer to the people. They not only saved time but also the money they spent on transporting the tools from Machakos town or Nairobi to Makueni. Another benefit is that the church sponsored hardware stores charges relatively lower prices for most of the items.

They also avail transport for goods bought in the shop at a cost of Kshs. 20 per kilometre.

On the other hand, there are a number of ways in which the local poor have been disadvantaged by hardware stores. Most of the tools supplied, particularly farm implements, were initially sold by the DDS to farmers at factory price. Once the hardware stores were established they took over the programme and started supplying the tools to the farmers. Like other business men profit maximization could not be ruled out although just service is their motive. Transport cost which initially was met by the DDS was shifted to the consumer. As a result the

prices of some items such as wheelbarrows, ploughs and grinding mills increased so much that poor families could not afford them.

The relatively lower prices charged in hardware stores attracted many people and nearly everybody was buying hardware from these stores. The shopkeepers retailing hardware in those markets were forced to cut down prices so as to attract customers. Alternatively, they bought stock from the hardware stores which they later sold in their shops at higher prices. As a result these shopkeepers were making big profits since they did not incur transport costs. Eventually the store owners were forced to increase the price of most items so much that the price difference between the items sold in their stores and those retailed in the nearby shops was almost insignificant.

The above can be noted in table 2.7 which compares prices of some of the items sold in Wikwatyo hardware store with the same items retailed in the nearby shops.

It can be observed from the table that, it is only the costly items such as wheelbarrows, grinding mills and ploughs whose cost difference is significant. However most small scale peasant farmers cannot afford such expensive items and so it is most likely that the beneficiaries are the rich people.

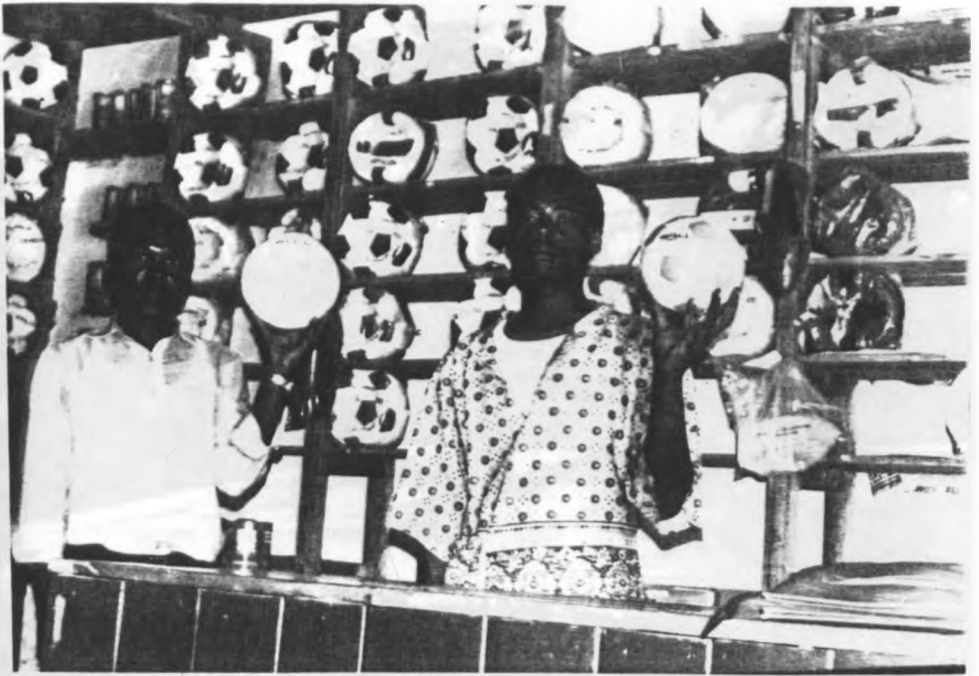
On the other hand majority of the poor peasants can only afford items which go for not more than Kshs. 200 each: for example, axes, jembes, forks and shovels. The price difference for such items is quite insignificant. It can therefore be concluded that the church sponsored hardware stores benefits the rich and more so the owners more than the poor.

TABLE 2:7

COST OF ITEMS SOLD IN WIKWATYO STORE VERSUS COST IN THE
RETAIL SHOPS BY 1988

ITEMS	COST IN HARDWARE STORE	COST IN RETAIL SHOPS	COST DIFFERENCE
Wheel Barrow	650.00	850.00	200.00
Grinding Mill	1000.00	110.00	100.00
Axe	65.00	70.00	5.00
Plough	850.00	950.00	150.00
Jembe	75.00	85.00	10.00
Glue (1kg)	40.00	44.00	4.00
Turpentine	15.00	17.50	2.50
Varnish	45.00	50.00	5.00
Shovel	55.00	60.00	5.00
Iron Sheet (3m)	175.00	180.00	5.00
Cement	100.00	105.00	5.00
Fork	90.00	100.00	10.00

PLATE
3.9



Shown in plate 3.9 is R.K. Sporting project located in Kilala Market. Notice the quality balls manufactured by the Group.

PLATE
3.10



In plate 3.10 is Bidii Furniture Company which is located in Wote. Notice the quality of furniture manufactured by the three men who own the shop.

PLATE
3.11



In the background of the above plate is a water kiosk from where the local people obtain domestic water. Right at the centre is a trough for watering cattle.

PLATE
3.12



This is the main storage tank for Nthangu Water Project, which distributes water to the community.

5:4.4 SCHOOL LEAVERS PROGRAMME

The school leavers programme was started in Machakos Diocese in 1985 primarily to assist the unemployed rural youth aged between fifteen and thirty five years to start income generating projects. To reach them, the DDS has been organizing between four and five workshops at diocesan level every year. During every workshop over one hundred and fifty (150) unemployed school leavers are reached. The participants are given skills and guidelines on how to start income generating project.

The DDS has encouraged the formation of youth groups of between five and fifteen members and each group has been encouraged to suggest a viable income generating project; particularly one which would utilize locally available resources. They are advised to sell shares to enable them to start the project. The DDS may sometimes assist the group with what they call a Micro Fund.

A Micro Fund may be inform of either a loan or a grant and not necessarily given in cash. It is however not automatic for all the groups to get the fund. Nevertheless most of the groups which submit their applications get the funds provided that their projects are in line with the recommended rural development

strategies. The project and the funds must however be discussed and approved by the relevant Development Parish Committee (DEPCO). It is also the committee which recommends for either a loan or a grant and whether to be given in cash or in kind. The ceiling of a grant is usually Kshs. 15,000 but the loan may be more than this figure.

In 1988, there were one hundred and twenty (120) school leavers' groups involved in income generative activities in Machakos Diocese. These groups are involved in self employment activities such as; carpentry, masonry, farming, hardware stores, tailoring and dressmaking, brick making, posho milling, and mechanics. They also undertake leather work including shoe making, basket making and ball making as well as repairing. Other groups deal with handicraft for example basket making, art and design, pottery, and woodcarving while some others undertake buying and selling of timber, knitting and black smithing. Out of the one hundred and twenty youth groups in the diocese, only forty had by 1989 received micro funds to boost their production.

Under the school leavers programme are village polytechnics. In 1988, the DDS had opened six of them in different parishes ,viz Kilungu, Masaku, Makueni, Mwala, Mbiuni and Ikalaasa Parishes. The development

office had set a target of a minimum of two youth polytechnics each year. Courses given in these technical schools include masonry, carpentry, art and design, dressmaking, leather work, mechanics and farming. The DDS has also organized groups to distribute newspapers in Machakos town. Some individuals have also been assisted to obtain carts (Mikokoteni).

The school leavers programme has benefited the youth in various ways. It has assisted in the formation of one hundred and fifty groups, all involved in income generating activities. It has assisted in creation of employment for over fourteen hundred (14,00) school leavers who would otherwise be unemployed. They earn their daily bread by exploiting not only the locally available resources, but also their talents and skills. In this regard, the project has reduced rural-urban migration and therefore increasing rural development.

5:4.5 R K SPORTING PROJECT

R.K. sporting project is named after Mr Raphael Kimolo, the manager of the ball making project. It was founded in 1986 and is the property of three men. Initially the group started with the repairing of balls and plastic containers and later applied for a Micro-

fund from the DDS. They were given a grant of Kshs. 5,000 and a loan of the same amount so that they could diversify the project.

Besides ball making the group makes an average of three balls per day and about one hundred in a month. The cost of one ball depends on its size whereby the smallest cost Kshs. 150, while the largest goes for Kshs. 300 as can be noted in plate 3.9. They sell between fifteen to thirty balls a month at a profit of not less than Kshs. 5,000. Ball repairs earn them about Kshs. 2,000 per month.

The market for the product includes schools and clubs within Ukia, Kaumoni, Makueni, Kathonzweni, Mavindini and Nzaui Locations in particular. A big market is experienced when schools are open, but during the off season, they make more balls, repair torn ones and make shoes.

The major problem facing the project is lack of proper transport facilities since they market the balls from school to school using bicycles and sometimes on foot both of which are very tedious and time wasting. They also face a major problem in obtaining leather from Thika. According to Mr Kimolo, the leather suppliers do not honour orders amounting to less than Kshs. 5,000.

At times they stay idle for lack of enough money to obtain the leather. Another major problem is that some schools are biased and do not wish to buy the locally made balls. All the same the group has benefited alot from the income generated by the project. They would like in the future to expand the company and employ sales representatives in various market centers to advertise and market balls and shoes within and outside the district.

5:4.6 BIDII FURNITURE COMPANY

This school leavers project was started by skilled carpenters in 1988 with an initial capital of Kshs. 2,000. They applied for a Micro-fund through the Parish Development Committee and were given a grant of Kshs. 4,000 in form of cash and by the end of 1988, the group had sold furniture worth over Kshs. 30,000. The Company has employed five carpenters including the three owners. They make all kinds of furniture including tables, stools, sideboards, cupboards, wardrobes, beds doors, chairs, sofa sets and shelves as depicted in plate 3.10 All these items are manufactured from timber locally obtained within Makueni Division.

Bidii Furniture Company suffers stiff competition from the local carpenters. It produces only a few varieties of furniture due to lack of electric power tools, means of transport and a show room all of which are vital for the success of such a project. Nevertheless, the company makes an average profit of Kshs. 3,000 per month, and twenty per cent of this profit goes to a collective bank account. /

In brief it can be said that the Catholic Diocese of Machakos has assisted the needy through group projects geared towards solving their basic problems. This has been so through Development Education Programme by which people were taught how to identify not only their needs and priorities but also the relevant projects that would likely solve their felt needs. Through workshops and seminars organised by the church, groups have come up with development projects such as poultry, horticulture, apiculture, pottery, wood carving, basket making, carpentry, baking, food and hardware stores, water and soil conservation and afforestation. Many have benefited from the programmes and alot of development must have been realised. This takes us to chapter six which discusses public health and family planning programmes.

FOOTNOTES

1. Tony Bryne, Integral Development; Development of the Whole Person, A Handbook for christians. (Mission Press, Ndola-Zambia, 1983) PP. 10-11
2. Ibid P.8
3. F.W. Mulwa (a) Introduction to Diocesan Development Services (DDS), Department of Development and Social Services. Catholic Diocese of Machakos 1988 (unpublished) P.1
4. Ibid P.17
5. Ibid P.5
6. Ibid P.6
7. Adult Literacy Report for 1988 (unpublished).
8. Francis Wambua Mulwa (b) Participation of the Rural Poor in Rural Transportation: A Kenyan Case, (Gaba Publishers, Eldoret Kenya 1987) P.57
9. Ibid P.57
10. Ibid P.57
11. Individuals exchange their locally bred young roosters with improved ones obtained from the Ministry of Livestock
12. The content of SALU E Phase IV held between 4th and 9th of January 1988 at Machakos Cathedral (Unpublished) P.8

CHAPTER SIX**6:0 COMMUNITY HEALTH AND SOCIAL WELFARE PROGRAMMES****6:1.0 INTRODUCTION**

Economic growth and development is worthwhile only when it relates directly to the social welfare of man. Moreover rural development should not stop at the commonly desired level of material acquisition; rather it should directly address itself to the needs and aspirations of the rural communities and seek to alleviate them. According to Tony Byrne, development is not capital accumulation only nor sufficient infrastructure, but the social well being and human dignity that accrue out of it. He argues that;

"While it is true to say that buildings, equipments and money are useful and often necessary for development, nevertheless we must be careful to remind ourselves that development is concerned principally with people and not things like institutions and projects".¹

Chapter six discuss the programmes sponsored by the Catholic Church which seek to improve or promote public health in Makueni. It examines how far they have improved the people's living conditions and the possible changes that could be adopted.

6:1.0 FAMILY LIFE PROGRAMME

Family Life Education Programme (FLEP) was first introduced in Machakos Diocese together with other development programmes as early as 1979. However the Programme was not independent until 1985 when a full time coordinator was appointed. After then it spread to various parishes within the diocese.

F.L.E. brings about the most desirable family relationships by educating people on their roles within and outside the family. It proposes the ideal interaction between members of one family unit and members of other families. Since family life promoters could not reach individuals separately, workshops based on family life education were organized by the DDs at Parish and Zonal levels.² In Makueni Parish for example, there were nine seminars for adults and five seminars for youth organized between 1987 and 1988, during which over ten thousand people were reached.

Youth seminars, which normally take between two to seven days basically involve the counselling of unmarried adults aged between fourteen and twenty years. Sexuality and fertility awareness is an important field discussed in these seminars. The general characteristics

and of adulthood in both sexes are categorically analysed and more interaction particularly between opposite sex is highly encouraged.

The young adults are also educated on matters concerning marriage in which premarital sex is discouraged. According to FLE syllabus marriage starts with socialization and then acquaintance both culminating to courtship. The relation is eventually sealed ceremoniously by a marriage covenant and procreation is legalized. The home becomes the first school of love and discipline and a community of life, which shapes the future life of the children born in the family.

It is regrettable that some parents assume that counselling is done at school. They refrain from discussing sex education with their children, particularly females who are the victims of premarital sex. In FLE seminars, parents are reminded that the society expects them not only to bring up their children, but also to teach them the norms of morality and responsibility.

The family life education teaches that all human beings are equal in the eyes of God irrespective of wealth, age or race. However, every individual is unique and ought to be accepted the way one is. The programme

therefore helps individuals to understand themselves and their role better and hence interact with each other in a more humane way. It creates a developed society by educating and helping individuals to play their roles as expected by the community.

6:2.0 NATURAL FAMILY PLANNING.

Natural Family Planning (NFP) denotes the deliberate spacing of births without the use of artificial means or devices. It is the regulation of births by observing signs, moods and changes that occur in a woman's cycle. The husband and wife voluntarily and concisely plan their family by deliberate spacing of births.

NFP was launched in Machakos Diocese in 1979 and Makueni much later in 1986 when the first NFP teachers were trained. In the same year, the programme was introduced to one thousand, one hundred and sixty (1,160) parents and over one thousand and four hundred (1,400) young adults. Eighty two (82) couples were given lessons on family planning ovulation methods in the same year.³

By the end of 1987 seventeen NFP teaching centres were operational in the whole diocese. Workshops were organized in all parishes in 1988 in which over two

thousand and ninety (2,090) adults and nearly eight thousand (8,000) youths were reached. Since when the programme was started in Makeni division, only thirty five (35) couples had completed the three phased training by the end of 1988.⁴

Like other family planning methods, Natural Family Planning is basically for couples, preferably who have at least two living children. The unmarried young adults according to the programme facilitators do not need family planning services since they do not have families to plan for. They don't teach the youth for fear that they might misuse the knowledge by engaging in premarital sexual activities.

NFP which requires the cooperation of both husband and wife, is different from the so called calendar method which has been proven ineffective by most females. This is simply because the ovulation circle (O.C) of every woman is influenced by many factors within and outside their bodies, altering the ovulation date month after month. These various body signs and moods occurring to every fertile and sub-fertile enables each woman to identify her O.C.

Phase one of NFP is what they call sex and sexuality awareness. We cannot afford to assume that every

fertile woman knows how to identify the various signs feelings and moods which occur during her O.C. Phase one therefore outlines all the symptoms which accompany the ovulation period. (O.P). Phases two and three are given to the married adults who have families to plan. The two phases deals with a detailed analysis of a woman's O.C. and covers pre-ovulatory, ovulatory and post ovulatory stages which are experienced by fertile and sub-fertile females. Each of the three stages is accompanied by peculiar indicators. Those who wish to plan must learn to identify the indicators of ovulation clearly and hence abstain from copulation unless pregnancy is desired and planned for. This is basically how NFP method works.

6:2.1 MERITS AND DEMERITS OF N.F.P

NFP is based on birth spacing rather than on birth control. The couple concisely plans their family without the use of artificial devices. The method encourages couples to bring up small families whose basic needs and interests they are able to meet without much socio-economic straining. The method also facilitates life by helping sub-fertile females to identify the pick day of their O.C. This is the day the ova is released from the ovary and it is believed that conception is likely to

occur at this time. The N.F.P. teachers therefore help sub-fertile women to identify the time they are likely to conceive.

Unlike most artificial devices, NFP method has no side effects and it is cheap to use once the ovulatory indicators are well known. The method is believed to create unity and love in the family since cooperation between husband and wife is unavoidable if the method has to succeed. It is however argued that the method has high chances of failing. Another shortcoming is that the method does not benefit the single mothers and the youths because they do not have access to it. The method caters for the married mothers, who are normally less fertile and leaves out young adults who might need it most. Our respondents saw the need to incorporate young adults and single mothers in the programme. This would not only save lives which would otherwise have been aborted but also save the lives of females who would have died as a result of using crude abortive methods.

Another short fall is that N.F.P method does not cater for all married adults but targets a certain group or social class of people mainly teachers and the rural people who have attained some secondary education and who have the basic family planning knowledge. The language used by the NFP teachers and the technicalities in the

practice requires some basic formal education. In this regard, the method tends to overlook the very poor illiterate families yet it is them who do not have the basic N.F.P. knowledge. It can therefore be concluded that single mothers and young adults do not benefit from the programme at all.

There is scarcity of NFP teachers presumably because they work voluntarily. As a result there is low motivation on the side of the teachers as well as the clients. There is high frequency of dropouts during the first and second phases. Those who drop out most likely misinterpret the family planning methods taught, leading to unwanted pregnancies. The obvious conclusion from such people is that N.F.P methods do not work. More N.F.P teachers are therefore very necessary if the programme has to make impact.

6:3.0 COMMUNITY BASED HEALTH CARE PROGRAMME

The community based health care programme (CBHC) was started in Machakos Diocese in 1978. The DDS saw the need to educate rural people on how to prevent common diseases and hence community Based Health Workers (CBHW) were chosen by the local people and trained by the DDS to promote public health.

At the initial stage the local administration offices were requested to convene a public meeting in 1983 at Wote market during which the programme coordinator and other health workers gave a promotional talk on community health and its implications. After the promotional talk, each sub-location chose about fifty adults to be trained as CBHW. The selected candidates must have had a minimum of secondary education and were to be permanent members of that sub-location. Phase one of the course took place at the location while phase two and three took place at divisional and diocesan levels respectively.

In the first phase, trainees were instructed on the importance of basic hygiene such as the use of latrines.

In the second phase they were taught primary health care measures which could prevent some of the common diseases such as measles, Tuberculosis, Polio, Whooping Cough, Malaria, Diarrhoea, Ring worms as well as Venereal diseases.⁵ During the third phase participants learnt the basic treating methods and were issued with First Aid Kits. At the end of the three phased course each candidate was awarded a certificate by the District Medical Health Officer and was posted to her respective community to improve public health.

TABLE 2:8

No. OF C.B.H.W., T.B.A. AND HEALTH HELPERS IN 1988.

CATEGORY OF RAINEES	KAUMONI PARISH	MAKUENI PARISH	KATHONZWE-NI PARISH	MAKUENI DEANERY	MACHAKOS DIOCESE
COMMUNITY HEALTH WORKERS	26	41	13	80	532
TRADITIONAL BIRTH ATTENDANTS	41	47	18	106	368
HEALTH HELPERS	67	88	31	33	1389
TOTAL	134	176	62	1,440	2,289

SOURCE: Public Health Programme Coordinator - Diocese of Machakos.

According to table 2.20, the diocese of Machakos had trained one thousand, three hundred and eighty nine (1,389) health promoters by the end of 1988. Out of this total Makueni Deanery alone had three hundred and thirty (330) health promoters. Makueni parish was leading with eighty eight (88), followed by Kaumoni with sixty seven (67) health promoters. Kathonzweni had the lowest number of both C.B.H.W and T.B.A which could be

attributed to poor local leadership and lack of self motivation.

Besides educating people on the importance of hygiene, these voluntary health workers encourage pregnant mothers to attend health clinics. They also highlight the importance of balanced diets particularly for lactating mothers and young children and educate mothers on the importance of immunization. They also promote child spacing by emphasizing breastfeeding.

CBHW also give First Aid on minor ailments and assist patients to visit the nearest health centre. They campaign against venereal diseases particularly the killer disease AIDS. They educate families on how to eradicate or control common diseases such as diarrhoea, vomiting, measles so well as skin diseases. They also keep records of births, miscarriages, still births and child mortality.

As a measure of promoting health, the CBHW visit individual families and schools to investigate and identify cases of communicable diseases and malnutrition. If cases of such diseases are spotted, the patients are referred to health centres while those suffering from malnutrition are advised on how to balance their diet.

The church has also trained Traditional Birth Attendants (TBA) who basically assist pregnant mothers during pregnancy and child delivery. These are the ordinary traditional mid-wives but who are given further training on child care, human and environmental sanitation. They also learn how to handle minor complications during pregnancy. However, there has been no major evaluation done to determine the progress of the TBA since the programme was launched.

6:3.1 PROBLEMS FACED BY C.B.H.W.

C.B.H.W are voluntary workers. Unlike others, this programme is designed to benefit the larger community more than the individual health workers. As a result only a few are committed to the programme since there are no economic incentives. However, Some respondents claimed that it was of little help to teach a poor mother what a balanced diet should include when she had no food at all. It is equally meaningless to advise a lactating mother the importance of a balanced diet when she cannot afford three meals a day. To encourage utilization of clean water in a place where people commonly use stagnant water is of little sense. However, these voluntary health workers have considerably helped health officers in promoting public health in Makueni.

6:4.0 SMALL HOMES FOR THE PHYSICALLY DISABLED

Small home programme for the physically disabled children was started in Machakos Diocese in 1981 and in Makueni in 1982. These homes were mainly to enable the handicapped children particularly the physically disabled, to live a good life just like the normal children.

In the Akamba traditions for example, a handicapped child was believed to be a misfortune and an abomination to the family. Such children were rarely exposed to neighbours leave alone strangers and sometimes parents could kill them to avoid what they regarded as disgrace.⁶ To discourage these negative attitudes towards handicapped children, small homes were put up near schools. These homes enables the handicapped children to live within the school community. By socializing with others the disabled children feel appreciated and of equal value with the rest. They are brought up with and like other children , sharing similar environmental experience and competing more or less on equal or similar conditions particularly in the classrooms.

In Makueni, the programme was at first introduced by the facilitators to the local administration. An Educational Assessment and Resource Centre (E.A.R.C) was

then opened in Unoa primary school in Makueni location. It is in this centre that a physiotherapist from Makueni District Hospital examines and assesses the nature and depth of handicapcy or mal-formation in every disabled child brought for check-up. The mental, physical visual and speech deformations in the child are also tested. The physiotherapist then issues a referral form to each child attended to, describing the nature and extent of deformity and recommends the suitable rehabilitation centre.

The Catholic Church operates three small homes in Makueni division with Unoa small home being the main centre. Continuous assessment tests are given in the centres by physiotherapists and the children found with minor deformations are admitted in various small homes.

However the centre admits those children with physical disabilities and sound minds only.

Part of the money used in running the homes is contributed by the parents of the disabled children. Each parent is entitled to pay a fee of two hundred (200) shillings per term. In addition the home also gets funds from the physically disabled fund, charitable organizations, Harambee and individual donors. The money collected facilitates accommodation and other basic needs for the children while at school.

The small homes programme enables the physically handicapped children to be accommodated comfortably in a primary school. In this case they are able to receive primary education together with the normal pupils. This exposure enables the school community to learn to socialize with the disabled children and creates a feeling of equalitarian within the latter.

Most of the small homes are however faced with financial constraints. It is very expensive to accommodate these handicapped children who number about fifteen in each of the three homes. Besides a balanced diet, they also need recreational facilities and other basics. The homes are sometimes hit by drought and famine, which is frequent in Makueni. Some parents cannot afford the fees at Kshs. 200 per term. As a result, they bring the children at the opening of the school, and are never seen again until the closing date when they come to collect them back home. The small homes can be assisted by the DDS to start income generating projects such as poultry, agriculture, rabbit keeping and posho mills. The income got from such projects could supplement the money contributed by donors and parents. There is need to enlarge these homes so that more pupils can be accommodated otherwise the programme is quite useful and should be supported.

In conclusion we have found that the church has taken full responsibility to promote public health by training and deploying community based health workers who collaborate with the rural people in eradicating common diseases. She has also trained family planning officers, most of them primary school teachers and deployed them not only to teach natural family planning but also educate couples on the importance of small families.

Lastly we have seen that the church has also rehabilitated the physically disabled in school to enable them achieve basic education. All these efforts by the church are geared towards establishing stable families and in a wider sense build a better Kenya. Now that the data collected during our field study has been exhaustively discussed, let us turn to the concluding chapter where we shall test the hypotheses stated in Chapter one.

FOOTNOTES

1. Tony Byrne, The Church and Development Dilemma,
Op Cit. P.5.
2. Zones are the subdivisions of a parish.
3. Family Life Report, 1985 and 1989 P. 3.
4. Interview with Mr. and Mrs. Nzyoka on 12-12-1988.
5. Community Based Health Care Programme annual Report
1988 P.1.
6. C.W. Hopley, Ethnology of Akamba and other East
African Tribes Op.cit P.61.

CHAPTER SEVEN**7:0 AN APPRAISAL OF THE CHURCH PROGRAMMES.****7:1.0 SUMMARY OF THE FINDINGS AND CONCLUSIONS.**

We have found in Chapter one that most rural communities have been neglected in the past by development planners with the majority of the people having been relatively deprived. This deprivation makes them not only economically weak, but more so socially and politically powerless. Being part and parcel of the wider society, these poor rural people should not be neglected to suffer in poverty.

Rural development has hence been deployed to improve the living conditions of the rural people. It seeks to reduce poverty and other social inequalities not only between the rural people themselves but also between rural and urban communities. It is therefore regarded as a collective responsibility that requires the cooperation of all social institutions including Government and non-Governmental Organizations (NGOs)

Our general hypothesis is that majority of the rural people in developing countries are poor and that they

have been neglected in the past by development planners and policy makers. It has also been noted that the early missionaries stressed conversion and evangelism not caring much about the people's social welfare. However after realizing the loopholes in their approach to salvation, they adopted a different approach of giving alms and charity to the needy after which they opened schools, health centres and orphanages in the rural areas, giving more attention to the people's socio-economic development alongside evangelism.

We have also discussed in the previous chapters the drawbacks frustrating rural development in Makueni. Drought has emerged as the greatest bottleneck followed by poverty. Other difficulties realized were poor local leadership, insufficient infrastructure, exploitation by businessmen and rural urban migration.

We have found that drought is alarming not only in Makueni but also the whole of Machakos District and the problems attributed to it are many and acute. These include; low agricultural produce, malnutrition, lack of clean domestic water, and frequent famines all culminating into a vicious circle of poverty.

Poverty on the other hand is a condition of economic powerlessness, where the victims are unable to achieve

the basic human needs such as food, shelter, clothing and basic education among others. The handicapped single parents, and landless were identified as the greatest victims of poverty, which is a consequence of inter-related system of deprivation, leading to socio-economic weakness, isolation, powerlessness and vulnerability.

Irresponsible leadership is another big problem faced in Makueni. Respondents claimed that most local administrators are not development conscious. They do not seem to support development activities particularly those sponsored by NGOs. Attempts to interview some extension officers failed because they did not honour our appointments. We hence concluded that such officers never cared at all about the poor peasants. It also seemed that some Assistant Chiefs particularly non-Catholics, were said to have interfered with church activities by interring the initiation of some projects. We also noted with regret the little support given by the Government to groups, which is a clear indication of the poor leadership in Machakos District. This is one of the many problems that the people of Makueni are facing alarmingly. Exploitation of the poor is yet another common problem in most rural communities just like poor infrastructure and rural-urban migration. In short these are the main problems in Makueni which the church activities address to.

We have discussed at length all the church activities and a conclusion can be drawn beyond doubt that rural development is an integral part of the mission of the Catholic Church. There is no debate over this since the activities related to material development are evident and this shows a real commitment to the call of the second Vatican Council that,

"The church seeks but a solitary goal to carry forward the work of Christ himself under the lead of the befriending spirit. And Christ entered this world to give witness to the truth, to rescue and not to sit in judgement, to serve and not to be served".¹

While salvation is the main objective of the Catholic Church, social welfare activities are also carried out. According to Abbott,

"Never has the human race enjoyed such an abundance of wealth, resources and economic power. Yet huge proportions of the world's citizens is still tormented by hunger and poverty...".²

The church is therefore conscious of her mission to incorporate salvation and development since man is not the spirit alone but also flesh. Abbott has the following to say on this. "This human person is what man is, the whole and the entire, body and the soul, heart and conscience, mind and will".³ Commission "D" adds that man was created a complex "body- mind-spirit" and any ministry is incomplete which does not serve the

whole man⁴. In short salvation that neglects social welfare is not worthy the effort.

Besides taking up the mission of Christ, the church has also assumed rural development on humanitarian grounds. Camara has the following words to support this argument.

"It would be scandalous and unforgivable if the church were to abandon the masses in the hour of greatest need. They would think we had no interest in helping them to achieve a degree of human and christian dignity and to rise themselves to the category of people.⁵

The teachings of the church about a future kingdom would have little meaning to the poor if their needs were neglected. It is for this reason among others that the Catholic Church has been sponsoring a variety of rural development projects in Makueni specifically to upgrade the peoples living standards. Hence we can ascertain the first hypothesis, **that the catholic church has been sponsoring rural development projects in Makueni Division of Machakos District with a view to improving the living conditions of the people.**

On the basis of the first hypothesis, we have noted a number of activities through which the church assists to reduce or minimize rural poverty in Makueni. Education for development has been used to make people aware of the underexploited resources at their disposal

and consequently the potential that could be deployed to exploit these resources. We have discussed a number of projects through which the people of Makueni have been helped by the Catholic Church to obtain initial capital. These are for example income generating activities such as Posho Mills, Food Stores, Hardware Shops, Bakeries, Retail Shops, and Carpentry Shops. She has also initiated commercial farming, piped water, savings and credit cooperative, Adult Literacy, Poultry, Apiculture, Soil Conservation and Afforestation, Public Health and Family Planning Programmes.

The water development programme has for example enabled the consumption of clean water, improving the living conditions for over 27,000 families in Makueni.

We have noted that the church had by 1987 completed six water projects in the district. In about a year later, the number had increased to ninety five and in 1989, about 150,000 persons in Makueni were benefiting from the water programme.

By 1988, Makueni location was already benefiting from seven river catchment water projects, fifteen earth dams, and three water pumped earth dams, all being the effort of the catholic church. The community has also benefited from the roof catchment programme, which by 1988 had enabled the construction of over 3000 concrete

water tanks. Besides the clean water obtained, the scheme has also enabled the training of plumbers and masons who are not only benefitting themselves but also the people of Makueni.

The general consensus here is that the water programme has benefited alot of people in Makueni, which by 1988 had a total of 25 projects. Over 6,000 families in the location were already benefiting from roof catchment water tanks before the project was discontinued. Our respondent claimed that the Catholic Church is doing a commendable contribution in the area of water development but proposed that the Government should supplement.

Benefits from the water programme include more supply of clean piped water to villages and families, saving the time used to be spent in water drawing exercise. The clean water has obviously reduced the occurrence of water borne diseases, leading to better family health and improved production of livestock. Dry farming has become a possibility in Makueni as well as horticulture. Forests have also been grown by irrigation.

Agricultural development is another approach through which the church has contributed to rural development.

The SALU programme has increased the production of both food and cash crops as well as livestock. The programme has enabled adequate supply of farm implements, pesticides and fertilizers. It has trained many extension workers who have encouraged the formation of self help groups.

Farmers have also been trained on better farming methods while discouraging traditional methods like overstocking and inter-cropping. Drought resistant crops, horticultural crops, exotic and indigenous trees, apiculture and poultry have also been encouraged. For example over 110,000 citrus trees have been grown since when the project was started in Makueni. The programme has not only ensured sufficient supply of farm implements by starting hardware stores but also encouraged the proper utilization of surplus labour force, planting of improved seeds and the use of farm inputs. It has hence benefited the community in various ways.

Under rural industrialization programme, the Church has also done a commendable job in Makueni. We have discussed a number of income generating projects the Church has initiated for the local people. These includes; seven posho mills, five hardware stores, two food stores, and one bakery, all ran by the local people. All these must have created rural employment and hence

reduced rural urban migration as well as improving the standard of living.

The youth have also been assisted with loans and grants in form of money and tools. We have noted that 120 youth groups have been formed by the church in the whole diocese. These groups are involved in masonry, carpentry, farming, hardware, smithing, woodwork, tailoring, dressmaking, bricklaying, posho milling, leather work, mechanics, handicraft and newspaper distribution. Such projects have obviously generated more job opportunities in Makueni and people who would otherwise be jobless have been employed.

The cooperative savings and credit programme is yet another approach by which the church has minimize socio-economic difficulties, in Makueni. The programme has enabled members to save and obtain loans which are later repaid at an interest rate of 1% per declining balance.

By 1988 Kaumoni, Makueni and Kathonzweni parishes had a total savings of Kshs.315,388 while that of the diocese stood at Kshs. 942,232. The loans obtained have been used to purchase land, cattle, farm implements, grinding mills, to construct houses, food stores, hardware stores and retail shops and also finance school education for their children.

Public health and family life programme has been another approach through which the Catholic Church has improved the living conditions of the people in Makueni. The programme had by 1988 trained 1,440 health promoters in Makueni. These have improved the peoples' health by encouraging balanced diets, child spacing, immunization, breast feeding, and advised pregnant mothers to attend clinics. They give First Aid to minor ailments and assist patients to seek medical services. They campaign against venereal and the common diseases such as, diarrhoea, measles, vomiting, and skin diseases.

Traditional Birth Attendants assist pregnant mothers not only during pregnancy but also in their labour pains. They keep record of births, still borns and child mortality as per village. Natural Family Planning teachers promote the so called traditional family planning methods. By 1986, for example 1,160 parents and 1,140 young adults had been taught the basics of NFP. In the same year 82 parents had learned N.F.P and were practicing it.

Small Homes programme is yet another programme the church has initiated in Makueni. These homes enable the physically disabled children to live in a more sociable community just like other normal children. It has enabled the accommodation of the physically disabled

children at school, where they are able to compete with others on academic and non academic fields.

In conclusion we can say that the Catholic Church has improved the peoples' living conditions in Makueni. The church programmes are not denominational but are initiated for the entire rural population particularly the poor. However we discovered that all group leaders belonged to the catholic denomination. There is a possibility that the church does not sponsor projects that are organized by non-catholics. Moreover all projects must be approved by the DEPCO. As a result most of the projects are founded and led by catholics and hence benefits them most.

It has been argued in Chapter five that development programmes should originate from the people themselves. This is in line with the second hypothesis **that, the rural people participate in the planning, implementing, and execution of rural development strategies which target their basic needs and priorities.** We have already discussed the major problems faced by the people of Makueni and the various development activities through which the church hopes to solve these problems. Let us see how the people are participating in the planning and implementation of the programmes.

Adult literacy has been used as a media not only to make the people aware of their basic problems but also to identify and implement meaningful development projects that would alleviate their poverty. Adult classes were initiated and through them participants learned not only how to read and write but also to identify their basic needs and priorities and propose suitable development approaches that would likely solve the problems.

Local participation in planning executing and implementing of rural development activities has also been done through a programme called Development Education Programme , under which Adult Literacy falls. This has been the media by which the church has reached the rural poor and discussed their problems and solutions. By 1989 for example Adult Literacy Programme (ALP) had 831 participants, 25 supervisors, 279 teachers and 300 centers in Makueni Deanery alone.

In order that the church could fully equip people with the technical skills necessary for rural development, she had to train group leaders. A training programme called Development Educational and Leadership Team in Action (DELTA) was therefore started to train the rural people on community organization and development as well as planning, implementation, coordination and evaluation of rural development

programmes.

There was yet another programme called Women in National Development of Women or (WINDOW). This programme was initiated basically to incorporate women in rural development. Both the DELTA and the WINDOW have facilitated the teaching of rural development strategies. Besides formal education, the learners hold sessions during which they discuss their problems and eventually come up with possible solutions. Adult learners are also taught education for development. This equips them with the necessary skills to plan a course of action which is followed by implementation of the plans. Adult classes and other group meetings therefore become centres of planning and action for social change and rural transformation, resulting to various development strategies.

Training centers have also been set up at regional, diocesan and national levels where courses are held to enhance development education. Groups have also been organised at parish level and priests play a crucial role in discussing rural development with the laity. The result of DEP has been numerous group projects which we have already discussed. A notable example is the cooperative savings and credit programme which was started by adult learners. This is a clear indication

of the local peoples' participation in the planning and execution of the plans for their social welfare.

The assistance given directly by the Government to the groups, has been minimal according to the respondents. They argued that most of the local administrators particularly the non-catholics disapprove and frustrate some of the church efforts. We have already pointed out that some of the local leadership fall short of the people's expectations because they do not fully cooperate with the church on rural development. Some of the leaders interviewed claimed that the church does not involve them and hence could not impose themselves to the church programmes.

While revisiting the problem of local leadership we found that field extension officers have ignored the small scale peasants although it is them who need the services most. The group leaders claimed that even though they keep on inviting the extension officers to visit the projects, the response is always negative. We also noted that community development officers neither assist nor visit groups that are not registered under their office. This simply means that most of the local administrators, extension workers and community development officers do not cooperate with the church in her efforts for rural development.

In view of what we have already discussed above, we can deduce that the observations made did not correspond with the third hypothesis that, **the Catholic Diocese of Machakos and the District Development Committee are mutually collaborating in an effort to achieve effective development in Makueni.** We should however not rule out the possibility of some assistance given by the Government through some local administrators. For instance water projects like Iuani, Nthangu, Isololo, and Nzaui have been successful with assistance from the chiefs and their assistants who have mobilized and supervised village working groups. Another notable assistance is the technical advice given by M.I.D.P. for most of the river catchment water projects. M.I.D.P. has also assisted water projects with raw materials such as cement, pipes, concrete and wire-mesh.

Other programmes, that have received government attention include; small homes for the physically disabled and community based health programmes. Health personnel and medical equipment in Government health centres have proved to be of great importance to some church programmes. Nonetheless most groups reiterated that they had never received any government assistance whatsoever. In any case some local administrators have been stabling blocks to some church activities rather

than supporters. However some officers blamed the church for not involving them at the initial stages.

Our last hypothesis was to testify whom the church projects benefits most. When asked to identify the direct beneficiaries of the church sponsored programmes, the respondents argued that it was the progressive peasants and the rural business men who benefited most. These were followed by office bearers, the project owners and lastly the poor people. They claimed that 75% of these projects benefits the rich, 20% benefits the groups while only 5% benefits the poor people. In other words, the poor benefits least although in theory the activities should target them.

We have found that it is the rich who benefits most followed by the project leaders and office bearers and lastly the poor. The group leaders for instance have benefited alot from the training and short courses given to them by the DDS. However they were accused of influencing the planning and execution of the projects so as to benefit themselves most. One such example is Wikwatyo Hardware store which should have been owned by a group of poor people but on the contrary it is the property of some DDS and DEPCO office bearers.

There are cases of some people , who have converted community projects to suit their own needs and interests if not to become their ownership. There was a case of one individual, who, having been assisted by some DDS office bearers, obtained a grant from the development office and opened a carpentry shop at Wote in Makueni market. It was claimed that this man had given fake names of people who never existed in a group, and had obtained a grant of Kshs. 10,000 to started a carpentry shop. More such cases cannot therefore be ruled out although this is against the wish and good intention of the church.

Projects have also been located where they are least deserved. One such example is the soil conservation programme which is found in flat areas like Makueni and not in the hilly places of Kilome and Mbooni Divisions. This could have been the influence of some DDS officials most of whom come from Makueni Division.

We have realized that the extent to which the entire community is benefited by the church sponsored programmes is minimal. However those who have organized themselves into small groups have been assisted and have therefore benefited as well. Unfortunately, the poor who should be targetted by the projects, benefit least. One way the poor could have benefited is through loans and

grants. However such people have nothing to save with the C.S.C. programme so as to be granted a loan. Likewise they cannot afford the minimum contribution, of Kshs. 1,000 to start an income generating project. On training the poor do not benefit because they are never invited in the first place. If it happens that they are invited during the training workshops and seminars, they never participate fully because of class differences.

We have noted that the roof catchment water tanks scheme does not benefit the poor since they do not have iron roofed houses. They have also been disadvantaged by river catchment water schemes, particularly those who cannot afford the membership fee of Kshs. 1,000. As a result they pay more to obtain water from kiosks or use stagnant water from dams. The farmers who were growing vegetables along the river banks have also been inconvenienced since the water has been piped away.

Although we are not ruling out the fact that the church activities benefit alot of people with some poor included, we can conclude that most of the benefits will continue to fall where they are less deserved unless the attitudes of the projects' designers and implementors change. These activities have not been addressed directly to the poor, and as a result their needs have continued to be unmet. This has consequently contributed

to the widening gap between the poor and the rich, the latter having been the beneficiaries. On these conclusions we have grounds to affirm the fourth hypothesis that, the church sponsored rural development programmes do not always benefit the targeted poor people but the well to do.

7:3.0 RECOMMENDATIONS:

Our findings have revealed that the efforts of the Catholic Church on rural development are directed to small community groups and not to individuals. As a result, the poor people who could not form groups were kicked out for not meeting the group contribution and have not benefited at all, or have benefited least. Such people are likely to continue being neglected in the future unless the approach used by the Church is changed to focus the marginalised poor directly.

The SALU programme for example focusses on the local people by teaching them the basic agricultural skills. The programme also brings farming tools closer to the community. However, this is not enough because there are some poor people who cannot afford the farm implements. A good example is the plough, which is commonly used in Makueni to speed up farm work. It does not matter

whether the plough is brought closer to the people and sold at factory price; the fact is that the poor people cannot afford it. The same can be said of other essential working tools and pesticides. Therefore as long as the poor are poor, such efforts of the church will continue to benefit the rich at the expense of the poor.

It could hence be suggested that the church finds a way of supplying the tools to the poor at half the factory price. Although it is difficult to isolate the poor, there could be a way by which the parish priest assisted by some committed christians, could find out who needs what assistance most. The other suggestion could be to organize the poor in small village groups and give freely the basic farming tools to each group; such as, ploughs, wheelbarrows and pest spraying machines. The cost of these machines could be met by the D.D.C. supplemented by the DDS and some donor organizations or on harambee basis. This could boost farm production and hence develop the poor peasant farmers.

Some respondents argued that the church demands too much from the people in terms of money irrespective of their economic status. The poor and the rich are expected to give equally towards the diocesan contributions. The obvious question one would ask is,

cant the church find another way of generating income so as not to over burden the rural people as she is doing at present. She could initiate income generating projects not only for the welfare of the people, but also for her own development. Such investments could also finance basic needs for the disabled and the marginalised poor.

We have found that roof catchment water tanks have benefited the people who have had iron roofed houses and could also afford the basic contribution of Kshs.1,000. In addition, the programme was discontinued before the poor had gathered the required inputs. As a result they never benefited at all. The respondents indicated the need to have the programme reinstated. However the poor should first be helped to built iron roofed houses after which tanks could then be constructed. More emphasis should however be given to river catchment water schemes since they benefit the larger community.

Family planning has been termed a very crucial component of development in Kenya. The church has adopted the Natural Family Planning approach or the so called traditional methods as opposed to the artificial methods of birth control. Our findings showed that this programme has not been given enough attention. Moreover the programme does not serve the unmarried mothers

although this is the population which needs the family planning services most compared to the married mothers who have husbands to care for them. The concentration has been on the well to do mothers who in most cases are less fertile and do not need it as much as the young adults. It also focuses on the mothers who have basic education and neglects the illiterate women who actually needs it most. The church could be advised to change the approach to Natural Family Planning so that it can focus every body who may need it. The programme also needs more community based resource people. More refresher courses are also necessary for it to make a meaningful impact on the Kenyan population.

Groups that were running food stores complained of exploitation by middle men since they did not have permits with which to obtain cereals from the National Cereals and Produce Board. The church could be advised to assist groups in obtaining such permits so as to minimize exploitation. The church could also initiate a marketing department within the DDs to facilitate the marketing of horticultural, viticultural and apicultural as well as art and handcraft products either locally or abroad.

It could also be recommended that the church evaluates all the programmes as often as possible,

preferably every year. This should however be done by professionals and not the DDS members because they are likely to safeguard their interests. Such an exercise would ensure that the projects benefit the people initially intended by the project formulators. Projects which do not benefit the poor or are stabling blocks to their development should be discontinued if a different approach cannot be adopted otherwise they are self defeating.

Finally, we wish to point out the programmes of the church that require further research. These includes Public Health and family planning and youth programmes. We realized that the family planning programme was too wide and hence requires further research. We also discovered that there were a lot of projects under the youth programme and could not exhaustively be discussed in the study. As a result we only studied the projects falling within the area defined earlier. We therefore recommend further research mainly on these areas otherwise to the best of our knowledge and capability, we have thoroughly researched and analysed all the other programmes of the Catholic Church in Makueni Division.

FOOTNOTES

1. Walter Abbott S. J. , The Document of the Vatican 11, Op.cit p. 201
2. Ibid p. 202
3. Ibid p. 201
4. The church and the land; The church's contribution to Rural Development Op.cit p. 9
5. Heider Camara; Church and Colonialism Op.cit p.8

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ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome.
AIM	African Inland Mission.
ALP	Adult Literacy Programme.
CBHW	Community Based Health Workers.
CHW	Community Health Workers.
CPK	Church of the Province of Kenya.
CSCP	Cooperative Saving and Credit Programme.
DDC	District Development Committee.
DDS	Diocesan Development Services.
DEP	Development Education Programme.
DEPCO	Development Education Parish Committee.
DELTA	Development Education and Leaders Team in Action.
DFRD	District Focus for Rural Development.
EARC	Education Assistance Resource Centre.
FLE	Family Life Education.
HGF	Holy Ghost Fathers.
IADP	Integrated Agricultural Development Programme.
MIDP	Machakos Integrated Development Programme.
NCKK	National Council of Churches of Kenya.
NFP	Natural Family Planning.
OC	Ovulation Cycle.
OP	Ovulation Period.

RSCTU Rural Service Coordination Training Unit.
SALU Semi Arid Land Use.
SRDP Special Rural development Programme.
TBA Traditional Birth Attendants.
WBP Women Bureau Programme.
WINDOW Women In National Development of women.

GLOSSARY

Ngai-----	-	God
Ngai Mwaturangi----	-	Creator.
Athaisu-----	-	Name referring to the Akamba of Kitui.
Musyi -----	-	Family.
Mbai -----	-	Clan
Utui -----	-	Village.
Mbai / Kingole --	-	Disciplinary Council.
Ithembo -----	-	Shrine.
Mundumue -----	-	Diviner.
Mupunga -----	-	Rice.

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APPENDICES

A: GENERAL QUESTIONNAIRE

How are you? My name is Cyprian Kavivya from the University of Nairobi. I am doing a research on "Catholic Church and rural development in Makueni Division of Machakos District." I am therefore requesting you to answer the following questions as precisely as possible on the spaces provided below. Your information will be treated as confidential.

PERSONAL PARTICULARS.

NAME.....	AGE.....
MARITAL STATUS.....	DISTRICT.....
DIVISION.....	LOCATION.....
SUB-LOCATION.....	VILLAGE.....
OCCUPATION.....	DENOMINATION.....

QUESTIONS

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

.....
.....

b) Name the development activities in your Location?

.....,
.....

2. a) What development activities is the Government of Kenya undertaking in Makureni Division?

.....
.....

b) How can the government be assisted in these activities ?.....

.....
.....

3. a) What do the people in your Location need most ?

.....
.....

b) How can churches assist in solving these needs ?

.....
.....

4. a) what is the catholic Church doing to develop the people of Makueni Division ?.....

.....
.....

b) Why is the Church undertaking these activities ?

.....
.....

c) List the beneficiaries and how they have benefited.

.....
.....

B: QUESTIONNAIRE FOR THE LAITY

How are you ? My name is Cyprian Kavivya of the University of Nairobi. I am doing a research on "Catholic Church and rural development in Makueni Division of Machakos District." I am therefore requesting you to answer the following questions as precisely as possible in the spaces provided below. Your information will be treated as confidential.

PERSONAL PARTICULARS

NAME.....AGE.....
MARITALSTATUS.....DISTRICT.....
DIVISION.....LOCATION.....
SUB-LOCATION.....VILLAGE.....
OCCUPATION.....DENOMINATION.....

QUESTIONS

1.i) What do you understand by basic needs ?

.....
.....

ii) List all the basic human needs you know.....

.....
.....

iii) Which of the listed needs do the people of Makueni need most.....

.....

iv) Has the Government helped in solving these needs ?

Yes.....No.....

v) If yes how ?.....

.....

vi) Has the Catholic Church assisted in solving

these needs ? Yes.....No.....

vii) If yes how ?.....

.....

2.i) In your opinion what is Rural development?.....

.....

.....

ii) Is your Location developed or

not developed.....

iii) Give reasons to support your answer.....

.....

.....

3.i) Are you involved in rural development activities ?

Yes No.....

ii) If No why ?.....

.....

.....

iii) If yes name the activities ?.....

.....
.....

iv) What problems do you face in undertaking these activities?.....

.....
.....

4.i) Have you ever started group projects ?

Yes.....No.....

ii) If yes what projects ?.....

.....

iii) Are all these projects operational ?

YesNo.....

iv) If no, why have they failed ?.....

.....
.....

5. i) Has the Catholic Church helped you in any activities ? Yes.....No.....

ii) If yes, how.....

iii) Has the Government helped you in any activities?

Yes.....No.....

iv) If yes how ?.....

.....
.....

6. i) Do you think that churches should be involved in rural development ? Yes.....No.....

ii) Why do you think so?.....
.....
.....

iii) If yes what areas do you think Churches should
be involved in?.....
.....

7. i) Has the Catholic Church played any role in
agriculture ? Yes.....No.....

ii) If yes what has she done
.....

iii) Are there any farming activities the church has
started in your location ? Yes.....No.....

iv) If yes, name them and their locations ?.....
.....

iv) In what ways has the people benefited from these
activities ?
.....
.....

8. i) Do you think that water is a basic need ?
Yes.....No.....

ii) Do you know of water projects sponsored by the

- Government ? Yes.....No.....
- iii) Name them and where they are located.....
.....
.....
9. i) Do you know of any water projects started by the Catholic Church ? Yes.....No.....
- ii) If yes, Name them and where they are located ?
.....
.....
- iii) How are the projects benefiting the people ?
.....
.....
.....
- 10.i) List all projects which have been started by the Catholic Church in Makueni Division?.....
.....
.....
- ii) Who has benefited most from these projects ?
- iii) The poor..... ii) The rich.....
- iii) The leaders..... iv) Office bearers.....
- v) The local people in general.....
- vi) Any other.....
- 11.i) Do you know of any groups that have been assisted by the Catholic Church ? Yes.....No.....
- ii) If yes, list them

-
.....
- ii) How have they been assisted ?.....
.....
.....
- iii) What activities are they involved in ?.....
.....
.....
- 12.i) Do you belong to any of these groups ?
Yes.....No.....
- ii) If no why ?.....
.....
- iii) If yes what activities does your group or groups
undertake ?.....
.....
.....
- iv) What assistance has the Catholic Church given your
group ?
.....
.....
- v) What assistance has the Government given your
group?.....
.....
- 13.i) What problems does your group face ?.....
.....

-
- ii) How has the Catholic Church helped you to solve these problems?.....
-
-
- iii) How has the Government helped you to solve the problems?.....
-
- iv) How do you benefit from the group activities ?
-
-
- v) How would you like the Government to assist your Group ?.....
-
-
- vi) How would you like the Catholic Church to help your group ?.....
-
-

C: QUESTIONNAIRE FOR KEY INFORMANTS

How are you? My name is Cyprian Kavivya from the University of Nairobi. I am doing a research on "Catholic Church and rural development in Makueni Division of Machakos District." I am therefore requesting you to answer the following questions as precisely as possible on the spaces provided below. Your information will be treated as confidential.

PERSONAL PARTICULARS.

NAME.....	AGE.....
MARITAL STATUS.....	DISTRICT.....
DIVISION.....	LOCATION.....
SUB-LOCATION.....	VILLAGE.....
OCCUPATION.....	DENOMINATION.....

QUESTIONS

- (i) What do you understand by Rural Development?
.....
.....
- (ii) What are the necessary conditions for Rural Development?.....
.....
- (iii) Which are the most Urgent needs of the people

- in Makueni Division?.....
-
- (iv) What do you think could have caused these needs?
-
2. (i) What do you term as Rural poverty?.....
-
- (ii) Why do you think some people in your village are rich and others are poor?.....
-
- (iii) What do you think should be done to the poor so that they can make a decent living?.....
-
-
3. (i) The gap between the urban and Rural communities is said to be widening.
True..... False.....
- (ii) If true, what are your factors to explain the widening gap?.....
-
- (iii) Do you think the gap is inevitable?
Yes..... No.....
- (iv) If No, How can the gap be bridged?.....
-
-
4. (i) Do you think all people ought to have equal

opportunities ? Yes.....No.....

- (ii) Why do you think so ?.....
.....
- (iii) How can an equitable distribution of wealth be achieved?.....
.....
- 5. (i) Should the church be involved in rural development ? Yes..... No.....
- (ii) Give reasons to support your answer ?.....
.....
.....
- (iii) What roles should the church play in rural development ?
.....
- (iv) What role should the priests play in rural development ?.....
.....
- (v) What is the role of christians in rural development?
.....
.....
- (vi) What is the role of the Diocese in rural development ?.....
.....
- 6. (i) How was the mission of christ related to rural development in his days ?.....
.....

.....
(ii) How is the Gospel Message related to rural development today?.....

.....
.....

(iii) Do you think the church should emphasize theology or development..... or both.....?

(iv) Give reasons to support your answer.....
.....
.....

(v) What are the approaches used by the church today?
.....
.....

(vi) What changes do you think the church ought to make as regards these approaches?.....
.....

7. (i) Do you think the hierarchy or structure of the catholic church inters rural development?
Yes..... No.....

(ii) If Yes, How?.....
.....

(iii) Do you think the structure is necessary for rural development? Yes..... No.....

(iv) Give reason to support your answer?.....
.....
.....

8. (i) Do you think the Catholic Church is fostering enough development in Makueni Division?

Yes..... No.....

(ii) If No, what should the church do?.....

.....
.....

(iii) Do you think the Diocese demands alot in terms of money from the members? Yes..... No.....

(iv) Does your parish demand alot from the members?

Yes..... No.....

(v) Do you think the people demands too much from their Diocese? Yes..... No.....

(vi) If churches have to foster rural development, they ought to have finance. Give a list of the sources where the churches could obtain money ?.....

.....
.....

9. (i) How is the Catholic Church helping people in Makueni Division to meet the urgent needs you have mentioned in 1(iii).....

.....

(ii) List the various categories of people you think the church ought to help ?.....

.....

(iii) How should the church help these people?

.....

-
- (iv) What activities is the Catholic Church undertaking in Makueni to help the needy ?.....
-
-
10. (i) Generally would you say Machakos District is fully Developed....., Moderately developed..... or Not developed.....?
- (ii) Give reasons to support your answer?
-
-
- (iii) Does the people of Makueni cooperate in Rural development projects? Yes..... No.....
- (iv) If No, what do you think are the reasons?.....
-
-
- (v) If Yes, in what activities do they cooperate?
-
-
11. (i) Does the Catholic Church involve herself in these cooperatives ? Yes..... No.....
- (ii) If Yes how does she get involved in them?
-
-
- (iii) What are your recommendations regarding church and Rural development in general?.....

A: MOKULYO

Nata ? Isyitwa yakwa nitawa Cyprian Kavivya na nisomaa University of Nairobi. Niika ukunikili iulu wa maendeleo ala Kanisa Katoliki itwaiisye Makueni. Koou niukulya usungie makulyo aa kwa kuandika mosungio mautheini ala manenganitwe vaa itheo.

ISYITWAUKUU WAKU.....
NUTWAANITE \ WIMUTWAE.....DISTRICT.....
DIVISION..... LOCATION.....
SUB-LOCATION.....VILLAGE.....
IKANISA YILA UVOYAA.....

1.a) Maendeleo ni kyau?.....
.....
.....

b) Nisyindu syiku ila syonanasya kana location yina maendeleo?.....
.....
.....

2.a) Ni maendeleo meku ala Serikali ya Kenya yikite Location yaku ?.....
.....
.....

b) Serikali itonya kutetheew'a ata nikenda Makueni ikethiwa na maendeleo ?.....

.....
.....

3.a) Ni maendeleo mava ala Kanisa Katoliki yiendeeasya Makueni.....

.....

b) Ni Mendeleo meva ala andu ma Makueni methiwa mayendeew'a muno?.....

.....
.....

4. a) Maendeleo ala Kanisa Katoliki yiendeesye matethasya andu ma Makueni kwa nzia myau?.....

.....
.....

b) Nuu ula utethekete muno ni maendeleo aa ma Kanisa Katoliki?.....

.....