

***HARAMBEE AS AN INDIGENEOUS LIVED PHILOSOPHY:
EMPOWERING THE POOR IN THE KENYAN ANGLICAN CHURCH***

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DECLARATION

I, JOSIAH KINYUA MURAGE hereby declare that this thesis, unless specified in the text, is my original work. I further declare that I have not submitted this thesis for any other purpose at any Institution or University.

Signature.....

Josiah Kinyua Murage

ABSTRACT

This thesis deals with the *Harambee* as an indigenous lived philosophy and its capacity of empowering the poor in the Kenyan Anglican Church. From a historical perspective, it explores and scrutinises the origins, the definition and the philosophy behind *Harambee*. The thesis shows how *Harambee* was incorporated in the Kenyan Anglican Church and how it has been used as a survival strategy in the midst of the dominant development models which have failed to address the social-economic and political issues in Kenya. The thesis notes that even though *Harambee* is promoted in Kenya as a cultural, socio-economic and political philosophy its basic orientation is in harmony with the Christian theology. In this regard, the thesis offers a theological understanding of *Harambee* in the light of themes such as creation, *imago Dei*, incarnation, justice, redemption, love and solidarity. In undertaking this task, the thesis attempts to shed more light on how *Harambee* is in harmony with the principles and values of the Asset Based Community Development (ABCD) model. It argues that *Harambee* shares many concerns with ABCD even though *Harambee* has a Kenyan cultural flavour. Therefore, it affirms that *Harambee* as a lived philosophy is likely to empower the poor in the community, and the Kenyan Anglican Church should consider enhancing *Harambee* to mobilise the local resources. In view of this, the study highlights various projects initiated by the church through *Harambee* and it concludes by proposing that the Church needs to go beyond humanitarian programmes and initiate sustainable projects that can address the causes of poverty thus striving to make the twenty-first century a century of hope for millions of people who are walking through the valley of the shadow of death.

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This thesis could not have been completed without the efforts and input of my community, my home church, and my friends who through the “spirit of *Harambee*” enabled me to study. Indeed, it is not possible to name all of them because of space and time. I would like to however, single out a few for their tremendous contributions to the success of this research.

Firstly, to the Triune God who has given me the space to write this thesis. Secondly, my supervisor, Revd Dr Beverley Haddad, whose inspiration, competency, intelligence, patience, understanding, love, care and encouragement contributed significantly to the completion of this piece of work. Lastly, Revd Professor Steve de Gruchy whose motivation and encouragement touched my heart to research *Harambee* as an emerging indigenous development practice.

DEDICATION

This research project is dedicated to my beloved wife Revd Emily Wanja Kinyua, and to our children, Jabez Murage Kinyua and Perpetual Lilian Micere Kinyua to whom I am indebted for their support throughout my study in South Africa. To my friend Revd Dr Julius Mutugi Gathogo, a room-mate in the Anglican House of Studies University of KwaZulu Natal, Pietermaritzburg- to you all- I salute you.

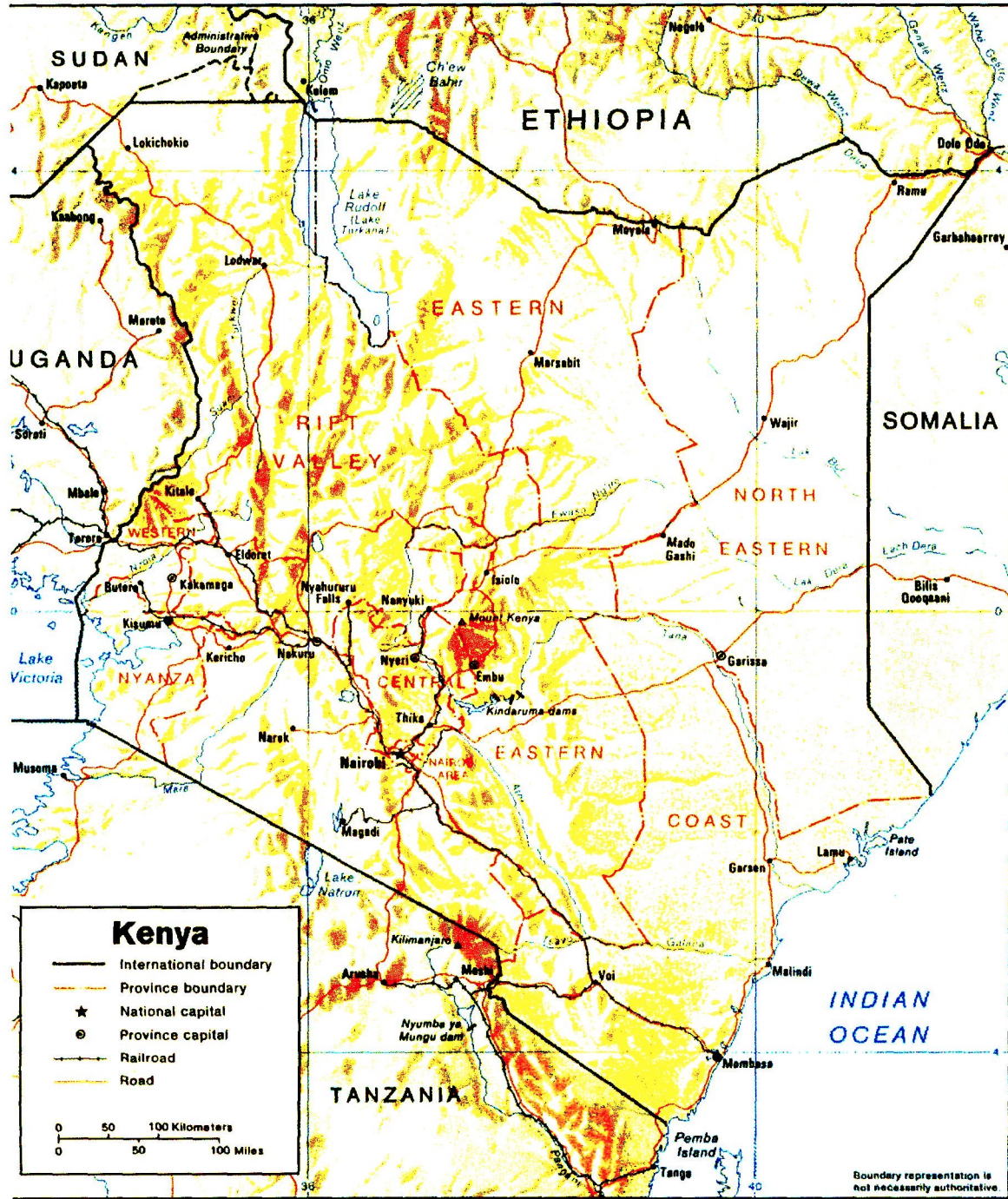
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ACRONYMNS

AACC	All Africa Conference of Churches
ACK	Anglican Church of Kenya
ABCD	Asset Based Community Development
AIDS	Acquired Immune Deficiency Syndrome
CBO	Community Based Organisation
CCS	Christian Community Services
CORAT	Christian Organizations Research and Advisory Trust of Africa
DFID	Department For International Development
EMI	Emergency Management Institute
ETE	European Train Enthusiasts
GDP	Gross Domestic Product
GNP	Gross National Product
HIV	Human Immunodeficiency Virus
HBCP	Home Based Care Programme
IMF	International Monetary Fund
KANU	Kenya African National Union
NARC	National Alliance Rainbow Coalition
NGO	Non-Governmental Organisation
USAID	United States Agency For International Development
UN	United Nations
UNDP	United Nations Development Programme
WCC	World Council of Churches
WTO	World Trade Organisation
WSSD	World Summit on Sustainable Development

Map of Kenya



CHAPTER ONE

INTRODUCING THE STUDY

Kenya has a well-defined history of self-help starting before the colonial period and becoming more developed when it attained independence in 1963. This self-help and self-reliance movement, popularly known as *Harambee* has been a marked feature of both rural and national society. This prompted Daniel Moi (1986:35) to say that *Harambee* embodies ideas of “mutual assistance, joint effort, (and) mutual social responsibility and community self-reliance.” It is therefore an “informal development strategy of the people, by the people for the people” (Akong’a 1989:30). Indeed, during the first decade after independence (1963 to 1973), *Harambee* was a major tool of development in the new nation. This is because *Harambee* was able to embrace a wide range of self-help structures from the grass root level up to the national level. This *Harambee* was aimed at fighting the three perceived enemies which include disease, ignorance and poverty.

According to the Welfare Monitoring Survey (WMS III) (GOK 2001:1) Kenya has over 2.5 million households who live below the poverty line and this translates to about 13.5 million people. What this means is that one in every two Kenyans is poor. The WMS III (GOK 2001:1) further notes that in urban areas, the majority of the poor lives in informal settlements, which are characterised by inadequate or low quality services such as clean water, limited access to quality schools and health facilities and general unhygienic living conditions. In addition to that WMS III (GOK 2001:1) affirms that most of the urban poor do not have a regular job or income and this results in their being caught in a vicious cycle.

Seen from this angle, Philomena Mwaura argues,

Poverty can be perceived as deprivation in terms of lacking access to resources or in terms of living in a deteriorating or demolishing environment. It can also mean the denial of opportunities and choices most basic to human development for example denial to lead a long health creative life and to enjoy a decent standard of living, freedom, dignity, self respect and the respect of others. Poverty can further be

seen from a mental or cultural perspective as isolated, loss of direction, hopelessness, apathy and passive suffering (2001:7).

In view of the above, what is clear in Africa and especially in Kenya is that the majority of the poor are women who live in rural areas for they are the ones who experience abject poverty. For Mwaura and Chirairo (2005:65) this is true because in Kenya, 70% of women live in rural areas making a livelihood out of agricultural activities, in the urban slums, women are concentrated in the informal sectors working as hawkers of illicit liquor or in other small enterprises. The 2004 Economic survey (ES 2004) in Kenya affirms that 57% of the people live below the poverty line and the numbers are still rising. The most worrying factor is what the WMS III (2001) analysed as a general prevailing poverty in Kenya. They say that, in 1994, poverty was most prevalent in North Eastern Province (58%) followed by Eastern (57%), Coast province (55%), Nyanza Province (52%) and Central Province (42%) had the lowest incidences of poverty. However, by 2001, the Welfare Monitoring Survey WMS 111 (2001:1) observed that poverty had not only increased rapidly but its distribution had also changed. In fact Nyanza Province recorded the highest prevalence level of 63% followed by the Coast Province with 62% (GOK 2001:1).

This revelation justifies the need for understanding what poverty is in the Kenyan context and enhancing any development model that can empower the poor. Even though it is difficult to define poverty, this study has adopted the definition given by United Nation Development Programme in the World Summit for Social Development (WSSD) in Copenhagen in March 1995. WSSD argues,

poverty has various manifestations including lack of income and productive resources sufficient to ensure sustainable livelihood: hunger and malnutrition; ill health; limited or lack of access to education and other basic services; increase in morbidity and mortality from illness; homelessness and inadequate housing; unsafe environment; and social discrimination and exclusion. It is also characterised by a lack of participation in decision-making and in civil, social and cultural life (1995:41).

From the above definition we realise that poverty has many manifestations such as malnutrition, hunger, ill health, limited or no access to education, health care, unsafe

environment, inadequate housing among others. In terms of access to safe water, health care, sanitation, information on socio-economic development, the physical isolation of the rural poor and social isolation of the urban poor make it difficult for them to use these services.

From the above we note that for the poor to survive they need to cope with many risks. For instance, if the breadwinner is ill or otherwise incapacitated, the family becomes destitute. Likewise, if the crop fails there is no insurance cover and if the price falls they have no option but to sell at the prevailing price. In fact they have no capacity to store the produce or preserve it in any form. In view of this Kinoti (1994:37) observes that the causes of poverty in Africa are many as they are complex and the many factors involved are so interlinked that it is not possible to tell what is the cause and what is the effect. In fact the same can be said of Kenya as these problems have had a negative effect on the lives of Kenyans, especially women, of which the majority are family heads.

The poor mostly use, and sometimes drink, unsafe water; the health centre remains a long way from the people with difficult roads, communication or outreach health services are mostly not available to them and they are unable to afford the cost of treatment. In view of this Mwaura (2001: 8) observes that the manifestation of poverty in Kenya is seen in the lack of basic prerequisites such as food, clothing, shelter, education, health and opportunities in decision making that affect people lives. As such we realise that the poor include the landless, people with disabilities, female headed households, households headed by people without formal education, pastoralist drought prone districts, unskilled and semi-skilled casual labourers, AIDS orphans, street families and children including beggars, subsistence farmers, urban slum dwellers and unemployed youth. Mwaura (2001:9) notes that the deprived also lack access to vocational training, employment, land and other productive resources which includes credit, power, ownership and inheritance of resources. Additionally, Mwaura and Chirairo (2005:66) affirm that women are the most affected by this because they also “suffer from the rigidity of social ascribed gender roles, besides economic factors.” This is what Oladipo (2001:2001) terms as Structural poverty.

Oladipo (2001:219) argues that poverty has both an “absolute” and a “relative dimension” in which a distinction can be made between “structural (chronic) poverty and transient poverty.” In this respect he sees structural poverty as rooted in socio-economic and political institutions and can be transferred from one generation to another thus is experienced for a long period of time (Oladipo 2001:219). On the other hand, he argues that transient poverty is the one that occurs because of disaster and is experienced for a short period unlike structural poverty (Oladipo 2001:219).

This study will put more emphasis on structural poverty. This is because structural poverty is also fuelled by internal and external influences. It is a great paradox of Kenyan history that the external influence such as Structural Adjustment Programmes (SAPS) was imposed from the West even though Kenya got her independence forty years ago and its effects have continued to be felt by the poor. The SAPS was imposed by IMF and World Bank and Kenya was forced to decrease her domestic consumption and shift scarce resources into production of cash crops for export (Mwaura 2001:9) rather than continuing staple foods like maize, vegetables and fruit which could then be available more cheaply to everyone. In addition to that poverty in Kenya has been basically blamed on political instability, weak state institutions and ineffective economic policies pursued by the government (Kinoti 1994:36-65).

These problems have also been made worse by regular famine, floods and ethnic violence leading to displacement of people, narrow political objectives, corruption at all levels, embezzlement of public funds and destructive political and economic governance (Kinoti 1994:37-65). And because poverty in Kenya is mainly a rural phenomenon, people living in remote rural areas, mountainous and arid region are not only isolated from each other but also from the general population. Of course, lack of good roads obstructs them from having access to public services like, health and education (Kinoti 1994:37-65).

Likewise, the poor are deprived of the basic information with regard to such vital aspects like health, nutrition and information needed for new technologies. Furthermore they are also deprived of information such as knowing what to do in the case of diseases, pests,

drought, alternative crops to grow, preservation of agricultural produce, and market information among others. This is despite the increase of access to electronic media such as television and radio stations, which are emerging after the National Alliance Rainbow Coalition (NARC) took the government. What is surprising is that many of these television and radio programmes are not designed for the poor. As such, the electronic media is more likely to serve only the rich. Oladipo (2001:220) observes that political, economic and social institutions and processes are implicated in the production and perpetuation of poverty. With this multidimensional nature of the causes of poverty in Kenya, the Anglican Church is therefore compelled to assume a holistic approach to poverty alleviation through *Harambee* (ACK 2000: ii).

The Anglican Church of Kenya has employed various development programmes to fight poverty; however these gestures have not succeeded in alleviating poverty as much as *Harambee* has with a massive positive contribution to development. Conversely, this *Harambee*, which is a development tool for many people in Kenya, was greatly abused by the colonial government and later by some politicians especially during the previous Moi regime which was voted out of power on 29th December 2002. With the election of the National Alliance Rainbow Coalition (NARC) government on 30th December 2003, politicians and the civil servants were banned from participating in the *Harambee* ceremonies. This is as the result of the above stated misuse. However, even though the NARC government in Kenya had undertaken research on *Harambee* at a community level, it did not bother to conduct any research as to how the Anglican Church of Kenya has been empowering the poor through *Harambee*. Additionally, even though the Anglican church of Kenya has put up church buildings, church halls and other development projects through *Harambee*, she has never conducted any research on *Harambees* at a congregational or Diocesan level. This therefore calls for the need to re-examine the relevance and the capacity of *Harambee* as a lived philosophy, in the light of empowering the poor in Kenya, and the Anglican Church in particular.

Against this background, this study observes that if the Kenyan Anglican Church will continue using *Harambee* as a creative mode for combating poverty in her locality then she needs to concern herself in formulating a theology of *Harambee*. This study is motivated by a number of factors. First is the inspiration that arises from the need to offer a theological and theoretical understanding of *Harambee*. Even though the Anglican church of Kenya has used *Harambee* for many years to empower the poor, no research on *Harambee* has ever been conducted from a theological perspective. Generally, most studies done on *Harambee* in Kenya are either conducted from a historical or sociological perspective. Therefore this study will attempt to add to the *Harambee* literature the Church's understanding of *Harambee* from a theological perspective. Similarly, this study will add to the literature on how the Anglican church of Kenya can effectively use *Harambee* as a development practice to empower the poor.

Another reason for choosing this research topic is to provide an alternative way of doing development that is indigenous and forms part of a response to the World Council of Churches (WCC) challenge. In 1998 when the Eighth Assembly WCC met in Harare, Zimbabwe, it noted the increasing inequality, poverty, unemployment, HIV/AIDS and environmental degradation in Africa. It was noted that these social ills were perpetuated by neo-liberal development which was, and still is, imposed on Africa by institutions like the IMF, World Bank and WTO. In this respect, the WCC challenged the church of Africa to start looking for alternative ways of life, in which they can curtail the above quandary. However, these issues are yet to be resolved and the church of Africa is yet to provide an alternative model of development. This is because the Church in Africa has not yet identified their indigenous development model which can be used in their locality as a tool for curbing the above calamities.

Finally, the reason for choosing this topic is because it adds to our understanding of death and starvation in the midst of plenty. This is a reality not only in Kenya, but also in the developed countries. Therefore this study will provide an understanding of how the church and the government can network and use the principles of *Harambee* to rally the resources available in the community for the benefit of all.

It is because of the above that this study adopts a theoretical framework based on Asset Based Community Development (ABCD) as exemplified by Kretzmann and McKnight (1993). ABCD approach recognizes the capabilities, equality and sustainability of the poor. The poor and vulnerable people are acknowledged as agents, rather than clients, of their own development. In other words, ABCD begins with the assumption that successful community building depends on rediscovering and mobilising resources already present in any community. These resources include the skills, resources of individuals, the power of voluntary associations, the local groups, local institutions, the physical infrastructure and the local economy. Kretzmann and McKnight (1993:135) argue that you cannot build a society on “what people don’t have.” In this regard, Kretzmann and McKnight (1993:5) affirm that a successful community development grows out of policies and activities based on the capacities, skills and assets of the poor and their neighbourhoods. In fact, this approach is in line with the concept of *Harambee*.

In particular, this framework will help us to reveal how *Harambee* as an indigenous lived philosophy can augment the human capital, natural capital, financial capital, social capital and physical capital that the poor people may or may not have at a household level or community level. In other words this study embraces the ABCD because *Harambee*, as with this approach builds on people’s strength and resourcefulness. Accordingly, Kretzmann and McKnight (1993:188) argue that ABCD is an “alternative path of capacity-focused development”, a departure from a need-based approach. The ABCD approach can enable the community to be self-sustaining and self-developing. This includes identifying and mobilizing the existing but normally unrecognized assets, and thereby responding to and creating local economic opportunity. In other words, the framework is based on a network of functional interrelationships in which every member of the system is needed to participate.

In this regard, it provides a meaningful framework that fulfils the social, economic, cultural and spiritual needs. This therefore means that the poor and the vulnerable are recognised as agents in their development (Kretzmann and McKnight 1993). In so doing, the poor are enabled to increase their productivity and their sustainability is assured.

Certainly, ABCD is people centred in its attempts to respond to the needs of the poor and their practical priorities.

In order to achieve the above, this study examines the capacity of *Harambee* to empower the poor in the Anglican Church. Therefore the key question of this research is: From a theological and development perspective, is *Harambee* an adequate model for the Anglican church of Kenya to adopt for empowering the poor? To answer this key question the study explores how the Anglican Church of Kenya can support *Harambee* from a theological perspective and development perspective. It also investigates how the Anglican Church of Kenya has used *Harambee* to alleviate poverty.

The study is based on the hypotheses that the *Harambee* as an indigenous lived philosophy has the capacity to empower the less privileged and marginalized people in Kenya in sustainable ways. Even though the word *Harambee* has been adopted in Kenya as a political slogan to symbolize the unity of the nation, it can also help the Christians to unite in order to attain a commendable end, since *Harambee* is rooted in the African traditional heritage, which has greatly influenced and informed the people of Kenya. In view of this, the church can use it as a way of mobilizing her adherents towards poverty eradication. This is because *Harambee* as an indigenous lived philosophy in the Anglican Church is seen as a church development strategy of the people, by the people to enhance socio-political and economic development in a sustainable way.

Since *Harambee* has been used as a survival strategy for the poor and marginalized the study will argue that the government needs to allow politicians and civil servants to participate in the Church *Harambees*. In the same way the Anglican Church of Kenya is urged to offer a theological and theoretical understanding of *Harambee* if she is to continue using *Harambee* in her development projects.

Regarding the scope and the limitations, the study has focused on the theory and background of *Harambee* as indigenous lived philosophy and its empowerment of the poor in the Kenyan Anglican Church. In particular, the study focuses on the philosophy

behind *Harambee*, its theology and its adequacy as development practice. And because it is impossible to exhaust the topic on *Harambee*, this study gives an examples from various Diocese in Kenya. However most of the projects mentioned in this study are from the Anglican Diocese of Kirinyaga, which is my home Diocese. The reason for choosing Kirinyaga Anglican Diocese is because it is the largest diocese in Kenya for it covers from Kirinyaga District to Moyale that is in the Kenya –Ethiopia border (See the map of Kenya in-vii). Another reason for choosing this area is because I am familiar with this region for it is whether my home village is located.

The objectives of this study are to examine the relevance of *Harambee* in the current Kenyan context and to demonstrate the capacity of *Harambee* in mobilising local resources needed to enhance socio-political and economic development of the poor. Secondly, the study aims to formulate the theological principles of *Harambee* that can be embraced by the church. Thirdly, the study aims to show that *Harambee* as a lived indigenous philosophy can empower the poor and can be used to counter neo-liberal development models that perpetuate poverty. Obviously these objectives emanate from the hypotheses underlined above and from the need to engage the Anglican Church in empowering the poor in the community. We now turn to the outline of the study.

In the next chapter the *Harambee* from an historical perspective is explored. The origin and definition of *Harambee* is investigated and scrutinised. The chapter further explores, *Harambee* during the pre and post-colonial period, its historical setting and finally the chapter investigates *Harambee* in African cultural value.

Chapter three is an exploration of *Harambee* as development practice. It discusses *Harambee* from a theoretical perspective and investigates the appropriateness of *Harambee* through the contours of Asset Based Community Development (ABCD). Chapter four attempts to theologically reflect on *Harambee* as an indigenous lived philosophy. In this respect, the chapter offers a theological understanding of *Harambee* in light of themes such as creation, *imago Dei*, incarnation, justice and redemption, love and solidarity. The chapter is based on the theological principles that God's preference is

for the poor as people made in God's likeness and fully mandated with responsibility for their lives.

Chapter five shows the capacity of the Anglican Church of Kenya in her endeavour to empower the poor. The chapter explores how the Kenyan Anglican Church has used *Harambee* to address the issues of education, health care, infrastructure and environment in her attempt to empower the poor.

Chapter six examines the challenges that *Harambee* face in our contemporary Kenyan context. The chapter shows the weakness of *Harambee* and then highlights how the Anglican Church can enhance *Harambee* to adequately address the issues of HIV and AIDS, poverty, credit. The chapter demonstrates the capacity of the Kenyan Anglican church to empower the poor and then concludes the whole study by highlighting the possible strategies that the church can adopt to enhance *Harambee* as a theological and theoretical development model.

CHAPTER TWO

HARAMBEE: AN HISTORICAL PERSPECTIVE

2.1 Introduction

The task of this chapter is to investigate *Harambee* from an historical perspective. The historical factors behind the philosophy of *Harambee* will be explored and scrutinised. It will trace how *Harambee* has evolved from African traditional religion and how it was incorporated into Government initiatives and in the Church. This will be done by first seeking to understand the meaning and definition of the philosophy of *Harambee*. In so doing, it will help us to understand the theo-philosophical, cultural and historical perspective of *Harambee*. Similarly, it will help us understand how *Harambee* was assimilated in the Anglican Church of Kenya and in the Government's development programmes as a tool for enabling the poor to free themselves from the grip of poverty.

2.2 Origin of *Harambee*

There are many theories that have emerged concerning the origin of the word *Harambee*. This is because different people interpret it differently and there is no clear consensus on its origin. For instance, one school of thought argues that the word *Harambee* has its origin in the coastal part of Kenya in areas such as Mombasa, Malindi, and Lamu (Ombudo 1986:6). Since the economy of these districts of Kenya was of maritime orientation, the dhow trade played an important role in the society. Ngethe (1979:27) supports this view and affirms that the launching of a newly constructed or repaired dhow would require many people to attend to it by pulling it aside to the particular place where the engineers would work on it. To do this, mangrove logs were normally arranged towards the sea to facilitate the exercise. The people who would take part in the launch would use ropes and other devices and would collectively chant "*Qalbi*" (Ombudo 1986:6). This is an Arabic word which means "heart" and was commonly used by the people in the Kenyan coast region because of their early interaction with Arabs. Accordingly the Shirazi tradition affirms that King al-Hausan Ibn Ali with his six sons

sailed to the coast and founded various Arabs settlement in the coast of Africa (Ogotu and Kenyanchui 1997:122). Indeed, these Arabs intermarried with the locals and the Kiswahili language was developed as the language of religion (*Ndini*) and commerce (*Biashara*) (Ogotu and Kenyanchui 1997:122). As they engaged in trade, they collectively harmonized their efforts by helping one another by swiftly pulling the dhow from the dry dock into the sea as they do for every day's business. This explanation is closer to our present popular understanding of the official interpretation of the word *Harambee* which means in Kikuyu, *Kamūingî koyaga ndîrî* (when people joins hands to rift the *ndîrî* -a heavy wooden Mortar- they make the work easier) or put simply "Pulling together."

Another theory suggests that the alternative "linguistic interpretation of *Harambee*" is a derivation from the twin words "*Haraka*" and "*Mbele*" (Ombudo1986:8). Ombudo argues that "*Haraka* is a Swahili word which means doing things quickly (*Haraka*) and collectively, while "*Mbee*," is derived from the northern Swahili dialects, which means forward (*Mbele*)" (Ombudo 1986:8). This interpretation shows that when you combine, "*Haraka-haraka/Mbee*" it would thus signify "doing things quickly and collectively with a forward connotation."

Critics of *Harambee*, however, argue that the Indians imposed the word *Harambee* onto African workers who joined the construction of the Kenya-Uganda Railway from 1896 to1901 (Mutugi 2001:106). According to this school of thought, the word *Harambee* has no origin in Bantu languages and neither does it come from Arabic nor Semitic languages. Instead, they argue that the word *Harambee* comes from the two words: "*Hare*" which means "hail or exalt or to praise" while "*Ambe*" means "goddness" (Mutugi 2001:106). As such Mutugi affirms,

Hare *Krishna* mean "exalt *Krishna*," and "*Hare Rama*" means "exalt *Rama*," "*Ambe*" is a word for an Indian goddess with eight hands...Hinduism involves beliefs in more than 300,000 gods. Most devotees worship just a few powerful ones and respect the rest. But "*Ambe*" is belied to have power above every other gods and these fall under her. "*Ambe*" is addressed as "*jak Ambe*" or supreme ruler of the universe or "*jai-Ambeman*" meaning hail the goddess mother" (2001:106).

The above Mutugi's view enables the critics of *Harambee* to assert that during the building of the Kenya-Uganda railway the Indian constructors could call upon the strength of "*Ambe*" to enable them pull the wagons from the rails and as they do so, they could cooperatively and collectively work as they shout "*Hare-Amb*" meaning "hail Ambe" and then some would respond by saying "*Jay*" (Mutugi 2001:106). As a result, the African labourers who were assisting the Indians to pull the wagons on the railway were also compelled to shout "*Hara-Ambe*" but they could only pronounce it as "*Harambee*." According to Mutugi (2001:106) they did this until the construction was completed in 1901 and by then the word "*Hara-Ambe*" had changed into *Harambee*.

If we are to take the above theory seriously and given that Africans are "reputably religious" as Mbiti (1969:1) asserts, then it could appear to be unfortunate that the word *Harambee* came as a result of pure abuse of African generosity. In the same way, we can say that if the above is true then the meaning of the word *Harambee* can therefore be interpreted as meaningless and out of the African context. This is because the studies of African traditional religion has revealed that the African had no god like goddess "*Ambe*" with eight hands and if they knew about such a god there is doubt as to whether they could have worshipped her. This is because most communities in Kenya believed in a monotheistic God. For instance the Gikuyu belief in God was almost axiomatic and the existence of God was never seriously questioned (Kibicho 2006:17). Kibicho affirms that,

The Gikuyu religion was a monotheism right from the very beginning. The Gikuyu do not worship idols or natural phenomena and no evidence of their ever having worshiped idols in the past has been found. Also, the other nations known to the Gikuyu before colonialism were worshippers of the same God, although their methods of prayers and sacrifice were different (2006:18).

While there are many theories concerning the origin of the word *Harambee*, these theories agree on one thing; namely that *Harambee* was and is widely used by all the tribes in Kenya. This view is supported by Macmillan Kiiru (2004:49) who rightly observes that each community in Kenya has a local name for *Harambee*: the Kikuyu people who call it *Ngwatio*, the Luo call it *Kende*, the Luhya call it *Obwasio*, the Kamba call it *Mwethia or Ngwatano*, and the Maasai call it *Ematonyok*. All these words are

equivalent to “community co-operation” or *Harambee* and when translated into English it would mean “pulling together.” For example *Ngwatio* in Kikikuyu resembles *Ngwatano* in Kikamba. *Ngwatano* is a reciprocal term (through the suffix *-ano*, or *-ana* in the verbal form *Kugwatana*) meaning “helping each other”, as distinct from *Ngwatio*, “help” which is sometimes used as a synonym. The point we are trying to make here is that *Harambee* is indigenous to Kenya, refuting many of the above theories. In fact Kiiru’s argument can be supported because the *Harambee* concept is truly Kenyan for it had existed in various tribes in varying degrees and by different names, but accomplishing the same purpose of meeting community needs. It is a voluntary effort by a specific group of people for the welfare of all. Kiiru’s observation agrees with Moi’s (1986:19) view, who asserts that, traditionally *Harambee* brought the people together in order to develop their communities through pooling their resources together for the common good. In fact, it is after Kenya got her independence from the British that the local words such as *Ngwatio*, *Kende Obwasio*, *Mwethia*, *Ematonyok* among others were simplified and given an official recognition as *Harambee*. After independence the word *Harambee* gained a religious and moral significance and was incorporated into the Kenya national planning policies that were geared towards poverty eradication.

In Ngau’s (1987:524) contention a typical *Harambee* involves five stages, that is: “Initiation, planning, fund-raising, implementation and follow up.” Perhaps this is the reason why Ngethe (1979:27) states that the word *Harambee* is a philosophy of life for the Kenyans. In this regard, we see it written and incorporated in the Kenyan currency, on the Streets and in various Kenyan towns. It is also incorporated in the Kenyan coat of arms and in the headquarters of the Kenyan government offices in Nairobi which are situated in a house called the “*Harambee-House*,” Nairobi. Indeed the word *Harambee* is thus a Kenyan philosophy which seeks to promote the well-being of the less fortunate. Further, the word has also been adopted as a political slogan to symbolise the unity of the Kenyan communities and it has been used by the politicians, church leaders and local communities to initiate different projects in the society.

2.3 Harambee and liberation in Colonial Kenya

Before Kenyan independence, the colonial government imposed western development strategies which had entirely different socio-economic, historical and environmental settings. Cowen and Shenton observe that,

Development doctrine for British in Kenya was laid out by the 1945-51 labour government as part of its response to the 1947 sterling crisis and the final withdrawal from India. This was a late-imperial doctrine to maximise production in African colonies to meet British national material needs (1996:296).

This agrees with Schoepf, Schoepf. C and Millen (2000:97) who assert that the colonial government used their “superior weaponry and military force to extract local resources and exploit African labour.” During the colonial period, African Traditional Religion was completely ignored by both the missionaries and the colonial government. Kibicho (2006:144) affirms that many of the African culture and customs were regarded by the missionaries as barbaric and pagan. Indeed, most African education was in Christian mission schools with the inadequate backing of the colonial government. Keller observes that,

to attend mission schools one had to accept Christianity and abandon what were viewed by the missionaries as “primitive’s tribal traditions.” By the 1920s the colonial government attempted to further structure African education so that the emphasis was more on trade or practical; education than academic education. African generally accepted the idea of formal education, but some came to reject the efforts of Europeans to impose their own interpretation of Christian doctrine on Africans and emphasis on non-academic education. Nowhere was this reaction more dramatic than among the Kikuyu people and European missionaries over the custom of female circumcision. This rite was so important to large number of kikuyu that they preferred to separate themselves completely from the European-run missions and schools and to begin their own religious and educational institutions (1983:56)

In view of this, some Kikuyus who were members of the Anglican Church left the church and formed their own African Independent Schools and Churches as they felt that the church was championing the interest of the colonial government. Kibicho explains that,

The missionaries refused to assist these breakaway Gikuyu Christians in the training and ordaining of their own clergy. They therefore hired a Zulu priest, Archbishop William Daniel Alexander of the African Orthodox church in South Africa (to ordain their clergy). Their first

group of clergy was ordained in 1936, thus marking the full establishment of Kikuyu independent churches. The KKISA church retained a relationship with the African Orthodox Church. But the KISA group wanted complete independent from any missionaries from the outside, white or black. They called their church the African Independent Pentecostal church (2006:144-145).

To this end, Kibicho (2006:144) asserts that they were not disappearing from the church or Christianity as such but they were only running away from the brand of Christianity that was wrapped in Western culture. The Kikuyus felt that the missionaries and the government were using *Githomo* (education) as a device of enslavement and they thought that the missionaries were collaborating with the settler government in its policy of limiting African education so that they may remain “a sure and perpetual source of cheap labour” (Kibicho 2006:144). On a similar note, the local communities felt that they were being regarded as objects of assistance hence being domesticated to serve the interest of the colonial administration (Kibicho 2006:144). This prompted them to think of ways that can liberate them from the missionaries and the colonial government. As Musalia asserts,

Upon return from England in 1946, Kenyatta was bestowed with enormous socio-political responsibilities when he was made the leader of Kenya African Union (KAU) in 1946 after James Gichuru resigned as President of the party in his favour. Later in 1947, Mbiyu Koinange resigned as Principle of Githunguri Teachers college so that Kenyatta could take over. The college had been opened through the initiative of both Mbiyu and Kenyatta in 1931 to train teachers for the independent schools. With political activist like Kenyatta and Mbiyu, Rironi School had become a centre of political training for African. Independent schools as well as independent churches become the most active political forums where teaching and preaching went beyond the set limits into politics (2001:40).

What was unique with the independent schools was their liberal methods of teaching. In fact these independent schools taught using a more open approach without fear of what was being imparted to the student unlike in mission school. Indeed these schools were willing to use the English language even in the lowest grades unlike in mission schools which only used Kiswahili. Thus any pupil or teacher who sought unrestricted knowledge opted to join these schools.

Local communities thus started organising themselves and they conducted *Harambee*; and through the money that was collected, they were able to start the African independent

schools such as the Kikuyu Independent Schools Association (KISA) and the Kikuyu Karinga (“Pure”) Independent Schools Association (KKISA) (Kibicho 2006:144). In fact these schools were not controlled by the missionaries and government instead, they were managed by the local communities and their leaders. In these schools the community, through the spirit of *Harambee*, could make bricks for classrooms, collect fees for the poor children, and raise salaries for the teachers. What is interesting to note is that these schools had their own curriculum and they could teach any subject without being controlled by the church or the government (Kibicho 2006:144-145). Another interesting thing is that these schools went hand in hand with their churches, because they believed that education, religion and politics go together.

The independent schools were located in many parts of Kenya and could be found as far as the Kamba area of Ukambani and as far west as the shores of Lake Victoria among the Luo, Luhya, and Kisii peoples (Keller 1983:57). As the formation of these African independent schools were as a result of religious, political and cultural factors, they became a threat to the colonial government. Keller observes that because of the way they were flourishing, in 1952 these schools and churches were “closed by the colonial government because they were suspected of providing a forum for the anti-colonial, subversive activities of the *Mau Mau* movement (freedom fighters)” (1983:57).

The point we are trying to make here is that, the advent of the independent schools and churches brought many changes to the life of Kenyan. During this period *Harambee* was used as a tool for liberation from British colonialism and the establishment of the independent schools through *Harambee* enabled the community to be freed from colonial education. We note, therefore, that *Harambee* was in existence as a concrete theme even before Kenya’s constitutional independence in 1963. Again we realise that it is during this period that the *Harambee* for the first time was used to built schools and churches. After Kenya gained independence from colonial rule, these independent schools were reopened but during this time they were not fighting for the imposition of alien values. Rather these schools became a positive influence on what was perceived to be personal and community needs as well as the needs of the country as a whole.

Since the above was greatly influenced by the Nationalist and Pan-African movement which was taking place, we are now going to investigate how it was influenced by the thinking of Pan-Africanists and Nationalists such as Marcus Garvey, W.E.B. DuBois, Wilmot Blyden, Sylvester Williams, Kwame Nkrumah, Jomo Kenyatta, George Padmore among others (Muzorewa 1985:46-56). As a matter of fact, the late 19th Century and 20th century saw the rise of this Pan-Africanism which was an organised movement. Ekeh argues that,

In spite of their divergent ideas there was this oneness or unity of purpose among them in matters of black liberation. They manifested an avid commitment to addressing liberation as a fundamental African question. The writings of these Africans and blacks of Diasporas offered the needed enlightenment which exposed the African Christians to both the impact and horror of colonialism on the African society. They portrayed how colonialism drained the Africans of their essence, made a caricature of the African culture, undermined their African institutions and religion, destroying the magnificent artistic creations (2003:98).

In fact Kenyatta, Kwame Nkrumah of Ghana, Julius Nyerere of Tanzania, Patrice Lumumba of the republic of Congo, Leopold Senghor of Senegal and others Pan-Africanists founding presidents, teamed and spread the message and values of Pan-Africanism which includes intellectual, political and economic co-operation that would lead to the political unity of Africa. Indeed, Kenyatta and his colleagues gave emphasis to Pan-Africanist spirit, which demanded that the riches of Africa should be used for the benefit development and enjoyment of African people. Of course Kenya perceived Pan-Africanism as a system of equitably sharing food, clothing, homes, education and happiness among Africans (Ekeh 2003: 98). Interestingly the ideas of Pan-Africanism called for the need to initiate the African development model and since the Pan-African ideas were as a result of a convergence of ideas emanating from African scholars, political scientists, historians and philosophers, some of the African leaders accepted this call (Ekeh 2003: 98).

Garvey in his Pan-Africanist approach observes that there is a need for an African model of development that solves the African dilemma by Africans themselves. He argues that:

The time has come ...to start out immediately to create and emulate heroes of his (sic) own. We must canonize our own saints, create our own martyrs,

and elevate to positions of fame and honour black men and women who have made their distinct contributions to our racial history...Africa has produced countless numbers of men and women, in war and in peace, whose lustre and bravery outshine that of any other people. Then why not see good and perfection in ourselves... We are entitled to our own opinions and not obligated to or bound by the opinions of others. The world today is indebted to us for the benefits of civilisation. They stole our arts and sciences from Africa. Then why should we be ashamed of ourselves? ¹

Certainly, in an attempt to foster the above Pan-African ideologies Kenyatta launch *Harambee* as a model for socio-economic and political development (Ezeh 2003: 99). Likewise, because of Pan-Africanism and Nationalism, he engaged in addressing the issue of power relations, African identity, politics, self-assertion and sovereignty for Kenya (Ezeh 2003: 99). This is well demonstrated by his activities in the struggle for freedom and a democratic system in Kenya. Kibicho (2006:148) argues that the Nationalism compelled Kenyan to form the liberation groups such as *Muma wa Uiguano* (Oath of Unity) and *Uiguano wa Muingi* (Unity of masses), which later became Mau-Mau movement. However unlike the above philosophies that were influenced by the *Pan-Africanism* ideological activities in Africa, the concept of *Harambee* focuses on development and in it, each person is supposed to contribute according to his or her ability. This prompted Daniel Moi (1986:35) to say that *Harambee* embodies ideas of “mutual assistance, joint effort, (and) mutual social responsibility and community self-reliance.” It is therefore an “informal development strategy of the people, by the people for the people” (Akong’a 1989:30). In particular, the spirit of *Harambee* has seen Kenyans fundraise for schools; churches and many development projects that have seen Kenya take strides in various spheres as we will see in chapter five.

2.4 *Harambee* as a National and political slogan after independence

The concept of *Harambee* as a political philosophy was established at independence when the destiny of Kenya was placed in the hands of the Africans. In order then to translate the political aspirations of the people into tangible benefits, the government initiated measures for speedy economic and social development. In this particular period,

¹see - <http://www.sas.upenn.edu/African-studies/K-12/Tribe.html-6k>

Harambee was promoted and aimed at “enhancing the quality of life of the nation’s families” (Government of Kenya session paper No 10 of 1988). The first President of Kenya, Mzee Jomo Kenyatta knew that independence was not really the end of the struggle, but just the beginning. The hopes of millions of Kenyans for a new way of life and better standards of living would not be easy to accomplish.

Kenyatta (1964 *Prime-Ministers Speech*) saw *Harambee* as a way of fighting “our enemies” that included “ignorance, sickness and poverty.” He urged Kenyans to engage in *Harambee* (self-help) efforts to satisfy their development needs rather than wait for the state to address such concerns (Cullen 1964:7). He also encouraged people to demand support for their initiated self-help projects from their political leaders (Cullen 1964:7).

In a way, Kenyatta was directing the society to give their support to political leaders in exchange for the assistance that such leaders accord their development activities. The central message of the *Harambee* slogan was “self-reliance” (Widner (1992:63). This was expressed most concretely in the rural self-help movement, but the slogan underlay wider social, political and economic policies of independent Kenya which were propagated as representing “the spirit of *Harambee*” (Widner (1992:63). In the first decade of independence it was linked to other slogans or catchwords of the politicians of the new nation who preached “*Uhuru na Kazi*” (Independence and hard work), “No *Manna* from heaven”, and “No free things” (Widner (1992:63). This explains why Kenyatta constantly reminded people to work hard and to work together in the spirit of *Harambee*. During his time in power, this concept gained momentum when he popularised it as a mobilizing slogan. For instance, in his inaugural speech on 1st June 1963 (Madaraka day) as a prime Minister of the new Republic, Kenyatta is quoted by Anthony Cullen to have said,

but as we celebrate, let us remember that constitutional advance is not the greatest end in itself. Many of our people suffer in sickness. Many are poor beyond endurance. Too many live out narrow lives beneath a burden of ignorance. As we participate in pomp and circumstance, and as we make merry this time, remember this: we are relaxing before the toil that is to come. We must work harder to fight our enemies that are ignorance, sickness and poverty. I therefore give you the call *HARAMBEE!* Let us all work hard together for our country Kenya (1964:7).

Later, on the day of the state opening of parliament on 13th December 1963, Kenyatta reiterated the need for co-operative effort for a successful Kenya and stressed,

Our motto *Harambee* was conceived in the realisation of the challenge of national building that now lies ahead of us. It was conceived in the knowledge that to meet this challenge, the government and the people of Kenya must pull together. We know only out of our efforts and toil can we build a new and a better Kenya. This then is our resolution... (Cullen 1964:8).

According to Jennifer Widner (1992:63) every political speech that Kenyatta made ended with him chanting ' *Harambee! Harambee! Harambee-e-e-e-e!*' and people would respond, "*Hooooooo.*" This can be translated literally as, "let us pull together and develop this nation!" and the audience responded, "Yes!-Yes." President Jomo Kenyatta who extolled the virtues of independence self-help activities and emphasized the mythical linkages between traditional community self-help activities encouraged *Harambee*. He felt that *Harambee* is a contemporary example of community cooperation and self-reliance.

The demise of Kenyatta in 1978 opened the way for the then vice-president Moi to take over as the President of Kenya. Even though during this period many *Harambee* projects were initiated, nevertheless, this period marks the misuse of *Harambee*. President Moi inherited Kenya's leadership when the economic growth was at its highest peak. Norman Miller (1984:110) notes that Moi exploited his experience as a long-term serving vice-president of Kenyatta, and was elected unopposed as the President in the 1979 one-party elections. From then onwards, Moi took all possible measures to entrench his regime and in this process he transformed Kenya into a fully authoritarian state (Miller 1984:110).

Regrettably, during the Moi era, this wonderful phenomenon turned into a strategy for enriching a few at the expense of the poor. This is because Moi and other politicians turned *Harambee* into a political vehicle whereby they manipulated and misused the public funds (Gitari 2005:160). Thomas observes that,

Among the most important ways candidates for parliament seek support is support is demonstrating their ability to aid their people with funds for *Harambee* projects. Candidates seek to prove their loyalty to their constituency by organising new projects, contributing generously to

projects and indicating that, if elected, they would be able to provide largeness of various sorts for their people (1999:9).

According to Ogot (1995:192) during this era a large section of the public was apprehensive about the tremendous increase in smuggling and corruption, activities known as *Magendo* which marked Kenya's public life. The first major action that Moi took in 1982 was to introduce constitutional change which made Kenya a one party state 'a de jure' (Okumu 1984:65). The Moi era was characterised by recession and stagnation which resulted in a drop in economic growth (Okumu 1984:65). In addition, the situation deteriorated because of high inflation, the drop in coffee and tea price which was and still is, Kenya's leading cash crop.

The declining economy was evidently worrying to the president, as his leadership success was largely to be determined by the economic development of the country (Miller 1984:113). Therefore, Moi thought that the best way of keeping contact with the people, especially the rural poor, was to adopt the *Harambee* spirit and change it into *Nyayo* philosophy as a means of development (Miller 1984:113). *Nyayo* is a Kiswahili word, which simply means "footstep." However, according to Moi it encompassed constitutional democracy, African socialism, Christian and Islamic morality, patriotism, anti-tribalism among other positive ideals (Benson 1995:178). Although President Moi based his *Nyayo* philosophy or ideology on the three sources: African traditions of public affairs, Christian faith and pragmatism (Benson 1995:178), ironically there were sharper and an open conflicts between the church and state during his tenure than that of Kenyatta. A possible explanation for this is that Moi treated the church as "part and parcel" of the government. The church leaders in his view were just leaders and all leaders must be included in his leadership corp of *Nyayo* (Benson 1995:185). Gitari (2005:160) observes that in 1978 Moi called Kenyans to follow his *Nyayos* (foot-steps) because he himself was following the *Nyayos* of Kenyatta. Gitari further notes that,

between 1978 and 2002 the word *Nyayo* had become a famous political slogan in all political rallies and was repeated alongside President Kenyatta's *Harambee* (2005:160).

Moi was thus nicknamed *Nyayo* and any politician who wanted to survive politically had to toe Moi's line. Failure to follow "*Moism or Nyayoism*" meant a politician could be kicked out of politics and sometimes after trumped up charges were put on him. What this implies is that anyone who acted contrary to *Nyayo* philosophy was perceived as being anti-government (*The Standard* 22nd July 1987). This era marked further entrenchment of political monolithism. *Nyayo* ideology in its expanded form was attacked by the church leaders and Moi regarded them as dissidents preaching "foreign ideologies." In this respect, he capitalised on *Harambee* meetings to capture the attention of the nation and at the same time he used the *Harambee* forums to address the Kenyan citizen. It was also in these meetings that he won people's political and economic confidence as he contributed generously to various *Harambees*.

In view of the above, every political leader tried to emulate him, they could organise a *Harambee* every weekend and as Kiiru (2004:50) noted, many *Harambees* were organised to raise money for all types of projects. In this regard, Moi (1986:30) summed it up by saying,

the rally is many things in one. The opening prayers make it a place of God. The political speeches make it an educational institution. The fundraising makes it a commercial undertaking. The cultural performances turn it into the people's theatre. Thus, the rally is truly an African *baraza*,² at which all that is best comes together, openly and sincerely for the common good (1986:30).

Kiiru (2004:30) noted that unlike Kenyatta who attended very few *Harambee* meetings, Moi attended all major *Harambees* that were conducted at District level, made himself accessible to *wananchi* (ordinary Kenyan public) and by so doing, increased his moral support and political power base. Interestingly, both Gitari (2005:160) and Kiiru (2004:30) observe that during this period the Pentecostal churches and African Inland churches (AIC) were the major beneficiaries of Moi's *Harambee*. This was so because they were not criticising his misrule unlike the mainline churches such as the Anglicans, Methodists, and Roman Catholics who criticised his increasing authoritarian rule. Unlike Kenyatta who refused to attach himself to any organised religion, Moi was a churchgoer

² *Baraza* is an informal public meeting normally conducted by local leaders in an open air.

and a member of the “Evangelical African Inland Church” (Kiiru 2004:30). According to Bishop Okullu (1984:55) this church pulled herself from the National Christian Churches of Kenya (NCCCK) because the mainland churches were critical of Moi’s administration. Despite the above drawbacks, President Moi remained the biggest financial asset to *Harambees* in the countrywide between 1980 and 1999 (*Finance magazine* 1999:3).

Since this period is very crucial to our studies, we need to critically analyse it. Firstly, we realise that while *Harambee* was a traditional virtue for helping the poor, during the period under our discussion, the politicians used it to maintain their status quo thereby making it a political tool. In this regard, the *Harambee* started taking a profound change as it was formulated to become a mere tool of mobilisation and propaganda. This is because it turned around to politically manipulate the masses.

Secondly, we note that while *Harambee* is meant to be a tool of empowerment, unity, pulling together and giving the poor the power to solve their own problems, under Moi’s regime, *Harambee* was hijacked by the rich and the politicians to become a process for disempowering the poor both politically and economically. This is because *Harambee* became part of the grand theft of taking away the little that the poor were contributing. In fact, some money which was contributed during Moi’s time, ended up benefiting and glorifying the few rich who were mainly the political elites. In Kirinyaga District, it was once discovered that some substantial amount of money went into the pocket of a rich local politician. Indeed this was against the philosophy behind the concept of *Harambee*.

In summary, we realise that the success of *Harambee* in Kenya was greatly undermined by the political leadership during Moi’s regime which was voted out of power on 29th December 2002. With the coming of the NARC government (30th December 2002), politicians and the civil servants were banned from participating as “guests of honour” in the *Harambee* ceremonies. This is because *Harambee* was highjacked by politicians who wanted to control it from above and yet *Harambee* is a development from below. To curb the above, President Kibaki’s administration banned politicians from being guests of honour in *Harambee* ceremonies.

At his inauguration on 30th December 2002, Kibaki declared war on corruption, nepotism, bribery, inefficiency and all malpractices, which Kenya's detractors had consistently harped on.³ Probes and investigations were set up to curb this new venture and under a severe degree of public censure was *Harambee*. Koigi Wamwere, a Subukia Member of Parliament and deputy minister of information and broadcasting, was appointed as the chairman of the task force to evaluate the misuse of *Harambee* in the country (*Daily Nation 30th July 2003*). As a result, a wide range of reforms were proposed by the Kibaki regime to control the rampant abuse of *Harambees*.

Wamwere's committee recommended the abolition of *Harambees* for raising money to build government offices such as district headquarters, police stations and chiefs' camps (*Daily Nation 30th July 2003*). Similarly, it was also declared illegal to publicly raise funds at night or to use children as collectors. All serving members of parliament, including ministers and civil servants, were banned from officiating at *Harambees* (*Daily Nation 30th July 2003*). However, because of the public outcry, the government agreed to maintain *Harambee* at the local community and family levels, especially in the cases of pre-wedding parties, hospital bills, university education, funeral committees, birthday fund-raisers and church fundraising.

The committee also recommended the elimination of Presidential *Harambees* for school fees and introduced free primary education (*Daily Nation 30th July 2003*). In summary, the government observed that the *Harambee* concept was originally good and the spirit was right, however, it started working on eliminating its abuse, corruption and distortion created during the Moi's era. As a result, the government introduced the Constituency Development Fund (CDF). In this the government started giving the community power to identify their projects in their area and the Members of parliament would be given a certain amount of money for these projects in his or her constituency. However, because this money is allocated to community projects, and not to projects associated with the

³ Presidential speech- <http://www.statehouse.news/inagulation.htm>

faith groups, the church has continued to use *Harambee* as a tool to initiate various development projects in the community.

2.5 *Harambee* and other lived philosophies of Pan-Africanism

Philosophically, the concept of *Harambee* is used in socio-economic and political developments in Kenya. John Mbiti, a renowned Kenyan theologian and philosopher, observes that other “terminologies” parallel to this concept in Africa is those of *Ujamaa*, *African Humanism*, and *Negritude* (1988: 266-271). These Pan-Africanist ideologies were being initiated in Africa at the same time that *Harambee* was being launched as a political slogan in Kenya. Certainly, these concepts will help us understand the philosophy behind *Harambee*.

Nyerere initiated *Ujamaa* (family hood), a philosophy of socialism as “opposed to capitalism” (Mbiti 1988: 266-271). In this, he promoted a Tanzanian version of a “local-based socialism and self-reliance” which was structured “around co-operative villages” (*Ujamaa* villages) and was based on three main principles,

equality and respect for human dignity, sharing of the resources which are produced by the efforts of all, and work by everyone and exploitation by none (Mayo, *The Sunday Times*, 31st Oct 1999).

Indeed, Nyerere placed high value on common humanity, detested the individualistic, self-seeking, greedy, self-gratifying character of capitalism, while discarding the bureaucratic socialism of Eastern Europe for he thought that it unwise to embrace a communist doctrine of class conflict in Africa (Mbiti 1988: 266-271). In other words, he adopted communal socialism as an expression of Pan-Africanism based on community solidarity as a way of life in which wealth was produced and shared by all. For Nyerere the purpose of development is humanity. He asserts that it is the creation of conditions, both material and spiritual, which enables humanity, the individual and the species to develop (Nyerere 1987:117).

Nyerere did not see development simply as the acquisition of national wealth or the creation of a new infrastructure. He argues that for a nation which has been dehumanised, imprisoned, demoralized, conquered and horrified through colonialism or capitalism, “development” meant nothing other than, ‘liberation” (Kobia 2004:40). This compelled him to stress on the importance of community development,

to talk of the development of man (sic), and to work for the development of man (sic), must mean the development also of that kind of society ,which serves man (sic), which enhances his (sic) well being and preserves his (sic) dignity..... I refuse to imagine a God who is poor, ignorant, superstitious, fearful, oppressed and wretched, which is the lot of the majority of those created in his (sic) image (Nyerere 1987:118).

Furthermore, Nyerere appealed devotedly for an independent African model of democracy and development. In this sense, he argues that the Western models should be discarded and neglected for they are alien to the African context (Kobia 2004:40). For him, it was the issue of safeguarding Africans dignity and he challenged Africans to refuse what the West or the Eastern bloc was dictating especially on the issues of governance. According to Dockrill and Hopkings the Cold War which ended on 25th December 1991 was,

an ideological struggle between communism and liberal democracies with the market economies as well as a geopolitical competition between the Soviet Union and the United States and their allies (2006:160)

In fact *Ujamaa* philosophy represents an important process towards self-confidence which is critical to any genuine liberation of a people emerging from a prolonged state of colonialism. What was interesting is that *Ujamaa* was opposed to two dominating ideologies, that is capitalism as championed by western governments and socialism as proclaimed by Soviet Union.

Certainly, *Ujamaa* as outlined in Arusha Declaration and which focused on socialism and autonomy (Nyerere 1987:188). As for Nyerere, socialism is a means of livelihood for it “could not be formed out of nothing” (1987:188). What this means is that for socialism to bring a productive results those who practise it should first believe in its ideas and

translate these ideas into praxis (Parratt 1995:145). In this respect Parratt 1995:145 observes that socialism is a philosophy that is centred on upholding the ethics in which an individual places social welfare ahead of personal profit. In fact the above trajectory of socialism is seen in *Harambee* and according to Moi's contention,

Harambee illustrates all the salient features of a socialist ideal: the sharing of decision-making and the efforts to improve final products or service. Indeed, *Harambee* cannot be capitalistic or individualistic for it requires at least two people to have a *Harambee*, and the call to action must be of common concern to all the actors. This is the practical manifestation of the moving spirit of ancestral origin (1986:20).

This implies that there should be no exploitation, corruption and institutionalised "class-society." Certainly, the *Ujamaa* philosophy is in line with the philosophy of *Harambee* where working together is stressed and the community welfare is given a preference (Redman 1976:21). The idea of sharing and solidarity with others in the community is what *Harambee* embraces. As a way of liberating people in postcolonial Kenya, *Harambee* like *Ujamaa* became a very important tool and development practice because the leaders thought that it could restore African dignity, liberate the mass from escalating poverty and facilitate self-reliance. Again, a comparative analysis between *Ujamaa* and *Harambee*, will show that the idea of self-reliance in *Harambee* is also well entrenched in *Ujamaa*.

Another philosophy that is in line with *Harambee* is that of African Humanism as espoused by Kenneth Kaunda of Zambia. African *Humanism* is a philosophy that stresses "superior moralities as opposed to greater power in order to win again" (Michelo 2004:59). At the centre of Kaunda's African *Humanism*, is the importance of the individual. He believes that a person is of primary importance regardless of age, role and status (Parratt 1995:145). In addition, Michelo's argues that Kaunda attempted to create a "cultural identity that would promote development in Zambia" (2004:59). Indeed Kaunda affirms that,

we in Africa have always had a gift for enjoying man (sic) for himself (sic). It is at the heart of our traditional culture, but now we see the possibility of extending the scale of our discovery by example to the whole world. Let the West have its technology and Asia its mysticism! Africa's gift to the world culture must be in the realm of human relationship (quoted by Michelo 2004:59)

After witnessing the misery of Africans during colonialism, Kaunda developed a philosophy that cherished human dignity that was entrenched “in authenticity and tradition as a platform for the possibility of development” (Michelo 2004:59). This focuses on the poor, their growth, continued formation and constant engagement and struggle for freedom and thus empowerment.

In line with Kaunda’s view on *Humanism* the *Harambee* as a lived indigenous philosophy seeks to empower the people to participate in their own projects. In *Harambee*, people are encouraged to participate in decision-making and to initiate their own project. Kaunda’s philosophy of *African humanism* is thus integrated in “*Harambee* as lived philosophy” considering that *Harambee* is for the people and by the people hence, the people think about it, plan it, implement it, and evaluate it; for it is self – development. Again *African Humanism* is similar to the concept of *Harambee* because it is seen to be strengthening human dignity, cultural identity and importance of every person in a community (Moi 1986:19).

Similar to other Pan-Africanists’ philosophies, Leopold Senghor of Senegal espoused a philosophy of *Negritude* that stresses “African unity as secondary to other values and the real black value.”⁴ Ezeh affirms that,

Negritude was a philosophy of social action, born out of the hard experiences of alienation and dehumanisation which some Africans underwent as students in their relation with the Europeans especially in Europe. They were courageous enough to give literary expression to their experiences. They came together as Africans, oblivious of their differences in a common search of discovering the African personality as the path to liberation (2006:95).

The concept of *Negritude* gives prominence to the uniqueness and strengths of African humanity as opposed to Western individualism (Ezeh 2006: 95). Senghor stressed the values of traditional Africa as they are personified in the thinking and institutions of African society (Ezeh 2006: 95). He argued that if there is any single contribution Africa can offer to Christianity and the rest of the Western world, then it is life in the community as opposed to the “depersonalization of persons” (Shorter 1978:56). He asserts that,

⁴ Senghor and Negritude- [http:// www.Scholar.nus.edu.sg/landow/post/poldiscourse/negritude.html](http://www.Scholar.nus.edu.sg/landow/post/poldiscourse/negritude.html)

I have often spoken of the role of the underdevelopment nations on the building of the international community. Because the Negro Africans have kept a sense of brotherhood (sic) and dialogue... because they are inspired by religions that preach love and above all of the international as well as the national community. The important of love as essential energy, the stuff of life, is at the heart of *Negritude* underlying the black man's (sic) ontology (quoted in Shorter 1978:56).

Senghor's ideals are in harmony with *Harambee* and Christian principles of equality of humanity and the central place of the community in development (Parratt 1987:55). This is because *Negritude* is neither "racism nor self-negation," rather it is an establishment by itself, and a self-confirmation of African identity (Parratt 1987:55). In fact the movement of *Negritude* challenges the faith community to take action and relate their faith to the African culture. In any case, the concept of *Harambee* and *Negritude* can best be understood in dialogue with contextual theology and contextual development considering Kobia's well-considered assertion that,

when the African leaders start copying the Western life-style and values they distance themselves from a critical participation in the development processes in their own rural communities. Having been influenced by colonial system of education, the African elites could not really understand how cultural estrangement and its contradictions hampered development efforts and social advancement. The destruction of traditional ways of thinking and the lack of a critical reflection of what it means to be an African has produced half-backed professionals who want to use Western analytical methods in describing and prescribing solutions to the problems of the continent (2004:45).

This implies that the *Harambee* philosophy in Kenya has and still is promoting and encouraging the above practice of *Negritude* especially on self-reliance. In this respect Senghor interpreted *Negritude* as the clearest definition and model for other writers.⁵

Negritude was adapted by Steve Biko of South Africa in his philosophy of *Black consciousness* and the quest for a true humanity, he argues that:

what is necessary as a prelude to anything else that may come is a very strong grass-root build-up of black consciousness such that blacks can learn to assert themselves and stake their rightful claim.⁶

Biko advocates black consciousness as,

an attitude of mind and a way of life, the most positive call to emanate from the black world for a long time. Its essence is the realisation by the black

⁵ Senghor and *Negritude*- [http:// www.Scholar.nus.edu.sg/landow/post/poldiscourse/negritude.html](http://www.Scholar.nus.edu.sg/landow/post/poldiscourse/negritude.html)

⁶ See Steve Biko-<http://www.infed.org/thinkers/biko.htm>

man (sic) of the need to rally together with his brothers (sic) around the cause of their oppression-the blackness of their skin-and to operate as a group to rid themselves of the shackles that bind them to perpetual servitude (2000:91).

As in the concept of *Harambee*, Biko asserts that black consciousness is a philosophy based on self-examination in which,

an expression of group pride and the determination of the black to rise and attain the envisage self for freedom is the ability to define one-self with one's possibilities held back not by the power of other people over one but only by one's relationship to God and [to] natural surrounding (2000:92).

To this end Biko maintains that what is needed is the spirit of togetherness and focus on a common goal. He states,

We have set out on a quest for true humanity and somewhere on the distant horizon we can see the glittering prize. Let us march forth with courage and determination, drawing strength from our common plight and our brotherhood (sic) in the time we shall be in a position to bestow upon South Africa the greatest gift possible- a more human face (Biko 2000:92).

In this respect, Biko (quoted in Pam 1987) argues that there is need to “de-educate and re-educate black” people so that they can get rid of the shackles of Bantu Education that was imposed on them by the racist apartheid regime in 1953. In fact the intention of this education was to give a substandard education to black children so that they can forever be dehumanised. As such he opposed the above and argues that,

A long look should be taken at the educational system given to blacks.... Children were taught, under the pretext of hygiene, good manners, etiquette and other such vague concepts, to despise their mode of upbringing at home and to question values and customs prevalent in their society. The result was the expected one, children and parents saw life differently and the former lost respect for the latter.... Yet how can one prevent the loss of respect between child and parent when the child is taught by his know-all white tutors to disregard his family teachings? How can one resist losing respect for his tradition when his school, his whole cultural background is summed up in one word – barbarism (quoted in *The Citizen Weekly Review* 1990:4).

Like Biko's Black consciousness *Harambee* enabled Kenyans to march with boldness and resilience while focusing on the common goal in order to improve the human face and restore human dignity (Moi 1986:21). This is because *Harambee* propounded a way of life for it activated Africanism and revived socialism in a national arena (Moi 1986:21). Moi, like the aforementioned players in Pan-Africanism seeks to link

Harambee with the African heritage, in his philosophical discourses, thereby working towards the real meaning of *Harambee*.

2.6 *Harambee* and African tradition practice

According to Mbiti (1988:58-74), the study of the beliefs and practices of the Kenyan society shows that African traditional practice is a complex web of relationships which creates harmony and stability for well-being and wholeness. He remarks that,

Because traditional Religion permeates all the departments of life, there is no formal distinction between the sacred and the secular between the religious and non religious, between spiritual and the material areas of life (1988:1).

In other words, African Traditional Religion permeates every aspect of socio-economic, political, and cultural life and explains why *Harambee* is easily accommodated in social, political, religious and cultural life in Kenya. In the *Harambee* spirit the security and prosperity of the community was therefore dependent upon the persons being mindful of each other's welfare (Mbiti 1974:33). Kalilombe appropriately sums up the above view by saying that in African Tradition Religion,

the outcome depends on how successful the human community can relate with the different participants in the universe so that life is assured and death is defeated. This key to success is the solidarity and cooperation among the community itself, which includes both the living and the dead. For God's supreme presence is mediated by this solidarity among the visible and invisible forces. Human living, culture and religion are the way this struggle takes place (1999:128).

In my community this concept of *Harambee* was initially articulated in the songs, stories, and customs. For instance when I was young, we were taught proverbs which expressed the *Harambee* communalistic approach to life. Some of these proverbs include: *Mugogo umwe nduaraga iriuko* (one log does not make a bridge). This means that an individual is not sufficient just as one log is not enough to make a bridge. In fact this proverb also affirms that humanity is found, shaped and nurtured in and through the humanity of others. Another proverb is the one that says: *Indo nikurimania* (Wealth comes by working together). This proverb teaches that for a community to achieve a commendable work, teamwork or co-operation is needed.

In my rural village teamwork is well expressed in different types of *Harambee*. The weeding *Harambee* (*Ngwatio*) is normally done twice a year during the rainy season when the community are weeding their crops. The members weed one farm of a member and when they have finished they go to the farm of the next member until they finish weeding all the farms of that village. Another type of *Harambee*, is the cutting of a new garden from the bush. This is normally done by men and it takes place during the dry season. This type of *Harambee* consists of cutting and burning bushes, digging out their roots, moving rocks and stones and clearing the land ready for digging and planting. Similarly, during the harvesting *Harambee* can be organised and this type of *Harambee* is done mostly by women, boys and girls who work as a team.

Collecting of building material is another type of *Harambee* in my village. Women cut and carry thatch-grass while men cut and carry wood for poles and roof supports. In most cases they could go ahead and build a house of one member before moving on to build for the next person. Men weave the frames and the women fetch the water for making mud. Men thus trample the mud, plaster the wall-frame, and set the roof on the wall-frame and struts while the women then thatch it. In the above *Harambees* (*Ngwatio*) the members of the neighbourhood work for an individual who is called *Mwene Ngwatio* (the owner of that *Harambee*). This demonstrates how it is difficult to stay alone in the traditional African village. Again it also shows how everybody in the village was expected to participate in the *Harambee* and how the community lived in solidarity.

In fact *Harambee* as it was in African traditional practice, dictates that when there is work to be done, the whole community turned out with supplies and music and proceeded to sing and dance its way through to the successful conclusion of each particular chore. Thus, “work was converted into a pleasurable productive pastime” (Ezeh 2006:68). This concept of mutuality of relationships is well expressed in the *Harambee* and that is why the Kikuyu says: *Gutirĩ gĩtatuirie kĩngĩ* (all things are interdependent). It means that in a community everyone’s contribution is important and necessary. In a real sense it is the individuals that make the community and as the Kikuyu would further say *ruĩ*

runenehagio nĩ tuthima (a river is enlarged by its tributaries). This clearly demonstrates that an individual can only be fully a person in a community.

The Kikuyu community also believes that: *Iri murungu igiritagia iri hia* (the hornless animal leans on the one that has horns. This means that in every community there is need for people to be interdependence. Interestingly, the Kikuyu traditionally believes that *riika na nyumba itiumagwo*, this means that a person never gets out of the age-group and the family. The one ensures the integrity of each of the succeeding generations and the other the perpetual kinship bond. In the same way, the Kikuyu community would say that *Utonga wa mĩndũ umwe ãtitongagia gĩcagi no utonga wa gĩcagi nĩutongagia andũ othe* (the wealth of a single person does not make the village rich but the assets of the village makes the community rich). In other words wealth increases when people work together in the society. To acquire wealth and thereby improve the community's economic well-being calls for an actual hard work in the spirit of *Harambee*.

This is well articulated by Mbiti (1969: 108) who states that, "I am, because we are; and since we are, therefore I am" (*cognatus ergo sum*). For Mbiti,

Only in terms of other people does the individual become conscious of his (or her) own being, his (or her) own duties, his (or her) privileges and responsibilities towards himself (or herself) and towards other people. When he (or she) suffers, he (or she) does not suffer alone but with the corporate group; when he (or she) rejoices, he (or she) rejoices not alone but with his (or her) kinsmen (or kinswomen), his (or her) neighbours and his (or her) relatives whether dead or living. When he (or she) married, he (or she) is not alone; neither does the wife (or husband) 'belong' to him (or her) alone. So also the children belong to the corporate body of kinsmen (or kinswomen), even if they bear only their father's name. Whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual (1969:108).

This contradicts Rene Descartes who from Western individualistic understanding of community says, "I think therefore I am" (*cogito ergo sum*) (Russell: 1991:547). It is from this perspective that Mbiti disagrees with Descartes and asserts that in Africa it is impossible for an individual to exist alone. To support his argument he affirms that,

Only in terms of the other persons does the individual become conscious of his(sic) own being, his(sic) own duty, his(sic) privileges and responsibilities towards himself (sic) and other people. When he (sic) suffers he (sic) does not suffer alone but with the corporate group, his (sic) neighbours and his (sic) relatives whether dead or living (1969: 108).

In view of the above we realise that an individual is identified through the community. Ezeh (2006:66-67) has put it so strikingly that in this communalistic life there was fundamentally a spirit of communing and the concrete expressions of the community was found in the family, in socio-cultural association and the state.

Indeed, the spirit of *Harambee* unifies the community needs, wants, inspiration, goals, and worldview. In fact a Kikuyu person would say: *Mũndũ nĩ mũndũ nĩ ũndũ wa andũ*, which means that a human being is a person because of the other people. This is in line with Shutte who argues that,

In the African conception persons depend on persons to be persons. It is by belonging to the community that we become ourselves. The community is not opposed to the individual, nor does it simply swallow the individual up; it enables each individual to become a unique centre of shared life (2001:8).

In view of this, Ezeh (2006:68) perceptively argues that the greatest value arising from this community is the support which it offers its members. It offers support to its weak members especially the old and the handicapped. This is why a community may have poor people but it may not have beggars. A beggar is to be understood in this context as someone who is not accommodated in the elastic means of the community's life and resources. So in the community as such there are no beggars. In fact in the traditional Africa there were no beggars (*Ahoi*) and begging (*Uhoi*) is seen as an indication of the disintegration of African self-reliance and collective concern for poor. The assumption is that an individual is never born "whole and fully human" because it is only in the family, the clan, the community or the nation in which that individual belongs that enables him or her to become a mature human person (Pato 1997:56). In African traditional life, there were various institutional and socio-cultural provisions to incorporate the young, the poor, the sick and the old into the society,

begging is a symptom of the progressive breakdown of African self-reliance and socialist concern for others. Indeed, traditional Africa had institutional and socio-cultural provisions to incorporate the young, the poor, the sick and the old into society. Each age-set achieved self-fulfilment by playing it allotted role in the society. The products of the labours of the society would go to all, to satisfy everyone's needs. It was only the lazy, depraved and incorrigible who would suffer and even experience ostracised by the community. Therefore, within the community, there was inbuilt provision for self-reliance for the individual and for the society. Today, the *Harambee*

spirit still cultivates and redirects that old practice of self-reliance (Moi 1986:20).

In line with the above Kobia (2004:267) affirms that social justice was at the centre of African traditional religion and that nobody in the society was allowed to go hungry for the system of mutual caring of one another were well established. This is true because in my home village this system is still there where strangers and the needy are looked after and it is a common practice for every household to prepare enough food to care for unforeseen guests. In the same way everybody had a role to play in the society,

each age set achieved self-fulfilment by playing its allotted role in the society. The products of labours of the society would go to all, to satisfy everyone's needs. It was only the lazy, depraved and incorrigible who would suffer and even experience ostracisation by the community. Therefore, within the community, there was inbuilt provision for self-reliance for the individual and for the society. Today, the *Harambee* spirit still cultivates and redirects that old practice of self-reliance (Moi 1986: 20).

This agrees with the Kikuyu understanding of a person in a community: *Mwana ndareragwo nĩ muciarĩ umwe*, meaning, "a child is not raised up by one person." In this sense, Pato asserts that,

A person is socialised and occasionally re-socialised and in the process, given an identity, a place of belonging, human dignity and personhood. Growth to full humanity is essential not only because it enables one to take one's rightful place and responsibility in the society, but also because failure to become a mature human being renders one vulnerable to forces which diminish one's humanity and the humanity of others. A person who remains childish and against irresponsible is feared because he or she tends to be the agent of forces that work against humanity, health and wholeness of both himself and others. To be truly human, therefore, is to belong and to participate positively in those activities that makes self-fulfilment in life by all concern possible. So we are all ineluctably interdependent (1997:56).

In the same way, a person is made conscious of his or her life in the community and is reminded that the pursuit of life is not attained in isolation. This is because life is perceived as something communal and the community believes that life can only be possible in "a network of mutual interdependencies between a individual, the family and the community" (Pato 1997:56). This is well articulated by Shutte (2001:12) when he argues that in the African way of living,

A person depends on personal relations with others to exercise, develop and fulfil those capacities that make one a person. At the beginning of

one's life one is only potentially a person. One's life, if all goes well is a continual becoming more of a person through one's interaction with others. Personhood comes as a gift from other persons.

From the above we realise that in African tradition life in a community is expected to be a programme of love in action so as to enable humanity to prosper through interactions.

What is interesting in the traditional African religion as practised by various communities in Kenya is that, they believe that people cannot live alone. In other words the community embraces both the living, the dead and the unborn and this is thought to be very important for the survival of the individual (Mbiti 1969:108). This is because the community is perceived as that which belongs to the living, unborn and the dead. The dead are regarded as being asleep and as living-dead (Diop1964:25). As a symbol of communion, fellowship and remembrance with them, the living pour libation to the living-dead (Diop1964:25). Libation consists essentially in giving portions of food, or pouring alcoholic drink and water to the ground. This is how the concept of community discloses itself into the concept of the African ancestral cult. For Mbiti (1969:108) the community includes both the members of the past and those of the future and the individual defines and expresses self through the community,

To be human is to belong to the whole community and to do so involves participating in the beliefs, ceremonies, rituals and festivals of the community. A person cannot detach himself from the religion of his group for to do so is to be severed from his (sic) roots, his (sic) foundation, his (sic) context of security, his (sic) kinship and the entire group of those who make him (sic) aware of his (sic) own existence. To be without one of these who make him (sic) aware of his (sic) own existence. To be without one of these corporation elements of life is to be out of the whole picture. Therefore, to be without religion amount to a self excommunication from the entire life of society and African do not know how to exist without religion (Mbiti 1969:108).

In the social realm, *Harambee* has a lot to do with material support on auspicious occasions such as betrothals, marriages, initiations, fundraising for medical bills, mourning for the dead, burials, education of children and social gathering (Gathogo 2006:28-29). In such a situation Gathogo (2006:29) observes that the community gives without waiting, hesitation or without any formal invitation. This is because in African traditional practice, one person's happiness is assumed as happiness for all and one person's sorrow is taken as a sorrow for all. This really entrenched in *Harambee* and in the

African Traditional Religion found in Kenya. In the same way, we see how it is impractical for human beings in the above context to live alone and perhaps this is one of the reasons why *Harambee* has flourished in Kenya. This African world view was understood by Pope John Paul II who affirms that,

African values have an acute sense of solidarity and community life. In Africa, it is unthinkable to celebrate a feast without the participation of the whole village. Indeed, community life in African society expresses the extended family (1995:34).

Indeed in Kenyan society, *Harambee* as a lived philosophy is not something on the ephemeral stage but it is something which is profoundly rooted in the Traditional practice and world-view as we have seen above. In view of this Mugambi summarises the obligations of an individual toward the community as,

Affirming his (sic) identity in terms of the community, working for the welfare of the community, sharing his (sic) fortunes and misfortunes with the community, sharing his (sic) joys and sorrows with the community, ensuring continuity of the community through responsible marriage and family life, being responsible and conducting oneself maturely in private and family life, being hardworking and shunning laziness, being honest and sincere, while shunning dishonesty and insincerity, being courageous and shunning cowardice, being chaste and shunning promiscuity (1995:200).

On the other hand, he outlines the responsibility of the community to an individual as giving a person a sense of belonging, providing the person with moral and material protection, ensuring security and the individual's survival (Mugambi 1995:200). In the same way supporting the person's needs and wants, taking care of person's family connections and putting in place social security system for all persons (Mugambi 1995:200). Indeed, the network of the human relationships enables *Harambee* in Kenyan community to flourish. As such, the Kikuyu community may help us understand this network of human interaction especially in the *Urumwe* (being-with-others) as demonstrated in *Harambee*. For instance in the picture below we see a woman with her children ploughing with all her family members in their farm in Kenya. In so doing the children are taught the meaning of *Urumwe* and the value of *Harambee*. Many people in Kenya depend on the land for their survival either as agriculturalists or pastoralists even though some communities tend to combine the two activities.



The Family Harambee: the woman with her children cultivates their sorghum farm in Gacharu, Ndia Division, Kirinyaga District, Central Province, Kenya.

Interesting, these communities see land as not only an economic aspect but also as one which carries socio-religious value. Mbiti (1971:92) observes that every community has a myth which explains how God gave the land to their ancestors to own and till. For instance, in my community land is seen as a unifying factor among the descendants, the family, the clans and the communities. This agrees with the Israelites understanding of Yahweh as one who had given them the land as it was promised to Abraham and their stay in the land depends on their relationship with him. However, in my community to be human is understood as having land. For a man to get a wife, he is required to have a piece of land and some cows for dowry. It is believed that for a wife to feed her family she would require a piece of land and the milk from a cow. In the same way the cows would need land to feed on grass. Therefore land, man, woman and cow are interrelated for it is perceived as impossible to have a livelihood without land and cows. The picture above shows this. In fact the cattle, land and human beings are interrelated in *Harambee*.

This anthropological understanding is what the British colonialist could not understand and as a result, it became the origin of rebellion and call for freedom in Kenya. In fact the Kikuyu community regards land as the mother of the community since “it is the soil that

feeds the people and at death the people are buried in the soil which nurses the spirit” (Kenyatta1938:21). Perhaps this is why, Mbiti (1971:48) argues that in Africa the whole universe is sacramental and if this is true, then it shows how land is well embedded in African religion. In the traditional Africa religion as practiced by various communities in Kenya, people believe that a person cannot live alone. In other words the community cosmology embraces both the living, the dead and the unborn and this is thought to be very important for the survival of the individual who lives in the land (Mbiti1969:108). This is because the community is perceived as that which belongs to the living, unborn and the dead and whether dead or alive one would need to be in the land. The dead are regarded as being asleep in the land and as such they are regarded as the living-dead (Diop1964:25).

2.7 Conclusion.

This chapter has outlined the origin, the meaning and the philosophy of *Harambee*. It has focused on how the *Harambee* as lived philosophy has evolved from traditional society, the colonial period, pan-Africanist era, the Kenyatta era, the Moi era, up to the Kibaki era. The chapter has shown that *Harambee* is entrenched in the cultural, political, social, and economic life of the Kenyan community. This has enabled us to understand the context in which the *Harambee* has emerged. As such the churches which propose to engage in community development in Kenya can only ignore it at their own peril. In fact we have noted that *Harambee* offers a community solidarity and belongingness that augment the spiritual and mental well-being of the society thus epitomises the community ethic of working together. This has therefore prepared us to explore the principles of *Harambee* in the light of Asset Based Community Development (ABCD). We turn to this discussion in the next chapter.

CHAPTER THREE

HARAMBEE AS DEVELOPMENT PRACTICE

3.1 Introduction

Having explored and scrutinised the historical factors behind the philosophy of *Harambee* and having traced how *Harambee* has incorporated African traditional culture and values, we shall in this chapter deal with *Harambee* from a theoretical perspective. The chapter will help us understand whether the philosophy of *Harambee* can be used as a tool for development practice in the Anglican Church of Kenya. This theoretical reflection will draw on the work of John Kretzmann and John McKnight, of the Institute of Policy Research at Northwestern University, Illinois, who have pioneered the Asset Based Community Development (ABCD) approach (1993).

Although ABCD is an American model of development, its principles of dealing with community are in line with the principles of *Harambee*. This is because the ABCD approach facilitates the community to achieve their common goals through the recognised assets of the community. In this regard, we shall attempt to explore the principles of *Harambee* and investigate its appropriateness as a development practice through the contours of Asset Based Community Development (ABCD). This will help us understand on what grounds the Anglican church of Kenya can support *Harambee* from a theoretical perspective. In order to accomplish this, we first provide an overview of the principles and practice of ABCD and then look at some commonalities between ABCD and *Harambee*.

3.2 Asset Based Community Development: an overview

The ABCD begins with the assumption that successful community building depends on rediscovering and mobilising resources already present in any community (Kretzmann and McKnight 1993:9). They show that ABCD is an alternative approach to community development, for it recognises the capacity of the local people and their associations that

build powerful communities (1993:5). Recognising these capacities commences with the construction of a new approach through which communities can “begin to assemble their strengths into new possibilities for production” (Kretzmann and McKnight 1993:6). In this sense, Kretzmann and McKnight observe that,

Creative neighbourhood leaders across the country have begun to recognise this hard truth, and have shifted their practices accordingly. They are discovering that wherever there are effective community development efforts, those efforts are based upon an understanding, or map, of the community’s assets, capacities and abilities. For it is clear that even the poorest neighbourhood is a place where individuals and organisations represent resources upon which to rebuild. The key to neighbourhood regeneration, then, is to locate all of the available local assets, to begin connecting them with one another in ways that multiply their power and effectiveness, and to begin harnessing those local institutions that are not yet available for local development purposes (1993:9-10).

The interesting part of ABCD is that it focuses attention on the productive, social and locational assets of household or individuals, with the understanding that the quantity, quality and productivity of their portfolio of assets determine the potential for long-term community development (Mathei and Cunningham 2000:5).

From the above we note that the principle of ABCD is a departure from “need-based approach” (1993:188). In the needs-based approach, McKnight and Kretzmann (1993:188) asserts that, the community creates a culture of seeing itself as disabled, deprived and as deficient and incapable of taking charge of its own life thus creating a dependency syndrome. In this respect, the need-based approach sees the community as simply full of problems and terrible needs. As a result, this, “need-based approach” legitimises and justifies the existence of external service provider and ignores the talents, skills and gifts of the community.

For this reason, de Gruchy (2003:31) rightly argues that the approach is guaranteed to create the dependency syndrome and the approach also weakens the internal resources of a community which compels the community to have a feeling of powerlessness and despondency. In other words, the poor come to accept their image as needy, isolated and whose well-being depends upon being consumers, patients and clients of service

providers (people who live outside the community). In other words they become consumers of welfare help, rather than producers of their own solutions. Indeed, de Gruchy (2003:31) argues that,

The traditional solution or needs-driven approach sees communities as simply full of problems. Here we are confronted with the image of needy, problematic and deficient people living in needy problematic and deficient villages, slums or neighbourhoods. There is clearly some truth in this picture but the traditional approach takes this to be the whole truth (2003:31).

Of course the above compels the poor to perceive themselves as needy people and their well-being is jeopardised because they are reduced as clients of the service providers thus becoming “consumer of the welfare help, rather than producers of their own solution” (de Gruchy 2003: 31).

This kind of approach is normally used by those who write fund raising proposals to the donors (de Gruchy 2003:31). They focus on the needs and the problems in that community and the more they trumpet the deficiencies and inabilities the more they are likely to get money from the donors. However, this does not mean that these communities do not need supplementary resources, or that they are “best left alone” in some kind of enveloped understanding of self-help (de Gruchy 2003:31). What this implies is that outside resources are still needed as supplementary to what the local people have. In so doing the local people continues investing and mobilising their own resources and set the agenda for the outsider who would like to assist on the basis of their strength rather than their weakness. This is because development is,

a process by which the members of society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life and consistent with their own aspiration (Korten 1990:67).

Therefore the weakness of “need-based approach” is that it generates the dependency syndrome and ignores the rest of the members in that community. As a result it weakens the internal recourses of that community thus denying them change to participate in their own development (de Gruchy 2003:31). In fact, “needs based approach” is against the principles of *Harambee* and ABCD.

Kretzmann and McKnight (1993:5-11) argue that in any community there are individual assets, which includes skills, gifts and financial resources; associational assets represented by churches, clubs and local organisations and many others; and institution assets such as libraries, schools, police station banks among others. They believe that it is impossible to build the community with what people do not have. Indeed this is an important shift from the “needs based approach” because,

By valuing each member of a community, each person will feel more connected to the successes of the community and to other citizens. With this feeling of connection comes a sense of responsibility to the community as a whole, creating an upward spiral of potential for positive change. Community, like people, tend to try to meet expectations-even if those expectations are negative⁷.

In view of the above, Kretzmann and McKnight (1993:13) argue that strong communities are basically “places where the capacities of local residents are identified, valued and used. Weak communities are places that fail to mobilise the skills, capacities and talents of their residents or members.” This is the reason why Kretzmann and McKnight (1993:13) argue that focusing on the gifts of all members promotes the spirit of working together and equal opportunity, even in societies that are hierarchical in structure and differentiated by culture, education background and gender. Furthermore, they describe the characteristics of the ABCD approach as that which is the resident or community-driven development rather than development by external agencies, as one that appreciates and mobilises individual and community talents, skills, gifts and assets, participatory decision-making, sustainability-striving, start small and build on success, emphasises learning, organic, action-based, asset-based and organizational capacity-focused (1993:2-9).

ABCD approach is a set of methods that have been used to inspire the community to mobilise around a common vision or plan (1993:345). Even though Kretzmann and McKnight rejected any kind of blue-print for ABCD, nevertheless, they proposed a number of steps to facilitate the process which includes,

collecting stories about community successes and identifying the capacity of communities that contributed to success, organising a core group to carry

⁷ Alison Mathie, “situating Asset-Based Community Development in the International Development” at <http://www.livelihoods.org/static/mfoster-NN157.html>

the process forward, mapping completely the capacities and asset of individuals, associations, and local institutions, building relationships among local assets for mutual beneficial problem-solving within the community, mobilising the community's fully for economic development and informal sharing purposes, convening as broadly representative group as possible for the purpose of building a community vision and plan, leveraging activities, investments and resources from outside the community to support asset-based, locally defined development (1993:345).

In their considered opinion, Mathei and Cunningham (2000:7) offer five elements of ABCD approach. Firstly, they argue that ABCD is an asset approach that uses methods to draw out strengths and achievements in a community's shared history as the starting point for change (Mathei and Cunningham 2000:7). In this sense they assert that among all the assets that are present in the community, ABCD pays particular attention to the assets inherent in social relationships, as evident in formal and informal associations and networks (Mathei and Cunningham 2000:7). Secondly, they observe that ABCD's community-driven approach is in line with the principles and practice of participatory approaches to development where active involvement and empowerment are enhanced (Mathei and Cunningham 2000:7).

Thirdly, they believe that ABCD is an approach directed towards sustainable economic development that is community driven. Reference to community economic development theory is therefore relevant to the ABCD model (Mathei and Cunningham 2000:7). Fourthly, they affirm that, ABCD, as a model that enhances economic development, relies on linkages between community level actors in public and private sectors (Mathei and Cunningham 2000:7). In fostering these linkages, ABCD also promotes active community involvement to ensure access to public goods and services and to ensure the accountability of local government. The point here is that ABCD is ultimately a strategy for sustainable community-driven development and besides the mobilisation of a particular community; it is concerned with how to link micro-assets to the macro environment (Kretzmann and McKnight 1993:345).

3.3 Commonalities between *Harambee* and ABCD

Having looked at the outline of the principles of *Harambee* in chapter two and having explored the principles of ABCD in the above section, we are now going to focus on the commonalities between the two. The ABCD principles recognise the need of association which is also seen in *Harambee* philosophy. This principle of association in *Harambee* encourages the spirit of networking and reorganisation of different gifts and talents as in the case of ABCD. Both *Harambee* and ABCD recognise the idea of community participation and appreciate the theory of communalism, as elucidated by Kobia (2004::257) in his dictum “I am because I participate, and since I participate therefore I am.” Indeed “to be” in the light of the *Harambee* as lived philosophy, is to participate and to bring a sense of belonging, solidarity, oneness and in harmony with the community. In fact this sense of belonging and participation is inherent in the ABCD model. ABCD stresses the principles of participatory approaches to development where active involvement of every member of the community is emphasised (Mathei and Cunningham 2000:7.) This participatory approach to development is an appropriate development model because it provides a creative, enabling and inclusive environment and space within which all people can participate in building a human-centred society hence affirming every individual as a true image of God. This approach to community development is rooted strongly in the neighbourhood tradition of the community organization, community economic development and community planning as Kretzmann and McKnight (1993:9) would say. This is a very similar approach with *Harambee* philosophy. Both *Harambee* and ABCD appreciate the use of the local resources such as labour, funds and materials which would otherwise have remained immobilized or expensive (Akong’a 1989:4).

Harambee projects are mainly locally initiated and implemented through networking with different institutions and associations. This is evidenced by the contributions, (especially money) which come from the more affluent sections of the society. In fact the web of networking and relationships advocated by *Harambee* as lived philosophy parallels

ABCD in that it enabled society to increase productivity.⁸ This implies that the *Harambee* principles of bridging the relationships in the community thus renewing and reviving it bear a resemblance to the principles of ABCD. This viewpoint receives a strong backing from Kretzmann and McKnight (1993:9) who assert:

Every single person has capabilities, abilities and gifts. Living a good life depends on whether those capabilities can be used, abilities expressed and gifts given. If they are, the person will be valued, feel powerful and well-connected to the people around them. And the community around the person will be more powerful because of the contribution the person is making.

By closely looking at the features of *Harambee* and the ABCD model, one would automatically notice that both are based on the conviction that recognise the strength, gifts, talents and assets of the individuals and communities (cf. Kretzmann and McKnight 1993:188; Moi 1986:20). In other words ABCD act as capacity focused development model. It is accepted that such recognition of assets inspires positive action for change than the exclusive focus on needs and problems. Indeed *Harambee* like ABCD act as a development tool for community action, source of power and leadership that enables the community to be self-sustaining and self-developing (Moi 1986:20). This includes identifying and mobilizing the existing but normally unrecognized assets and thereby responding to and creating local economic opportunity (de Gruchy 2002:31-32). This compels Kretzmann and McKnight (1993:32) to argue that, “You cannot build a community on what people do not have.” This implies that the community should be mobilised to pay attention to social assets such as individual gifts and talents among others and the social relationships that stimulate local associations and informal networks (Kretzmann and McKnight (1993: 7-11).

According to the principles of ABCD, one does not need to go to the community to identify what they are lacking so as to assist them, rather, one focuses on the gift, talents and skills that that community may have. Likewise the *Harambee* principles do not focus on what is lacking in the community rather it focuses on resources that the community has and attempts to mobilise it for the common good for all. Mostly, the capacity of the

⁸ Foster and Mathie- http://www.livelihoods.org/static/mfoster_NNI57.html

community is recognised and everybody's talent in that community is valued. In other words the principle of *Harambee* recognises the assets in a village or neighbourhood (Moi 1986:29-30). This resembles the ABCD principles which recognise the assets which include "institutions, associations and individuals" (de Gruchy 2002:31-32). For instance: at individual levels ABCD recognises the gift of every person in the community such as professionals like teaching, engineers, nurses, drivers, carpenters, masons and farmers among others. In the same way, the ABCD model of development recognise the associations. These are small informal grouping of people such as sports clubs, prayer group, church choir, hobby group, drama club who "pull together" (join together) for a common good. The third asset in a community is its institution. The ABCD model of development recognises the importance of relating with this institution. In fact many of the public institutions in Kenya were started as *Harambee* projects. This means that *Harambee* principles like ABCD recognise the value of the institution in the community.

The *Harambee* as a lived philosophy is based on the premise that acknowledges that power is with the people who are the subject and not the object of their projects (Moi 1986: 29). In the same way, the principles of ABCD focus on the relocation of power that would otherwise be held by external development agencies for the local communities. Accordingly de Gruchy (2002:31-32) argues that power and control is the focus of the mainstream development approaches, which does not only marginalise the poor, but also undermine their agency and perpetuates false charity. He further asserts that in such a situation the poor accept this "image of themselves as needy people whose well-being depends upon being clients of service provider" (de Gruchy 2002:30). However, in the ABCD approach to development there is a shift of power and control from the external agencies to the community itself. In other words the principles of *Harambee* bear a resemblance to that of ABCD in that the community members are allowed to plan and own their own development. Likewise the community is recognised as the architect of its own development destiny, thus advocating a shift from a traditional deficiency orientation to an asset-based or capacity orientation. In this sense, the people at the grassroots level control their development (Kretzmann and McKnight 1993:9).

In fact, many development programmes imposed from the West adopt a “top-down” approach to development in which the poor are rarely involved in making decisions which concern their lives. Mostly these programmes are specifically designed for the poor and the work of the poor is just to follow what has been planned for them. In a top-down” development model, the poor are hardly consulted. The outsider or external agencies are assumed to have knowledge and are consulted and yet they may not be even literate in the language of that community (de Gruchy 2002:31-32). On the other hand, the poor may not be even aware of policies, programmes and projects which are put in place for them and some such as large scale development projects may displace them from their habitat or may even take them by surprise (de Gruchy 2002:31-32). Similarly, they may not be aware of environment protection laws and only realise they are in existence when they are prosecuted for breaking them.

In this respect the “top-down” model of development is a contradiction of the “bottom-up” model where the poor have the say in the local affairs and they are aware of their right and their obligation as citizens. *Harambee* as a “bottom up” development practice recognises that the poor should be actively involved in their own development. This understanding of “bottom up” is well entrenched in the principles of ABCD. This enables the poor to engage in decision-making at all stages of the development process, from planning, implementation, to monitoring. As such, their potential is fully utilised to solve their own problems. This enables every individual to become an active player and co-developer agent in the development of their community and the growth of their own being, thus contributing to social transformation and giving the poor a space to name their world (Freire1993:119-143). From this understanding, *Harambee* is seen as “capacity focused” approach. This is a paradigm shift from the culture of leaders dictating things for the community, to the community participating in their own development. This agrees with Korten (1990:199) who observes that the use of the ABCD approach is very important in sustainable development. Both philosophy of *Harambee* and the ABCD approach allow people to discover their own capabilities and resources and by so doing, they are motivated to act upon their own positive discoveries.

On the other hand, both the ABCD approach and the philosophy of *Harambee* sees the church as an asset. As such this provides the basis for the Anglican Church to start seeing herself as a community asset. This is because the Anglican church of Kenya like many church denominations has a diverse and powerful network of gifts and assets which includes clergy, laity, bishops, church halls, clinics, schools, land, professionals, politicians and moral authority among others. In a way *Harambee* like ABCD, provide a creative approach to community mobilisation and capacity building and further more both recognise the God-given potential and vocation of humanity. Indeed, *Harambee* like ABCD appear to be credible development practice for empowering the poor in the Anglican church of Kenya. Again *Harambee* development practice is in line with the biblical principles of development, which emphasises the sharing of resources. Since *Harambee* principles and ABCD model acknowledge that development must be people-centred development then the Anglican Church of Kenya can consolidate her theoretical vision on the basis of these approaches in order to empower the poor and enable them to claim back their dignity and utilise their God-given vocation. This is possible because both *Harambee* principles and ABCD model recognise the Church as an asset.

3.5 Conclusion

This chapter has given an overview on the principles of ABCD. The commonalities between *Harambee* as a development practice and ABCD as development model has been explored, and it has been argued that *Harambee* like ABCD recognises the poor as an active agency of their own development. Further the chapter affirms that the web of relationships in individuals, associations and in the institutions as shown in the ABCD model is comparable to that of *Harambee*. It reveals that *Harambee* like ABCD recognises the strength of the people and taps resources like skills, talents, gifts and assets of individuals and communities. This has shown that *Harambee* is in harmony with the principles and values of ABCD. This is because *Harambee* shares many concerns with ABCD even though *Harambee* has a Kenyan cultural flavour. The chapter concludes that *Harambee*, as a lived philosophy/development practice, is likely to empower the poor in the Kenyan Anglican Church and as such it is an adequate development tool to consider

especially if the church wants to mobilise the local resources to empower the poor. To this we now turn.

CHAPTER FOUR

HARAMBEE: A THEOLOGICAL REFLECTION

4.1 Introduction

Having studied *Harambee* as development practice in the previous chapter, we shall in this chapter attempt to discuss *Harambee* from a theological perspective. This will help us to gain a theological understanding of *Harambee* in the light of themes such as creation, *imago Dei*, incarnation, justice and redemption, love and solidarity. In undertaking this task, we shall be attempting to shed more light on how *Harambee* can be an important development practice for the Kenyan Anglican church to adopt in their attempt to empower the poor. We shall endeavour to formulate the theological principles of *Harambee* that can be embraced by the church.

4.2 Creation

As co-workers with God (Genesis 1:28), humankind is invited to participate in the continuation acts of creation (Rasmussen 1996: 9-7). This is a call to a vocation that enables humanity to be responsible actors in the world that God created. Gitari (1996:122) observes that the “cultural mandate (in creation) is the call for humanity to develop and unfold the creation as the image-bearer of God.” In this respect Gitari (1996:122) argues that unlike the “absent landlord”, God is concerned in what God has created. Our solidarity with creation should thus serve to keep us from oppressive rulership. As such, humanity should see herself as God’s vice regent, responsible to God for the stewardship of creation. Proper stewardship of creation brings liberation to both nature and humanity because in this process humanity fulfils her God-given role. Monsma (1991:3) argues that God gave human beings a special place in creation and made humankind stewards (or trustees or caretakers) of the creation. He sees the position of stewardship as closely linked with the bearing of God’s image (Monsma1991:3) and argues that the royal governors in the ancient Middle East were often given an image of the king as a sign of authority as stewards (Monsma 1991:3). While this position of

stewardship is a position of high honour it was also a position of great responsibility. Viewed from that angle, we learn that God the creator remains the owner of all things (cf Psalm 24:1-2) and human beings therefore own nothing, for they are just stewards (Monsma 1991:3).

In view of the above we can argue that if humanity has been willing to accept the stewardship position that God had bestowed on them and be content with the resources and blessings that God had given to them, then, humanity could develop and there could be a loving relationships between humanity, creation and God (Gitari 2005:134). In other words, there could be no poverty because all people could be having everything they need. This is because God created everything for humanity (image bearer of God) to cherish and develop. However, as a result of sin, human beings found themselves disobeying God and trying to take God's position rather than remaining as obedient stewards of God's creation (Gen3:1-7) (Gitari 2005:134). Because of this human beings seek to selfishly accumulate more wealth, power and over using resources, thus disregarding his or her position as God's steward (Gitari 2005:134). This has brought pain and the results is sins and the entrance of poverty in the world. WCC (1997: 20) asserts that when "God let the created world to be" God did not let it to survive on its own but in every moment God initiates and preserved the relationship of everything. God established freedom to enhance a good relationship with humanity and the creation (WCC 1997:21). WCC (1997:21) argues that the characteristic of God is not to dominate, manipulate, and rule by force, but rather God had given humanity the "divine gift of freedom" so that the true purpose of creation is maintained and humanity is not reduced to a robot.

When the poor found themselves in a situation where they could not develop and unfold as the image bearers of God they felt dehumanised. Accordingly, Freire affirms that, "it is when the majority are denied their right to participate in their history, as subjects that they become dominated and alienated" (Freire 1993: 111). In most cases the poor are dominated and alienated by unjust socio-political structures. Because of this God has mandated them to act and reflect upon the realities of their own transformation (Gitari 2005:134, cf Freire 1993: 111). In other words, any system that liberates the poor should

be interpreted as Gods call to cherish, develop and unfold the creation. This is in line with Freire (1998: 107) who reminds us that the poor “cannot enter the struggle as objects in order later to become human beings.” In this regard, the poor should commit themselves towards humanisation. The early Christians supported the poor to become the subject of their own transformation rather than the object of their oppressors. Speckman observes that,

The early church has no money and it did not set out to be a profit-making organization. However, the poor community out of which it had evolved had to live. That living would not be actualized by receiving hand-out or through donation from the well-off outside the church. Members had to each make a contribution. It is probably that the idea of economic units within the church grew out of that concern (2001:274).

From the above we note that the early church was able to invent an alternative model of helping the poor which was contextual and relevant to their context. This resembled the caring systems in Kikuyu culture where the poor are catered for and it is also in line with *Harambee* as a lived philosophy. Therefore the above may motivate the faith community to use *Harambee* as a development practice, which is contextual and relevant to Kenya. This revelation justifies the need for an emphasis on *Harambee*. Indeed, when the church uses *Harambee* to build up or improve institutions or projects which enable the poor to attain their survival skills then she is participating in co- creating the world with God and acting as a good steward.

Likewise through *Harambee* the poor are given space and opportunities to participate in God’s creative work. Both *Harambee* and the theology of creation values and recognises that all people have an inborn value and equality because they are created in the image of God (*Imago Dei*). Again this theology and *Harambee* actually advocates life of dignity for all the people in relation to the creation. In *Harambee* as lived philosophy, all people are equal and this is clearly spelt out in the doctrine of creation where everybody is equal before the eyes of God. Certainly, the doctrine of creation is in harmony with *Harambee* in that it acknowledges that God mandated humanity to be stewards or be in charge of what God created (Gen 3:1-7). In this sense, *Harambee* and the doctrine of creation recognises that people have to be involved actively in their work, which makes them human and God-given assets for their development. In strengthening this view, Berry

(2002:134) stresses that, “the bible is clear in stating that the world belongs to God” (Psalm 24:1) but that “God has entrusted its care and protection to us” (Psalm 115:6). Seen from this perspective, it would appear that this theology of creation and stewardship would best inform us when reflecting on *Harambee* in the twenty-first century.

4.3 Image of God (*imago Dei*)

Because humanity is created in the image of God (*imago Dei*), humans are given responsibility to have dominion over all creation (Gitari 1996:122). We realise that when this image is obscured, then dominion is impaired and when the image is restored then the dominion is fulfilled (Gitari 1996:122). What this means is that since we are created in the image of God, we should co-operate with God in caring for what God has created. This implies that human beings are not mere spectators but fellow-workers with God (cf 1 Cor 3:9) and they should care for other image bearers of God (Suggit 1993:19). Langefield builds on the importance of *imago Dei* and argues,

From a Christian point of view human dignity is rooted in our creation in the image of God. This means that we reflect the image of God when we are free to exercise responsibility and creativity with others in shaping of our personal, social, cultural and religious worlds (1996:104).

This message of being created in the image of God enables us to enjoy the benefits of being image bearers and is very relevant to Kenya as we wrestle with issues such as poverty, HIV/AIDS, unemployment, tribal hatred, political tensions, hunger and diseases. It is a message of hope and comfort because we are made aware that we are created in the image of the creator who cares and understands fully our relevant situations (cf Jeremiah 29:11). Accordingly, this interpretation therefore, challenges us to consider other human beings as image bearers of God. As such our service to humanity should therefore be seen as service to God. This means that our development should focus more on human beings for by so doing we are serving God. Therefore our intention in development should be to improve the life of human beings as image bearers of God. This understanding of development that recognises human beings as *Imago Dei* is well articulated in a theological perspective by Pope John Paul II in his encyclical, “*Populorum Progressio*.” Pope argues that,

Man (sic) is only truly man(sic) in as far as master of his (sic) own acts and judge of their worth, he is author of his own advancement, in keeping with the nature which has been given to him by his creator and whose possibilities and exigencies he (sic) himself assumes...Development cannot be limited to mere economic growth. In order to be authentic it must be complete: integral, that is, it has to promote the good of every man (sic) and the whole man (sic). We do not believe in separating the economic from the human, nor development from the civilisations in which it exists. What we hold important is man (sic), each man (sic) and each group of men (sic), and we even include the whole of humanity (1985:5).

From the above we note that development which recognises human beings as created in the image of God, centres on humanity. This idea is supported by Burkey (1993:36) who argues that such development should advance humanity in four aspects. Firstly, it should advance humanity economically; this means “a process by which people through their own individual and /or joint efforts boosts production for direct consumption and to have a surplus to sell for cash” (Burkey 1993:36). Secondly it should progress humanity politically, this means “a process in which the people increase their awareness of their own capabilities, their rights and their responsibilities and use this knowledge to organise themselves so as to acquire real political power” (Burkey 1993:37). Thirdly, it should advance human beings socially this includes “those investments and services carried out or provided by a community for mutual benefit of the people of that community whether as a village, a district or a nation” (Burkey 1993:38). And fourthly, it should advance an individual at a personal level, this means “a process by which an individual develops self-respect and becomes self-confident, self-reliant, cooperative and tolerant of others through becoming aware of his/her shortcoming as well as his/her potential for positive change” (Burkey 1993:35).

The development of this nature is a concerned effort to open the way for all persons to achieve human dignity with opportunity to work and earn for a more abundant life (John 10:10). As such it can help in reshaping the unjust institutions and employ physical, cultural and spiritual resources for promotion of the well-being of all. In my considered opinion *Harambee* as a lived philosophy seems to find its expression in the above theology. This is because *Harambee* like Christian faith, promotes people-centred development and as we have seen such affirmation springs from the doctrine of creation

that people are made in the image of God. Therefore *Harambee* is in line with Christian faith for it focuses on community development as holistic and it touches all aspects of human life (see Chapter Two). In this regard we note that *Harambee* recognises that all people are equal and they have the same value because they are created in the image of God (*Imago Dei*). Therefore the principles of *Harambee* are compatible with the Christian faith that people and not things should be at the centre of development. This view is supported by prophet Micah (6:7) who reminds us that what God requires of us is to do what is just, to show constant love and concern for others.

4.4 The incarnation of Jesus Christ

Through the incarnation, God the Son identifies with the suffering human nature (Phi 2:7); God emptied the God-self; chose to leave the royal palace and came to the poor, the suffering, the outcasts and the marginalized so that in Jesus, God can identify God-self with the needy as he empowers them (Mark 6:30; 10:13-16; Luke 13:31). In affirming this, Albert Nolan observes that the people to whom Jesus turned his attention to were,

The poor, the blind, the lame, the crippled, the lepers, the hungry, the miserable (those who weep), sinners, prostitutes, tax collectors, demoniacs (those possessed by unclean spirit), the persecuted, the downtrodden, the captive, all who labour and are overburdened, the rabble who know nothing of the law, the crowds, the little ones, the least, the last and the babes or the lost sheep of the house of Israel (1980:20).

What this means is that God was able to enter into human history in order to put God-self within human reach and to participate in all the spheres of everyday life. In a sense, the incarnation is a negation of every attempt to reach God by means of mysticism, asceticism or rationalistic speculation for we know God through the word who takes on concrete form in our own culture. Rene Padilla (1985:92) argues that because “the word” became human, the only possible communication of the Gospel is that in which the Gospel becomes incarnate in culture in order to put itself within the reach of humanity as “a cultural being.”

In fact through incarnation Jesus uplifted the poor from their deep socio-economic and cultural enslavement which was perpetuated by the Pharisees who referred to them as

“sinners or the rabble who know nothing of the law” (Nolan 1980: 20). Therefore, the incarnation of Christ is a liberating act of humanisation in which Christ is able to restore dehumanised beings. This is well asserted by de Gruchy (2004:4) who argues that through the incarnation,

Christ undermines the whole unjust judicial system of the Jews to demonstrate that God has a particular concern for those who suffer in absence of *shalom* (2004:4).

In other words, through the incarnation, it becomes possible for Christ to enter our thinking, our social life, our religious life, our cultural life, and our economic life, to liberate humanity. This also means that his solidarity with humanity provides a community solidarity and belongingness which uphold the spiritual and mental well-being of the society. Through the incarnation Christ accepts humanity and desires to meet their needs at their personal levels (Hinga 1992:190). As a result, Christ becomes the one who helps the poor to bear their grief, their loneliness, and their suffering (Hinga 1992: 183). For this reason, through the incarnation, the faith community is called to seek ways of strengthening the life of the poor by trying to initiate development programmes that can enhance the life of the poor (Dulles 1974:186). Ackerman, Cochrane, de Gruchy, rightly argue that,

the theological meaning of his incarnation is bound up with narratives of his life we know as the gospel in such a way as to make Jesus’ ministry a sign of hope for all who otherwise have little ground for it (1991:63).

In this context, Jesus is perceived to have entered into the society to be with the people so as to uplift them from the shackles of oppression. In our contemporary situation the church is challenged to go where the poor are and engage in development as a response to this challenge. Therefore any development tool that facilitates the wellbeing of the poor should be enhanced and supported by the church. For instance, the *Harambee* is one of the development tools which appear to enable the church to uplift the life of the poor in Kenya. Indeed, through *Harambee* the rich and the poor, in the rural areas or in urban areas congregate as one community and express the potential of the community by initiating, planning and executing development objectives (Moi 1986:19).

From this perspective we can say that the principles of *Harambee* can enable the church to incarnate into the world of the poor which is in line with the doctrine of incarnation. As Jesus emptied himself and came into our world, left his heavenly places so that he can eat, share life, heal and save humankind so the church, through *Harambee* find herself emptying some of her physical, financial and social resources to the poor and hence participating in the liberation of humanity. In this sense we realize that the community of faith, like Jesus, is called to incarnate in the world for the sake of the marginalised and for those who languish in poverty. This implies that when the church, through *Harambee*, effectively address the current issues of the widening gap between the rich and the poor, HIV and AIDS, widespread illiteracy and other social wretchedness that mar development then she is incarnating into the world of the poor. The point we are trying to make here is that when the church uses *Harambee* to empower the poor, it can be said that she is identifying with the poor and helping them to rediscover their true humanity and purpose in God's will. This is in line with the WCC (1997:44) who argues that,

as Christ identifies with our suffering and enters into it, so the church as the body of Christ is called to enter into the suffering of others, to stand with them against all rejection and despair. This is not an option; it is the Church's vocation. And because it is the body of Christ who died for all and who enters into the suffering of all.

In fact by giving oneself, materials, money and support to the poor, which is amongst the principles of *Harambee*, is to imitate Christ and to incarnate in the lives of the poor. This is because in a selfless giving Christ gave himself and his disciples emulated him and became apostles of the good news to the ends of the earth. And in the face of poverty and persecution they transformed human lives and formed communities that became the signs of the power and presence of God. Therefore by using *Harambee* as a tool of development the church shares with the poor the presence of God hence sharing in the birth, death and resurrection of Christ. As such, the church will be following Christ's example and enabling the community to face the struggles and challenges in our complex economic and social world.

4.5 Justice and redemption as *shalom*

One of the contradictions that we have in our communities is the reality of abject poverty in the midst of plenty. Chavannes Jeune argues that,

I have found that poverty is not an accident. It is fundamental to a world of abundance in which many are poor in order that a few others may stay rich. Injustice, exploitation and oppression are created and sustained by the rich and powerful. As such, they seem to be problems too big to tackle; but tackling them is precisely part of the historical purpose of the church. The Gospel has always dealt with social and economic structures that oppress people (1987:219).

This indicates that poverty is not only a condition of scarcity, but it includes the question of unjust power, control and distribution. Justice is one of the most outstanding attributes of God (Isaiah 28:6; 51:4-5). Accordingly, Perry Yoder contends that God's justice is a justice that, "set things right" and is liberating (1989:33). In other words, he sees God as a judge of all nations and that the "universal justice" of God is the liberation of the poor who gain redemption (Yoder 1989:33). This is because justice is a dimension of God's saving action and to participate in the struggle for justice is to participate in God's mission (Abraham and Joseph 2000: 359). In this sense, we can argue that to participate in *Harambee* is to participate in God's saving action. This implies that when we use our economic systems well, we are working for God and when we misuse our power and authority we are working against God. For that reason, when the powerful Jezebel authoritatively seized Naboth's land it was interpreted as doing injustice (1King 21:1-21).

Onwu (1996:57) observes that the state of *shalom* is closely tied with justice. This is because the fundamentals of justice encompass, just treatment of the poor, ensuring that their positions and opportunities are improved as a way of empowering them to participate in their world. In view of this, Yoder (1989:12-13) observes that *shalom* in Hebrew means the state of well being. He notes that besides justice the term *shalom* has social, political, moral or ethical and material dimensions (1989:12-13). For instance, in the material dimension, *shalom* encompasses the concept of prosperity and physical welfare (cf Genesis 43:27-28; Jeremiah 33:6; Psalm 73: 3) and in most cases it is also

used to indicate the state of peace or absence of war, disease and famine (Yoder 1989:12-13).

This understanding indicates that shalom is against dehumanisation and deprivation and as such we are called to solidarity with those who are struggling to achieve their liberation. According to Walterstorff (1983:70) the political dimension of Shalom is well demonstrated in the Exodus events when God collaborated with Israelites to free them from the yoke of slavery. The social aspect of shalom implies that harmonious relationships be maintained in society. As a society, the Israelites were to observe honesty, integrity, righteousness and justice which is the moral and ethical demission of *shalom* (Yonder 1989:15-16).

Thus, when we side with the poor, and the oppressed, enhance integrity, honesty, justice, accountability, we are working for *shalom*- peace with justice. Therefore we can argue that when the church engages in *Harambee* she facilitates shalom and this humanises the poor thereby empowering them to take charge of their development as subjects rather than as objects. This position draws de Gruchy's observation that *shalom* is the same as "the abundance of life" that Jesus talks about, in John10:10 (de Gruchy 2005:33).

As we have seen above, the concept of *Harambee* advocates the equality of humanity and it focuses on the empowerment of the poor. This basic orientation is in agreement with the Christian categories of human dignity, justice, liberation, prosperity, love and redemption. For redemption involves the re-establishment of human beings in the right relationship with God, each other, and the environment (de Gruchy 2005:33). Therefore in the work of redemption the church emulates Jesus in reversing indignity, injustice, enslavement and poverty in our society. Thus, when the church involves herself in *Harambee*, she is reversing the indignity, injustice and enslavement which augment poverty in the society.

In considering the foregoing discussion, and with regard to *Harambee*, it is evidently clear that if the church can emphasise and pragmatically prioritise this lived philosophy

as a tool for development, then she can address the predicaments of the disadvantaged groups in society. When the church engages in liberating the poor from the shackles of poverty she is redeeming them. According to Vine (1981:263) the term redemption means to setting free after compensation or after paying a ransom price and this includes that person's physical, spiritual, material, political and social condition. He observes that the Greek verb "*exgorazzo*" means to buy a slave in order to free him or her free while *lutroo* means to release from sin (Vine 1981:263). In view of this he argues that the noun "*lutrosis*" means deliverance from physical torment or from sin (Vine 1981:263). Through this redemption, God restores humans back and delivers or rescues humanity from physical, spiritual and economic disarray. In other words through redemption humans experience deliverance or liberation from oppressive circumstances.

Walterstorff (1983:101) argues that the faith community should emulate Jesus who sacrificed himself when exhibiting redemption and justice. In the light of this, we realize that this faith community should therefore be active workers for *shalom*; that is, "to make things okay in all aspects, material socially and morally" (Walterstorff 1983:101). In fact we note that justice and redemption is an on going work of humanising the dehumanised people and by so doing the ability of the dehumanised is maximised. In a way, this act of redemption will be perfected in the "eschaton" (Vine1981:263).

Kung (1978:577) reminds us that the redeemed are called to engage in ensuring the well being of the poor. Therefore when the church engages through *Harambee* to fight against oppressive socio-economic and political structures, then she is working for justice and redemption. The suggestion here is that the church as a redeemed community can through *Harambee* work for justice and peace to redeem the oppressed, the weak and the deprived of every society. This is because the principle of *Harambee* advocates the fight against exploitation, injustice, oppression and discrimination in the society. In fact the spirit of *Harambee* is against the unjust structures in our community.

This position is validated by Diakonia Council of Churches (DCC) (2006:30) who asserts that the church needs to "speak out in the spirit of the biblical prophets, to speak truth to

power wherever the state or the private sector is colluding in consolidating an unjust system.” In view of the above discussion the principles of *Harambee* can enable the church to examine its way of living in the light of the needs of the poor. This is because the Christian faith and the norms of justice impose distinct limits on what we should do with our wealth and how we should view material goods in the light of the poor. Similarly, we can argue that since the principle of *Harambee* agrees with the above theological theme, therefore, the Anglican Church can use it as a tool of development practice. In fact this broad Christian vision compels us to engage in the world as a way of making it a better place, more human than it is, thus enabling the poor to become fully human. Expressing this conviction WCC affirms that,

The church is called to be a prophetic sign, a prophetic community through which and by which the transformation of the world can take place. It is only a church which goes out from its Eucharistic centre, strengthened by word and sacrament and thus strengthened in its own identity that can take the agenda of the world. There will never be a time when the world with all its political, social and economic issues, ceases to be the agenda of the church (As cited by David Bosch 1991:440)

4.6 Solidarity and Love

Even though Albert Nolan (1980:58) argues that the word solidarity is not a biblical word, nevertheless he suggests that the concept is well expressed in the bible. He observes that Jesus lived in group solidarity as was the custom at that time (1980:58). As in African culture, the Jews,

lived together as one corporate being ... the extended family including all one's relative. Ties of blood (one's own flesh and blood) and of marriage (one flesh) were taken seriously indeed. Not only were all members of the family regarded as brothers, sisters, mothers and fathers to one another but they identified themselves with one another. The harm done to one member of the family was felt by all. The shame of one affected all (Nolan 1980:58)

This solidarity was not only seen in the extended family who lived together as a corporate entity but it was extended to others such as one's friends, one's fellow-tradesmen, one's social group and within the “confines of the elitist ‘sect’ like the

Pharisees or Essences among others” (Nolan 1980:60). Vidal argues that one of the characteristic features of solidarity is,

To make people, through social institutions and structures, come together not only as a group of free and equal subjects for the sake of self-regarding exchange, but also from a certain sympathy and out of the real desire to collaborate in order to satisfy the interest of all group.. solidarity radicalises the value of sociability: this is not only the fruit of the contact between free and equal subjects having a value in themselves....but also the result of the ethical consideration of all subjects as bearers of mutual dependence that make them feel themselves to be co-sharers in the situation of all (1997: 108-109).

This indicates that the principles of solidarity are to be understood as that which challenges the exploitation of the poor.

In the Old Testament, to love your neighbour as yourself is to experience group solidarity, therefore the New Testament introduced a radical approach because Jesus extended one’s neighbour to include even the enemies (Nolan 1980:60). In a real sense, the New Testament depicts Jesus as the man for others, who views his way of life as inextricably tied to other human being in such a way that his own person is mysterious apart from others (Nolan 1980:60). This agrees with Cone (1969:38) who sees Jesus as the “man for others” and as one who is God-Self coming into the distressing reality of humanity for the purpose of striking off the shackles of slavery, thus liberating them from the power and the principalities of this world.

The conduct of the members of the early Church in Jerusalem draws its parallel with *Harambee* philosophy (pulling out and sharing all things in common) as practiced in Kenya, in that they distributed their possessions so that “there was no needy person among them,” (Acts 4:32-34; 2:44). Undoubtedly, they shared not only the material possessions, but more fundamentally, a friendship and mutual concern among all its members. Of course this is what is required in the principle of *Harambee* and it is in line with Luther’s statement that, “We are Christ to the neighbour” (Cone1969:38). It appears that this “*Harambee* type of sharing of possessions with the needy” enable the early church to alleviate poverty in their neighbourhood. In the same way, the Church was

challenged to develop various systems and structures that can support and sustain the weak, the sick and powerless in our respective societies (Ajulu 2001:33).

On the other hand, the principle of *Harambee* which show communality (solidarity) have the elements of the Israelite culture. The spirit of togetherness and caring for one another which is entrenched in *Harambee* is seen to be deep-rooted in Israelite social cultural, economic and spiritual life which has enabled them to alleviate poverty. During the settlement (also known as pre-monarchy) period the social-economic and political setting of the Israelites was set on communalistic ways (Wittenberg 1992:75). The system ensured that an equal distribution of resources was put in place and this includes family associations (West 1999:15). For instance, through solidarity, land as an inheritance (*nahala*) was handed over from one generation to the next in accordance with the law of inheritance. Wright (1990:63) argues that this inheritance law protected individual rights for it gave security and prevented permanent alienation from their land. Wittenburg (1991:760 reminds us that the ancestral estate (*nahala*) also contains the family tomb. In fact the above shows that Yahweh gift of land was to be shared with all and this would include the less fortunate in the society (Davies 1989:351). For that reason, mechanisms were put in place as the redemptive of both land and person that were in danger of being exploited by the unjust systems.

As such, laws by Israelites were well formulated in such away that they addressed the imbalances. For instance they formulated the laws which catered for the poor and weakest members of society. The Deuteronomic laws were meant to uphold the freedom which was conferred to the Israelites during the time of Exodus. For instance, all people were given access to food at all times through limitations on the rights of farmers to completely harvest their crops, with the right to what remained given to the poor (Lev. 19:9-10;Deut. 24:19-21). Again, tithes was partly meant for the poor (Deut.14:28-29) and the poor were given rights to use the land produce (e.g. grains) in the sabbatical years (Ex. 23:10-11). They had rights to eat in a neighbour's field or vineyard (Deut. 23:24-25) and were also given access to necessities in the short duration by means of interest-free loans which were to be cancelled every seventh year. This means that checks and

balances were put in place. The above indicates that in Israelite the more fortunate members of the society were compelled to feel responsible for the weaker ones and readily share their passions with them. This is because through sharing in solidarity the poor who otherwise could have been trapped in poverty were liberated.

The principles of *Harambee* recognise community solidarity as a way of enhancing the liberation of the poor and restoring their dignity. For Gregory the Great argues that,

It is the duty of every man (sic), the compelling duty of Christians, to calculate what is superfluous by the measure of the needs of others and to see to it that the administration and distribution of created goods be utilised for the advantage of all (Vatican 11, *Gaudium et spe*, no 69).

Seen from this angle, we can say that when the faith community “pulled together” their resources through *Harambee* in the manner the Israelites solidarity, they can be able to liberate the poor. Through solidarity found in *Harambee* the faith community can imitate the pattern of Jesus, that is, obeying God's will in the service to others (Mk 10:42-45). This is because the faith community are called to heed to Jesus’ call that those who lose their lives for the sake of the Gospel will save themselves (Mk 8:34-35). Indeed, Jesus’ death is an example of that greater love of giving oneself to others (cf. John 15:12-18). In our Kenyan context perhaps one can argue that as Jesus gave himself for our liberation so the faith community should follow the pattern of Jesus and contribute to spiritual, social, political and economic *Harambees*. As *Jesus* gave himself to humanity so that humanity can have a common sharing of everlasting life so should the faith community give themselves for the common good of life of all that is life in abundance (John 10:10).

Likewise, when *Harambee* is used by the faith community to facilitate community development, this can be interpreted as doing good work to the underprivileged, marginalized and vulnerable and is in line with James (2:22). In real sense this is exhibiting faith and good work (James 2:22), which is crucial for the faith community. The untold torment and indignity experienced by the poor (as we have seen above) is one of the reasons that tend to justify the reason why the faith community should use the solidarity in the philosophy of *Harambee* to help the poor. For the suffering that our continent has undergone is contrary to the purpose and the will of God. And since the church is called to declare love, peace and justice to the world, she should use this

solidarity in *Harambee* in her programme and earnestly work for prosperity. By so doing, she will be obeying the will and the purpose of God. According to Boff (1993:72) the poor person is the by-product of the system in which we live and for which we are all responsible. He or she is “impoverished, plundered, robbed and defrauded of the fruit of his or her labour and dignity.” In fact Boff sees such impoverishment as the one which generates an appeal for Christian love, not simply to “relieve the demeaning burden of poverty, but to create conditions for overcoming the situation” for the poor are agents of God's transforming power (1993:72).

Furthermore love expressed in the spirit of *Harambee* is in line with the great commandment (Mark 12:30). The commandments to love God with all one's heart and to love one's neighbour as oneself are the heart and soul of Christian principles. Jesus offers himself as the model of this all-embracing love: “... love one another as I have loved you” (John 15:12). These commands point out the path toward true human fulfilment and happiness and they are not arbitrary limits on human freedom (Ackerman et al 1992:65). Ackerman et al (1992:65) observes that only active love of God and neighbour that can make the fullness of community happen. Christians look forward in hope to a true communion among all persons with each other and with God. Similarly, *Harambee* can enable the church and the community to demonstrate this love of the Kingdom of God. This guidance is contained in the norms of basic justice that is exhibited through empowering the poor. Certainly, *Harambee* can facilitate the maximum levels of mutual care thus by participating in *Harambee* projects; we can give room to justice and love as is expected of the kingdom of God (Matthew 6).

Nehemiah best exhibits solidarity as in *Harambee* when he rallied his community to rebuild the walls of Jerusalem (Nehemiah 6ff). Musa Dube (2003:1) observes that for the work of rebuilding the wall of Jerusalem in 538 BC, to be completed each person's contribution was needed. Likewise, in *Harambee* as lived philosophy, people contribute as much they are able to give in solidarity and the end result has always been that a massive task is completed easily. In fact *Harambee* like the Christian faith promotes the God-given dignity of each person in the community and recognises their vocation, gift and talents. This is because the solidarity in *Harambee* as lived philosophy is about

rallying all available gifts and the resources that God has given to people and at the same time focusing on these gifts and resources for a common goal. Mugambi believes that an individual is capable of contributing,

constructively towards the improvement of our social conditions. We do not have to “catch up” with anyone, except God. We are endowed differently and variously, and our contributions cannot be uniform. To those whom much has been given, much will be expected, and to those whom little has been given, little will be expected in proportion to their endowment (2003:148).

In this sense, Mugambi (2003:148) argues we are created by God differently, with different gifts which can be used for the benefit of all. As such, whoever is given by God he or she should contribute something equally proportional to that and those who have little should do the same. In fact this is one of the principles of *Harambee*. Of course, by keenly looking at the above, we immediately note that it parallels Luke 21:1-4. In other words, the concept of *Harambee*, which allows community solidarity, is in line with the biblical concept of both personal and community responsibility.

Again the Christian theological reflection on the reality of God as a Triune God shows that being a person means being united to other persons in mutual love (Boff 1993:82). According to de Gruchy (2005:56) Christians are called in the world to participate and bear witness to the work of God in partnership with others. This is interpreted as attempting to make our world nearer to God's vision of *shalom* and effecting abundant life (John10: 10). In this regard, we can as well say that *Harambee* as development practice enables the church to seek *shalom* and do God's work. de Gruchy reminds us that,

there is a lot of suffering in this world and because of this the church should be drawn to work against this suffering and struggle, for this is a world in which people struggle with poverty, homelessness, sickness, violence, racism, domestic abuse, lack of education, health care and sanitation, exclusion from decision making, pollution, deforestation, ugliness, powerlessness, hopelessness and self-denigration (2005:56-57).

In this respect, *Harambee* has a certain religious devotion in the well-being of members in the society. This is because the participation in community solidarity and love guarantees community spirituality which enhances emotional and physical survival. And

as we have seen *Harambee* as lived philosophy provides a community solidarity and belongingness which upholds spiritual and mental well-being of the society. In this sense it epitomises the community ethic of working together as one community and expresses the potential of the community initiative for planning and executing the development objectives (Moi 1986:19).

4.7 Conclusion

This chapter has given a theological reflection on *Harambee*. It has shown that the *Harambee* as lived philosophy *advocates* the equality of humanity and focuses on the empowerment of the poor. The chapter has argued that when the church engages in *Harambee* to initiate poverty alleviation programmes, she is doing the work of God. This basic orientation is in agreement with the theological themes such as creation, *imago Dei*, incarnation, justice and redemption, love and solidarity. For this involves the re-establishment of human beings in the right relationship and justice with God, each other, and the environment. This chapter has thus prepared us to explore how *Harambee* has empowered the poor in the Kenyan Anglican church, which is the discussion of the next chapter.

CHAPTER FIVE

HARAMBEE AND THE ANGLICAN CHURCH

5.1 Introduction

In the previous two chapters we discovered that the *Harambee* in Kenya is in line with Christian theology and is compatible with the Asset Based Community Development model. Similarly we have noted that *Harambee* exemplifies the ideas of assistance, joint effort, joint self-responsibility and community self-reliance. This chapter will therefore attempt to show how *Harambee* as a lived philosophy was incorporated in the Kenyan Anglican Church to empower the poor. The chapter will show how the Anglican Church has used *Harambee* to augment the human, social, financial, political, natural and physical capitals of poor people.

5.2 Origin of *Harambee* in the Anglican Church

The Anglican Church of Kenya (ACK) began in 1844 when the first missionary to bring the Christian gospel to Kenya, Johann Ludwig Krapf of the London based Church Missionary Society (CMS), arrived in the Port of Mombasa, Kenya (Church Pocket Diary 2006).⁹ In 1884, the first administrative diocese was formed with the name of Eastern Equatorial Africa (combining Uganda, Kenya and Tanganyika) with James Hannington as the first Diocesan Bishop (Church Pocket Diary 2006, also see Karanja 1999 and Oliver 1965).¹⁰ In 1898, the Diocese of Mombasa, covering all Kenya and Northern Tanganyika was formed. As the Church grew, Northern Tanganyika was removed from the Diocese of Mombasa, which now covered only Kenya (Church Pocket Diary 2006, also see Karanja 1999 and Oliver 1965).¹¹

As time went by, the Anglican Church of Kenya, which was initially one diocese, grew from strength to strength. As a “church of the colonizer” (the British were ruling Kenya

⁹ <http://www.ackkenya.org/history.htm>

¹⁰ <http://www.ackkenya.org/history.htm>

¹¹ <http://www.ackkenya.org/history.htm>

by then) it became the State Church (Githiga 2001:3). By 1964, Kenya had two rapidly increasing Anglican dioceses, Mombasa and Nairobi. An increase partly due to the increase in the population of the country. In addition, the Anglican Church became the largest protestant church in Kenya, in a country where 84% profess to be Christians (Barret 1982:24). The other reason for the dioceses increasing so tremendously within a relatively short time is because of the *Harambee* as a lived philosophy. Therefore, as a development tool, *Harambee* became part and parcel of micro and macro activities in Kenya (see chapter two). Indeed, after Kenya's independence, Kenyatta called the church to co-operate with the state to speed up development and this was mainly on education, health and social work (Githiga 2001: 49-50). This period was characterised by the unity of church leaders and political leaders who could be seen sitting together and working together. Similarly, Church leaders could be called to conduct prayers during the opening of parliament, major national days and in community *Harambees* which were organised by the government. Githiga (2001:51) purports that this close co-operation between the church and state especially in the Anglican Church portrayed an image of a church that was not a conscience for the social evils that affected their membership.

There are a number of reasons why the Kenyan Anglican Church appreciated and accommodated *Harambee*. For instance, because *Harambee* as a lived philosophy is culturally rooted and accepted by many tribes in Kenya it was seen by the Anglican Church as a good method of helping the church to start various projects that can help the community. And as such, there was therefore a challenging need for the Anglican priests to acclimatize themselves with the *Harambee* right in their congregations and communities.

Another factor that contributed to the acceptance of *Harambee* in the Kenyan Anglican Church is the friendly relationship which prevailed between the Anglican Church and the state. During the Kenyatta era, the church and state relationship was similar to the one in Britain where the Anglican Church was given state recognition. Githiga (2001:201) observes that, the Anglican archbishop's residence was (and still is) next to the state house in Nairobi, which used to be an official residence of the governor during colonial

times. It scarcely needs elaboration that ever since the first meeting of the “Legco” (Legislative Council) in 1907 the Anglican church of Kenya was working side by side with the government (Githiga 2001:201). This shows that because of the cordial relationship that the Anglican Church had with the colonial regime, the Kenyatta government felt the need to maintain the same relationship to avoid conflicts between the church and the state. Furthermore Githiga (2001:201) reminds us that Kenyatta had witnessed such a relationship during his studies in England. Clearly, Kenyatta’s positive attitude towards the Anglican Church prompted the Anglican Church to accept with ease his political slogan of *Harambee* as a driving force for development. In fact, the Anglican Church of Kenya also took advantage of this era to start many development projects in various parts of the country.

Furthermore, we note that the first African Anglican Bishops in Kenya were Bishop Obadiah Kariuki and Bishop Festos O’lang who were both consecrated at Namirembe Cathedral in Kampala, Uganda on 15th May 1955 (Church Pocket Diary 2006, also see Karanja 1999 and Oliver 1965). In other words, both Bishop O’lang and Bishop Kariuki were consecrated as assistant Bishops of the Diocese of Mombasa. What is noteworthy is the fact that Kariuki became the Bishops of Fort Hall while O’lang became the Bishop of Maseno Diocese in 1961. Of course O’lang became the first African Archbishop of the Anglican Church of Kenya later. What is fascinating is that Bishop Kariuki was a brother-in-law to President Kenyatta. It appears that the blood relationship between the two accelerated Kenyatta’s philosophy of *Harambee* in the Anglican Church. Again as a Bishop, Kariuki and his friend O’lang could use their ecclesiastical position to encourage their fellow Anglican adherents to place more emphasis on *Harambee* in order to develop their communities. This is because by encouraging the Anglicans to embark on *Harambee*, it was seen as a way of appreciating what his brother-in-law was preaching.

The Pan-Africanist spirit of the 1950 and 1960s also compelled the Kenyan Anglican Church to accept *Harambee*. During this period there was a need for African churches to work together. And when the All Africa Conference of Churches (AACC) was formed in 1963 the African leaders started calling for a moratorium (church to be freed from

missionary domination) in which they questioned the role of African identity as Christians and their relationship to missionaries and foreign funds (Muzorewa 1985:66). In this respect John Gatu, who was the Moderator of the Presbyterian Church in Kenya championed the moratorium debate and this idea was accepted by the Third General Assembly of the AACC in Lusaka, Zambia on May 1974 (Muzorewa 1985:66). In Lusaka, the AACC collectively endorsed the Moratorium for they argued that this will enable Africans to become truly and authentically African Christians as they continued being respected and responsible to the Universal Church” (Muzorewa 1994:433). What this means is that the Anglican Church started initiating the development projects without necessarily being spoon-fed by missionaries and their mother church in England. This compelled them to engage in *Harambee* so as to fund these projects.

Another reason why the Kenyan Anglican Church accepted *Harambee* is the general understanding of the theology of development and the understanding of poverty by the Anglican Church. The involvement of the Anglican Church of Kenya (ACK), formerly known as the Church of the Province of Kenya (CPK) in development goes back to the time missionaries started schools and hospitals in Kenya (ACK 2000:1). The biblical justification for the church’s involvement in development is clearly articulated in the “*Theology and Philosophy of Development document* published in 1983, which outlines the agreed mandate, approach and nature of the church’s role in participatory development. This formed an important foundation upon which her development programmes were based. This philosophy and theology focuses on,

Development as an act of worship which means good work and actions to fellow humanity and creation in order to glorify God. Full realisation of each person’s potential in life....each person has a role and purpose accompanied by certain responsibilities and rights. Stewardship of resources for sustainability and the glory of God. Proclaiming salvation to the total person and hence addressing all needs-spiritual, physical, social, economic and intellectual through a holistic ministry (ACK 2000:ii)

Even though the church continued receiving small donations from mission partners in the UK, USA, Canada and Germany, nevertheless the church advocated the need for organising *Harambee* in order to fight poverty (ACK 2000:79). Indeed, the church leaders realised that they could utilise the human, social, financial and physical capital at

their disposal. Of course this is in line with Wilson and Ramphela's contention that there is a need for the church to engage in development work so as "to breathe new life into the old bones of the existing organisation" (1989:303).

It is worth mentioning that during this period the Kenyan economy fared well in comparison with other African states because of *Harambee* programmes (Nairobi Law Monthly 1990). Deolalikar (1999:4) asserts that with a high birth rate, sound economic growth, and very low levels of education, the country faced a tremendous need for new schools. Indeed, by 1960 only 20% of the adult population was literate, therefore it was in this environment that Kenyatta adopted the *Harambee* system under which the government implicitly committed itself to supplying teachers if local communities raised funds, built schools, and kept them functioning for a short period of time. (Deolalikar 1999:4). In view of this the Kenyan Anglican Church was able to use this chance and as a result they were able to build schools and the government provided teachers to these schools. For instance today the Anglican Church of Kirinyaga has 48 secondary schools, 60 primary schools and 9 Youth polytechnics (ACK Kirinyaga Synod book 2005:77). On the other hand the communities were also building schools even though in the beginning the parents had to cover a substantial share of these costs. Keller observes that,

the rural communities started initiating their own development projects by themselves and in 1963-1977 the percentage of self-help secondary schools in Kenya rose from a mere 13.7% of the total number of secondary schools to 70%. Enrolment in *Harambee* schools as compared to government schools climbed from approximately 305 to more than 60% in 1977 (1983:57).

Although the government declined to accept full responsibility for these schools nevertheless, *Harambee* activities of all kinds were an integral part of Kenya's broad-based development strategy (*Daily Nation*, 15, August, 1980). This strategy continues today as we will discuss in the next section.

5.3 The Anglican Church and Education

One of the most outstanding features of the *Harambee* in Kenya has been the growth of *Harambee* schools and the promotion of education. As we have seen in chapter two, the local community started these schools as a way of liberating themselves from the “oppressive education system” provided by the colonial government which is similar with what Freire (1993: 64) called “Banking Education.” We also saw that, after Independence, the Anglican Church of Kenya took advantage of establishing schools based on *Harambee* to help the poor community. What was interesting, is that the church organized *Harambee* functions and everybody in the village, Christians and non-Christians, would join in to contribute money, give materials for starting the school or voluntarily work on the project. Again, some village elders or individuals through *Harambee* provided plots where the schools or an institution were built. This was possible due to the fact that the church and the village elders understood the importance of empowering the masses through education,

...a school built through *Harambee* belongs to the people. Even a life saved through a donation for critical operation is life for all. Thus, the *Harambee* spirit makes it possible for Kenyans to incorporate themselves materially and spiritually into the lives and prosperity of others; and this enables them to benefit from a communality of sharing in both the efforts of each person and also in everybody's products (Moi 1986:29).

This indicates that by providing education to the poor the Anglican church of Kenya, through *Harambee*, is able to free people from enslavement and oppression. This is in line with Christian understanding of freedom and choice as expounded by Gustavo Gutierrez,

Freedom implies the capacity we all possess in principle to be our own person and to act on our initiative, so that we can go on fashioning community and participating to be embodied in definitive realities... the freedom to which we are called presupposes the going out of oneself, the breaking down of our selfishness and of all the structures that support our selfishness, the foundation of this freedom is openness to others. The fullness of liberation.. a free gift from Christ – is communion with God and with other human beings and environment (Gutierrez 1990:127).

In fact God has given us reasoning and ability so that we can have freedom of choice. In this regard, we realise that the issue of freedom is at the heart of human capabilities such

as freedom to choose amongst a range of functioning vectors. In this case the basic challenge to well being is in what Sen calls unfreedom (famines, under-nutrition, lack of access to health and clean water, premature mortality, gender discrepancies, denial of political freedom, liberty, and civil rights and economic security (1999: 249). Therefore, when the Church through *Harambee* provides education to the poor community in the language of Sen, she is fighting unfreedoms thus improving human capital (1999:15).

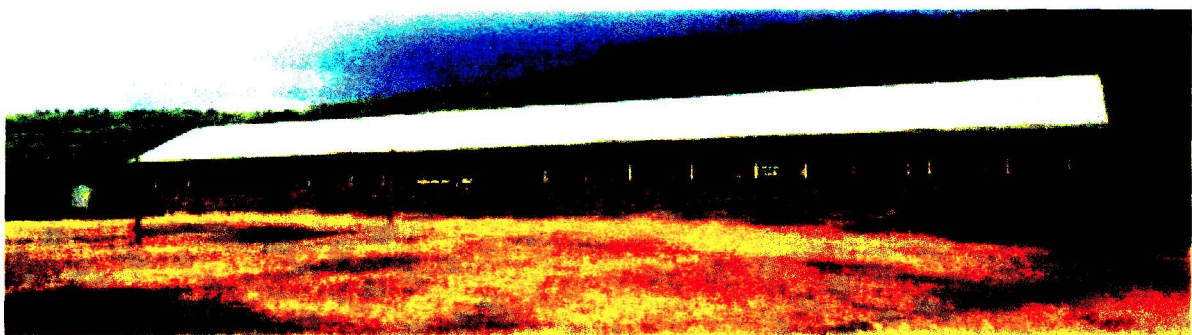
This agrees with the World Development Report (1990) on poverty assets that there is overwhelming proof that human capital is one of the keys to poverty alleviation. In this respect, we realise that enhancement on education, health nutrition directly argument the fight against poverty. Therefore, when the Anglican Church of Kenya raise funds through *Harambee* to build schools and educate the children from the poor families, then she is investing in human capital and empowering the poor (ACK Kirinyaga Synod book 2005:77). This is because when a person is educated that person is empowered hence becoming productive in the community. Lack of education, skills and health facilitates makes it difficult for the poor people to play a meaningful life in the community. This is true especially in some communities in Kenya where the girls and women are so culturally conditioned that they unquestionably accept their subordinate status at home and in society. Some girls are not given a chance to go to school because they are regarded as women who could marry (ACK Kirinyaga Synod book 2005:167). This understanding regards women as objects of production and reproduction, reduced to giving birth and feeding the family, yet the doctrine of *imago Dei* that recognises human dignity is against this.

Certainly the above prevent girls from going to school or they have to drop out of school before completion of their primary education because of poverty. Worse still the poor parent either cannot afford to pay for their school expenses such as books, school uniforms and other items for keeping them in school. The children in poor families thus remain at risk of growing up as illiterate and being the probable poor of the future (read intergenerational poverty). With *Harambee* at her disposal, the Anglican church of Kenya has attempted to address the above disparity as the pictures below demonstrate.

The school pictured below was the poorest school in my home district. The school was started by the local community through local *Harambee* and the mud classrooms were built within a month. After some years these classrooms were rapidly collapsing. Again the light which came through the windows was not enough thus making the reading extremely difficult. However, through *Harambee* the Anglican Church was able to mobilise the community and this school was completely rebuilt. In addition to that the church was able to put up a new stone water tank for water so as to harvest the roof water which is clean and used for drinking.



The first school building constructed through community *Harambee*.



The new school building constructed by the Anglican Church through *Harambee*.

Seen from this light, we can therefore affirm that *Harambee* is theologically and theoretically sufficient to be used by the Anglican church of Kenya to motivate the individuals and the community at large to act upon their own positive discoveries thereby empowering the poor and fulfilling some of the Millennium Development Goals such as the eradication of extreme poverty and hunger, reducing by half the proportion of people living on less than one U.S. dollar a day, reducing by half the proportion of people who suffer from hunger, increasing the amount of food for those who suffer from hunger, achieving universal primary education, ensuring that all boys and girls complete a full course of primary schooling, elimination of gender disparity in primary and secondary education preferably by 2005, and at all levels by 2015.¹² An illustration of this:

In 1988, the *Harambee* made a remarkable impact in educating and in empowering the rural poor. For during this period, the Structural Adjustment Programmes (SAPS) which were dictated by the World Bank and the IMF were introduced in Kenya (Millen, Schoepf and Schoepf 2000:91). To many parents, education became a nightmare for they were not able to educate their children, and yet many of the rural people were poor (Millen, Schoepf and Schoepf 2000:91). Fortunately, through *Harambee*, many young men and women in my home village were enabled to go back to school. There was a case where a girl was forced to marry so that her parent could get the money to educate the boy (her brother) in Turkana district of Kenya, but when the local priest heard about it, he recalled the girl and an impromptu *Harambee* was conducted so that both the boy and the girl could continue with their schooling. This shows how the church has used *Harambee* to empower many children from the poor families. In fact the church has the forums and the halls where such *Harambee* ceremonies can be conducted, unlike that in Turkana where it was held under the tree.

Likewise, the church and the community had through *Harambee* educated the poor from secondary through to tertiary education including university. This is true because some leaders in Kenya come from poor backgrounds and were educated by either the

¹² Millennium Development Goal at - [http:// www.unstats.un.org/unsd/mi.htm](http://www.unstats.un.org/unsd/mi.htm)

community or the church through soliciting money through *Harambee*. For instance, President Jomo Kenyatta came from a poor family and was taken to England to study through *Harambee* funds.¹³ He was later sent by the Kenyan community to petition the British Government for the return of the African land. His travel plus his up keep, while in London, was provided by the community after a successful *Harambee*.¹⁴

Even though the Kenyan NARC government is presently providing universal free and compulsory primary education (UFCPE), there is a need for the church to continue with *Harambee*. This is because secondary education has remained very expensive for the poor people in Kenya (ACK Kirinyaga Synod book 2005:169). This implies that the children from the poor families cannot afford to join the form one class unless they are helped. Therefore, the Kenyan Anglican Church needs to work out how through *Harambee* the bright and the less fortunate secondary school students can be funded as well. This can be done, for example, by developing a kind of a national secondary school insurance scheme where well-wishers are conscientized to contribute voluntarily (ACK Kirinyaga Synod book 2005:169). It is also expected that those who were educated through *Harambee*, would in turn participate in future *Harambees*, leading to further the development of human capital. For instance the Anglican Church of Kirinyaga conduct a *Harambee* every year to sponsor bright and well disciplined children and in 2003 the church raised Ksh 566,428 and in 2004 they raised Ksh 1,025,168 (ACK Kirinyaga Synod book 2005:173).

5.4 The Anglican Church and Health

The Anglican Church of Kenya has also conducted *Harambee* to fund projects that are related to health care as a way of uplifting the standards of the health of the poor. This is because the society's investment in health is essential for the economic, social and political growth and development (UN 1996).¹⁵ Kellerman (2000:183) argues that, "the main resource that poor people have at their disposal is their labour." He observes that,

¹³ Kenyatta at http://www.africawithin.com/kenyatta/kenyatta_bio.htm

¹⁴ Kenyatta at http://www.africawithin.com/kenyatta/kenyatta_bio.htm

¹⁵ See Platform for Action and the Beijing Declaration – 4th World Conference on women Sept,4-15, (China :UN information)

“in order to address poverty, it is vitally important that human capital should be increased through access to basic healthcare, education and nutrition” (2000:183). It scarcely needs elaboration therefore that healthy people are able to work harder and be more productive than unhealthy people. The World Bank concurs with Kellerman when it claims that,

investing in the health of the poor is an economically efficient and politically acceptable strategy for reducing poverty and alleviating its consequence (quoted in Swanepoel 2000:183).

The Church health centres built through *Harambee*, have provided employment opportunities to the poor. The salaries of staff are raised by the *Harambee* functions at the congregation level and later the project is able to sustain itself. Most of the church health programmes are coordinated at the diocesan level. In fact the Anglican Church through *Harambee* has been able to mobilise the individuals, and institutions in the local community. On the other hand, the Church has been able to build relationships with internal and external donors so as to reinforce the community's own capacity to develop its well-being. For instance, besides raising funds from the local community (internally) the Diocese of Kirinyaga has been able to raise money for Community Health Programme from EZE of Germany which started in 1979 (ACK 2000: 79). Similarly, the Diocese has been able to link with other external communities like Bread for the World (BROT), Anglican Church of Canada, Trinity Church of New York, Episcopal Church of USA, Tear fund, Christian AID of UK, Action by Churches Together (ACT) of Geneva, Church World Service, USAID, CORAT, British Small Project Scheme (EMI) Canada High Commission, Compassion Canada, Oxfam and World Vision (ACK 2000:87). On the other hand the Diocese has been collaborating with Christian Health Association, Voluntary Agencies Development Assistance among others (ACK 2000:87).

Equally, the Anglican Diocese of Kirinyaga has been offering free medical clinics, including mobile clinics in the dispensaries and health care outlets. In this regard *Harambee* pays the salaries of medical personnel in some parishes. However, the Church has totally ignored the local herbalists and yet these people, when mobilised are able to supplement the health care in my locality. In the same way, through *Harambee* functions the church has been able to finance the Family Planning Programme (FPP) and women at

the Parish level are empowered to access this as their right. In fact most of the congregations in Kirinyaga Diocese have an Evangelist and Community Health Worker (CHW) employed by the parish. Some congregations through the collaboration of the Cry For the World -International (CFW-I), are able to establish a local clinic managed by the congregation CHW. All this has been possible through the *Harambee* as lived philosophy.

5.5 The Anglican Church and Environment

The Anglican Church of Kenya has been using *Harambee* to prevent environmental degradation. This is because environmental degradation is a global concern, which is threatening our health and our survival. According to Karungi (1989:228), the environment is what surrounds us and it includes climate, soil, water, vegetation, animals, radioactive materials, the atmosphere and so forth. For Karungi (1989:228), human beings more than any other species attempt to modify the physical environment in order to satisfy their immediate needs and wants, and normally done in the name of development. Yet, Korten (1990:68) reminds us that the “earth’s physical resources are finite”; this means that, development that is not sustainable is capable of jeopardizing our environment and our existence.

The churches through *Harambee* as a lived philosophy have been able to teach the community to see the need of living in an unpolluted environment. For instance the ACK Kiangoma Parish started this programme in 1982 when Venerable Joseph Mwangi Wangoro (who was the parish priest by then) introduced this programme through the Green Belt Movement of Wangari Maathai. This is inline with the theology of creation. This is because humanity was mandated by God to concern itself with the environment (Genesis 2:15). Thus the call to “be fruitful and multiply” (as we have seen in chapter four) is stewardship and an invitation by God to participate in the continuation of this environmental care and not to exploit it for personal gain. Men and women are called to share in the creative activity of God for this is to be fruitful, to care for the earth (Genesis 2:15), and to have “dominion” over it (Genesis 1:28). This is because creation is a gift that God has given women and men thereby calling them to be faithful stewards in caring

for the earth. Indeed, by their labour men and women are believed to be unfolding the Creator's work and this makes the World Commission on Environment and Development (otherwise called Brundland Commission) suggest that sustainable development should meet the “needs of the present generation without compromising the needs of the future generation”(Gupta 1998:98).

As such, through *Harambee*, the Kenyan Anglican Church has been organising various groups to sort out and collect rubbish in the villages thus enabling the poor to earn their livelihood by selling the recyclable waste to the industries. This is in line with Kretzmann and McKnight's (1993:12) assertion that the community should be able to capture “valuable community resources” which includes benefiting from waste resources. In this way, the poor are able to care for the environment and at the same time benefit from it financially. This is done in villages where the poor collect the reusable organic waste from the kitchen and garden. This includes the rotten vegetables, fruits, eggshells, dead leaves, dry flowers etc.

This rubbish is made up of organic materials that are biodegradable and they rot down naturally in a compost heap. By so doing they clean their compound, earn some money and at the same time improve the soil fertility. The poor quality of soil in some of the areas in Kenya is as a result of the misuse of artificial fertilizers, for instance Kibirigwi Irrigation Scheme. Yet, the artificial fertilizers are known to be very expensive for the poor farmers. Therefore, the use of home made fertilises are of benefit.

Similarly, in one of the congregations that I have served in Kirinyaga, through the *Harambee* as a lived philosophy, we were able to gather old clothes, old toys in good condition, old baby clothes, old books, leftover fabric and yarn and we could donate it to Turkana community who live in the remotest part of Isiolo District. Indeed, such items are also sold as *Mtumba* (second hand clothes) or taken to the charity shops, local hospitals or children's homes thus benefiting both the poor and the environment.

Through *Harambee*, the Church unit groups have collected waste materials in the locality and in turn the waste materials such as metal, glass and paper were recycled.¹⁶ It is noted that since papers are made from trees and making new papers would require millions of trees being cut each year then recycling would save trees from being destroyed.¹⁷ Interestingly, it is believed that recycling one tonne of newspaper would mean saving twenty trees.¹⁸ Similarly, it has been noted that, in recycling twenty aluminium cans, this would reduce the need for mining more bauxite, thereby reducing damage to the earth.¹⁹

The plastic materials such as bottles, bags, wrappings, and plastic packaging which are non-biodegradable materials cannot be burned since this results in the release of harmful gases. Only plastics which have a similar chemical make up that the church Unit group use to recycle together. Besides recycling the above items, the church has been using *Harambee* ceremonies to create environmental awareness among people, this is also extended to school children who are sensitised to the need for environmental conservation.

One of the most successful *Harambee* based environmental group in Kenya is the Green Belt Movement, which was formed as an indigenous grass roots environmental campaign by Wangari Maathai. Even though it is not a Church based organisation, nevertheless, Maathai has been working with the Anglican Church of Kenya in the fight against environmental degradation. The objectives of this organisation are many and varied and it is interesting to note that the planting of trees is used as a focal point around which other environmental issues are discussed and brought to the attention of the public and decision-makers. At its first tree-planting ceremony, Maathai said:

being aware that Kenya is being threatened by the expansion of desert-like conditions, that desertification comes as a result of misuse of land and by indiscriminate cutting down of trees, bush clearing and consequent soil erosion by the elements; and that these actions result in drought, malnutrition, famine and death; we resolve to save our land by averting this same desertification by tree planting wherever possible. In pronouncing these

¹⁶ See Recycling Management at <http://www.recycling.net.htm>

¹⁷ Construction recycling at <http://www.metroc.gov/procure/green/wastemg>.

¹⁸ Construction recycling at <http://www.metroc.gov/procure/green/wastemg>.

¹⁹ Construction recycling at <http://www.metroc.gov/procure/green/wastemg>.

words, we each make a personal commitment to our country to save it from actions and elements which would deprive present and future generations from reaping the bounty which is the birthright and property of all.²⁰

Since its beginnings, the movement has been working with various church groups and many churches have tree nurseries in their compounds. The movement also encourages the youth to plant trees for future use. In the same way, the children in schools are also encouraged to plant trees on the school compounds for instance in Kiangoma and Kibirigwi primary school in Kirinyaga District every child is expected to plant his or her tree. This awareness has also been accepted by many households and small-scale farmers who through *Harambee* are planting many trees on their farms. The movement has also produced numerous booklets and films on reforestation issues. In the last ten years, millions of trees are recorded as having been planted and survived. Many villages and Church groups have been involved in the campaign through *Harambee*, and their leader, Maathai, was honoured and declared a Nobel Prize winner in 2004. The movement is now spreading to other countries.

Through *Harambee* the church continues to encourage the community to practise the four "R" Mantras' of waste management that Maathai first taught during one of her *Harambee* projects.²¹ In view of this she stresses the need for the community to be taught how to deal with waste products in our environment. In this respect she says that the process follows the following four "R" Mantra, that is:

To first *refuse*, if you cannot *refuse*, then *reduce*, if you cannot *reduce*, then *Reuse*, and if you cannot *reuse*, then *recycle* (Warmback 2005:52)

It is noted that most households in Kenya throw away huge amounts of rubbish in dumping grounds or bury them in pits. Either way, the enormous amount of rubbish and the nasty mixture of things that go into the dumps are known to lead to pollution. The Anglican Church of Kenya has realised that most of the rubbish can be reused or recycled; which is in line with Maathai's formula above.

²⁰ Mathai at - <http://www.africafile.Org/article.asp.htm>

²¹ Mathai at - <http://www.africafile.Org/article.asp.htm>

5.6 The Anglican Church and Water Projects

Another most outstanding feature of the *Harambee* in Kenya has been the water projects. With the aim of supplying clean water and improved sanitation to the rural community, the Anglican Church of Kenya was able to initiate water projects through *Harambee*. These projects have assisted the rural communities to improve their accessibility to clean water by mobilising their resources, skills and abilities (ACK 2000:63). The church tries to use the technologies and strategies that are low-cost, sustainable and suitable for the local community. For instance, through *Harambee*, the late Bishop Henry Okullu of Maseno Anglican Diocese was able to mobilise the community to start water projects such as spring water protection, roof water catchments, boreholes, hand dug wells and ferrocement tanks for roof water catchments. Most of the spring protection sites are well spread in the region among the Diocese (ACK 2000:63).

Many rural areas in Kenya do not have piped water and the majority of poor women are the one who are responsible for the collection of domestic water supplies for use in drinking, cooking, and washing. The Anglican Church of Kenya through *Harambee* has been raising money for different types of water projects as we have seen above. Through *Harambee*, the Church is able to mobilise the poor to start various types of water projects. Such projects include water tanks or running water for domestic spring water protection, roof water catchment,, boreholes, hand dug wells and ferrocement tanks for roof water catchments and water for horticulture. From this we can say that the availability of safe (clean) drinking water has improved the health of the community and the short distances to the water collection points has enable many women to save much of their time looking or fetching water and are thus able to participate more in productive incoming earning activities. In Kirinyaga Anglican Diocese, the church has been corroborating with Tear-fund England and they have started a Small Scale Irrigation and Water Harvesting project Programme (SSIWH) to assist communities in improving food production through small scale irrigation and rain water harvesting as in the *Picture below*.



Building a Water tank through Harambee.



Water harvesting project initiated through Harambee by women of the Anglican Diocese of Kirinyaga.

SSIWH programme has been providing advice and assistance to groups and individuals wishing to embark on small-scale irrigation, water management and its conservation to groups seeking water for domestic use as we can see in the pictures. The water for agricultural and livestock development has improved the lifestyles of some poor families and due to the availability of water in schools, cattle dips, and in the farms the employment opportunities are also created thus empowering the poor.

5.7 Additional projects by the Anglican Church

Another project that the Anglican Diocese of Kirinyaga has initiated with the collaboration of the community and has empowered the poor, is the building of a cattle dip in Northern Kenya for instance in Isiolo District and Moyale. This is a semi-arid part of Kenya and cattle are very important for the livelihood of the community. Therefore, the cattle dip has improved the health of livestock, thus reducing deaths and increasing the reliability of the source of income. This is because when the livestock are healthy they are more marketable and their milk output increases. This has enabled the poor to increase their cattle and generate income thus enabling them to be financially stable. Again, the proximity of the cattle dips reduce time wastage, cost and simplifies the services. It is observed that the church through *Harambee* has enabled the cattle dips to be cheaper to run and to maintain than when it was being done on an individual basis.

The Anglican Diocese of Taita-Taveta through *Harambee* has engaged itself in the rehabilitation of rural access roads especially in Abori Taveta area. What this means is that the community has adopted the technology of manual labour as opposed to heavy machines. In this sense, everybody in the village (Christian and non Christian) through *Harambee* comes as manual labour to dig either a road or improve the existing one. Raila Odinga (*Daily Nation* 9th September 2005) the former Minister for roads in Kenya affirms that this type of *Harambee* is cheaper especially for the Rural Access Roads Programme (RARP) and he further notes that “about 8,000 kilometres had been built using a combination of machines and manual labour.” Additionally, the above facilitates the involvement of access to market besides poverty reduction. This is because the technology fights poverty by engaging people in employment where they earn incomes as well as transferring technology to enable them to construct their own roads without waiting for the Government to do it. William Ibrahim a research with International Labour Organization (ILO 2005) notes that the use of *Harambee* meant that the building of roads in Kenya has been 30% cheaper than the use of heavy equipment

5.8 Conclusion

This chapter has shown how *Harambee*, as a lived philosophy, was incorporated into the Kenyan Anglican Church to enhance the human, social, financial, political, natural and physical capitals of poor people. The chapter has demonstrated that the Kenyan Anglican Church has been able to mobilise and tap resources such as human skills, talents, gifts and assets of individuals and communities to address the issues of education, health, environment, and social infrastructure. It argued that, when the Anglican church of Kenya uses *Harambee* to build schools and educate the children from the poor families, she is investing in human capital and empowering the poor. The chapter has also explored various projects initiated by the Anglican Church through *Harambee*. It affirms that this is in line with ABCD principles of capturing the valuable community resources which includes benefiting from waste resources. It has revealed that *Harambee* has the capacity to empower the poor in the Kenyan Anglican church. In the next chapter we will look at the challenges of *Harambee* in the Anglican Church and the way forward.

CHAPTER SIX

CHALLENGE FOR *HARAMBEE*: A WAY FORWARD

Having looked at the origin, theology and development practice of *Harambee* in the previous chapters, we can now reflect on the challenges that *Harambee* faces as a lived philosophy. Since the Anglican Church of Kenya is extensively spread throughout the country, from rural to urban areas, and has connections to the rest of the world, she is therefore capable of soliciting the local and international resources to enhance the socio-economic and spiritual transformation. Indeed, there are several reasons as to why the Anglican church of Kenya is in a privileged position to empower the poor. We note that her physical and spiritual resources enable her to have an advantage over other organizations and as such she is capable of empowering the community. Similarly, the majority of Kenyan people believe that the Anglican Church is an important institution in the community for social transformation. As we have seen in the previous chapter, *Harambee* is adopted as a church asset and many Anglican Church buildings, halls, gates, guest house, vicarages among others were constructed through *Harambee*.

In fact one of the most beautiful Anglican Cathedrals in Kenya is in the Diocese of Embu and was built through *Harambee*. This shows that, if the Anglican Church can construct such magnificent cathedrals and churches with money raised through *Harambee*, then, it is capable of supporting other programmes that are aimed at alleviating poverty. Therefore in this concluding chapter we will propose some of the programmes that the Kenyan Anglican church can initiate to empower the poor and then discuss the challenges that face *Harambee* as a lived philosophy and development tool in the twenty first century.

First is on the issue of HIV and AIDS. Ever since HIV and AIDS was first reported in Kenya in 1984, it has claimed the lives of over 100,000 people and these are just the reported cases for it is an open fact that there are many more people who are dead and buried in the poor rural villages without the cause of death being known. (IEA 2000).

Indeed, IEA Report (2000) further asserts that about 2.2 million people are living with AIDs in Kenya and more than 700 persons are dying every day. Sadly, we note that in Kenya, HIV and AIDS has negatively impacted on the agricultural production and productivity and yet the agricultural sector is the backbone of the Kenyan economy as we have seen in the first chapter.

In addition to the above, IEA (2001) notes that HIV and AIDS mostly affects the active age group of 15-45 years who fall out of productive agricultural production due to sickness; the scourge erodes household incomes and depletes their assets. This age bracket currently accounts for about 80 percent of AIDS infections in Kenya (IEA, 2001). The cost of HIV and AIDS to the Kenyan economy continues to rise daily. In 2000, it was estimated at Ksh 4.1 billion per year with indirect costs running tens of billions (Kenya 2001) Households are rapidly being impoverished by the disease. Once a member of a household falls sick, the trajectory of household income, in terms of savings and capital formation drastically changes. Because of the above the Anglican Church can use the *Harambee* principles of solidarity and working together with other NGOs, churches, and external agencies on the side of social-economic, political and spiritual issues. This is because one of the areas the Anglican Church has not explored on *Harambee* is on the area of HIV and AIDS.

Since *Harambee* can address a number of socio-economic conditions created and encouraged by globalisation it can be used to fight HIV and AIDS. This is because lack of education, entrenchment, gender inequities, cultural views, decrease access to health services, mobility, sex work industry, girl-trafficking, unemployment makes globalisation the fertile ground for the spread of HIV/AIDS (Dube 2003:79). This condition augments the level of poverty and adversely affected the economic sector and social welfare services thus facilitating the spread of HIV and AIDS. When people are faced with food insecurity and lack of social welfare they find themselves in a upsetting and in distressing situation. This may force them to adopt a careless life and in return this may force them to engage into reckless sexual behaviour. Because globalisation tends to focus on privatisation and profit making which in turn makes the anti-retroviral drugs to be very

expensive, then *Harambee* can be employed in the fight against HIV and AIDS. In this regard, the church can pool resources within the local community and through the *Harambee* start support groups which can provide drugs and moral support. Indeed, the Church should be reminded of the need for collaborating with those who are affected.

Similarly, the Kenyan Anglican Church can use *Harambee* to address the issue of social inequality between genders in the rural areas in Kenya. This is because women are known to require health provisions more than men. This is evidenced by the fact that women experience health conditions differently due to the factors like poverty, economic dependence, limited power over their sexual and reproductive lives, inadequate access to safe water and sanitation facilities (Dube 2003:72-88) and subsequently anti-natal care which is still under them (Schoepf, Millen and Schoepf 2000: 109). Women are more vulnerable to HIV and AIDS transmission due to the economic, legal and social inequality between genders in most communities (Dube 2003:78-79).

The above agrees with Haddad (2000:99) who affirms that health services are “crucial to the survival of women.” In this respect the Anglican church of Kenya can use *Harambee* to buy ARV, enhance medical treatment, counselling and testing services in the community. The principles of *Harambee* dictate that, when a person is sick, the rest of the community is also considered to be sick. In the case of HIV and AIDS, the Church should use *Harambee* to pay the hospital bills and to cater for those who are sick at home. In the philosophy of *Harambee* there is a belief that it is impossible to be sick alone, for an unhealthy individual is a reflection of an unhealthy community. In this regard, we realise that the Kenyan Anglican Church can incorporate *Harambee* in her HIV and AIDS programmes to address the above. Certainly, *Harambee* can work well in providing money, solidarity, mutual love and care which are very crucial to those living with HIV virus.

On the other hand, the Anglican Church of Kenya can use *Harambee* to improve the lives of those women who were compelled to engage in prostitution because of poverty. It is

common knowledge that when some women are put in a situation where they cannot meet their basic needs and provide for their children they are forced to sell the only asset they have at their disposal, their body. According to Butler and Greenstein (1999:46) this is their “livelihood framework in the context of vulnerability” which enables them to risk their life in order to survive. This situation is made worse when the majority of men migrate to urban areas leaving their wives in poor rural areas. This insight opens the way for the Church to start thinking on how it can engage not only the community but also the other social institutions in Kenya to adapt *Harambee* as a tool for development in order to address the issues of HIV and AIDS through fighting poverty.

The Anglican Church of Kenya should use the *Harambee* forums, to intensify HIV and AIDS education and awareness. This should be extended to people of all walks of life irrespective of age, class, occupation or gender. This is because when people come together in *Harambee* they show acceptance, love and belongingness thus giving space to solidarity. Indeed it is noted that those who are affected and infected by HIV and AIDS lacks care and concern.

Generally, the church can also improve the screening methods in the clinics and hospitals and encourage the government to offer free screening services. Tinyiko Maluleke (2001:125) argues that there is need to care for life for “while we in the church may not all be infected, we all can be infected and once one member of the body is infected we are certainly all affected.” In view of this, the church should promote effective means of prevention, practices that save lives and enhance behaviour that reduces the risk of infection.

Equally, the church can also improve her counselling skills and through *Harambee* as lived philosophy, extend her counselling services to both those who are affected or infected. In view of this, the principles of *Harambee* can be used in the distribution of condoms in the community. This is because the use of a condom is one way of preventing the spread of HIV virus infection (WCC 1997: 62). Though there are some ethical queries raised on the use of condoms, it is very sad to see the church sitting at bay

while her members are languishing and dying. This behaviour is retrogressive because the use of condom is “only one of a range of methods to prevent HIV transmission” (WCC 1997:62). This view is also echoed by Dube (2003:159) who argues that, “what constitutes ethical guidance should be that which effectively helps us arrest the spread of HIV and AIDS. On a similar note, measures that address improvement of the social and economic opportunities for all women and especially women with disabilities should be seen as important tools in HIV infection control.

Home Based Care Programmes (HBCP) can be adopted in the church through *Harambee*. When someone in the village is sick the principles of *Harambee* require the community to help that person until she or he is well. For instance, because very few people have medical insurance in my village, when a person gets sick, a person from the village would volunteer to cater for that patient until he or she is well. This demonstrates how *Harambee* can enhance HBCB and it also explains why some the community organise how to cater those who are sick in the hospitals or at home. Failing to allow some people to cater for their patient in Kenya would make them feel offended for they would feel denied the chance to participate in “their healing”. The community interprets this as uncaring and as a symbol of a failed *Harambee*. In fact, this existing practice is what the Church should tap and incorporate into her programmes in a more structural way.

Furthermore, the Church should provide support systems for orphans and vulnerable children. It becomes imperative therefore for the church to start to maintain the support systems because the poor families have a reduced capacity to deal with the effects of morbidity and mortality than the richer people.²² This is because of lack of savings and other assets which can cushion the impact of illness and death. As we have seen in chapter one the poor in Kenya are already on the margins of survival and therefore, they are unable to deal with the high cost of ARV and other drugs which can help in the treatment of opportunistic infections. Again, HIV an AIDs have increased the transport cost to health centers, reduce household productivity through illness and diversion of labour to caring to those who are sick, losses of employment, job discrimination, funeral

²² Desmond Cohen- <http://www.undp.org/hiv/publication/issues/English/issue27e.html>

and related cost and so on. In the longer term such poor households never recover even their initial level of living as their capacity is reduced through the losses of productive family members through migration and through the sale of any productive assets they once possessed.²³ The Anglican Church should therefore use *Harambee* to buy ARV, distribute condoms, enhance medical treatment, counseling and testing services in the community.

The principles of *Harambee* that emphasizes solidarity will be very important in HBCP and also when networking with other organisations. This is because HIV and AIDS is a global crisis and no individual Church or institution can be able to fight it alone (Phiri 2003:3).

The second area that the Anglican Church of Kenya needs to enhance is in “group savings”, credit, and insurance programs for the poor. In this respect Department For International Development (DFID) asserts that financial capital is developed through,

networks and connectedness, either vertical (patron/client) or horizontal (between individuals with shared interest) that increase people’s trust and ability to work together and expand their access to wider institution such as political or civic body. Membership of more formalised groups which often entail adherence to mutually-agreed or commonly accepted rules, norm and sanctions and relationships of trust, reciprocity and exchange that facilitate co-operation, reduce transaction costs and may provide the basis for informal safety nets amongst the poor (1990:23).

In fact, working through social groups is what is emphasised in the principles of *Harambee*. In this sense, we realise that when the poor develop a mechanism in which they can unite and work together they can improve their status. In Kenya, women are best known for working in groups and this has helped them to achieve the group objectives. In the language of ABCD, informal and formal association, networks and relationships that connect local initiatives to external opportunities are very important (Kretzmann and McKnight 1993:5-8). Therefore the Anglican Church of Kenya, as an institution is capable of coordinating various groups and networking with them through *Harambee*, so as to enhance projects that empower the poor.

²³ Desmond Cohen- <http://www.undp.org/hiv/publication/issues/English/issue27e.html>

In view of this, we note that the social capital like all other capital can be of importance and can contribute to the poor sense of well being hence helping them to cope with their situation. In fact, the Anglican Church of Kenya can use social capital to improve financial capital of the poor. For instance, the church can mobilise different people from different associations and then conduct a *Harambee*. The funds collected can be used to start a group savings scheme. These credit services can enable the poor to buy land, build houses for rent, start small business and offer other micro-finance opportunities. In Kenya, the poor do not have access to savings and credit and if credit is available it is at unreasonable rates of interest. Indeed, the lacks of land, labour, credit facilities and funds have accelerated poverty in Kenya. It is also known that even where the poor have access to land, they either do not own it or it is unfertile. This being the case, the church can assist the poor to conduct *Harambee* so that they can form their own credit services.

In the same way, through *Harambee* the Anglican Church of Kenya can mobilise the community to ensure that important assets are well distributed between men and women, and between the rich and the poor so that all can have an asset which they can own so that they can have more security for the credit services. In Kenya, as it is in many African countries many women do not have credit services because they do not have land which they can use as security for credit services and yet they are the ones in charge of food production. As a result, women are impoverished because they cannot access credit without the title deeds of the land. The suggestion here is that the church should through *Harambee* collaborate with all stakeholders and work for justice to redeem the oppressed, the weak, and the deprived.

Another concern that the Anglican Church can engage with is the use of the *Harambee* to enhance the issue of democracy. Democracy can enable people to have good shelter, health care and access to education. Of course the constitutional and legal rights facilitates democratic space and political capital that enable the poor to strengthen their rights over the above capital assets. Sen reminds us that there is a need for good democratic government, policy and legal rights. He contends that,

Democracy has to be seen as creating a set of opportunities and the use of these opportunities calls for analysis of a different kind, dealing with the practice of democracy and political right (1999:155)

In this case we note that democracy creates space and opportunities for all, but this depends on the vigour of multiparty politics as well as how the people are united in achieving a common goal. As such, the church has an obligation to ensure that such a space is there for any reasonable development to take place. The Anglican can therefore use *Harambee* to raise money for civic education so as to empower the poor to fight for their rights. Again the church can use *Harambee* forums (gathering) to conscientise the society on the issue of power relations. This would enable them to understand their political, legal and constitutional rights. This is because in our wicked world, power is needed to guarantee that evil does not triumph over good. In this case, power and democracy are needed to take sin into account (de Gruchy 2002:146). Niebuhr argues that there is a need to balance power and to ensure that it is open and transparent for this is what makes democracy viable (de Gruchy 2002:146). What this means is that democracy promotes justice and it provides a sense of balance which is essential to safeguard positive and negative uses of power thus promoting human agency openness, accountability and transparency (de Gruchy 2002:146). This is in line with the Christian vision for development, for as Vinay Samuel and Christopher Sugden affirm God intends that,

social structures reflect and promote justice, peace, sharing and free participation for the well being of all. The goal of transformation is that God's purpose be realized, as is revealed in the Old Testament concept of Shalom-harmony, peace, health, well-being, prosperity, justice –and in the New Testament image of the kingdom, which is both present and coming. Transformation seeks to repel the evil social structures that exist in the present cosmos and to institute through the mission of the church the values of the kingdom of God over against the values of the principalities and powers of this world (1988:39).

The point we are trying to make here is that *Harambee* can be used as a tool to resist evil social structures that dehumanises the poor, for instance, in the case of *Harambee* schools as we have seen in chapter two. For this reason, the Anglican Church can use *Harambee* to mobilise various political parties and civil society to put legal and constitutional mechanisms in place that are of interest to the poor. Of course the Anglican Church needs

to engage in this important gesture because the poor people in Kenya feel that they trust and they own the church and in this respect they feel that the church can help them network with the rest of the society.

Having seen the three programmes that the Anglican Church can initiate through *Harambee*, we now turn to the challenge that *Harambee* faces as a philosophy and development practice. Looking at the principles of *Harambee* we realise that one of its fundamental principles is that it is a people's movement which means it follows a community-driven process. This means everybody is involved whether in towns or in villages, whether rich or poor and whether one is elected Member of Parliament (MP) or electorate. However with the coming of the NARC government the elected Member of Parliament and government officials were banned from participating in *Harambee*. The question we need to ask is how the above group can participate in *Harambee* without breaking the law as we have seen in chapter two. Again, we need to ask ourselves how they can live in a community that believes in *Harambee* as a lived philosophy without participating or seen as ignorant. And because the principles of *Harambee* recognise the existence of the local and external agencies, then, we need to ask ourselves whether it is possible for the MPs and government officials to dissociate themselves from their community.

Clearly, in such situation it seems that *Harambee* will perhaps work best in the Church because no government can dare stop any person from participating in Church *Harambee*. This is because *Harambee* in the Anglican Church is integrated in worship and the government recognises freedom of worship as the right of the citizen. Therefore the Anglican Church is well placed to act as a community facilitator in both communities *Harambee* and church *Harambee* for it can reach a widening network of connections the community may have with other actors. This means that the Anglican Church should foster an endogenous process and this means it should involve other donors to participate in *Harambee* without creating a dependency syndrome. The challenge is to avoid politicians and external donors from snatching *Harambee* from the people as happened during Moi's era (See Chapter two). This can be done by not allowing the politicians and

government officials to be guest of honours in the Church *Harambee* but continue encouraging them to participate as ordinary Christians.

Despite the fact that *Harambee* is, in principle, an inclusive practice in which the strength, gift, talents and assets of individuals and communities are acknowledged and the contributions of every person is valued and recognised, this can be very challenging to the society that practices and is informed by patriarchy. Likewise, this can be very challenging in the communities where social hierarchy excludes or marginalizes some groups. For instance women have been marginalised for long and they have suffered from cultural and spiritual imperialism, female circumcision, cultural and identity diffusion, poverty engendered by globalisation, neo-colonial structures, widowhood, inheritance, and the tragedy of HIV and AIDS among other issues. Some of the fundamental concerns of *Harambee* should be to create an opportunity for women and all those who are marginalised in the community so that they can engage in their development. In fact *Harambee* as a lived philosophy does not directly deal with the issue of power relations that dehumanises the vulnerable groups. This is because *Harambee* focuses on the power to act in the shared interests of the common good of the community. Therefore the challenge that the Anglican Church has, is to find ways in which *Harambee* can be used to address the above. By so doing the church will be fostering inclusive participation of everyone in the community.

From the above we have seen that *Harambee* is people's driven movement geared towards development practice. The challenge is therefore, to examine the function and the role of the outside since they are accommodated in *Harambee*. Again we may ask ourselves how the outsider can be controlled so that they may not grasp *Harambee* for their political goals. Perhaps this is where the church needs to control by enhancing the community leadership. For the Kenyan Anglican Church to be effective in empowering the poor we now propose three things. Firstly, is the need for the Anglican church of Kenya to continue conducting *Harambee* to meet the immediate needs of the poor, by giving them food, shelter, clothing, medical care, and for those living with AIDS to be given anti-retroviral drugs among other assistance. This is in line with the spirit of

Harambee which embodies carrying one another's burden as in Galatians 6. In this case, our respective churches will need to use various *Harambee* forums, to intensify this humanitarian assistance. In addition to that, the church should set of connections with the individual governments and the non-governmental organisations to provide the above assistance. This is because by so doing the church will be fulfilling her call of proclaiming the word and deed to the world.

Secondly, through *Harambee* the Anglican Church will need to continue with her programmes of equipping the poor so as to be able to provide for their own needs in the future, for example the church should assist them to obtain survival skills and employment. All the types of projects, programs and services provided through *Harambee* should therefore seek to answer the question: How can *Harambee* projects aid the unemployed, and increase job creation? In this case, the church should use *Harambee* to assist the school leavers with the financial capital so that they can start projects thus engaging with self-employment. The church should also organize *Harambees* to help the women who are in semi-pastoral communities and the rural households headed by women for they waste most of their time in activities like drawing water, fetching firewood, pounding grain. Again, the church should use *Harambee* to assist the landless agricultural labourers especially the squatters in the Rift Valley and in the Coastal region. This is because the investment of wealth, talent, and human energy should directly benefit those who are poor or economically insecure thus enabling them to achieve a more just economy.

Therefore we can affirm that the church's adoption of *Harambee* in order to facilitate poverty alleviation, health, education and environment is her clearest way of living to her call to steward God's creation. In view of this *Harambee* should therefore focus on the direct productive activities such as that which increase production and incomes. Indeed, Jesus Christ has offered us a model for this mission thus like Him, the Church has to empower the poor in every possible way, *Harambee* being an example. It is only by so doing that the poor will be catapulted from the periphery and the kingdom of God will come and (will) be manifested in that way. And the poor like every one else will have a foretaste of the kingdom of God.

Thirdly, through the spirit of *Harambee* the Anglican church of Kenya will need to take action and advocate for the change of unjust structures which perpetuate poverty. For instance, through *Harambee* spirit the church should network with other organisations and lobby for a change of policies which dehumanise the poor. In this respect we realise that “Give a person a fish” is not enough, the same can be said of “teaching a person to fish” this is because even if a person knows how to fish he or she may not be able to feed himself if he or she has no access to the equipment necessary for fishing or if the fishing grounds are owned or controlled by others. Therefore there is need for the church to use *Harambee* to build in and expand the support programmes that calls for reform of unjust policies or the unjust economic structures. In other words, the church should through *Harambee* spirit mobilise the community to reject socio-economic, cultural and political structures that dehumanise them. This agrees with Agnes Abuom (2001:126) who argues that people should take collective action to influence their world thus putting forward their interests and their voices in the corridors of power. This means they should have full participation in the development process which is essential to achieve a sustainable goal.

As such, through *Harambee* the Anglican church of Kenya should address the issue of land, education, health, environment, water, wealth distribution, inequality, gender imbalance among others. In addition to that, the ways the resources, mentioned above, are invested and managed should be scrutinized and critically evaluated as a way of ensuring that there is transparency and accountability. Furthermore, the church should be vocal against laws that are discriminative against the poor and especially women. Likewise the church should campaign for laws that facilitate the poor people to gain access to assets that make them less vulnerable.

Having looked at the what *Harambee* has done and what it can do to empower the poor in the Kenyan Anglican Church, we can conclude our thesis by saying that *Harambee* as a lived philosophy is an appropriate development practice because: first, it is in line with the Christian concept of theology of abundant life (John 10:10) which is transformation development thus challenging the dehumanising socio-economic structures. Second, it is

contextual because it is culturally rooted hence being relevant to the local communities. Thirdly, it is in line with Asset Based Community Development (ABCD) model. Certainly, the study has demonstrated the role that *Harambee* can play in Kenya's development and the way it can empower the poor. In this regard, the study affirms that *Harambee* is a unique Kenyan way of development, which is different from the rest of the developing worlds' self-help projects. This is because of the way the Church and the government have provided practical strategies to back *Harambee* projects. In view of this, the study has shown how the church and the government have become involved and are able to engage the community in their own development thus striving to make the twenty-first century a century of hope for millions of people who are walking through the valley of the shadow of death.

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