

INSTITUTE OF SOCIAL MINISTRY
TANGAZA COLLEGE
CATHOLIC UNIVERSITY OF EASTERN AFRICA

**THE PARTICIPATORY INTEGRATION OF THE
RURAL YOUTH IN SUSTAINABLE AGRICULTURE
FOR SUSTAINABLE DEVELOPMENT OF
KAMARA DIVISION, NAKURU, KENYA.**

STUDENT: MUCHUNGUZI WILBERT

SUPERVISOR: MR. MASIGA.

APRIL, 2001

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**Full Scale Project Submitted in Partial Fulfillment of
the Award for the Batchelor of Arts Degree in Sciences
and Praxis of Human Development
(Faculty of Social Sciences - CUEA)**

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APRIL, 2001

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DECLARATION

I hereby declare that this project is my original work and the material used here in has not been submitted to any college or University for academic credit.

Student: Signed 

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Date April, 2001

Supervisor: Signed 

Mr. Casper Masiga.

Date April, 2001

DEDICATION

To all rural young men and women in their life's struggles and all people of good will ready to dedicate their resources to support them.

ACKNOWLEDGEMENT

My sincere and special gratitude goes to:

- My brothers - the Franciscan Brothers OSF;
- The Kamara Project and Baraka college staff with their partners and collaborators;
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GLOSSARY OF ABBREVIATIONS

AIDS -	ACQUIRED IMMUNEDEFICIENCY SYNDROME
FTC -	FARMERS TRAINING CENTER
GDP -	GROSS DOMESTIC PRODUCT
GK -	GOVERNMENT OF KENYA
GNP -	GROSS NATIONAL PRODUCT
HIV -	HUMAN IMMUNODEFICIENCY VIRUS
NGO -	NON GOVERNMENTAL ORGANIZATION
NPEP -	NATIONAL POVERTY ERADICATION PLAN
OAU -	ORGANIZATION OF AFRICAN UNITY
SAPS -	STRUCTURAL ADJUSTMENT PROGRAMMES
SWOT -	STRENGTH, WEAKNESSES, OPPORTUNITIES AND THREATS
UN -	UNITED NATIONS
UNESCO -	UNITED NATIONS EDUCATIONAL AND CULTURAL ORGANIZATION

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GENERAL INTRODUCTION

The right and obligation to authentic development is one of the principles enshrined in the 1948 Universal Declaration of Human rights. And the issue of social integration of every individual, especially the disadvantaged people, in development was loudly expressed at the 1995 Copenhagen World summit for social Development¹ and later adopted as a guide by the Kenyan National Poverty Eradication Plan. These are just but harbingers that things, somewhere, were not moving the way they were expected to be.

Looking back we see that, throughout history people have evolved natural units of settlement to meet their social, cultural and economic needs. This was the origin of rural communities where people strive for self-sufficiency and sustainability through available material, non-material and, most importantly, human resources inclusively.

Today's rural communities seek to develop into more viable economic units within modernizing nations. How authentically this has to be brought about in the rural Kenya like Kamara division, remains the main concern. Contemporary popular development is mistakenly trapped in the local and global confusion characterized by economic, political and cultural dominance and influence that lead to social alienation. Those with no means of survival suffer deprivation the most. Unfortunately, the rural youth lie in this category.

According to the Welfare Monitoring Survey of 1994, it was estimated that 12.6 million Kenyans lived below the poverty line. In rural areas, the incidences of poverty were 49%². The effects of this is multidimensional destitution, which manifests itself in form of deficiency of material, social, economic and cultural needs and rights which an individual, household or community hold as vitally important for their survival. Deprived people experience food insecurity, insufficient income, deprivation of knowledge, low quality of life, lack of shelter, social inequality, lack of essential social services and reduced life expectancy. Since the youth constitute the biggest section of the rural population, they are the most suffering.

Agriculture is the mainstay of livelihood for many of Kenyans. Since alternative sources of subsistence such as employment, industry, business and informal sectors outside agriculture are scarce, it employs more than 80% of the rural population. Small-scale farming, whose nature is subsistence (food security and reasonable income), dominates the Kenyan agricultural sector. Among the multi-pronged problems that face subsistence farming are ecological, economic, political financial, socio-cultural, technical, demographic, organizational and environmental. Inequalities in international trade policies also add fuel to the problems. Individually or combined, these problems destabilize the small-scale farmers and their ever scarce resources. This leads to unscrupulous exploitation of resources and

¹Republic of Kenya, Office of the President, Department of Coordination, *National Poverty Eradication Plan, 1999-2015*, Nairobi, 1999, XI.

² Ibid.

unsustainable livelihood and future. We should not be shocked then to see poor farming practices, forests and catchments inversion and destruction, environmental depletion, unpredictable weather fluctuation and recurring famines. The crown of all is rural massive unemployment, abject poverty and social alienation, which pave a way to rural-urban drift.

Here begins people's vulnerability. Where does the future lie then? Which kind of legacy will the future generation receive; will they be able to meet their needs from the same resources uncompromisingly and live a decent life worth of their dignity if we fail to prepare now? What does all these call for? In fact this imposes a very serious social question for us all. It is a prophetic call requiring a critical listening in order to come up with effective interventions.

The possible effective answer is participatory integration. Investing in people in collaboration and partnership should be the way forward. Proper mobilization and indiscriminate integration of the whole local population in harnessing the locally available resources³ is essentially important to the sustainable agriculture and rural development process. Thus the youth will be able to act as carriers of the sustainable future.

³ Material, non material and human resources.

CHAPTER ONE

HISTORICAL BACKGROUND

1.1. STUDY BACKGROUND

This study was carried out in Kamara division, which is in Nakuru District, Rift Valley province, Kenya. The area is deep in the rural about 50 km North of Nakuru town. It covers 100 sq. km. Administratively it is made of three locations - Kamara, Mau Summit and Sirikwa (cf. app.I&II). The population of Kamara was estimated in 1994 to be growing at 4% and it was projected to click 64,500 by this year⁴. These people, most of whom are Agikuyu and Kipsigis, are remnants of the former colonial laborers. Others came in following the settlement schemes after independence. The population distribution is at 7.5 people per hectare although some spots are densely populated than others. 64.3% of the population is below 20 years of age, an indicator for rapid population growth, threat to the available resources and, positively, a fertile ground for change. Literacy level is recorded at 75%. Swahili is the common language. The morbidity situation is characterized by malaria. AIDS and water-based communicable diseases.

The development of the Kamara people has a great dependence on subsistence farming, which involves production and marketing of farm products. The high potentiality of the division, ecologically as well as topographically, makes it viable for dense population, which poses a threat to family farm sizes and other non-renewable resources. Male family heads owns 80% of family farms.

However great unemployment and underdevelopment prove to be characteristic among a great cross-section of the Kamara population especially the youth.

However various local initiatives, mainly through agricultural group projects, have been noticed. Thus, back up from different development agencies, both governmental and non-governmental, come in to embark on people's local resources at hand.

Baraka agricultural college, run by the Franciscan Brothers, is in the heart of Kamara division. It runs an extension Project that facilitates rural development programs in collaboration and partnership with the local people governmental and other development agencies in the division (cf. plate 4.b).

The approaches employed by these agencies aims at uplifting the whole and every member of the community in development. The idea is good but harbors one weakness: There is no proper integration of the youth, most of whom own none of the resources necessary for taking off in development. In their process of bringing about development, specific needs and problems of the disadvantaged youth are overlooked. The currently practiced group approach seem to be benefiting the adult men and women of the society and the youth especially girls remain prime losers. This will result to putting the whole young generation at the risk of perpetual destitution.

Why shouldn't this jeopardize the whole issue of sustainability?

⁴ No up to date statistics available from reliable sources.

Poverty in its varied aspects, i.e. economic, moral, cultural and spiritual, has been, of recent, evident among the Kamara youth. This can be measured by the increasing cases of rural-urban drift, delinquency, alcoholism, crimes, robbery, sexual promiscuity, HIV/AIDS, drug abuse and juvenile pregnancies that in return increases the population.

All in all, the most encouraging fact about the Kamara youth is that they are full of hope for improvement. This becomes a great potential for change, which development agencies can build on.

1.2. PURPOSE OF THE STUDY

The purpose of this study is to examine and explore the following:

- I. The position of the youth in the sustainable agricultural development of Kamara.
- II. The factors that hinder the youth in Kamara from full participation in the sustainable agricultural development.
- III. The effect of the lack of youth's participation to themselves and to the society at large.
- IV. Seeking to explore and modulate approaches and support that are likely to improve the situation of the youth's fully and beneficial participation in Kamara's development.

Since every farmer in Kamara devote his/her efforts to production so that nobody can buy from another, a youth project proposal for marketing farm produce can viably benefit not only the youth but the whole Kamara community.

1.3. STATEMENT OF THE PROBLEM

Kamara division is in the high potential agro-ecological zone where agriculture is the backbone of livelihood and sustainable development of the local people. There are also a number of development agencies operating in this area. Despite such potential and efforts to bring about development, a great wave of destitution still prevails among the youth, but they still seek for livelihood.

Being the vast majority fraction of the Kamara population, the youth are given less or no integration at all in to the development process of this area. The cause of this can be traced from the socio-cultural, demographic, economic, political and educational orientation factors.

Unemployment increases a growing number of school leavers who cannot be absorbed in industry, commerce, administration or higher education.

The rural youth are also caught within the global confusion of influence from the West and urban Kenya for affluence and fame. They opt for short cuts to development.

Urbanization has come up with inversion of cheap and unskilled labor, which raise the number of urban unemployment and underemployment hence poverty and slum explosion.

Then, talking of authentic development as being people and place-centered, without involving the youth is likely to breed out serious repercussions which might put the whole issue of community sustainability in jeopardy. Some of the repercussions have already started to manifest themselves in

Kamara as part and parcel of the struggle for livelihood. There are increased cases of:

- i. Deliquesces - drug abuse, alcohol abuse, idleness, insecurity, sexual promiscuity;
- ii. Vulnerability to HIV/AIDS, juvenile/unplanned pregnancies and parenthood;
- iii. Abortion, early and hence unstable or broken marriages and rural urban street children.
- iv. Rural-urban drift;
- v. Reduced purchase power and educational standards hence increased school drops out; and
- vi. Loss of cultural, spiritual and moral values.

This appears to be a great sign of slavery and lack of identity in society. What will the future generation, whose legacy is to be handed down by the present young generation, be like? If nothing is done now, this will lead to stagnation and regression where living standards will be falling generation after generation. Therefore the youth in Kamara must be empowered to become self-reliant and protagonists in their history where, together, they are able to tap their potentials and promote their own regeneration.

1.4. OBJECTIVES OF THE STUDY

- i. To establish the agricultural development status of Kamara division and how it is linked to the increase of poverty in the area.
- ii. To investigate into the factors that hinder the fully integration of the youth in the agricultural development of Kamara from the perspectives of the youth, parents and community leaders.
- iii. To uncover from the youth, parents and community leaders, the repercussions that are due to lack of integration of the youth to the development of their society.
- iv. To discern practical strategies that can facilitate youth integration in a partnership manner.

1.5. BASIC ASSUMPTIONS

To move into this study, the following four assumptions were advanced:

- i. Despite the fact that Kamara division is agriculturally potential, poverty is growing among the youth.
- ii. The youth are not fully integrated in the agricultural development of their households and communities; and development organizations in the area take a general approach of development, which does not give attention to the potentialities and contributions of the youth.
- iii. Most of the problems the youth encounter and impose on the society are due to lack of integration in development.
- iv. To achieve sustainable development in Kamara, the youth must not be left out because they are the link between the past and the future. Thus specific youth targeting projects, if modulated, should be able to back them up and tap their potentials in their process of taking off.

1.6. RESEARCH QUESTIONS

- i. Is agriculture the main factor of livelihood and sustainable development for the people of Kamara division?
- ii. Which are the major factors that hinder the Kamara youth from fully integration into the agricultural and general development of their division?
- iii. What and how wide to the youth and community are the repercussions of youth exclusion in the development of Kamara, and how would this affect sustainable development of the area?
- iv. How can the youth be beneficially integrated in to the agricultural development of Kamara households and community at large?

1.7. JUSTIFICATION OF THE STUDY

More than 80% of Kenyan population lives in rural areas. They depend on farming for their subsistence. Statistics prove to us that the level of rural poverty is as high as 49%. The effects of this to the society and nation are diverse. However, much harm is done to the rural youth that are the majority, most energetic and ambitious members of society.

In Kamara division, about 64.3% of the population are below 20 years of age. Most of these young men and women, literally, own nothing material except their beings and untapped inborn and acquired potentials.

Traditionally, the youth are society's hope of continuity and improvement of the old. They are the carriers and insurance of what the future nation will be. There is a great need, therefore, to integrate the youth in development of their communities here and now in order to break the chain of poverty, suffering and insecurity devouring up the contemporary rural societies.

This research will be useful to Kamara community in a way that:

- i. The data collected will open a road to for further research to be done in recognition of the rural youth as a precious part and parcel of community sustainable development.
- ii. The felt need of the youth - economic self-reliance - to be addressed through a project on "Marketing of Farm produces" will benefit not only the youth but also the households and the whole community, economically and non economically. Assured market will improve the living standard of the community members though improved income and purchasing power hence boosted production. However improvement in nutrition, education, health, infrastructure and moral standards is envisaged. In the long run, the community voice will be improved against exploitative and oppressive structures, policies and forces.

At the end we can talk of a sustainable community development, which is inclusive for all and whole people, addressing their material and non-material needs.

1.8. DIVISION OF WORK

The study is divided into six chapters organized in the following order. Chapter one carries the introductory message which covers such topics as the purpose of the study, description of the study area, statement of the problem, objectives of the study, hypothesis, research questions, justification of the study and division of the work.

Chapter two is devoted to the literature review. This focus on what other writers have said on the same problem and tries to give it a Christian vision. Comments, discussions and summary of the literature used are also part of this chapter.

Chapter three explains the study design and methodology used in gathering the data. The process includes research universe, sampling procedure, methods and instruments used in investigation.

Chapter four carries analytical look at the findings in a summary form to give answer to the research problem. The chapter also presents the problems experienced during data gathering and observations and results.

Chapter five carries results and critical discussions of the study with the aid if available evidence giving a way to specific and realistic projections and recommendations followed by summarized conclusions. Then references, bibliography and appendix are attached at the end of the chapter.

Finally, chapter six is a project proposal specifically aiming at the integration of the local youth in the agricultural development of their division, Kamara.

1.9. DEFINITION OF TERMS

1.9.1. PARTICIPATION

According to the dictionary meaning, it means taking part in something, common effort, nature or a whole. It is a process where the recipient of development's efforts are fully involved at all levels of their development process. This means involvement at the conception, planning, implementation and evaluation levels. It enhances effective response and ownership of development by the people concerned. Participation can be physical, moral or spiritual.

1.9.2. INTEGRATION

According to the Catholic Encyclopedia, integration is defined as, incorporating and unifying process tending to produce wholeness, socially, economically, culturally, politically and spiritually. Thus, it removes all forms of social discrimination, prejudice and other barriers to primary and communal relations, while promoting pluralistic social intercourse. Therefore integration makes one become fully a member of a community rather than remaining in a separate group.

1.9.3. RURAL

It is a social set-up where agriculture is the major occupation; land is the center for economic and political life; and there is less population density, social mobility and differentiation.

1.9.4. YOUTH

This is a population category in transition between childhood and adulthood. It is, according to UNESCO, characterized by the age between 11 and 35, depending on a particular national and cultural experience. It is a period of dynamism and vulnerability. Most of dramatic and permanent choices in life - carrier, family, education, aspirations and values are taken in this age. Therefore any mistake is likely to ruin ones life for good. Being the majority in population, this age is a very important group in a social category. Thus it embraces all young people in both the city and the rurals, school, those with little or no access to education, young women and men with their specific needs and rights, and bearing the physical, mental or emotional hardships.

1.9.5. RURAL YOUTH: These are the young people found in a rural set up.

1.9.6. SUSTAINABLE AGRICULTURE

It is a form of social and economic set-up based on an equitable and participatory approach of development that considers the economic and natural resources as the foundation for social mobility. Agriculture is sustainable when it is ecologically sound, socially just, economically viable, culturally appropriate and based on holistic and scientific approach.

1.9.7. SUSTAINABLE RURAL DEVELOPMENT

It is a whole gamut of change by which a rural social system, tuned to the diverse basic needs and desires of individuals and social groups within the system move away from a condition of life widely perceived as unsatisfactory and towards a situation of life regarded as materially and spiritually better. It preserves the values of life sustainance, self-esteem and freedom. The whole process is about using the locally available resources to meet the needs of the present without compromising the ability of the future generation to meet their needs.

1.9.8. PARTNERSHIP: It is an equal and yet independent relationships between two or more actors in development. It involves respect, dialogue, just sharing of responsibilities, resources, risks and benefits of development over a given time.

1.9.10. AGRICULTURE:

It is a way of life where crops and animal husbandry are practiced for social, economic, cultural, political and spiritual reasons.

CONCLUSION

We believe that the problem of rural youth is never confined to Kamara Division. It is a universal phenomenon especially in the Developing World. The reality of sustainable agriculture and rural development, on the other side, is not a mere technical issue, but also a social, economic, cultural as well as political phenomenon. Failure to involve all (especially the youth) in agricultural development is likely to rock all noble efforts to sustainable rural development. Chapter two, Literature review, will help to broaden our perspective on the evolution of this reality in rural Kenya.

CHAPTER TWO

PARTICIPATORY INTEGRATION: FROM A PRE MODERN TO MODERN KENYA.

2.1. INTRODUCTION

The contemporary Kenyan rural youth seem to be caught between tradition and modernity. Trying to follow the issue retroactively, we see that their position has undergone through considerable variations. These being related to various historical experiences through which their societies have passed. The youth of today are sons and daughters of the independent Kenya youth who also were the offspring of the pre-colonial youth. Since poverty is escalating in rural Kenya, we live in an era where it has become an inheritable reality from one generation to another. If youthhood, which used to be a treasured stage in life has turned into a problem, where is sustainability then?

We propose that, in this chapter, we try to analyze the position of rural youth in the pre-modern and modern Kenya, i.e. in the pre-colonial, colonial and post independence periods, and how alienation affected their participation in their community agricultural development. Then we will try to identify the main trends and effects that seem likely to emerge today. The need for participatory integration as internationally advocated and the role of the church will also be examined.

2.2. PARTICIPATORY INTEGRATION IN THE PREMODERN KENYA: YOUTH'S POSITION.

2.2.1. INTEGRATION.

The pre-modern Kenya was originally rural. Life in it was an integral entity. There was no distinction between its economic, social, political and religious aspects. People and land were the center of everything. The people were bound together by a distinctive tribal culture built on firm geographical, historical and societal foundations. In his examination on the youth in traditional African societies, Ly Boubakar reveals the following characteristic features as quite influential to them:

- (a) The limited and relatively small-scale character of traditional society, organized in ethnic, tribal, clan and lineage rather than national lines.
- (b) The social group was often made up of the living descendants of a known common ancestor.... grouped together within the villages where they were members of other, non-kinship, groups such as age groups and affinity groups⁵.

Based on the above, all categories of people in a particular society i.e. men, women, youths and children were by all means integrated into the life system according to their experiences and strength. The youth grew up in such a social and ethical context. In deed either individually or collectively, the community and its various institutions and personalities took them in at every stage of their lives. Kenyatta discusses the process of integration as being gradual at family and later at community levels. He thus says.

"Life was an integral whole, no single part was detachable, each had its context and was fully understandable only in relation to the whole"⁶. From childhood one was taught by his/her family to live a broad social ambience, which eventually accustomed them to the presence of others. "The key to this culture was the tribal system whose basis was the family group and the age grades, which between them shaped the character and determined the outlook of every man, woman, youth and child who belonged to that particular society"⁷ This, gradually, strengthened their communal bond that nobody was an isolated individual but, a contemporary.

This fact was a foundation for the youth economically and spiritually just as much as psychologically, biologically, socially and politically. It was the determinant of his/her daily work and the basis of his sense of moral responsibility and social obligation.

We can term the integration process as an educational process, communally disseminated by adults and age group, essentially for independence⁸. This education was generally diffuse, informal, pragmatic and functional as it was part of life, "progressive in steps with the acquisition of maturity in life"⁹. It socialized and orientated the young people to take after the trades of their significant others, i.e. parents, relatives and immediate community members. For instance, if the parents were farmers, automatically the young become one. The demise with this was that, satisfaction found in this hardly gave chance to social and occupational mobility without the family/community.

However, this kind of education, in a way aimed at declaring the young person's individuality within the community. Independence and liberation consisted of splitting off in order to become more firmly embedded in the group. Young people did of course, show some signs of impatience and rebellion, but these were the marks of their eagerness to acquire, as soon as possible, the only kind of freedom possible in this type of society namely, freedom to take root as they participated in the whole.

2.2.2. PARTICIPATION OF THE YOUTH

The integration process imparted into young members of community participatory values in living, ownership and work. Through sharing, with a sense of belonging everybody's contribution and share was equally vital in the development of the whole (family/community). There was no slave master relationship. Ly Boubakar affirms this by pointing out that, work of every kind was prestigious and honorable because;

Tradition as an ideology served to fix the young person in their occupation and place in society... and, it suggested to them that their position on society was prestigious because it was that of the founding ancestors and all their descendants from time immemorial.... Young people accepted and loved their trades¹⁰

⁵Ly Boubakar, in Unesco. *Youth in the 1980s*, (Paris: The Unesco Press, 1981), 154.

⁶ Kenyatta, *Facing Mount Kenya*, 309

⁷ Ibid.

⁸ Ibid. 155.

⁹ Ibid.

The youth, thus, were eager to take part in the family and community production and distributive structures without questioning. Since land was the foundation for economic life, a visible symbol of kinship bond and source of livelihood and a field of labor¹¹, it was responsibly taken care of by the youth. Thus, they freely used and defended it.

2.2.3. PARTICIPATION IN AGRICULTURE

Agriculture was adopted as the mainstay of livelihood since time immemorial and has been sustainably handed down from generation to generation. Thus it's through agricultural practices: pastoralism, tilling the land, weeding, planting, harvesting, marketing, storage etc, that the rest of the basic needs were catered for.

Participation in agricultural life was in both production and distribution. It began at the young age in both farming and pastoralist families.

Through watching and imitating adult people working, the children gained interest to take part and they were then led on how it was done. To them this raised a sense of pride and enthusiasm and they could look at the products as fruit of their labor.

The sphere of participation in agricultural activities increased with age. Work was done collectively at family and community levels. The young were involved in land tillage, land acquisition, planting, weeding, harvesting, marketing, tending livestock, sacrifices, ceremonies, eating, sharing, hospitality and other non agricultural activities. Some of these activities were done individually. So the stages of life and division of labor were regulated by this necessity.

Kenyatta looks into the issue by discussing it as follows:

Traditional usage has allotted to every person at every age the tasks best to him/her and the group with whom to work and in every collective activity certain jobs are taken over by men and others by women, while children undertake the responsibilities for which their strength and experience are suited¹²

Since the youth grew up to know what were expected of them, the limits of their obligations, they exercised their skills in various family and community agricultural and pastoral work. For example:

In both farming and pastoralist societies, the youth were given responsibilities out of trust. This made them feel that it was their obligation to participate in food security and wealth creation activities. They could also read and interpret different seasons.

Among the Abagusii, for instance, the youth trained oxen, handled and used them in agricultural activities. They broke the virgin land, planted, weeded, harvested and took some farm produce to the market for bartering, as dictated by family or community need.

Among the Maasai, children and youth would be entrusted with big herds of livestock-calves,

¹⁰ Ibid.

¹¹ Jomo Kenyatta, *Facing Mount Kenya*, (Nairobi: Kenway Publishers, 1989), 111.

¹² Ibid. 312.

cattle, sheep, and goats, to take them for grazing in the absence of the elders.

This raised a high level of social responsibility in them and introduced them into decision making at early stages of their lives¹³.

Most of these values and knowledge were passed during the initiation period. For the Abagusii, 'Gesarate'¹⁴ was equated to a university from which one graduated into a fully-fledged responsible member of society. They were ready to render service to the society as they assumed adulthood.

Society as such was not challenged. No one tried to break away from parental care and start life elsewhere: indeed young people aimed rather to integrate themselves into society by becoming more responsible and playing a part in perpetuating it. The act of freedom lay in their will to play part in perpetuating society responsibly as they help to perpetuate it by updating at their level the traditional models of authority.¹⁵

Rural youth, which in traditional period attracted attention for its adaptation to society, began to set society in problems and see itself as a problem, when Kenya underwent radical changes with the onset of modernism. These changes were primarily introduced by colonization but were then taken up and developed on new lines by the independent regime.

In the following part, we propose to analyze the modern period, which covers the colonial, and post colonial Kenya to the present day situation. This is because in our view the modern Kenyan society, despite some formal changes, has in essence destroyed the old *fabrique*. It has merely produced, and occasionally amplified certain trends that were already present in the colonial situation.

2.3. MODERNISATION AND YOUTH ALIENATION

This area will examine the colonial and post-independent Kenya and their contribution towards the rural youth alienation from agriculture for sustainable rural development. Most of the rural realities that we see in our contemporary Kenya, trace their roots back into this era of modernization. These realities are in all forms of socio-economic, political, ecological and demographic problems. Their effects press hard on the rural dwellers, especially the youth. This triggers our curiosity to try to dig into history by looking at the role of colonial inversion in all this. How did the indigenous societies receive the reality? Were they able to freely accept, adjust and develop, within their experience and pace, the agricultural economy brought to them? What happened to them after independence? Were they able to create a 'national society' based on the inherited modern mixed farming, which was inclusively participatory and sustainable? What is the situation of the rural youth of today like? What can be done to make them part of development in their respective rural societies?

These are some of the burning questions, which try to drive us to the root of the problem. So let us try to take a gradual trace on how changes crept in since the arrival of colonialists in Kenya.

This period experiences the contraction of the social field. The context of the social system in

¹³ Interview to community members.

¹⁴ Seclusion period during initiation where important knowledge is imparted to the initiates

¹⁵ Ly Boubakar, 156.

which the modern youth are growing up is new, but retains some of the characteristics of traditional society. The general population growth (cf. app. 3) has been accompanied by an internal rearrangement of the structure of society. Paradoxical as it may seem, the scope for the individual's integration into society has diminished. What has happened is that the social structure in which young people grow up has become narrower, kinship being no longer as important as it used to be. Clans and lineages have disappeared and been replaced by the extended family, and nuclear family, accompanied by a process of individualization. "The individual is becoming a sociological fact ..."¹⁶.

However in some rural areas this is not a big problem. Extended families and individuals have become part of social net works. In most cases, it is rare to find either quite alone. At least in places where real biological kinship doesn't exist a surrogate¹⁷ kinship takes its place.

2.3.1. ALIENATION IN THE COLONIAL KENYA: WHITE SETTLERS FARMING.

Basic changes began to occur in the indigenous agricultural set-up, that is economic, social and political patterns, with the arrival of the Europeans in Kenya. The period moved all the way from 1896 to the 1960s¹⁸. White settlers were brought in for mass production of farm products for export market.

To the indigenous Kenyans, this period brought a great shock. There was a wanton breach or rather destruction of their cultural, social and economic fabric. This deprived them of their great foundation for development and reduced them to serfdom, incompatible with their experience of human happiness. It was as if their legs for taking off were chopped off them. Kenyatta observes the reality in his description:

"The European action of snatching away land from the Africans took away not only their livelihood, but material symbol that holds family and tribe together . . . This gave a blow which cut away the foundation from the whole society life: social, moral, economic, political and religious"¹⁹

However, this was done in the name of bringing civilization, teaching regular disciplinary value to work and sharing the benefit of European progressive ideas with indigenous Kenyans. We can imagine how this interfered with the natural set up of integration and participation and, in this case, how injuring it was to the youth and sustainability.

On the other side, good development that coincided with the process is irrefutable. Material prosperity, medicine, hygiene and literacy allowed people to take part in the 'world culture'. But the approach by which these were brought alienated the 'would be beneficiaries' instead of making them more integrated with progress.

¹⁶Tbid. 158.

¹⁷ Social kinship.

¹⁸Winstone Cone, *The History of Kenya Agriculture*, (Nairobi: University Press of Africa, 1972), 21.

¹⁹ Jomo Kenyatta, 317.

Since the youth were part and parcel of their tribal societies, their alienation began at this time. The alienation process was catalyzed by the following changes:

2.3.1.1. Land alienation:

Good arable land, the foundation for development, was grabbed from the native Kenyans in order to accommodate the European large-scale settlers in the name of crown land. New land acquisition was enforced by two land ordinances, in 1902 and 1915²⁰. The settlers took the good lands, which they termed as "unoccupied", in the so-called 'white highlands'. To native Kenyans these lands were left vacant for a purpose. One can imagine what this land grabbing would have led to. This new system of land tenure led to expulsion of the Africans from their good ancestral lands before the onset of dichotomy between the African and European lands. Land privatization marked by land transactions, demarcation, fencing and the new law of trespass (locally known as "Kanyaga") facilitated alienation the more.

The European large-scale mixed farming resulted to Africans' land scarcity, overpopulation, overgrazing and, generally speaking, the indigenous Kenyans were left with no alternative of livelihood. Along with their land, "they were robbed of their governments, condemned their religious ideas and ignored their fundamental conception of justice and morals, all in the name of civilization and progress"²¹. In this context, there were no more integration and family and communal farming practices; land inheritance nor division of labor! Then what followed? Forced labor or idleness among the youth.

2.3.1.2 Forced Labor:

We should ask ourselves what was the rationale behind the Africans working for the white settlers instead of working for themselves. And whose benefit was that? Before the mechanization of agriculture, there was a great need of human labor in the settlers' farms. African people were directly or indirectly forced into it. In collaboration with the colonial administration, taxation was introduced, and all adult men (including some youth) had to work for it. The result of this is that people lost attention to their small family farms and to the youth farming lost its natural taste and was regarded as an enemy or a punishment, if not source of cash for living.

2.3.1.3. Introduction of Cash Economy.

When money became the standard of exchange, people had to earn a living by having it. Cash crop took precedence to food crop and men (family heads) took control of the fruits of farming. Women, youth and children members of the family could only participate in the production process but the rewards belonged to the family head, a demotivating factor to the youth. Barter system of trading died a natural death. Higher demand for cash in day-to-day life compelled people to overwork while being underpaid. Families had to shift from their home areas and squatter in the farms they worked on. This

²⁰ Ibid. 24.

was the beginning of squatter villages, landlessness and paternalism where the squatters entirely depended on the mercy of their landlords. Disintegration of family structures was also experienced as the youth left their families in search of "kibarua" (casual labor). In this case, independence and individualism started to establish their roots.

2.3.1.4 Introduction of New Agricultural Technology, methods and practices:

Farm machinery and fertilizers were brought in to boost export market-targeting production. Lands were improved through consolidation, farm planning, mixed farming and rotation. Exotic high yielding crops and livestock were also introduced. Different technical services were offered through research centers, agricultural training and demonstration centers, and extension programmes. Unfortunately these improvements never addressed the indigenous farmers, or rather, they were foreign and insignificant to them. Some youth, for instance, could practice them on the settlers' farms but not on their own. Coming back to their homes, they were aliens because such development was not available.

2.3.1.5. Improved infrastructures:

This came up with improved market centres, which later grew into rural urban centres. With industrialization, good road and railway network accelerated the process of youth drift from their domicile areas to far distant 'work' places. Thus, they were no longer in touch with the agricultural development of their communities and families.

2.3.1.6. Private ownership replaced Communal Land ownership:

The land, which was commonly treasured as ancestral or clan land could now become an individually owned and purchasable commodity, provided one held a title deed for it. It was registered under the male head of the family. The youth thus owned nothing and had no enough purchasing power to acquire the land of their own, despite the fact that inheritance was still prevalent. How could they participate without the primary resources?

2.3.1.7. Introduction of Formal education and new religion:

Formal education and religion, as introduced by the white missionaries and colonizers, never expressed integral development for the Kenyans. "The philosophy of colonialism in the educational field was to train an elite, despite some attempts to make it a mass phenomenon through rural education"²². This kind of education oriented young people for white color jobs or as junior servants of the colonizers rather than their communities.

Education on the other hand served as an alternative to contain young people and as a result it introduced them in a new culture, which was alien to them. This gradually uprooted them from their cultural richness. Kenyatta points this out that:

²¹Ibid. 317.

"The youngsters were separated from their parents and brought up as individuals into a separate relationship with the state"²³. In the process, they picked up their social inheritance from there as they use values acquired from the books. Of course a few of these became leaders of their communities for independence.

On the new religion, Kenyatta highlights its emphasis on social change. He discusses how difficult it was to assimilate it wholly.... "Its language and traditions have no relations to daily life..."²⁴. However, the church's contribution to uplifting the agricultural and educational standards of the native Kenyans was remarkable during colonial time.

All in all, it is the culture that people inherit that dignifies them as humans and makes them prosper holistically. It imparts unto them mental and moral values and moves them to feel worthwhile, to work and fight for liberty.

Founded on strong cultural values, it was difficult for the Kenyans to accept serfdom forever. They decided to fight unceasingly for their own complete emancipation lest they were doomed to remain the "prayer of rival imperialism which in every successful year would drive their fangs more deeply in their vitality and strength"²⁵.

From this context the indigenous Kenyans fought for their independence the result of which gave them self-governing status. The rural youth were protagonists in this process and yet currently prime losers.

2.3.2. ALIENATION IN THE INDEPENDENT KENYA: BACKGROUND.

The state's intervention in the social setup as an all-embracing entity brought drastic changes. It replaced the traditional clans. The modern youth depend on it because it gives them the political status and nationality. It also takes over the responsibility for their education, which is, to some extent, an abstract, rational, bureaucratic, grouping and unconnected with the family and community set up. In this case it has replaced a concrete grouping based on emotional and kingship ties. Thus, Boubakar points out that:

"The state is not the result of the inner dynamism of the society. To establish itself it had to cut into the flesh and replace the homemade models"²⁶

Can we therefore say that Kenya as a state, was established from outside? This validly explains why she is not always functional in relation to the pre-existing social structures. Even though the Kenyan societies have adapted her, they have, in the sociological sense, re-interpreted certain aspects of her.

Nowadays, there is practically very little between the family and the state. Many sectors of traditional education that were presided over by the intermediate institutions such as age groups,

²² Ly Boubakar, 160.

²³ Jomo Kenyatta, 313.

²⁴ Ibid.

²⁵ Ibid. 318.

initiation groups and the adult community, are falling by the wayside. The modern family can no longer undertake them and the state, as conceived, is not designed for such tasks. Moreover modern education and the state promote intellectual training²⁷. There is no much address of agricultural practices in schools' curricula.

Political independence for Kenya, as a nation, was turning point for her agricultural development. It meant self-governance and power shift from European dominance to African dominance and how to run the country towards economic self-sufficiency. It meant building of a new agricultural country on the principles of "African socialism in practice",²⁸ which marked the end of the European settlement policy. In other words this marked a period of fusion of the two streams of agriculture; the European and African agriculture, characterized by radical change for the soonest possible integration and absorption of European agriculture by the African one. Being under the African government, there was a need to maintain quality, standard, market and other infrastructures formally established by the British government and farmers. But this never was the case.

In reality it was a whole inheritance of the colonizers' economic system. However African socialism's prime task was land transfer and settlement. With this the following principles were considered:

2.3.2.1. Mobilization of the Kenyan people to participate and benefit from economic development of their country through tapping and developing the natural and human resources available as a move towards integration. African social heritage and European economy were merged and mobilized to form a "concerted carefully planned attack on under development in order to achieve a social justice, human dignity and economic welfare for all."²⁹

2.3.2.2. Land tenure: Land was a very crucial asset for the development of every family and every person. Land transfer for Africanisation of ownership was at the heart of the new governments investment. Through land settlement schemes land buying societies and share holding, people were able to acquire moderate farms under individual ownership where they settled with their families. But not all people could afford to acquire the land. Farms on large-scale basis were also allowed to operate.

2.3.2.3. Creation of good environment to boost the development of African agriculture: It was the task of the GK and her ministers to put strategic plans and policies in place. Legal, financial and technical assistance were to be given to farmers.

The ministry of land surveyed, allocated and issued title deeds. The ministry of agriculture dealt with the technical aspects of agriculture through extension programmes, services, training and

²⁶ Ibid.159.

²⁷ Ibid.

²⁸Winston Cone, 128.

²⁹ Ibid. 127.

FTCs. Incentives and farm credits were availed through commodity organizations. Market was conquered through cooperatives and partnership.

The ideas expressed in the African ideology were good in attaining the immediate governments prospects of rural social transformation but they were short sighted and unsustainable. The population and global economic changes; African's adaptation into the European agriculture; educational integration; gender inequality and; most importantly youth integration were not considered. We feel that there was a lot of presumptions that things were going to be naturally okay. That when the 'father of the house' is settled every other beneficiary would be taken care of.

The resultant situations were as follows:

- i. Difficulty for the unskilled and inexperienced peasant farmers to maintain the same standard, pace and quality in farming as the settlers did, which led to the employment of the learned non-farmers to take up strategic positions in the farmers own organizations.
- ii. The prime target of the Government for export market failed to involve the small-scale farmers.
- iii. Government's emphasis on economic growth (GNP) as a means to satisfy universal demands (as modern dictation) sidelined the wholistic and dynamic social mobility, which influenced resource distribution and African's attitude towards the new methods introduced to them.
- iv. The results of change such as private ownership of land, land subdivision and title deeds conflicted the cultural and social values held by communal land ownership.
- v. "Top down" approach of development, as inherited from the colonial system, gave the GK. absolute power to control everything.
- vi. youth's participatory integration was not considered at all.

The above points would have made many African farmers reluctant to accept and assimilate the change as a whole. Proper social transformation proved to be unrealistic. The question of 'where to go?' did not rhyme with the 'how to get there' if we consider that, "ultimate objectives are never attained... wherever attained new ones becomes necessary"³⁰ since people are for ever in transition.

Therefore, integration and involvement of the rural youth of all generations, in planning and implementation of agricultural development, will definitely enhance sustainability. But since this has failed from the early stages, the modern Kenya swims in a number of problems, the results of which terrorize the rural folk most of whom are the youth.

2.3.3. THE CONTEMPORARY KENYA

We have seen how, historically, integration and/or alienation of the rural youth in society affected their participation in the community development issues. This brings us to appreciate the fact that alienation of the rural youth does not only threaten their living standards but also it jeopardizes the whole issue of sustainable small-scale farming and rural development.

This might be one of the strong factors behind the living standard of most Kenyan small scale

³⁰ Ibid.

farmers. They still live at the level of subsistence; rising levels of rural poverty and unemployment /underemployment, recurring famines and wanton environmental degradation; reduced life expectancy; marginal rural-urban drift and the collapse of the African social welfare, just to mention but a few, despite the abundant potentials present in the country.

It is unfortunate or rather it will be unrealistic to trace the source of the above problem only in the historical well. The causes seem to be multi-dimensional, both external and internal. The rural dwellers (youth) just act as sponge to absorb their effects.

Keeping in mind that, Kenya, as a state, is trying to actualize in the extricably intertwined global political and economic confusion, makes her subject to modern controversies. She becomes a victim of social, political and economic globalization, protectionism and trade inequalities, corruption, debt crisis etc³¹. Ly further recognizes the impacts this inflicts on modern youth as follows:

The problems of the youth have taken on a new dimension in modern society. The later developed out of colonization and has certain characteristic factors: market economy, complex organic division of labor, population growth, emergence of towns and the formation of national political entities. Moreover it is part of a world characterized by unique development by colonial, neo colonial and generally imperialistic domination³².

To be categorical, the facts that interfere with the youth integration and participation in the modern Kenyan economy can be specified as follows:

2.3.3.1. National economic hardships:

UNESCO has recognized the now experienced economic crisis and impacts as being oppressive, and thus states:

Generally speaking the international economy is in a state of crisis, the repression of which are felt with varying degrees of severity in different countries and different populations within the country. The most seriously affected are those which have least...the economic recession in industry and trade, the rapid progress of inflation, price and currency instability, and employment difficulties are the most obvious symptoms of the crisis, which creates an atmosphere of uncertainty³³

Crippling Kenya's economic situation shares a lot in alienating the rural youth. The effects of: globalization and recession; International and national trade policies - macro-economy, regional trade blocks and neglect to micro-economy; Structural Adjustment Programs (SAPs) and mismanagement and corruption hit hard on the rural youth.

2.3.3.2. Unpredictable market fluctuations: perpetuate the unprofitability of agriculture, making the rural life more unbearable.

2.3.3.3. Lack of appropriate technology: This, coupled with inappropriate training leave most of the

³¹ Daily Nation (No. 12563), *We'll Talk to MPs*, Nairobi, Jan.31, 2001, 13

³² Ibid, 157.

rural dwellers lagging behind in development. The technology in market is incompatible to the lived experience.

2.3.3.4. Unpalatability of the rural life due to limited ample opportunities and options for self-advancement.

2.3.3.5. Population explosion in rural areas puts scarce resources at stake.

2.3.3.6 Lack of enough arable land, rapid mushrooming of rural urbanization, further subdivision of family farms into indivisible plots for 'sale' leave many youth with no initial resource to take off.

2.3.3.7. Cultural and traditional beliefs such as youth service to family, lack of inheritance right for girls on the basis that "they will be married anyway".

2.3.3.8. Globalization as a source of economic, cultural and political confusion where profit supercedes social justice (law of diminishing and scarcity creation).

2.3.3.9. Unrealistic cultural and educational orientation - not rural life addressing.

2.3.3.10. Lack of rural youth programmes (organisations NGOs, credit fund, recreation etc.)

2.3.3.11. Lack of political will - urban based policies, use of youth as political shield, etc. (what of youth development fund (1997))

The above listed realities leave the rural youth drowning in a number of problems. It is in this general context that youth have become a problem for the society and society has become a problem for young people. It is difficult to separate youth from other social groups, as often done. Their problems are bound up with those of society as a whole.

It can be argued out that, the essential feature of the position of modern youth is failure to integrate. They are maladjusted both objectively and psychologically to society, which increases their vulnerability.

2.4. PROBLEMS FACING THE MODERN RURAL YOUTH:

We have seen how all through history Kenya has been experiencing fundamental social, cultural, political and economic changes whose effects to the society prove to be crippling.

Young people represents agents, beneficiaries and victims of these changes and are generally confronted by a paradox to seek to be integrated in an existing order or to serve as a force to transform that order, they aspire for full effective and constructive participation in the life of the society³⁴.

The main problems the rural youth face are manifested as identified by the international community in form of education, unemployment, hunger and poverty, health, environment, drug abuse, juvenile delinquency, leisure time activities, girls and young women and the overall exclusion of the youth from full and effective participation in the life and decision making of the society³⁵. This bars the young people from enjoying their human rights freedoms and responsibility/ duties effectively.

³³Ly Boubakar, 157.

³⁴ UN General Assembly: *World Programme of Action for the Youth to the year 2000 and Beyond*, 1993, 3.

³⁵ Ibid. 19.

In depth, the problems can be discussed as follows:

2.4.1. LACK OF PROPER EDUCATION.

The situation of education in rural Kenya seems to violate the right for universal basic education (as adopted by Universal Declaration on Human Rights and OAU, 1961), considering the increment in illiteracy. However the main concerns regarding current education system can be expressed as:

- i. Parents inability to send their children to school due to local and socio-economic hardships;
- ii. The paucity of educational opportunities for girls and young women, displaced persons, street children, indigenous youth minorities and disabled and rural youth at large. This leaves behind a number of drop-outs;
- iii. Educational orientation: The quality of education; its relevance to employment and; assisting the young people in transition to full adulthood, active -citizenship and production and gainful employment in their rural context³⁶. Ly discusses this issue in depth and tries to point out the weak points of modern education as enhancing on specialization, which no longer train the whole person. He argues:

Intellectual training has now replaced all round education which is only one side of the beneficiary's personality.... Children operate within two connected worlds, family and school.... Starting school represents entering into a cold, abstract, rational, intellectual world quite different from the emotional world of the family, ...and this fragments the educational process³⁷.

The youth find it difficult to cope with manual rural life after completing their education.

- iv. Lack of alternatives for informal arrangements or provision of basic literacy, job skills training and life long education which keeps on updating one into a responsible community member;
- v. Lack of opportunities for further advancement due to inability of state, whose future danger is likely to be 'production of ignorant rural generation.

All in all, the unsustainability of syllabuses makes education cease reflecting the real life facts and values. It becomes hard for most of the rural youth to genuinely identify with such kind of education since it is unconsciously instilling foreign life styles.

Cases of school dropout have become chronic in rural Kenya as a result of cultural, social and economic instability of education.

The traditional education with its group teaching never let the child fall by the wayside. Modern schools with their emphasis on strict selection, individual performance and rewards with diplomas; teaching methods; sociological and psychological factors play a big part in the mechanism of school wastage³⁸.

Only a minute proportion of the original entries complete their full course of training. This is

³⁶ Ibid. 21.

³⁷ Ly. 161.

³⁸ Ibid. 163.

worsened by individual's over determination - i.e. result oriented attitude among trainees and their parents.

The modern education's failure lays in lack of proper integration of the children, as it should. It is not managing to cater for all young people and only a few of those catered for complete the course. However school leavers are experiencing increasing difficulties in finding their niches in society. In this case modern education contributes greatly to the alienation of the young rural Kenyans.

2.4.2. EMPLOYMENT PROBLEMS

Unemployment and underemployment among youth is a problem everywhere. It is, indeed, part of the struggle to create employment opportunities for all citizens. The problem has worsened in recent years because of global recession, which has affected developing countries the most. The disturbing fact is that economic growth is not always accompanied by growth in employment³⁹.

Unemployment and under employment: due to illiteracy, inefficient training, global economic recession, overall changing economic trend and population explosion; influx of rural youth into employment market; exclusion of girls and young women; and forced labor and child labor.

Susceptibility to social ills whose damaging effects are: lack of skills, low self esteem, marginalisation, impoverishment and the wasting of an enormous rural human resource to urban and industrial areas are diverse. Youth unemployment deprives them of opportunities to secure independence and participation in the life of the society.

2.4.3. COMPLEXITY IN JOB OPPORTUNITIES

Because of the complexity of the division of labor, traits have proliferated and professional mobility has increased along with them. Under the new system of values in Africa, occupation has become individualized, and younger people no longer ply their parent's trades. They have in a sense liberated but only at a price. Apart from peasantry and certain craft industries, families no longer provide vocational training. The state, which has replaced the traditional collective institutions does not provide it neither...⁴⁰.

The state of education, being what it is, many young people find themselves without any vocational training. We might still ask, what of those who did not attend school and the dropouts? They of course, with other adults make a mass of the unemployed people.

Unemployment and under employment become inter-connected with rural urban migration because the youth seek for jobs rather than work.

2.4.4. RURAL URBAN MIGRATION

The flight from the land is due, among other things, to the unprofitability of agricultural work and its seasonal character and lack of land. "Migrants come to town to earn money.... the miniaturization of the economy drives the youth to go and look for money where it is found, i.e. in

³⁹ UN, No. 33.

towns"⁴¹. The consequences of these are quite diverse e.g. vagrancy, poverty etc. The youth who leave the rural to urban become, in this case, the representatives of their community. The one unable to cater for them.

2.4.5. HUNGER AND POVERTY

In the rural, poverty has not only been feminized but also juvenilised. Various manifestations of poverty are vivid among the rural youth as:

Hunger and malnutrition, ill health, limited or lack of access to basic services, e.g. education etc, increased morbidity and mortality from illnesses, homelessness, and improper housing; unsafe environments and social discrimination and exclusion; lack of participation in decision making and in civil and social cultural life.

Poverty is inseparably linked to lack of access to or loss of control over basic resources including land, skills, knowledge, capital and social connections. This limits accessibility to institutions, markets, employment and public services⁴².

Thus farming ceases to be rewarding and rural life no longer attracts young people.

2.4.6. HEALTH PROBLEMS

There is an increment of suffering among the rural youth from poor health due to unhealthy environments, social and customary conditions, self infliction, lack of support systems, in daily health promoting behavior patterns, lack of information, inappropriate health services. These lead to unsafe and unsanitary living conditions, malnutrition, infections, parasitic and waterborne diseases, unintentional injuries as a result of growing consumption of tobacco, alcohol and drugs and risk taking in destructive activities⁴³.

Ignorance and lack of information on reproductive health result to unwanted pregnancies, STDs and HIV/AIDS infections. Consequently, these deprive the youth of energy for proper participation in development struggles.

2.4.7. ENVIRONMENTAL PROBLEMS

Environmental degradation is directly or indirectly jeopardizing the legacy and well being of both present and future youth and sustainable development. This interferes with participation because the natural resource base and traditional wisdom have been eroded⁴⁴.

⁴⁰ Ly. 162.

⁴¹ Ibid. 165.

⁴² Ibid. 40.

⁴³ Ibid. 48.

⁴⁴ Ibid. 64.

2.4.8. DRUG ABUSE AND TRAFFICKING

The rural youth have become vulnerable to drug trafficking and abuse. This is today's major concern leading to increased street and domestic violence, rape, and suicidal cases, etc. Drugs taken as tranquillizers, sleeping pills or stimulants lead to addiction⁴⁵ and turn the dependants into mere zombies.

2.4.9. JUVENILE DELIQUENCY

It is an economic, sociological and psychological product. It also reflects the problems of authority and integration in society. Though infrequent in traditional society, today juvenile delinquency has become a mass phenomenon reflecting the new society:

"It takes many different forms: serious delinquents and minor delinquents"⁴⁶.

Problems with authority from the state leaders e.g. chiefs, police etc, increases suffering to the rural youth. The state only acts when the misdemeanor has been committed, then applies repressive remedies. Institution in our all-embracing society does not support the family as a factor for social cohesion. Modern society does not take responsibility for young people (or does so badly); and in view of these vacuum they withdraw into themselves and try to find their own solutions, which results to:

- Increment in juvenile crime and delinquency;
- Street children rural urban migration;
- Inadequate primary socialization- separation from families, refusal of school;
- Poverty and destitution in their social economic environment;
- Crimes, prostitution, etc.

2.4.10. LEISURE TIME ACTIVITIES

Leisure has become too expensive for the rural youth. This is characterized by lack of supportive structures and facilities for leisure time activities, necessary for psychological cognitive and physical, intellectual and emotional potentials; social and spiritual development of the youth⁴⁷.

2.4.11. DISCRIMINATION AGAINST GIRLS AND YOUNG WOMEN

Gender inequality leads to discrimination and neglect of girls and young women from the social mainstream. This leads to deprivation and exclusion. They are often treated as inferior and socialized to put themselves last, thus undermining their self esteem⁴⁸. Thus:

- they never participate actively, effectively and equally to boys at all levels of social, economic, political, cultural, leadership, educational, health and employment;
- they are normally regarded as family servants - never independent;
- they are highly vulnerable to sexual abuse, violence, sexual exploitation, child prostitution, and child

⁴⁵ Ibid. 73.

⁴⁶ Ibid. 167.

⁴⁷ Ibid. 91.

⁴⁸ Ibid. 98.

pornography by those who can secretly cater for their economic needs.

Full and effective participation of the youth in the life of the society end in decision-making. If the rural youth are not incorporated in the contribution and responsibility in the building and designing of the future, their intellectual uniqueness giftedness remains dormant, which will affect sustainability greatly. Their economic, social and political participation is never considered rather they are always condemned and blamed for instability of society (trouble shooters), which leads to hatred and grudges between them and senior members.

The absence of youth organisations, associations, groups, clubs in rural areas cause absence of tolerance and cooperation. Lack of information and ignorance of their rights, privileges, freedoms and responsibilities will make the youth subjects of all kinds of abuse. But young people still aspire for the better future.

2.5. YOUNG PEOPLE'S ASPIRATIONS

In a society, needs are related to historical and cultural development.

...young people in modern society cannot have the same needs as their parents and the age. They aspire to certain forms of consumption offered by modern society. They also experience a state of affairs that their parents could in the nature of things not experience, namely boredom. The youth does not feel involved in any 'grand' design or general mobilization. ...now that modern society has lost a sense of form, young people no longer enjoy themselves in a worth while way⁴⁹

The youth leave their homes in order to look for a chance to survive. Migration is therefore a way of achieving freedom and economic empowerment. All the more, modern education and technology have opened up the rural youth's minds to independently venture into making their lives better

Their parent's occupation are no longer regarded as prestigious, and by and large young people have lost interest in manual pursuit i.e. a very important factor for social integration, which worked normally in traditional society can no longer do so.

Unable to identify with their parents, young people are sometimes found with problems of authority. "They approach parents as if they no longer have authority and knowledge of how to bring them up..."⁵⁰ The question remains on how the parents have to re-establish their authority, and how young people are to be persuaded to ply manual trades and feel at home in the rural agricultural society.

2.6. NEED FOR INTEGRATION OF RURAL YOUTH THROUGH PROPER PARTICIPATION.

Young people in any society are both a major human resource for development and key agents for social change, economic development and technological innovations. Their imagination ideals, considerable energies and vision are essential for the continuing development of the societies in which

⁴⁹ Ibid. 165.

they live⁵¹.

It is of paramount importance to design and implement policies and programmes that promote the youth at all levels. The way in which the challenges and potentials of young people are addressed by policy will influence current social and economic conditions and the well being and livelihood of future generations. This is internationally recognized in its strategies.

2.6. I. INTERNATIONAL PERSPECTIVE

The general assembly of the UN recognizes the aspirations of the world youth for full participation in the life of the society. Thus:

In 1965 in resolution 2037 (xx) the General Assembly endorsed the declaration of the promotion among the young, of the ideals of peace, mutual respect and understanding.

From 1965 -1975, both general assembly and the economic and social council emphasized three basic in the field of youth: participation, development and peace. The need for international policy on youth was emphasized as well. In 1979 the general assembly by resolution 35/151, designated 1985 as international year of the youth: participation, development and peace. In 1985 by resolution 40/14 the assembly endorsed the guidelines for further planning and suitable follow-up in the field of youth⁵².

The significance of the guidelines broadly focuses on all categories and subgroups of young people, rather than a single demographic entity. The specific needs of groups such as disabled young people, rural and urban youth and young women are addressed to enhance distributive justice, popular participation and quality of life for them.

Other international instruments include: Rio declaration on environment and development; Vienna declaration and programme of action adopted by the world conference on human rights; the programme of action of the international conference on population and development; the Copenhagen declaration on social development; and the platform for action adopted by the fourth world conference on women.

All these paved a way to the current World Programme of Action for Youth to the Year 2000 and Beyond, which "serve as a model for integrated actions at all levels, to address more effectively problems experienced by young people in various conditions and to enhance their participation in society"⁵³.

On this ground the UN exults all individual states with support of the international community, NGOs and public and private sectors as well as youth organisations in particular to seriously consider the youth issue; to stimulate participation of young men and women; in order to uplift their standards of living, create employment and conditions of economic and social progress and development⁵⁴. This can only be achieved if national and local youth capacities are strengthened and quality and quantity of

⁵⁰ Ibid. 166.

⁵¹ UN. 12.

⁵² Ibid. 13.

⁵³ Ibid. 16.

opportunities availed them. On this ground, the church is never left behind.

2.7. CHRISTIAN (CATHOLIC) SOCIAL THOUGHT

2.7.1. THE DIGNITY OF A HUMAN PERSON IN SUSTAINABLE DEVELOPMENT

Human beings by their very dignity and nature have right and duty to develop and prosper. This involves their integration and participation in mastering their environment. This dignity has got a firm biblical foundation in both old and New Testament. In Old Testament, being created in the image of God, we see human being blessed and mandated to be a fruitful steward of all created earthly creatures, and live in communion for God's glory (Gen. 1: 27-30). This is why Vat. II council emphasizes that: "By his/her very nature, human is social being, and unless s/he relates to others he can neither live nor develop his/her potentials"⁵⁵.

From the beginning human being was integrated by God to be a co-creator and protagonist in history. In this case the New Testament shows how Jesus came to redeem the whole human race and creation in their historical realities.

God did not put human on earth to suffer scarcity and starvation but to have equal and fair access, and use the abundance of creation and replenish it whenever necessary through farming. The placement of the first human in the paradise gives a model of a good farmer's work as a steward and co-creator. Work becomes part of human destiny in the world. "S/he is not to dominate but to fashion the world, sharing in God's Providence,... in a continuous creation..., perfecting what was begun with the creative word through the powers of his/her mind and body"⁵⁶. Sustainability, which directs service to the common good, is expressed in this context. Can we then hold that God's creative work in relation to people is a pattern of the most basic of all human activities? If so, this may sound more promising to the rural dwellers that entirely depend on farming for their livelihood.

In a Jewish society, material prosperity was interlinked with God's blessings while abject poverty, with curse. Throughout the Hebrew and Christian scriptures there is an underlying assumption that the farmer, tilling the soil, producing crops and tending livestock, is closest to God in the act of creation. Agriculture was the basis for nutritional, economic, social, Political and religious prosperity.

There is a great co-operation with nature in Jesus' teachings too. The use of farm parables reflects how farming was part of the social order and dignifies it further (e.g. in Jn. 4:34ff). "Just as agriculture was the basis of economics, it was the basis of politics, social, religion and culture"⁵⁷, which were pre-conditions for civilization and prosperity. Thus Jesus' salvific mission was to restore human dignity hence the natural dignity of work by supernaturalising and sanctifying it in a new social order

⁵⁴ Ibid. 5.

⁵⁵ Vat. II, 121.

⁵⁶ Edwin G. Kaiser, C.P.P.S., *Theology of Work*, (Westminster: The Newman Press, 1966), 53,

⁵⁷ Judith A. Dawyer, ed., *The New Dictionary of the Catholic Social Thought*, (Minnesota: the Liturgical Press), 1994, 24.

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⁵⁴ Ibid. 5.

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⁵⁶ Edwin G. Kaiser, C.P.P.S., *Theology of Work*, (Westminster: The Newman Press, 1966), 53.

⁵⁷ Judith A. Dawyer, ed., *The New Dictionary of the Catholic Social Thought*, (Minnesota: the Liturgical Press), 1994, 24.

where economic and social slavery were to be abolished⁵⁸. He came to restore the Kingdom, the kingdom of justice and peace where unity, equality, brotherhood/sisterhood and partnership flourish. The kingdom to be worked for as 'a daily bread', but emphasizing relationship with the self, nature, fellow humans and God⁵⁹. Since the farmer is too close to nature and God, s/he is indispensable in building this kingdom. His/her effort must be principally recognized as Mathew puts it, "the laborer deserves his living" (Mt.10: 10). Their service must be able to sustain life (Lk. 9:49); "Who feeds the flock and does not eat its milk?" (1Cor. 9:1ff) To crown it all, St. Paul recognizes the unity of all creation in Christ, and, the importance of manual work to human life as life sustenance, alms giving and source of pride and joy. (1Cor 4:11ff). And this is what most of the rural youth are denied. We can not then, say that it is God's plan for them to be marginalized.

2.7.2. THE CHURCH AS A SOCIAL ACTOR IN INTEGRATING ALL IN MODERN DEVELOPMENT

The social teachings of the church, traced into the traditions of the church, papal encyclicals and exaltations, and, local Episcopal concerns are deep-rooted in the above vital scriptural back up as they stress on the:

- i. Sacredness and dignity of the human person as a base line for commitment for her/his rights and justice, thus wedding his/her social and sacred dimensions;
- ii. Preferential option for the poor and marginalized;
- iii. Respect for the presence of God in all creation.

Despite the fact that the early church, which was predominantly urban, hardly integrated the social and spiritual aspects of humanity due to the Augustinian influence, it was redeemed by the Greek influence. She then recognized the human role as integrally active in nature and structuring the social order. Progress and civilization were eventually embraced in the order of salvation⁶⁰.

On this ground we recognize that, the church as an institution needs humanity as the humanity needs her for existence. In whatever situation and realities - good or bad - the people are, affect the church significantly. Thus the church has a moral obligation to read the signs of the times, which affect the people of God. Elaborately, Vat. II Council on "The Church Today" clarifies the mutual relationship between the church and world:

The church is always in relationship with the world and must always be in dialogue with it. She exists in the world, living and acting with it... She has to exercise her saving and eschatological purpose... in this world to the people who compose it, the members of the earthly city who have a call to form the family of God's children during the present history of the human race, and keep increasing it until the lord returns. The family has been constituted and organised in the world as a society by Christ, and is equipped with those means which befit it as a visible and social unity.

⁵⁸ Edwi Kaiser, *The Theology of Work*. (Westminster: Newman Press, 1966), 65.

⁵⁹ Ibid. 67.

⁶⁰ Ibid. 75.

...The church, at once a visible assembly and a spiritual community, goes forward together with humanity and experiences the same earthly lot which the world does. She serves as a leaven and as a soul for human society as it is to be renewed in Christ and transformed into God's family⁶¹.

Thus the church should not only communicate divine life to people, but also in some way cast the reflected light of that light over the entire earth, which to some extent, she has done.

2.7.3. THE MODERN CHURCH IN THE MODERN WORLD

The modern church, being an expert in people, is an expert in transforming humanity and renewing their relationships:

Particularly the development of people who are striving to escape from hunger, misery, endemic diseases and ignorance, of those looking for a wider share in the benefit of civilization and more active improvement of their human qualities . . . and complete fulfillment... It is the matter of urgency for the church to help people grasp their serious problem in all its dimensions and convince them to act in solidarity⁶²

Bearing in mind that more than a half of the world population and Christians live in rural areas and depend on agriculture for livelihood, it demands a greater response from the church, not only theologically but also economically, socially, politically and morally. In her identification with and liberation of the world, she recognizes how unrewarding rural life is to its dwellers. And thus Pope John XXIII sees the fundamental question as:

...How to reduce disproportion in productive efficiency within and between agricultural sector and industrial and service sector in order to elevate the living standard of the rural-farm population as closely as possible to that of the city dwellers; how to strive that the soil tillers may not have inferiority complex but rather, ...in rural environment assert and develop their personality through toil and look to the future with confidence⁶³.

Farmers, in their rural affairs are the principal agents and protagonists of economic, cultural and social improvement. The church, in her mission, must deal with this extremely important subject for the destiny of the rural folks. She must make an important contribution, corresponding to her nature in uplifting the lives of the rural dwellers through, for instance, involvement in land reforms, direct assistance to farmers, influential lobbying to the change of unproductive and oppressive structures that are damaging to community sustainable development.

Different issues of urgency, have been pointed out by different popes as follows:

i. The impacts of supply and demand of agriculture;

⁶¹ Austin Flannery, *Vat.II: The Conciliar and Postconciliar Documents*, (Dublin: Dominican Publications, 1975), pp.238, 239.

⁶² Pope Paul VI, *Populorum Progressio*, (Nairobi, St. Paul Publications - Africa, 1967), 3.

⁶³ Pope John XXIII, *Mater et Magistra*, (New York, American Press, 1961), No. 125, 35.

- ii. Land availability, accessibility and use;
- iii. Rural-urban drift as a result of rural poverty and industries;
- iv. Working for the common good;
- v. The need and importance of the farmers unions, organizations and self-help groups;
- vi. The rights of farmers;
- vii. Environmental issues;
- viii. Encouragement of self-help groups and seeking for external assistance.

These areas aim at all inclusive sustainable agricultural and rural development. The role of youth in all this is urgently needed as Vatican II document acknowledges:

Young people exert very substantial influence on modern society. There has been a complete change in the circumstances of their lives, their mental attitudes and their relationships with their own families. Frequently they move too quickly into new social and economic conditions. While their social and even political importance is growing from day-to-day, they seem to be unable to cope adequately with the new burdens imposed upon them⁶⁴

Much efforts also done by the local churches are worthy of recognition. For instance the Catholic Diocese of Nakuru's agricultural development programme has worked tirelessly in uplifting many people in the area.

2.7.4. SOCIAL MINISTRY IN RURAL AFRICA. FOCUSING THE YOUTH.

The church without youth is the church without future. The church in Africa must remember that, though suppressed, the rural youth still cry out for recognition like Rushdie's allegorical dog in "Imaginary Homelands: Essays and Criticism":

The central character, the Dean, Corde, hears a dog barking wildly somewhere. He imagines that the barking is the dog's protest against the limits dog experience.' for God's sake, the dog is saying, open the universe a little more!' And because Bellow is, of course, not really talking about dogs, or not only about dogs, I have the feeling that the dog's rage, and its desire is also mine, ours, everyone's. ' For God's sake, open the universe a little more' ⁶⁵

Unless the Church hears the voice of the rural youth and act, her sustainability will be in Jeopardy. The greatest challenge of Evangelization in Africa is the integral human development. The development of every person and the whole person, especially the poorest and the most neglected members of society. In her mission of building the kingdom of God, whose nature is communion among all human beings, creation and God, the church recognizes a link between evangelization and human advancement- development and liberation. The issue in Africa, being complex requires great patience. Known to be predominately rural, and so its church, Africa is crucible of scandalous ineradicable human

⁶⁴ Vat II: *On Laity*, 503.

⁶⁵ 1996: 173 AFER, Vol. 42, Feb/April, 2000, 6.

sufferings. These involve poverty, hunger, famine, malnutrition, diseases, food insecurity, ethnic wars, bad governance, corruption, rural urban drift, women oppression, unemployment, cultural confusion and alienation, all in the name of modernism. In effect they not only touch the social, political, economic, and cultural welfare but also the church's well being.

On this basis we question whether the Gospel has ever fully touched the concrete life of the African people? Where is the Church in Africa? Are her ordained and social ministers, and, small Christian communities alive? How would one proclaim Christ on such a big continent forgetting that its one world's poorest region? How would one fail to take into account the anguished History of the land where many nations' ultimate concern is how to 'survive' today and many of their people live from hand to mouth? Shameful and disgusting it might be, the situation calls for a stronger faith, hope, and proper action. Nobody in particular can be blamed for this failure, but the 'hour has come' to remember that the time for saving the souls in starving and dying bodies is gone... salvation must be wholistic and now! The hope is in the youth.

2.7.5. AFRICAN CHURCH LIBERATOR OR SPECTATOR OF HUMAN SUFFERING?

The Church in Africa seat in Her role in human promotion and education and Christian with regard with development and their self-advancement and indeed self-esteem.... Christian faith seems not to have influenced the Africans because they ideally live from hand to mouth but human promotion is not a question of abandoning evangelization more thorough and creditable for the people of this African Continent⁶⁶

This challenge was first thrown the African Church by Pope Paul VI, "From now on you be missionaries of yourselves". This connotes the three selves - self-supporting, self-propagating and self-ministering if the Church has to be credible. But the structures allow minimal involvement of the laity and the youth. Improper guidance given to small Christian communities becomes another huge obstacle. Emphasis put on developing African theology, liturgical rites, and training of spiritual or ordained ministers seem to sideline the ultimate concerns of people. The prophetic role of the Church, as a liberating voice of the voiceless, needs to be more vivid in rural communities. What we advocate for is a continuous people centered move which address their felt needs. There is a need to strike a balance between the spiritual and social ministries of the church. We must ask ourselves where do the vast majority gain their dignity from?

The church, in a way, joins a status quo in youth alienation through her programmes on spiritual and moral development, which neglect their social concerns essential for their integration in development.

⁶⁶ Symposium of the Episcopal Conferences of Africa and Madagascar (SECAM), *The Church and Human Promotion In Africa*, (Kinshasa, SECAM Secretariat, 1995), 23-25.

2.7.6. THE CHURCH OF FARMERS

Being predominately rural, the African church is essentially the farmer's church. She is of the people who look upon the farm and livestock for their daily bread, school fees, hospital and transport bills, shelter, clothing, tithes for the Church and esteem. Most of the African vocations come from the farm. Why shouldn't the church then, have a moral obligation to develop the farmer? Regarding that the future and sustainability of the church and rural development lies in the rural youth; the principal "of the Gospel and plough" as proposed by Brixton(19th cent,) has to be considered. He argues that to achieve legitimate development in Africa agriculture must be profitably developed and that Africans must be trained in modern farming methods for their material progress. Consequently, this (farming) cannot be separated from spiritual progress for integral development of a human person. "It is the Bible and the Plough that can liberate Africa"⁶⁷

The youth must be made part and parcel in the Agricultural development of their areas. The good news for the rural peasants therefore must touch on how to improve family and community participation and integration in food and income security: How to receive the necessary agricultural services, credits and marketing; How to co-operate and form unions and self-help groups in solving their agrarian problems and influence biased policies and cultural beliefs; How to venture into a confused global economy profitably; How to address the burning issue of land, credits, price fluctuations and ignorance; and how to address the unemployment issues and rural-urban migration which engulfs the rural youth. The issue here is not only technical but also social aspects.

2.8. CONCLUSION

The future of any nation lies in its youth. Rural youth in Kenya are disadvantaged in terms of education and employment - the cornerstones of the full development of the young people. Economic pressures push many young people out of education system before completing secondary and even primary school. This problem is compounded by urban-based curricula irrelevant to the needs of the rural youth and rendering young people ill-prepared for employment.

Employment is scarce in rural areas of Kenya as population increases have led to reduced farm holdings. Work, when it is available, is temporary and poorly paid.

There is a need for small, low technology, locally supported agricultural projects. Rural non-farm agriculturally related employment opportunities for rural youth groups as well as training young farmers and youth in new agricultural practices to meet the production demands of the future can aid sustainable agriculture and rural development. Such projects are likely to promote self-sufficiency among the rural youth. It is by developing the potential of rural youth in Kenya that we will build a real future for the nation and church.

After examining the transitions the Kenyan rural youth have gone through, we intend in the next chapter, to elaborate the methodology we employed to carry out this research.

CHAPTER THREE.

METHODOLOGY OF FIELD RESEARCH

3.1. INTRODUCTION.

This chapter discusses the systematic approach used in carrying out this study; methods as well as tools used in collecting data; the instruments and techniques used to investigate the causes of the problems in the study area and rationale behind their choice.

This study was done in Kamara divisions' three locations namely Kamara, Mau-Summit and Sirikwa. It targeted the youth members of the community. Since the youth problems are not merely youth issues, but community concerns, other stakeholders - parents, local leaders and development agents (from Baraka, NGOs, CDN. and GoK) - were involved in the study.

The research was carried out between June and August 2000. Unfortunately, this study area seems to be virgin! There was no research work available on the same area of study, which compelled the researcher to utilize other related available materials.

Considering the SEE - JUDGE - ACT approach, the researcher used the qualitative research method due to its efficiency in collecting descriptive data. Two categories of data collection method were employed: secondary and primary.

3.2.1. SECONDARY DATA COLLECTION

The secondary data were collected from:

- (a) Libraries: different useful literature material in form of books, periodicals, magazines, newspapers and other unpublished materials were accessed from libraries in Tangaza, Catholic University of East Africa and Baraka Agricultural College(Molo).
- (b) Internet was accessed in the Franciscan brothers community for a wide research. This made the researcher have a global perspective of the problem.
- (c) Records and other information were given by Kamara extension programme to facilitate the research.

The collection of secondary data, as literature review, aimed at familiarizing the researcher with the subject matter of the study.

3.2.2. PRIMARY DATA COLLECTION

Primary data were obtained from fieldwork as the 'SEE' part. The researcher identified the target population, clarified the objective of the study then employed the methods he held to be effective in rural context to extract necessary information. They included the following:

⁶⁷John Baurr, *2000 Years of Christianity in Africa: An African History, 69-1992*, (Nairobi: Paulines Publications, 1994), 120.

Interviews, observations, group discussions, personal experiences, visiting self-help group and individual families and case studies (cf. plates 3a& 4a).

Questionnaires as research guide were composed to facilitate the process.

A tape recorder was also used to record some information for further accuracy during analysis.

The researcher embarked so much on interviews, discussions and personal experiences because of their affectivity in extracting first hand and valuable information and wisdom from the respective sources.

Personal experiences were adopted because the researcher has lived and worked in the place of study. The people, on the other hand, contributed to the 'JUDGE' part for, their "perception" in their situation is a crucial springboard to solving their problem.

The researcher adapted qualitative approach due to its efficiency in collecting descriptive data by use of open-ended question, allowing respondents to express their points of view. Finally the researcher tabulated the results in a descriptive fashion. The gathered data was used to analyze the participatory youth situation in Kamara division thus fulfilling the 'judge' part of the study.

The 'act' part was geared towards seeking possible ways of arresting the youth problems in form of an integrating project proposal for the study area.

Three types of question guides were formulated: for the youth, parents and community leaders and development workers (stake holders), with the intention of cross-checking the answers in order to have a diverse understanding of the youth reality in the division. This was done through monitoring the experiential perception of the culprit and that of others as a springboard to solve their problem.

3.2.3. RESEARCH UNIVERSE/POPULATION.

The research was done in Kamara division whose population is estimated to be 64,480. The youth composes 65% of the total population that grows at 4% annually⁶⁸. Out of this population a sample of a hundred people composed of youth, parents, community leaders and development animators was randomly selected to facilitate the research as given below:

Table 1: Display of the research sample.

No.	SUBJECT	AGE	GENDER		No. OF RESPONDENTS	%
			M	F		
1	YOUTH	15-28	30	30	60	60
2	PARENTS	35-70	15	15	30	30
3	COMMUNITY LEADERS AND WORKERS	28-65	5	5	10	10
	TOTAL		50	50	100	100

⁶⁸ Source, Kamara Extension records.

3.2.5. DATA COLLECTION METHOD

To acquire satisfying information, the researcher embarked much on the face-to-face encounters through interviews and discussions, which were backed up by his personal experience, observations and case study of Kamara extension program.

The question guide in form of an interviewer administered questionnaire were personally used by the researcher and his assisting team to extract necessary information. This was done for efficiency purposes as lagging characteristics and illiteracy status of some of the respondents were avoided. The interviewers asked questions orally as were presented on the questionnaires and recorded respondents' answers (cf. app. 9). This, then, served as information required.

Other methods employed by the researcher were as follows:

i. Personal observation:

The researcher's personal observation was used in the process of visits, encounters, interviews etc, to obtain supplementary data to interviews. The researcher used moderate participation approach of observation where he maintained a balance between being an insider and outsider, or participant and observer.

ii. Discussions:

As the researcher encountered different respondents individually or in their group meetings, extensive sharing about the problem under investigation took place. Information was collected and written down.

iii. Personal experiences:

Having lived and worked in Kamara division before, the researcher had an advantage of his personal background experience to back up the valuable information extended through interviews. This, also, eased his encounter with his respondents.

iv. Case studies:

The researcher, with the help of Kamara extension programme field staff made use of some existing youth self-help groups as a case in his study (cf. app. 7). These intended to represent youth initiative and group dynamics and how possible it was.

3.2.6. DESCRIPTION OF THE MAIN RESEARCH INSTRUMENTS.

The research prepared three types (categories) of questionnaires as research tools to formulate interviews, with leading closed and open ended questions, in order to allow the respondents answer to the necessary points (cf. app. 9). Closed questions only aimed at extracting what the researcher wanted to hear while open-ended question gave freedom of expression to the respondent but, within the context set by a researcher/interviewer.

The questionnaires were pre-tested on a pilot group of 20 respondents (20% of the sample) after which necessary adjustments were possibly done for effectiveness.

Questionnaire one had eight closed and seven open questions and it was addressed to a group of 60 youths (30 males and 30 females - for gender integration and sensitivity). The questionnaires were intended to establish awareness of the youth's own social economic status and problems and challenge them to come up with some ways out, on which the researcher would base for a project proposal. The questions were set in English language, but still open to flexibility for the interviewers to ask in Swahili where necessary.

Questionnaire II was addressed to the parents. It had five closed and five open questions (cf. app. 9). 15 male and 15 female parents were interviewed on those questions with the aim of testing their perception of the problems and status of the youth and how that affect their family development at large. Also how they would like their youth to be empowered. Swahili language was used due to the literacy status of most of the parents and the fact that they are comfortable with the language.

Questionnaire III was addressed to 10 selected community leaders and development animators in Kamara division. This involved the 3 chiefs from the 3 locations in the divisions, 3 Baraka extension field staffs, 3 GoK field staffs and 1 CDN staff. The intention of this was to test the awareness and perception of the problem as leaders and/or outsiders and solicit from them the remedial opinions to deal with this social economic problem.

3.2.7. METHODS OF DATA ANALYSIS

Data collection was followed by the actual data analysis. The gathered information was analyzed and collated under descriptive statistic and frequency distribution tables. Percentages were used to summarize and organize data in a meaningful way. Grouping and simple counting method, integrated with deductive reasoning were used to discuss the results. This led to proving the hypothesis of the research using verified data and therefore come up with proposition made of confirmed hypothesis.

Since the researcher never came across any research done before on this study area, he had nothing to compare with, but put forward his own proposals and recommendations.

3.2.8. PROBLEMS ENCOUNTERED.

Along this research, the researcher encountered the following limitations:

3.2.8.1. Geographically, the research area cover was wide and its topographical nature was in itself an obstacle. Bad weather, between June and August, which proves to be oppressively cold and wet, was too dangerous for someone moving around in the fields on a motorcycle. Therefore the research timing was not good.

3.2.8.2. Cost of research in terms of time, energy and finances needed to reach each and every respondent were limited.

3.2.8.3. Language and cultural barriers since the researcher was an outsider.

3.2.8.4. Respondents' high expectations for quick actions on their problem, due to dependency syndrome.

3.2.8.5. Closeness and shyness of the young female respondents limited valuable information from them.

3.2.8.6. Suspicion of some youth against the researcher, after seeing him in close relationships/identification with the administration (chiefs and sub chiefs) .

3.2.8.7. Low motivation from respondents from Kamara and Mau Summit locations (old settlers) in comparison to Sirikwa (new settlers).

Despite the problems encountered, the researcher was able to receive substantial assistance from Baraka Agricultural College, Franciscan Brothers, Kamara extension field staff and other development agencies working in the area. These enabled him fulfill the research objectives and goals.

The information gathered from the instruments used helped to analyze the findings of the study in the next chapter that leads to discussion, conclusions and recommendations on what can be done to integrate the youth in the sustainable agriculture for the development of Kamara division.

CHAPTER FOUR

DATA ANALYSIS

4.1. BACKGROUND CHARACTERISTICS OF THE RESPONDENTS

This section is divided into two parts. Part I aims at getting the lived experiences of people, which gives a contextual background of life in Kamara division at a membership level. The respondents, either by living or working in the division, qualify for the membership. Basing on the sample taken, the views were analyzed depending on the groupings of all 100 people (i.e. 60 youth, 30 parents and 10 community workers and leaders); 90 people (i.e. 60 youth and 30 parents); 30 people (i.e. parents) and 60 youth. There are some general questions for the four categories and some specific questions for each category (app. 9 question B1).

Part II focuses on the youth themselves.

The results from part I give a base in establishing the contextual background of the youth and their real life experience. Their personal profile and social economic status in relation to their community will also be analyzed.

We would like to appreciate that the whole background does, and will, directly or indirectly, affect the youth's integration and participation in the present and future development of their division.

4.1.1. PART ONE

Here 90 respondents from different households were interviewed. 60 youth and 30 parents were asked the same questions based on the household status as we will see in the analysis below. In some aspects, the whole 100 respondents and 30 parents alone.

4.1.1.1. THE CONTEXTUAL HOUSEHOLD BACKGROUND IN KAMARA DIVISION

Since the social bond is very strong at the household level, the youth have a great dependence and attachment to their families. 90 respondents - parents and youth were interviewed to establish this area.

A. HOUSEHOLD DEMOGRAPHIC CHARACTERISTICS

Table 2. a: Household Size.

HOUSEHOLD SIZE	FREQUENCY	PERCENTAGE
2-4	10	11.1%
5-7	39	43.3%
8-10	35	38.8%
10-12	5	5.7%
>12	1	1.1%
TOTAL	90	100%

From the above table we can deduce that the majority 43.3% (39) of the respondents (youth and parents) came from household of 5-7 members, followed by 38.8% (35) who came from 8-10 members households. The other categories fell under 11.1% (10) of 2-4 members, 5.7% (5) of 10-12 and 1.1% (1) of over 12 members. It was expressed that big household sizes posed a threat to their scarce resources. Concern was also raised that, most of the households were youth dominated.

B. DOMINANT AGE GROUP IN THE HOUSEHOLD

Questions were asked to the respondents to establish which age group was dominant in their households. Responses given were as follows:

Table 2. b: Dominant age groups in Kamara households, according to the respondents:

AGE	FREQUENCY	PERCENTAGE
<5	24	26.7%
5-14	25	27.8%
15-24	29	32.2%
25-34	10	11.1%
35-44	2	2.2%
>50	0	0
TOTAL	90	100%

The above table shows that among the respondents' household the majority 32.2% (29) were dominated by 15-24 age group 27.8% (25) by 5 -14 and 26.7 % (24) by below 5 years. The rest of the categories fell at 11% (10) of 25-34 and 2.2% (2) of 35-44. There were none that were dominated by age category of above 50 years of age. In other words more than a half of the household demography in Kamara is young and energetic, which requires to be positively looked into as a community asset. When not tapped it becomes a threat to the community.

41.2. SOCIO-ECONOMIC BACKGROUND

In this area the community leaders and development agents were also involved to establish the major sources of livelihood for the people and household of Kamara. All together, 100 respondents were interviewed.

The areas of concern included farming, employment, self-employment, casual labor and others. Below are the results:

Table 3. a: Major sources of livelihood for Kamara Households.

SOURCE OF INCOME	FREQUENCY	PERCENTAGE
FARMING	90	90%
EMPLOYMENT	1	1%
SELF-EMPLOYMENT	2	2%
KIBARUA (CASUAL LABOUR)	6	6%
OTHERS	1	1%
TOTAL	100	100%

The above table shows that 90% (90) of the respondents expressed farming to be the major source of livelihood for households, 6% (6) respondents pointed out casual labor, 2% (2) self-employment, 1% (1) employment and another 1% (1) other means such as carrying luggage for pay, etc. The burning question about farming, as a mainstay of livelihood was whether it gave equal opportunity to all household/community members. It is not well financially rewarding.

Through observations it was discovered that, though much efforts have been in place to improve agriculture the youth were left out or exploited simply because they lacked major agricultural resources. They end up being overworked while getting less or no beneficial returns for their efforts at all. Therefore, the issue of necessary resources for all has to be reconsidered in Kamara.

B. MAJOR FACTORS OF PRODUCTION

The major factors of production are universally known to be land, capital, labor and entrepreneurship. The people of Kamara give first priority to land. Interview done to 100 people proves this as follows:

Table 3. b: Major Resources For Household According To Priority

RESOURCES	FREQUENCY	PERCENTAGE
LAND	92	92%
CAPITAL	5	5%
LABOUR	1	1%
ENTREPRENEURSHIP/SKILLS	2	2%
TOTAL	100	100%

From the above table 92% (92) respondents pointed out that land was the major resource in the hierarchy. 5% (5) said capital, 2% (2) entrepreneurship, 1% (1) said labour was most necessary. The

responses seem to have come from where the pressure is exerted most - land in relation to population size. Being an agricultural society, many people expressed the necessity for land ownership and control as their springboard to take off. Land scarcity remains one of the main hindrances to the youth's participation in development.

C. LAND OWNERSHIP AND CONTROL

Interviewing parents and youth, it was observed that, in theory, land was family owned but, in practice, it is entitled to the father/mother of the family. Controversial as it is, this issue of land ownership and control determines one's position in decision-making and privileges over the use and what come out of it. The respondents expressed their views as follows:

Table 3.c: Who Owns And Control The Use Of Land?

SUBJECT	FREQUENCY	PERCENTAGE
FATHER	72	80%
MOTHER	18	20%
FAMILY	0	0
CHILDREN	0	0
	90	100%

Following the table above 80% (70) respondents expressed the father of the household to be the landowners, 20% (20), mothers, while none of the household land was under the family or children ownership. All the respondents expressed that they enjoyed the rights of land use, but in the household's interest. Thus, the youth are disadvantaged because they cannot use the family land for their purely personal business without consent from the title bearer. Many respondents still expressed their fear that their land was too small to be divided among members for personal use.

D. FAMILY LAND SIZE

The household land size categories ranged between 0 and 10 hectares. During interviews all 100 respondents gave it as follows:

Table 3.d: Household Land Size (Ha)

FARM SIZE (Ha)	FREQUENCY	PERCENTAGE (%)
0-2	78	86.7%
2-5	11	12.2%
6-10	1	1.1%
>10	0	0
TOTAL	90	100%

As per the table above, 86.7% (87) respondents said that their household land size fell under the category of below 2 hectares. The rest, 12.2% (11) and 1.1% (1) fell under 2-5 hectares and 5- 10 hectares respectively. One of the respondents appeared in the category of more than 10 hectares. Looking at where the vast majority respondent's lie, raises the question of "household size- land size" balance. According to researcher's observations and people's views, it was discovered that household land size dwindled as population swelled.

E. HOUSEHOLD LANDS IN RELATION TO HOUSEHOLD SIZE

Following the question put forward to the youth and parents whether the land was enough for their household, their responses were as follows:

Table 3.e: Land in Relation to Household Size.

RESPONSE	FREQUENCY	PERCENTAGE
ENOUGH	2	2.2%
NOT ENOUGH	88	97.8%
MORE THAN ENOUGH	0	0
TOTAL	90	100%

97.8% (88) of the respondents said that household land was not enough for them while 2.2% (2) said it was enough. None of them seemed to have more than enough land! The statistics express loudly that there is scarcity of the major resource (land) in Kamara household resulting from population pressure. But, is this the case to other necessary resources? The threat of high young population to land, results to excess labor, most of which remains untapped in form of unemployment.

F. SOURCE OF HOUSEHOLD FARM LABOUR

Labor is necessary for farm production. Its source varies from family to family. Youth and parents responded to this as follows:

Table 3.f: Source Of Labour.

SOURCE OF LABOUR	FREQUENCY	PERCENTAGE(%)
FAMILY	78	86.7%
HIRED	2	2.2%
BOTH OF THE ABOVE	10	11.1%
TOTAL	90	100%

Majority of the respondents 86.7% (78) seemed to have a high dependence on family labor. 11.1% (10) respondents relied on both family and hired labor and only 2.2% (2) respondents depended on hired labour only. If the excess labor almost absorbed only at the household level, the question remains whether the work done is able to pay them (it does only in food terms). Most of the labor is not skilled and sometimes they work hard but lack capital to backup their efforts. Further discussions with the youth brought out their underlying demotivating factor. They (especially ladies) saw themselves as being exploited by their parents while their financial needs were not attended.

G. SOURCE OF CAPITAL

Parents expressed capital to be another very important resource, but its sources are scarce and vary among persons. Options were given as follows:

Table 3.g: Source Of Capital (Parents)

SOURCE OF CAPITAL	FREQUENCY	PERCENTAGE (%)
FAMILY FARM/SALE OF FARM PRODUCTS	1	3.3%
BANK	0	0
CREDIT	0	0
AGRIC. FINANCE CORPORAATION (AFC)	0	0
BUSINESS	0	0
KAMARA EXTENSION PROJECT	4	13.3%
NONE	25	84.4%
TOTAL	30	100%

The above table gives it clearly that 83.4% (25) of the respondents (parents) have no specific source of capital. They get it from borrowing, sale of farm produce or some farm assets, etc. 13.3% (4) respondents got it from Kamara extension programme through self-help groups and 3.3% (1) got the capital from the sale of farm products and assets. None of them expressed to secure capital from bank, credits, agricultural finance corporation or personal business. During further discussion people expressed their fear of borrowing money because it puts their land title into jeopardy. Also their priority in farming business dictates to them. For the youth, lack of security (collateral) for loans, becomes the

major obstacle in this area.

H. PRIORITY IN FARMING

According to the parents, in their farming business, first priority is given to food security. The surplus is sold out for income. An element of satisfaction (prestige) that they are doing something worthy keeps them motivated to work more and more. Below are the actual responses:

Table 3.h: Priority In Farming

PRIORITY	FREQUENCY	PERCENTAGE
FOOD	25	83.3%
INCOME	4	13.3%
PRESTIGE	0	0
ALL THE ABOVE	1	3.4%
TOTAL	30	100%

According to the table above the first priority is given to food security by 83.3% (24) respondents, while 13.3% (4), for income, and 3.4% (1), for income and food. Farming for prestige did not get a great applause although further discussions revealed that it was part and parcel of their motivation for farming. However, family farm income was another area of great concern since most of the non-farm-produced and other purchasable family necessities (good and services) e.g. school fees, clothes, fuel, salt, transport, and hospital bills e.t.c. depended on it.

1. AVERAGE FAMILY FARM INCOME PER MONTH

The average family farm income, according to the parents, ranged from less than Ksh. 500 to some thing slightly higher than 3000/-, as shown below:

Table 3.i: Average Family Farm Income Per Month

AMOUNT (KSH)	FREQUENCY	PERCENTAGE
<500	15	50%
500-1000	10	33.3%
1000-2000	4	13.3%
2000-3000	0	0
>3000	1	3.3%
TOTAL	30	100%

As assessed in the table above, majority of the respondents 50%(15) received less than Ksh. 500/-, and 33.3% (10) received between Ksh. 500-1000 per month. The rest, 13.3% (4) and 3.3% (1)

respondents received between 1000-2000 and above 3000 respectively. None of the respondents appeared in the category of 2000-3000. It is not only that the income is very low for the vast majority of the respondents, it is also unstable. One person who gets more than Ksh. 3000/- subsidizes farming with a diversity of small businesses.

This kind of financial status raises a question whether it is possible for these people to save and invest. They see poverty as likely to increase unless the situation is improved. This legacy will end up to be handed over to the young generation. When interviewed, the youth and parents responded as follows:

Table 3.j: Possibility To Save

RESPONSE	FREQUENCY	PERCENTAGE
YES	6	6.7%
NO	84	93.3%
TOTAL	90	100%

The table above shows that 93.3% (84) respondents neither were they able to save nor had a bank account. Only 6.7% (6) were able. Such a situation is most likely to jeopardize their financial security and sustainability (whose danger might be a vicious cycle of poverty). The people expressed themselves that: any room to improve the situation is always strangled by a number of farm problems.

K. MAJOR FARM PROBLEMS

By its very nature, small-scale farming is risk prone. Major farm problems were expressed by the respondents (youth, parents and community workers and leaders) as shown in the table below:

Table 3.k: Major Farm Problems In Kamara Division, in priority

FARM PROBLEM	FREQUENCY	PERCENTAGE
MARKET	38	38%
WATER	9	9%
TRANSPORT/ACCESSIBILITY	20	20%
SKILLS	10	10%
CAPITAL	21	21%
INPUTS	2	2%
TOTAL	100	100%

In the table above, majority of the respondents 38% (38) pointed out market to be the major problem that they face. 21% (21) said capital. 20% (20) said accessibility, 10% (10) skills and entrepreneurship. 9% (9) water and 2% (2) said inputs were the major problem.

Marketing being the major community problem proves that production is not a much disturbing

issue for these people. The people lack proper organization to deal with the issue. They need a more swift and sustainable marketing strategy, which will save them from external broker's exploitation. Can the youth be enhanced to intervene in this area of marketing?

L. HOW IS THE FARM INCOME SPENT? (PARENTS)

Asked to prioritize how they distributed their farm income, the parents responded as follows:

Table 3.1: How Is Family Farm Income Spent? (Parents)

AREA OF SPENDING	FREQUENCY	PERCENTAGE
FOOD	0	0
HOUSE/FAMILY KEEP	14	46.7%
SCHOOL FEES	15	50%
SAVING	1	3.3%
LEISURE	0	0
TOTAL	30	100%

50% (15) respondents gave their first priority to school fees, 46.7% (14) family upkeep and 3.3% (1) savings. Food, for these people is not regarded as a purchasable commodity except for supplementary such as sugar, tealcaves, salt, cooking fat. etc. They never occasionally experience the severe pinches of drought and famine to compel them budget for food. Tight financial situation does not allow them to spend on leisure despite some cases of overdrinking among some male members of households. Trying to observe and analyze most of the household balance sheets, they indicate the "from hand to mouth" kind of living standard.

M. MAJOR MARKETING OUTLETS.

The following are the existing marketing outlets through which the people of Kamara channel out their farm products. Parents responded to the question as follows:

Table 3.m: Major Market Outlets For Farm Products In Kamara

MARKET OUTLET	FREQUENCY	PERCENTAGE
MOLO TOWN MARKET	1	3.3%
LOCAL MARKET/NEIGHBOURHOOD	22	73.3%
MARKETING BOARDS	2	6.7%
MARKETING ASSOCIATIONS	5	16.7%
TOTAL	0	0%
	30	100%

Deducing from the table above, majority of the respondents 73.3% (22) pointed out the blockers to be the major marketing outlet. 16.7% (5) said marketing board, 6.7% (2) neighborhood and 3.3% (1) Molo town market. There is no any marketing association but plans are still on the way. However, during further interactions and discussions with Kamara people, the whole issue of marketing was expressed to be very controversial because a lot of exploitation is associated with the brokers. People sell their farm produce out of desperation, normally at "throw away" prices.

A critical analysis on the whole set-up of the community seems to alienate the youth. As a result the youth become a problem to the society as the society becomes a problem to them. This was expressed as a concern from all the respondents including the youth themselves.

N. IS YOUTH BECOMING A PROBLEM IN KAMARA DIVISION?

98% (98) respondents said "yes" and 2% (2) were not in a position to comment. None of them said "no".

Table 3.n: Has Youth Become A Problem In Kamara Division?

RESPONCE	FREQUENCY	PERCENTAGE
YES	98	98%
NO	0	0%
NOT EASY TO COMENT	2	2%
TOTAL	100	100%

However, further discussions revealed that the youth problems were unemployment, drug abuse, delinquency, HIV/AIDS and poverty among others. The society expressed the fear of insecurity, which comes along with the above realities as one of the parents put it forward:

"We are afraid even of our own sons (youth) in case they know how much money we have in the house after selling our farm products.... Nowadays you can't know who will kill you. No trust any more!"⁶⁹

Influenced by such a background, the youth have a lot to tell about themselves. Their specific views are going to be covered in part II below.

4.2. PART II: INTERVIEW TO THE YOUTH.

This is a specific analysis on the Kamara youth's personal profile based on the interviews done on them with the aim of drawing up their background status. The sample involved 60 (100%) youth, i.e. 30 female and 30 males, as shown in the table below:

⁶⁹ Interview to one of the parents

Table 4.a: Gender Distribution Among The Interviewees.

GENDER STATUS	FREQUENCY	PERCENTAGE
MALE	30	50
FEMALE	30	50
TOTAL	60	100

As shown in the table above, the researcher deliberately decided to strike a gender balance in his team of youth respondents. 50% (30) females and 50% (30) males. This was to clear the confusion where the term youth (especially in Swahili "kijana") connotes the male youths only despite the fact that both of them are clearly defined in terms of age.

B AGE DISTRIBUTION

Age is the major factor in defining the youth. Among the respondents the age was distributed between 14 and 36 years old. The table below explains.

Table 4.b: Age Distribution Among The Respondents

AGE RANGE	FREQUENCY	PERCENTAGE
14-19	25	41.7
20-24	23	38.3
25-29	10	16.7
30-36	2	3.3
TOTAL	60	100

Basing on the table above, majority of the youth interviewed 41.7% (25) fell in the category of 14 to 19 years old and 38.3 % (23) youth fell in 20 to 24 categories. 16.7% (10) respondents appeared under 25 to 29 category while 3.3 % (2) were under 30 to 36 age category. In other words more than half of the respondents were below 25 years of age. This poses a major social question to the entire Kamara community. "Where is the future for these young men and women?" It is not funny to hear that some of these youth are already parents in their tender age.

C. MARITAL STATUS

It becomes complex when the issue of marriage and parenthood comes in among the youth in their early age. Examinations compelled for separation between male and female youth because experiences follow this distinction

Table 4.c: Marital Status Among Respondents

MATITAL STATUS	FREQUENCY			PERCENTAGE
	MALE	FEMALE	TOTAL FREQ.	
MARRIED AND HAVE CHILDREN	5	8	13	21.7
NOT MARRIED BUT HAVE CHILDREN	0	7	7	11.7
NOT MARRIED AND HAVE NO CHIDREN	25	15	40	66.6
TOTAL	30	30	60	100

The table above shows that 66.6% (40) are single and without children, of whom 25 respondents were male and 15 female. 21.7% (13) respondents were married and had children - 8 of these were female and 5 males. 11.7% (7) were single and had children, and all were female. None of the respondents was married and had no children.

Most of the youth expressed poverty to be pressing hard on them then in the process of eradicating it, the result is unplanned babies or "forced" marriages. Feminization of poverty explains why more female youth were married and or had children than their male counterparts. Also the issue of illiteracy or semi illiteracy, together with other socio-cultural factors, can be cited as subjecting young ladies to such a reality. If the situation does not improve, we foresee the future where both mother and daughter/son will qualify by age to be in the same youth group!

D. LITERACY

Based on formal education, a number of the youth expressed school fees, tribal clashes, and juvenile pregnancy to be the major hindrances to their pursuit in education. Therefore, dropouts at primary secondary or post secondary level, despite good performance, are many in Kamara division. The respondents expressed themselves on this issue as shown below.

Table 4.d: Respondents' Literacy Status

EDUCATIONAL LEVEL	FREQUENCY			PERCENTAGE
	MALE	FEMALE	TOTAL FREQUENCY	
NO CERTIFICATE	3	7	10	16.7
PRIMARY CERT.	20	20	40	66.7
SECONDARY CERT	6	2	8	13.3
COLLEGE	1	1	2	3.3
DIPLOMA	0	0	0	0
DEGREE	0	0	0	0
TOTAL	30	30	60	100

From the above, we can deduce that 66.7% (40 - 20 males and 20 females) respondents had primary education. 16.7% (10- 7females and 3 males) had no certificates at all. 13.3%(8 - 6 males and 2 females) had secondary certificate and 3.3% (2- 1 male and 1female) had college certificate. However, among the respondents, there were neither diploma or degree holder. Literacy and other skill trainings are supposed to equip one with necessary life skills and opens up opportunities for development. Their absence raises a question whether liberation will be possible.

E. SKILLS TRAINING

Interviewed whether they had any training in agriculture or other skills, the youth responded as follows:

Table 4.e: Any Skills Training Among Respondents

SKILLS TRAINING	FREQUENCY	PERCENTAGE
AGRICULTURE	7	11.7
ANY OTHER	2	3.3
ONE	51	85
TOTAL	60	100

Proved by the table above, it was almost unbelievable to learn that 85%(51) respondents had no any skill training. However, 11.7%(7) had attended different agricultural seminars while 3.3% (2) had done other causes (mechanics and carpentry). Such a situation limits the youth's creativity and chances of making a living.

4.3. SOCIO-ECONOMIC STATUS OF THE YOUTH IN KAMARA

Social and economic motivations mobilize the youth to take part in development of their areas. The youth are believed to be very mobile and active. More than half of them are members in one or more groups, which is a great potential.

A. MEMBERSHIP TO ANY YOUTH OR SOCIAL GROUP

Table 5.a: Membership To Any Youth Or Social Group

GROUP	FREQUENCY	PERCENTAGE
SELF-HELP GROUP (FARMING)	6	10
SPORTS CLUB	15	25
CULTURAL GROUP	4	6.7
CHURCH YOUTH GROUPS	6	10
NONE	29	48.3
TOTAL	60	100

According to the above table, majority of the respondents 48.3% (29) have no membership to any youth organisations. 25% (15) are members to sports clubs, 10% (6) are members to self-help groups and 6.7% (4) belong to cultural groups. More work of bringing the Kamara youth together for development has yet to take place. However, the fact that more than 0.5 of the respondents had membership to different youth organisations proves the presence of potentiality for unity and development.

B. FINANCIAL STATUS.

The youth expressed their great belief in financial power as a springboard to development. Most of the youth are not just idle, but try to find ways of making livelihood. The variety and dependability of these ways vary greatly:

5.b: Financial Status

SOURCE OF INCOME	FREQUENCY	PERCENTAGE
EMPLOYMENT	1	1.7
CASUAL LABOUR (KIBARUA)	19	31.7
FARMING	7	11.7
BLOCKER (CASH CROP SALE)	5	8.4
NOT SPECIFIC	21	35
NONE	7	11.7
TOTAL	60	100

According to the respondents, in the table above, the majority of them, 35% (21) have no specific sources of income. 31.7% (19) respondents depend on casual labor (cf. plate 3b), 11.7% (7), on farming while another 11.7 % (7) had no income source at all. The rest, 8.4% (5) act as farm produce brokers and 1.7% (1) is employed. The youth need money to keep themselves up to date but lack of stable sources of income, which makes them lag behind in all aspects of development.

C. AVERAGE MONTHLY INCOME

The monthly income for the youth is never stable due to the nature of its sources. The table below gives how it is distributed:

5.c: Average Monthly Income

AMOUNT	FREQUENCY	PERCENTAGE
<500	43	71.6
500-1000	12	20
1000-2000	4	6.7
2000-3000	0	0
>3000	1	1.7
TOTAL	60	100

The table above reads that 71.6% (43) of the respondents receive the average monthly income of below Ksh. 500. 20% (12) fell in the category of Ksh. 500-1,000, 6.7% (4), in the category of Ksh1, 000 to Ksh. 2,000. Only one respondent was getting more than 3,000 while none of them fell in the category of Ksh2, 000 to 3,000. "Like father like son", observations clearly indicate that the vast majority of the youth have started to inherit the poverty of their parents. "Whose blame?" This makes it so difficult for them to save hence impossible to invest.

D. SAVINGS AND INVESTMENTS

"How can one save what he/she has no access to?" retorted most of the youth. The question of whether the youth were able to save or not was answered by the respondents as follows:

Table 5.d: Have You A Personal Bank Account?

RESPONCE	FREQUENCY	PERCENTAGE
YES	1	1.7
NO	59	98.3
TOTAL	60	100

The table gives it that 98.3% (59) respondents had no bank account thus not able to save, while only 1.7 % (1) had a bank account. Is this the level of "hand to mouth" living standard? Further observations and discussions revealed that, for many in most cases, the hand has nothing to put in the mouth. Where is the sustainability then? This also compels us to examine the occupational status of the youth.

E. OCCUPATIONAL STATUS

The issue of occupation was examined on the basis of employment and unemployment as shown in the table below:

5.e: Occupational Status

STATUS	FREQUENCY	PERCENTAGE
EMPLOYED	1	1.7
UNEMPLOYED	55	91.7
SELF-EMPLOYED	2	3.3
TEMPORARILY EMPLOYED	2	3.3
TOTAL	60	100

Responses on the table above shows that 91.7% (55) respondents were unemployed. 3.3% (2) and another 3.3% (2) were temporarily employed and self-employed respectively. 1.7% (1) was the only permanently employed. Unemployment proves to be a major socio-economic problem among the Kamara youth. Rather than employment that alienate the youth in Kamara, the resources factor will be mentioned in the following analysis.

F. ACCESSIBILITY TO MAJOR FARM RESOURCES

Should the youth engage themselves in farming business? If they should, they still face great difficulty of accessibility to major farm resources including land, capital, labor and entrepreneurship. The following table shows their responses:

Table 5.f: Accessibility To Major Farm Resources

FARM RESOURCE	FREQUENCY	PERCENTAGE
LAND	1	1.7
CAPITAL	0	0
LABOUR	0	0
FIRST TWO	1	1.7
NONE	58	96.6
TOTAL	60	100

From the above table, we deduce that 96.6% (58) respondents had no accessibility to any of the major resources. 1.7% (1) is accessible to land and capital and another 1.7% (1) has access to land only. None of the respondents expressed accessibility to capital and labor. The issue of the accessibility, on the other hand, affects the youth's ownership and control of the important assets. Ways that can open doors for youth to access those important factors of production need to be modulated.

G. PROPERTY OWNERSHIP

The above affect the youth's ownership power to basic properties in the context of their lives. These properties include house, plots, farm, business premises etc.

Table. 5.g: Property Ownership

PROPERTY/ASSET	FREQUENCY	PERCENTAGE
HOUSE	1	1.7
PLO	2	3.3
LAND/FARM	1	1.7
SMALL BUSINESS PREMISES	1	1.7
NONE	55	91.6
TOTAL	60	100

The level of ownership among the youth seems to be very low. 91.6% (55) of the respondents owned nothing. 3.3% (2) own plots in local centres while 1.7% (1) owns a house. Another 1.7% (1) has a farm and the other 1.7% (1) has a small business premise. How can the youth feel belonging in the area where he owns nothing? Is participation enough? It is not enough to convince.

H. PARTICIPATION AT HOUSEHOLD LEVEL

The participation of the youth at the household level reflects their status at community level. The areas of concern were laid down and responded to by the youth themselves as follows:

Table 6: Participation at Household Level

AREA OF PARTICIPATION	FREQUENCY	PERCENTAGE
RESOURCE OWNERSHIP	1	1.7
PRODUCTION	56	93.3
DISTRIBUTION & CONTROL OF WEALTH	3	5
TOTAL	60	100

According to the table above, there is a great participation in production where majority of the respondents, 93.3% (56) lie. 5% (3) of the respondents participate in distribution and control of wealth while 1.7% (1) participated in resource ownership. The areas and levels of participation, strategically determine the youths' voice in decision making at both household and community levels. It also determines how they will be valued and respected by all community members especially the community leaders.

I. RELATIONS WITH LOCAL ADMINISTRATION /POLITICIANS

On the relationships with the local administration, the youth respondents answered as follows:

Table 7: Relation With Local Administration/Politicians

RESPONSE	FREQUENCY	PERCENTAGE
GOOD	4	6.7
BAD	46	76.6
IT DEPENDS	10	16.7
TOTAL	60	100

The table above shows that 76.6% (46) respondents have bad relationships with their local leaders. 16.7% (10) said it depended with the individual's situation while 6.7% (4) expressed good relationships with them. Further discussions and observations brought it out that the administrators harass the youth. This is likely to pose a negative impact on any youth development strategy that involves these administrative people. More discussions revealed that, politicians were connected with lies, empty promises, land grabbing, and inciting local people for tribal animosity.

J. THE YOUTHS' ATTITUDE TOWARDS AGRICULTURE AND RURAL LIFE IN COMPARISON WITH URBAN LIFE

The question was raised, why do many rural youth run to the towns and cities? Has this anything to do with their attitude towards life in the rural as it opposes the one in the city? Has this to do with attitudes or realities? Responding to these questions, the youth said as follows

Table 8: Attitudes Towards Agriculture And Rural Life In Comparison With Urban Life

RESPONSE	FREQUENCY	PERCENTAGE
LIKE	20	33.3
DISLIKE	18	30.0
IT DEPENDS/NO ALTERNATIVE	22	36.7
TOTAL	60	100

According to the table above, 36.7% (22) respondents said it depended on the individual mainly due to lack of alternatives in rural areas. 33.3% (20) seemed to like the rural life because it was easy and it had no much expense. 30% (18) did not like rural life because it was dull and it was not open to opportunities. The challenge today is not making the youth like the rural life but identify themselves with it and feel belonging, through integration programmes.

K. THE YOUTHS' AWARENESS IN DEVELOPMENT AND UNDERDEVELOPMENT

The youth's awareness of development was tested. Asked to define development in their own words, some of the youth were able while others were not able to do so. The table below displays their understanding:

Table 9: The Youth's Awareness of Their Development and Underdevelopment: Defining Development

DEFINE DEVELOPMENT	FREQUENCY	PERCENTAGE
ABLE TO DEFINE	28	46.7
UNABLE TO DEFINE	32	53.3
TOTAL	60	100

53.3% (32) respondents were able to give their meaning of development while 46.7% (28) were not. However, all of the respondents were able to mention one of the indicators of development and underdevelopment in their context. The indicators for development were given as ability to meet basic needs; income generating projects; sports, games and improved social life; net-working and exposure; good education and life skills; good prices for their farm products; security; land ownership; financial security; and ability to improve the standard of living. Absence of the above and other factors that result from them indicates underdevelopment.

L. DURATION OF LIVING IN KAMARA DIVISION

Over identification with the reality of one place make people numb to that reality. They see that reality as a way of their lives day after day. It becomes a culture (of underdevelopment), which makes it difficult for them to change unless the attitude changes first. The youth in Kamara expressed their duration of being in the area as given in the table below:

Table 10: Duration Of Living In Kamara Division

NO. OF YEARS	FREQUENCY	PERCENTAGE
<5	6	10
6-10	5	8.3
BORN THERE	49	81.7
TOTAL	60	100

Majority, 81.7% (49) of the respondents were born in Kamara division. 10% (6) have been there not more than five years. Most of them came from the beneficiary households to the resettlement programs effected by the government and or Catholic Diocese of Nakuru. 8.3% (5) have been there between six to ten years. Under this context, these people have different experiences of the same Kamara. Any development program for youth, in this case, must begin with vigorous conscientization process.

CONCLUSION.

This chapter has brought us in touch with the lived experience of the Kamara people and youth. It has, in fact, exposed their strengths and weaknesses in their struggle for development. In the next chapter we are going to discuss the results of the above analysis and then give our recommendations and conclusion to the research.

CHAPTER FIVE

RESULTS AND DISCUSSIONS

5.1. INTRODUCTION

In regard with the analysis in chapter IV above, we intend to revisit and prove our hypothesis for this study. In our research, the perception of the people on their life realities and struggle, and, how this affects their livelihood was analyzed. Most important, as our focus, was the perception of the youth in their Kamara context. This has been built and integrated on the background given by those in frequent contact with them, namely, parents, community leaders and development agents. This offers a broader picture as our springboard to digging into the root factors underlying youth's alienation from the agricultural development of their area.

The consequences to alienation were also examined, which stimulated our recommendations, suggestions and conclusions geared towards Kamara youth's empowerment for participation and integration in their agricultural and rural development. We can call this, "capacity building for participatory integration among the Kamara youth". To prove our hypothesis our findings were as follows:

5.2. CONTEXTUALLY, AGRICULTURE IS THE BACKBONE IN THE DEVELOPMENT OF KAMARA PEOPLE.

Agriculture remains the central pole of livelihood and development for the Kamara people. This proves right our first hypothesis, although the question remains whether it is able to wholistically and actively incorporate all in the community (cf. table 3.a). We ask this question because of the position of the majority youth, who are still part of the reality, as the first purpose of this study states in co-relation with our first research question.

Due to the favorable agro-ecology potentials, different crops and livestock do well in Kamara (app. 6). Upon this, the people expect to cater for their nutritional, economic, social, cultural, educational and religious needs. In the planning, production, distribution and marketing processes of small scale farming, the first priority is given to food security (cf. table 3.h). The fact that small scale farming is never for profit making but for subsistence, only the surplus whose market still proves to be very problematic, is sold out for income, which also proves to be very negligible. The people's experiences, in this case, attest:

Without farming we are nowhere. We need to eat, to clothe ourselves, to shelter our families, security, to educate our children, medical attention, to travel,etc. Food for us is not a problem, but money is. When we are blessed with good harvest, middle men and women harass us by lowering the prices of our products and, comes time for planting, business people hike their prices for seed and fertilizer. Milk which was our only hope for a better income, its prices fell day after day. We have nowhere to turn to...! We need to prepare for the next season, we need hybrid seed and fertilizers, we need to plough our farms and pay for

vet services for our cows.... When we fell sick we need to go hospital, ... our children need to go to school..., we need good clothing and shelter, we need salt, sugar and paraffin for our domestic use. All these are not for free..., we pay for them! After all we need a good life too. But what we get out of our farms is never enough to enable us afford. My two daughters dropped out of school in class five because I couldn't afford to pay for them, they are at home with me. For them they can't understand... but should I sell out my land for school fees ?!⁷⁰.

If things prove to be this way to the parents who own some resources, what of the youth who own nothing? The state of agriculture determines the standard of living of the Kamara people. As per the above testimony, things prove to be worse. Has anything been done to intervene the situation?

In Kamara, much efforts have been made by the government, NGOs and churches to sumptuously, uplift the living standards of "all Kamara people" through agricultural development programmes. Technical and financial back up through self-help groups to qualitatively and quantitatively improve agricultural production has proved some success despite a number of setbacks too. Unfortunately, most of these efforts are only meant to build on people's available resources especially land, thus automatically focusing on those having and controlling those resources (cf. table 3.c). This leaves us with a question mark whether the youth are really considered. Is it possible for them to actively participate despite lack of necessary means to do so?

Kamara extension programme operating from Baraka Agricultural College has been spearheading for collaboration and partnership among all stakeholders for the development of all in Kamara (cf. plate 4b). Technical, financial and material assistance has been accessed to farmers through existing and newly formed self-help groups. Among these groups only 10 are active youth groups, most of which are male dominated, doing different development projects (cf. app. 7). Our question remains whether it is easy for one to participate actively without the necessary means to do so.

Such backgrounds greatly influence the youth's participation in development. But doesn't it, in the process, disadvantage them and accelerate their alienation rather than integration. Can we call the youths, in such case, partners too? Is the root of the problem critically addressed or the youth are just inclusively taken as part of a whole without considering their specific situations? Can we call this process "bottom up", "participatory" or "trickle down?" Are collaboration and partnership realizable in Kamara then: among the development agencies and their agents, farmers and development agencies, among different development agencies, among the farmers themselves at both community and family levels?

Collaboration/ partnership should not be understood as unity in uniformity or conformity but, unity in diversity. Each respecting the other as they enrich each other. How, then, can the youth become actively beneficial partners in Kamara division? It is not necessarily that they do what their elders and parents are doing. They must be convinced of what they have to do. There is a need for a specially youth focusing programme, but in tie with the whole. A youth development strategy that will

⁷⁰ Interview to farmer and parent.

never breach or contradict the whole but enrich and assure sustainability for all. Therefore the youth project on marketing of farm produce can do well because it will not only benefit the youth but also the community at large.

5.3. THE YOUTH IN KAMARA ARE ALIENATED

How sad and frustrating for someone to feel alienated in his/her community. We all aspire to belong and participate to the well being of our communities. But for most of the youth in Kamara, this is never the case. They feel alienated from the mainstream development of their community. They wonder how possible can they become active participants while they have no necessary means to do so. Neither land nor capital, is accessible to them.

We cannot just assume and say that alienation is an intentionally planned game, but a consequence of history. The history of the land, people and the popular development processes have a remarkable impact. It has to do with national historical evolution; cultural and traditional background; settlement schemes; and, modernization and globalization. The contemporary Kamara youth find themselves in such an existing complex reality, which is not their choice.

Most of the youth in Kamara have become aliens by the fact that:

- 5.3.1. There is high dependency on agriculture in a population dominated by the young (cf. table 2.b), where the basic resources are scarce (cf. table 3.e), making them inaccessible to the youth;
- 5.3.2. Low literacy and high unemployment levels, topped with escalating poverty among the local youth.(cf. tables 4.d and 5.e) ;
- 5.3.3. The youths attitude towards rural life (cf. table 8) and the crave for quick money making. This goes hand in hand with the value the youth attach to money as a "fuel" for good life. Of course money is necessary for that but, in the Kamara youth reality, it is not guaranteed due to the instability of its sources (cf. tables 5.b and 5.c) and their inability to save (cf. table 5.d).
- 5.3.4. The youth are viewed by their elders and parents as deviant trouble shooters and threatening competitors in their economic niche and scarce resources; a liability rather than asset to the community. Their efforts are only needed at production but forgotten at distribution and control of family and community wealth.

The absence of any governmental or non governmental organization to implement strategies specifically targeting the youth integration in development, is another sign of alienation. There has never been any efforts, if not Kamara Extension Project, put in place to mobilize the youth to critically examine their situation and modulate some ways forward in form of youth clubs, associations, development and income generating projects, self-help groups, organizations, etc.

- 5.3.5. Most of the youth own nothing in terms of resources and assets (cf. tables 5.f and 5.g), which is supposed to be the source of self-esteem and worthiness.

- 5.3.6. Their politicians and local leaders care less about the youth's welfare, instead they harass them creating an unfriendly attitude between them (cf. table 7). The politicians only need the youth

when they want to use them to gain their selfish ends as in campaigning and voting time. To the rural youth, this reflects the kind of government they have in place, whose policies do not consider them.

5.3.7. A number of school drop outs increase year after year while nobody seems to bother, neither the government nor other development agencies and influential individuals, to work for their accommodation into the system. We wonder how genuine they can talk of liberation without basic education. For some youth, who succeed to complete their education, they are rejected by the system. They get no jobs nor opportunities to exercise their talents.

At the end of the day, the youth are left in despair and fatalistic situation without hope for any promising future. They lack proper identification with their families and communities, or rather, they become pseudo-community members.

Our observations show that the youth are technically pushed at the fringes of Kumara community development. It will be difficult, in this case, to work for sustainable development in exclusion of the area youth, who are carriers of the future. To be successful in integrating them we must first address the root factors underlying their alienation. These factors are given in the next section.

5.4. FACTORS UNDERLYING THE KAMARA YOUTH ALIENATION FROM PROPER PARTICIPATION IN THEIR COMMUNITY DEVELOPMENT.

The alienation of youth in Kumara is found at both family and community levels. It is however, not easy to single out one, but an amalgam of factors that compromise the youth's ability to access necessary resources and to decision making in their allocation and management, as the springboard to participation in development. This, directly or indirectly alienates the youth. It takes away their recognition. The factors behind this were identified as socio-cultural, economic, demographic, political, educational orientation, technological and attitude. They are discussed at length as follows:

5.4.1. SOCIO-CULTURAL FACTORS

Part of what the contemporary Kumara youth are, is a result of community's socio-cultural legacy. The African communitarian aspect is always good but a controversial one when it sumptuously opt for homogeneity. It forgets that most youth think and perceive realities antagonistically from their elders. This ties down the youth's potential for creativity, innovative and initiatives. It bars and demotivates them from ownership of basic resources in the name of family ownership, enslaving them to dependency.

The social position the youth are given in their community defines their role. In most cases they are regarded by their elder members as "juniors" who cannot act on their own but at the command of the elders. This enforces in them the inability to take audacious decisions even about their own destiny. But some of them rebel against this.

A good youth is regarded to be one who obeys the elders and serves the family and the communities common good. This in a way, limits the aspirations for private ownership of resources

which are technically owned by the head of the family. The youth can hardly be independent thinkers and actors.

The issue of land inheritance, which nowadays is never effected, makes many youth passive from struggle for personal land acquisition. The female youth is never considered at all in this area. Even offering them a piece of land for use only is also unheard of. As a result, they are the most exploited members of the society in the name of grooming them for better future motherhood.

5.4.2. ECONOMIC FACTORS

National economic status largely correlates with community, family as well as individual economic voice. For instance, the impacts of Kenya's economic recession do not only hit hard on the parents but the youth in the process. When it affects resource availability and distribution, educational quality and affordability and community sustainability, the youth suffer the most. Their dreams for successful future get shattered! As most people are focusing at and competing for the limited resources for subsistence, since they can't invest, most of the rural youth are hardly accommodated in the system. How could they, if they have no means to access the necessary resources such as land, capital and intrapreneurship?

Even leasing land and buying of necessary land becomes hectic for them. Such demotivating environments direct their attitudes towards acquisition of quick money which lands them into more trouble such as imprisonment, HIV/AIDS, illegal business and even death.

5.4.3. DEMOGRAPHIC FACTORS

Population growth in rural areas has been a powerhouse for scarcity of resources. If we consider that, Kenya has been and will remain the same size, as population grows year after year (cf. app. 3&4) things are going to be worse. This, locally applies to Kamara where scarcity of resources is synonymous to high competition over them, which denies the youth their due chance to participate. It is time for "survival for the fittest". After all there is lack of job opportunities to absorb the dramatically growing number of youth in the area.

5.4.4. POLITICAL FACTORS

The traditional role of politics, at both national and local levels, seem to have lost its meaning of organizing the society through better policies and creation of an ample room for participation of all. In rural terms, we can talk of policies that govern land, labour, agricultural policies, education, rural development programmes etc. The contemporary Kamara youth live in a political system characterized by greed, lack of vision, nepotism, tribalism and patronism. It is an era of "whom you know than what you know", where most of the politicians and administrators behave as if they were the last generation in Kenya. We hear of "siasa mbaya maisha mbaya" (bad politics bad life). Alienation and poverty, in this context, are used as political weapons so that the youth can be ruled and be misused cheaply. The

fact that the youth are seen as the problem and not as potential, denies them a chance to take part in decision making right from their childhood, only to be referred to as "leaders of tomorrow".

Animosity between them and their community leaders crops up. Finally, the dynamism for change that existed within and among the youth fades away.

5.4.5. ENVIRONMENTAL FACTORS

The issue of geographical exclusion has been, of recent, institutionalized due to the fact that most of the development strategies are urban centered. The rural areas are sidelined in terms of essential structures such as health transport, recreation, social, employment and other opportunities for success and independence of the youth. Kamara being in the rural, its youth do not feel a sense of belonging. They live as aliens psychologically, as they aspire for better life in urban areas, which results to low esteem. On the other hand, the duration of being in the area and lack of exposure leads to over identification with the crippling realities. The more people stay in one area the more passive they become. It becomes their culture (cf table 10).

5.4.6. EDUCATIONAL ORIENTATION

The Kenya educational programmes orientate the rural youth to illusory clerical jobs in urban centers. This downgrades the relevance of rural and agricultural life as the life of failures. Education, which aims at intellectual excellence, helps them less to become critical thinkers in their environment and how to harness it for development. Most of them live in a utopian world where by the promises of education, are never fulfilled, leaving them and their parents uncomfortable with each other. They wonder how can one hold a hoe after his or her form four, college or university. They become aliens in their homelands.

5.4.7. TECHNOLOGICAL FACTORS

Technology is here to simplify life's chore, at the same time it gives false images of life context wise. It makes people (youth) bite what they are unable to swallow. Most of the Kamara youth aim at the available, but unaffordable, high technology for transformation. There is no appropriate technology for them. The false image they get wholesale from the media covers their eyes from becoming critical media consumers. It disables them to face their realities as they are. High technology connotes high value life. Since these things are not available in Kamara, it alienates the youth.

For many Kamara senior members, the empowerment of the youth to share in the agricultural development mainstream connotes reducing their chances of success, especially, market wise. And this creates a distinctive gap between the old and the young. But, the position of the youth in the community must be illustrious. Otherwise the prices of youth alienation are and will, in deed, continue to be diversely intense, not only to the youth but also to the households and Kamara community at large.

5.5. VIVID AND PROJECTED REPERCUSSIONS OF YOUTH ALIENATION IN THE DEVELOPMENT OF KAMARA

The youth who do nothing creative become physically, mentally and spiritually idle. This results to deviant behaviors such as drug abuse, sexual promiscuity and increased crimes. They become a threat and source of insecurity in the society. Population will keep on hiking due to increase in unplanned pregnancies among the female youth. Doesn't this put a model family structure at stake of extinction? Single parents are becoming many among the youth. Population increase will put much pressure on the scarce resources resulting to accelerated poverty and environmental degradation leave alone a number of abortions that take place incognito.

HIV/AIDS proves to be incubating among a number of the Kamara youth. If nothing substantially strategic is done to counteract the problem, aren't we going to end up with a lost generation? This, coupled with the impacts of rural-urban drift, Kamara might end up being a division of the elderly and weak population in future. Can such a situation guarantee sustainability?

How can one be creative and innovative in idleness? With the growing level of immorality, there is another danger of ending up with an irresponsible generation, with low esteem of itself and does not respect its surroundings. Loss of esteem, being one of the highest indicators of underdevelopment (together with freedom and life sustenance), its absence among the youth puts the whole issue of sustainability into jeopardy. Remedial actions must be taken to guarantee hope for the present as well as the future Kamara generation. This hope lies in the youth. We cannot be bystanders, then and assumptuously hope that change will come by itself. Proper active involvement of all is urgently needed.

5.6. WHERE DO WE GO FROM HERE?

The most oftenly unrealizable, but important asset for social transformation lies within and among the people themselves. To be specific with our research, the Kamara youth. Other structural, material and financial resources and assets are only necessary to offer an ample environment for the human resource to exercise its capacity for sustainability.

Before we give our recommendations, we find it worthy while to think globally in order to effectively act locally. Essentially, the youth in Kamara are not much difference from those elsewhere. Keeping in line with the international convention on youth (discussed in literature review), the youth have a rightful duty to be an integral part of development of their communities and nations. Therefore, both central and local governments have the duty to create a favourable atmosphere that enhance the youth's efforts to self actualization.

Being specific to Kamara, we wouldn't like to be like bad economists who look at the liability of their enterprises without considering their assets. The Kamara youth are themselves great assets needing to be effectively tapped. This is why we would not like our proposals to be just "ours" but for "them", building on those given by the youth themselves during our research. First of all, we want to appreciate the presence of fertile grounds for change among the Kamara people founded on their great

awareness and recognition of their problems and their hope for change. As an asset this need to be embarked on.

We also want to put forward our belief that all strategies for change should target peoples attitudes, penetrate their culture, convictions, belief systems, which give value and meaning to their life. This must be the basic foundation if development has to be taken as a gradual process. Effecting this in Kamara, it is not just the youth to be targeted but the whole community in order to foster and facilitate a transformed understanding of each other for partnership in development.

5.7. RECOMMENDATIONS AND CONCLUSION

In consideration with people's views and experiences, our recommendations for Kamara division to foster a participatory integration of the youth in development are as follows:

5.7.1. There is a great need for community conscientization and mobilization on the proper understanding of sustainable development. This has to be jointly effected by community development workers through seminars, workshops, "barazas", group meetings, household's and school's visits. This will aim at fostering a critical analyses and understanding, among community members, about their problems and, that their future lies within them. This can be effective where people have a common vision and a sense of sustainability.

Parents and community leaders must be conscientised about the youth matters in order to shape their distorted pre-conceived images about them. The youth also need to know their household's/community's socio-economic situation. This will foster a good "Young- old" relationships and understanding, important for ironing out their antagonistic misunderstandings before working together for their development.

5.7.2. There is a need to promote unity of purpose among the youth of Kamara. Unity in diversity that respects the youth's difference in cultures, interests, economic status, education levels and gender. Such must be their source of strength, inspiration, sharing and encouragement on their road to sustainable development. This unity must be effected through promotion and formation of youth's self-help groups, clubs, social, cultural and sports groups that encourage the participation of both male and female youth. More importantly, special attention must be given to female youth, who are the most disadvantaged Kamara members. Following good examples of women groups, which seem to do quite successfully, so the female youth can do likewise if assisted.

5.7.3. There is a need to promote and strengthen a just participatory culture which incorporates the youth at their tender age in creation and distribution of wealth at family, school and community levels. This will motivate the youth to feel integrated in their community.

Wholistic participation of the youth is critically required for their integral well being and that of their community. This area must reverse the traditional "integration for participation" to "participation for integration". Realistically the two, participation and integration, are like the "egg and chicken" saga. It does not matter which one comes first, but the recognition that neither can exist without the other.

Youth agricultural projects, will do better making the youth participate for their integration in this agrarian society.

5.7.4. There is a need for capacity building to enhance participation among the youth. This must focus on accessing the youth with necessary resources such as land, capital, and skills which can open them a way to participation and self-reliance. Initial capital can be availed for the youth to establish small - scale farm income generating projects. Training in profitable small scale farming for self-reliance must be availed. Accessing the land for the youth through lease, purchase or urging parents to entrust some portions for their youth to use independently. Entrepreneurial skills that can give the youth a creative capacity to try diverse agricultural as well as non-agricultural projects must be granted. Joint effort from government, non-governmental organisations, church based organisations, benefactors, parents and the youth themselves is needed.

5.7.5. The youth must be given the strategic marketing task for the Kamara farm produces. Financial back up for start up capital through credit availability to self-help groups is essential. Kamara youth credit fund need to be put in place to avail soft loans to youth groups.

5.7.6. The youth should be assisted to create a youth farmers association where they can put their money and access it as a credit whenever needed.

5.7.7. A special youth ministry must be established in Kamara, with special youth ministers to focus on youth matters.

Before we conclude, we would like to forward our final reflection as below.

5.8. FINAL REFLECTION: AN OPENING FOR FURTHER RESEARCH.

We believe that there is a lot to be discovered about the rural youth (in Kamara). Ours, though limited to academic requirements, was just to open the doors for further discussions now and in future. Thus, after the study our short reflection might be helpful to those wanting to jump in to this noble arena. Note that:

5.8.1. History has a lot to do with the contemporary youth realities in Kamara.

5.8.2. Kenya of today is a very different place, socially, economically, politically, culturally, demographically and environmentally from what it was in the pre-colonial, colonial and independence times although the impacts of these eras remain vividly traceable.

5.8.3. It is difficult, though not impossible for the rural people to change. Their slowness to respond requires a lot of patience.

5.8.4. The cultural influence is very strong in rural people's lives. It should not be underrated in rural development strategies. Since the rural youth do not live in isolation, the following questions are also important of minding:

a) What kind of development do the people themselves want?

b) What are the priorities of the youth in relation to those of the community?

c) Should the old legacy be abandoned first in order to adopt new ideas or should we go for integration?

GENERAL CONCLUSIONS

All people are equal before God and before the law. This gives them existential right to integrally participate in their development because through it they self-create and co-create with God as they cater for their basic needs. Thus if we talk of development as the development of people, we must ask ourselves who, where and in which state these people are. The rural youth, in this case, have been our focus.

If we measure the development of any country by the state of its rural folks, using Kamara as a sample, we won't be honest enough to say that Kenya has reached the peak of development. The state of its youth, who are the most majority, puts its sustainability in limbo.

The youth must be at the centre of the sustainable development of Kamara division. This is where the role of a social minister is needed most, to harness the available resources with and for them. All kinds of assistance, be it local, governmental, non-governmental, church and foreign need to be granted. The youth's contribution to the community needs to be recognized and appreciated, no matter how infinitesimal it might be.

Alienation of the rural youth in development is very dangerous. It is likely to affect the whole community and entire country. No body can exclusively say that, "it is not my business". It is rather "our business"; the present and future generations. The involvement of the rural youth in development, as carriers of the future, will ensure sustainable community development. The development that is authentic and does not sacrifice people's precious values. One that is sensitive of the cultures and traditions of the beneficiary participants but minding of their gradual dynamic reality. Quick/instant change is likely to traumatize people's history and orientate the rural youth to join the urban rush, making a nation severely poor.

People must be assisted to improve in their familiar surroundings; with customs they are at home with; and society with all its adequacies and inadequacies. The challenge remains, how to convince the Kamara youth that the world they have is the one they must foster, improve and live in. Perhaps we have to practically prove to them that they can be better farmers too, and, let them prove to us that they are not a problem but an asset to the community. That they can not only boost agricultural sustainability through production but also through distribution and marketing. It is through their participation that they integrate themselves into the whole.

We envisage that, the youth's marketing project will create a balance between production and marketing of farm products in Kamara, hence sustainability. The youth, in this case, will play a different, but very important role in the development of the whole community. Therefore, with assured sustainable marketing of their farm products, there will be sustainable agricultural production and sustainable development because the food and financial needs will be catered for. Exploiting their mobility, the youth will conquer the urban market, where people do not farm but still need to eat.

The youth are leaders of today. What they need is the ability, confidence and conviction to

master their environments. We appeal to all well wishers to join efforts to assist the Kamara youth become "leaders of today". Their "tomorrow" will not actualize without their better "today". This is only possible through their "participatory integration" in agriculture, the back bone of their sustainable community development.

CHAPTER SIX

PROJECT PROPOSAL

6.1. PROJECT NAME:

KAMARA YOUTH POTATO MARKETING AND CREDIT PROJECT (KYPMCP)

C/O Baraka Agricultural College,

Box 52,

Molo.

Kenya.

PROJECT OVERVIEW

6.2.1. BACKGROUND INFORMATION ON THE PROJECT AREA

Kamara Division is situated in Nakuru District, Rift Valley province, Kenya. It is 50 km north of Nakuru along Nakuru Eldoret/ Kericho highway. It covers 100 sq Kms. Administratively, it is made of three locations namely, Kamara, Mau Summit and Srikwa. Since Kamara falls under humid and semi-humid climatic conditions, it is characterized by highlands and sub-humid agro-ecological zones, whose attitude ranges between 2,500 and 2,800 feet above sea level. Kamara receives 1,200 mm of rains, 14 degrees temperature and less than 10% moisture index annually. Its topography varies from steep to gentle rolling slopes and plain lands, with planosonic soils and some volcanic lacustrine and fluorite deposits. This makes the earth suitable for agricultural activities where potatoes, vegetables, fruits, maize, pyrethrum, beans, dairying and sheep do well.

The population, growing at 4% annually, is estimated at 64,480, with mixed ethnic and religious backgrounds, distributed at 7.5 people per hectare, practicing small scale farming in their approximately 1.7 hectare lands. The youth who are the majority of the population comprises over 65%.

Since people are hard working in such a favorable conditions, with technical help for agricultural development animators, people occasionally get bumper harvests which floods the market.

Marketing is the main problem, which leads the community to financial instability. The youth are never actively involved in the development of the area. To get out of the problem, the involvement of the youth in marketing project is essential.

6.2.2. STATEMENT OF THE PROJECT

The living standard has been declining in Kamara division; first due to lack of sustainable marketing of farm products and secondly, lack of youth involvement in the development mainstream. This leads to high unemployment, deviant behaviors; such as crimes, drug abuse, alcoholism, sexual promiscuity among the youth, whose repercussions extend to the whole community.

6.2.3. JUSTIFICATION

This project will answer the felt need of the youth and community at large as expressed out during our research. Since the economic livelihood of the people of Kamara depends on this farm produce people produce in plenty which floods this market. And since there is no stable organised market outlet, the exploitative middle men/women buy their produces at a throw away prices.

The local youth are mobile enough and take part in marketing but have no power to do so. This project, therefore, will be able to tap their mobility potential by creating employment for them, providing opportunities for a promising future, cut down or control the level of deviancy and bring social cohesion among and between the youth and other senior community member. The youth will become partners in development having a voice in decisionmaking and improved morals. Success in this project is likely to open doors for marketing of other crops such as maize, vegetables and fruits. Finally the community living standard will be improved.

6.2.4. PROJECT GOALS

To integrate the youth of Kamara into the agricultural and general development of their community through marketing of their farm produce. To create a sustainable potato market in order to uplift the living standards of the community members.

6.2.5. OBJECTIVES

1. To mobilize the community with the aim of raising awareness and a sense of partnership in marketing of their potato crop through the youth project;
2. To put the necessary structures for potato marketing and credit availability to the youth;
3. To provide loans capital to the youth groups ready for the buying of potatoes from formers.
4. To make the youth active participants in the development of Kamara division.

6.2.6. BASIC ASSUMPTIONS

1. The youth is the most precious community asset, which is never recognized considering their high mobility and desire for success. The youth, if supported, can contribute dearly to the development of the community.
2. The youth only need attention, recognition and support financially, morally and materially, to become part of their community development. Their involvement through marketing farm produce is likely to create a sustainable market hence contributing to the sustainable development of their area.
3. After establishment, the youth are capable of moving on their own.

6.2.7. SWOT ANALYSIS

6.2.7.1. STRENGTHS

- i. Local people will support the project because it will answer to marketing which is their felt need.
- ii. The youth will be willing to take part or participate in the project because it will be more involving.
- iii. Good transportation system: well connected feeder road connected to major highways linking major towns e.g. Nairobi, Kisumu, Nakuru and Mombasa, pass in the area.
- iv. The presence of Baraka Agricultural College in the area to give a chance for technical and center of project cooperation.
- v. The presence of Kamara extension project and the collaboration of other development agencies will be of a great support to the project in penetrating the community.
- vi. The project will be expansively sustainable in the long run as other positive development linked to it will have taken off.

6.2.7.2. WEAKNESSES

- i. Lack of skills in marketing among some group members.
- ii. Group failure due to mistrust and lack of patience.
- iii. Dependency syndrome and lack of initiative and creativity.
- iv. Failure in loan recovery for some groups.
- v. Loss of market outside the crop season.

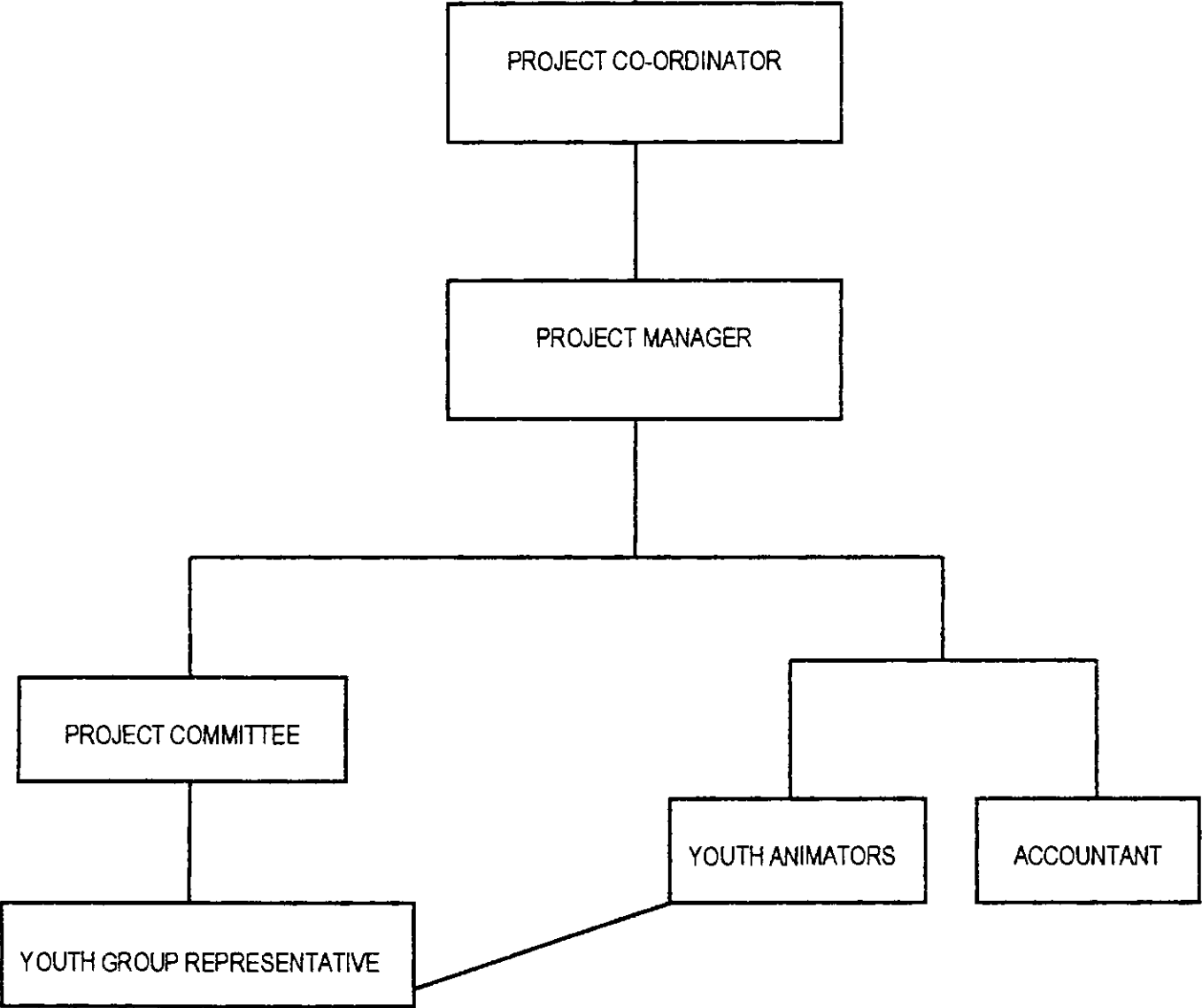
6.2.7.3. OPPORTUNITIES

- i. Job creation for the youth.
- ii. Improved community living standard.
- iii. Sustainable marketing.
- iv. In the long run the project will open market for other farm produce.

6.2.7.4. THREATS

- i. Competition from middle men/women and other potato producing area due to bumper harvest.
- ii. Lack of cooperation among the stakeholders.

6.3 PROJECT MANAGEMENT STRUCTURE



6.3.1. PROJECT MANAGEMENT RESPONSIBILITIES.

The project will operate under the umbrella of the main Kamara Extension Programme, whose manager will be responsible. He will be responsible for implementing, monitoring and reporting to the Franciscan Brothers, who will act as a link between the project and funding agencies.

Through effective control and follow up, the manager is responsible for completing the project on time, within budget and according to specification.

The project coordinator will be responsible with all activities taking place in the project. He will act as a link between the manager, the committee and youth animators.

The project committee will act as the executives. They will oversee smooth running of the project (composed of coordinator, secretary, chair treasurer and three group representatives).

The youth animators' role will be of the ground work with the youth in their groups and areas. They will visit and mobilize the youth groups and report the progress to the project coordinator. They will also be working hand in hand with the youth representatives in getting in touch with members' needs. The accountant will deal with all project financial responsibilities and make sure that books are in order always.

6.4. PROJECT ACTIVITIES SCHEDULE

No.	OBJECTIVES	ACTIVITIES	WORK PACAGES	1. ESTIMATED TIME
1	To mobilize the community towards awareness of participatory partnership needed in this youth project.	1. sensitizing the youth, farmers and community leaders.	1.Seminars, "barazas" and farm visits.	1 month
			2. Organizing sports activities for the youth..	2 months
		2. project personnel recruitment.	1. Job ads.	1 month
		3. identification and formation of youth groups.	2. Interviews and contract signing.	5 months
2	To put up the necessary structures for the project to	1.Formation of divisional youth marketing and credit association.	1. Formation of group and locational representative bodies.	4 months
			2. Formation of Project	3 months

	operate.	2. Establishing a potato collection, storage and transportation system. 3. Marketing research and training of nine members in necessary skills.	committee. 1. Identifying, assessing and renting of storage houses and offices. 2. Vehicle hire procedures. 3. Purchase of a motorcycle and three mountain bikes. 1. Marketing, financial and leadership training. 2. Marketing research.	1 month 2 weeks 2 weeks 3 months 3 months
3	To provide soft loans as seed capital to the youth groups ready for buying and selling of potatoes	1. Group assessment for legibility. 2. Giving out loans.	1. Meeting with group members. 2. Distributing and collecting application forms for loans. 1. Lending loans. 2. continuous monitoring.	1 month 3 months 5 months continuous
4	To make the youth beneficiary participants in the development of Kamara.	1. Buying and selling of potatoes resumes. 2. Loan repayment resumes. 3. Final participatory evaluation.	1. Collecting potatoes from farmers, storage and transport. 2. Loan repayment follow up. 3. Evaluation of all project activities.	To begin in July 2003. To begin in July 2004. 1 month
	ESTMATED TOTAL			36 months

6.4.1. PROJECT ACTIVITIES IN PHASES

The project will be in three phases as demonstrated below:

PHASE I. JULY 2002 - JUNE 2003.

1. Community mobilization through meetings, "barazas", seminars and visits.

2. Recruitment of project personnel: project manager, co coordinator and 3 youth animators.
3. Organizing youth sports activities
4. Identifying the existing and formation of new youth groups.
5. Formation of locational youth project representative committees.
6. Formation of divisional youth committee.
7. Purchase of necessary assets such as motorcycle, 3 mountain bicycles, computer and renting the office rooms.
8. Marketing research and identifying the communication system.
9. Seeking legal advise.
10. Evaluation.

PHASE II. JULY 2003 - JUNE 2004.

1. Formation and registration of the divisional youth marketing and credit association.
2. Training of nine project members (3per location) in marketing, leadership and financial skills.
3. Establishing a potato collection, storage and transportation system.
4. Assessment and provision of loans to the legible groups.
5. Evaluation.

PHASE III. JULY 2004 - JUNE 2005.

1. Continuous follow up and animation.
2. Repayment of the loans in installation into the credit fund begins.
3. Final participatory evaluation.
4. Withdrawal and handing over of the project to the beneficiaries.

6.5. PROJECT BUDGET:

PROJECT BUDGET FOR KAMARA YOUTH POTATO MARKETING AND CREDIT PROJECT
FOR JULY 2002 - JULY 2005 AT ESTIMATED COST OF 182,345 US \$,(14,222,895 KSH.)
(C.E.R KSH. 78 = 1 US\$)

No.	ITEM / RARTICULAR	No. OF ITEMS	PHASE I. JULY 2002- JUNE 2003	PHASE II. JULY 2003- JUNE 2004	PHASE III. JULY 2004- JUNE 2005	TOTAL COST
I	PROJECT ASSETS.					
	MOTORCYCLE	1	170,000			170,000
	MOUNTAIN BIKES	3	@ 15,000			45,000
	COMPUTER	1	125,000			125,000
	RENTED OFFICES/ RENOVATION	4 ROOMS	@ 10,000			40,000

	RENTAL STORES	3		@ 180,000		540,000
	SUB TOTAL		380,000	540,000	-	920,000
2	PROJECT ACTIVITIES					
	SEMINARS/WORKSHOPS	6 TIMES	120,000	50,000	50,000	220,000
	TRAINING	9 MEMBERS	@ 45,000			405,000
	SPORTS ACTIVITIES/FACILITIES		50,000	45,000	45,000	140,000
	LOANS LENDING	30 GROUPS		@150,000		4,500,000
	GROUPS VISITS/MEETINGS/BARAZAS	CONTINUOUS	60,000	60,000	60,000	180,000
	PARTICIPATORY EVALUATION	3	5,000	5,000	20,000	30,000
	MARKETING RESEARCH		120,000			120,000
	MEETINGS/BARAZAS		20,000	5,000	5,000	30,000
	SUB TOTAL		780,000	4,665,000	180,000	5,625,000
3	PROJECT OPERATIONAL COSTS					
	MOTORCYCLE MAINTENANCE AND FUEL	1	450,000	450,000	450,000	1,350,000
	BYCYCLE MAINTENANCE	3	40,000	40,000	40,000	120,000
	PRINTINGS AND STATIONARIES		150,000	150,000	100,000	400,000
	MISCELENOUS		20,000	20,000	20,000	60,000
	SUB TOTAL		660,000	660,000	610,000	1,930,000
4	PROJECT PERSONNEL					
	PROJECT MANAGER	1. 20,000 @ MONTH	240,000	240,000	240,000	720,000
	PROJECT COORDINATOR	1. 15,000 @ MONTH	180,000	180,000	180,000	540,000

	YOUTH ANIMATORS	3. 7,000 @ MONTH	252,000	252,000	252,000	756,000
	FACILITATORS	6				
	ACCOUNTANT	1	84,000	84,000	84,000	252,000
	SUB TOTAL		756,000	756,000	756,000	2,278,000
	LOCAL CONTRIBUTIONS/ MEMBERSHIP CASH	30 GROUPS		30,000 @ GROUP		900,000
	RENTAL OFFICE ROOMS	3. FOR 3 YEARS	@ 60,000			360,000
	LABOUR			300,000		300,000
	SEMINAR HALL	6 TIMES @ 10,000	40,000	20,000		60,000
	SUB TOTAL		400,000	1,220,000		1,620,000
	SUB TOTALS		2,936,000	6,941,000	1,546,000	12,373,000
	CONTINGENCIES (15%)		440,400	1,041,150	231,900	1,855,950
	<u>GRAND TOTAL</u>		<u>3,376,400</u>	<u>7,982,150</u>	<u>1,777,900</u>	<u>14,228,950</u>

6.6. CONCLUSION

The proposed project is very important not only to the youth of Kamara but, to the sustainability of whole Kamara community. Involving the youth to solve the community market problem, will give ~~them~~ a financial capacity to establish themselves and solve the problems that face them. They will be a dignified self-reliant youth. They will be able to buy some lands, establish small-scale personal businesses, access education, take part in community decision-making and protect their rights and those of their community. For the community, the project will create a balance between production and marketing of potatoes. It will also, open doors for the marketing of other farm produces such as vegetables, beans, milk, etc. This motivates and boost production and improved community purchasing power. People's dignity, security, education, health, relationships, morals and values will be restored and through improved living standard. Thus we will have a community, which is materially and spiritually better.

It is to this effect that this project proposal has been drawn.

As per the budget above, the total cost of the project is 182,345 US\$ (14,222,895 Ksh.) and local contribution is 20,769 US \$ (1,620,000Ksh). We are humbly requesting for 161,576 US\$ (12,602,895Ksh.) as your gracious contribution to facilitate the successful take-off and completion of the project as a way forward to the Kamara youth participatory integration in the sustainable agriculture and development of their area.

.....
For Kamara Youth.

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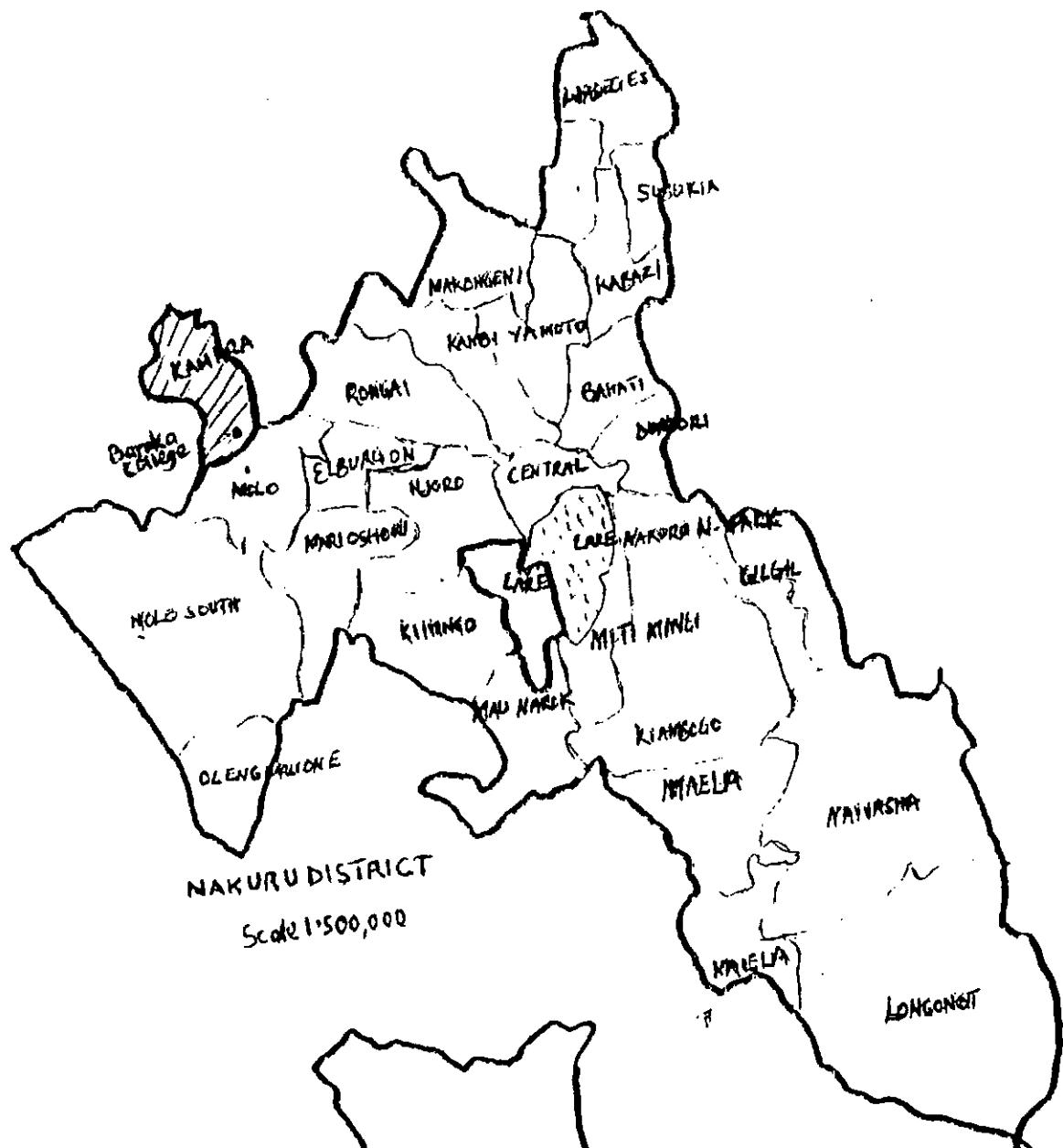
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APPENDIX 1. Kamara Division Within Nakuru District: Sketch Map.



NAKURU DISTRICT
Scale 1:500,000



AFRICA

Kamara in Nakuru District, Kenya.

--- Project area
--- District
--- DIVISION

5 6 9 10 15 20
Kilometers

APPENDIX II

A SKETCH MAP OF KAMARA DIVISION.

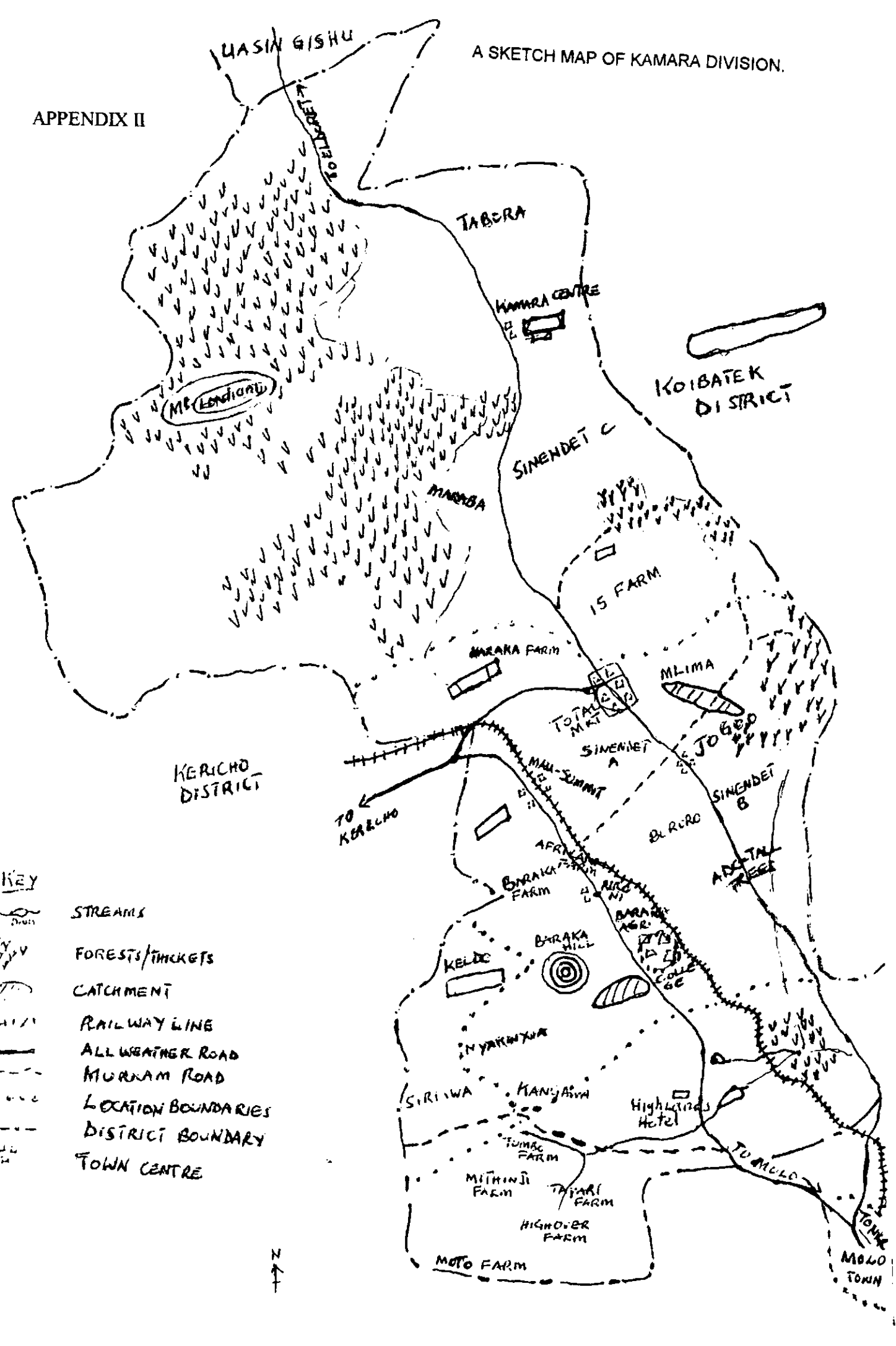
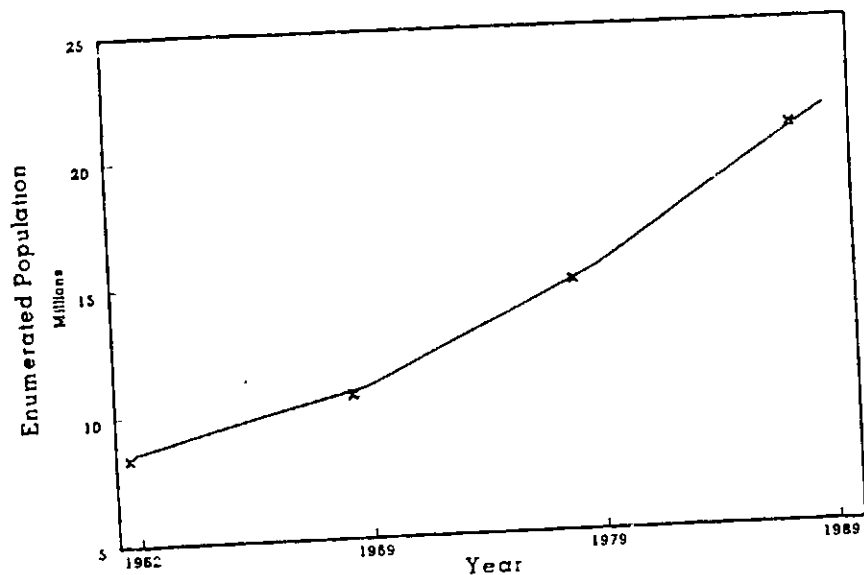


Figure 1: Enumerated Population, 1962 -89



Age-Sex Composition

Apart from the total population size, the most important characteristic of a population is its age-sex structure. The age-sex structure represents the proportion of people at each age by sex. The age-sex structure determines the needs of the population and the potential for future growth or the total population as well as of specific age groups. For this reason, the age structure is important for government policy formulation and development planning. For example, a population with a large proportion of young people needs sufficient number of schools and, later, enough jobs for them. Further, as a population ages, its needs change from child care to schools, jobs, housing and medical care.

The sex and age composition is usually represented graphically by population pyramids, built with blocks representing the population divided into age groups. The middle with each side

Figure 2: Age-Sex Distribution of Population: Kenya, 1979

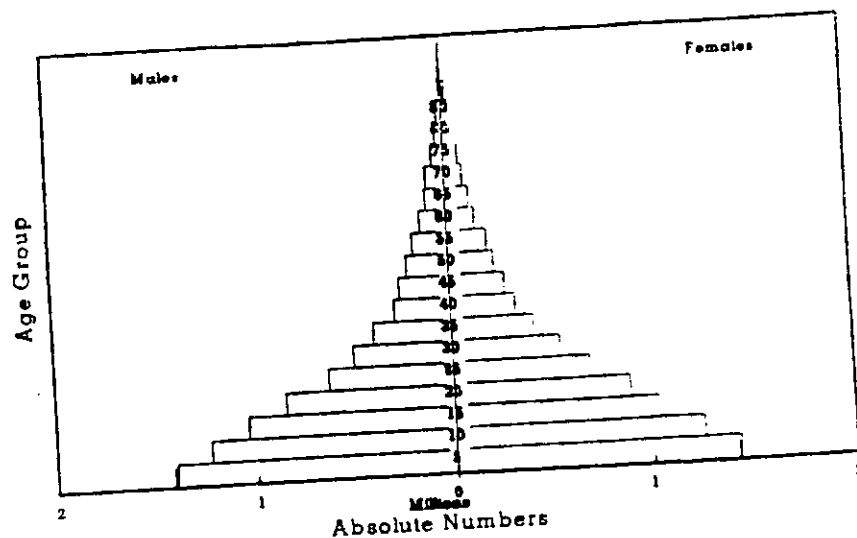
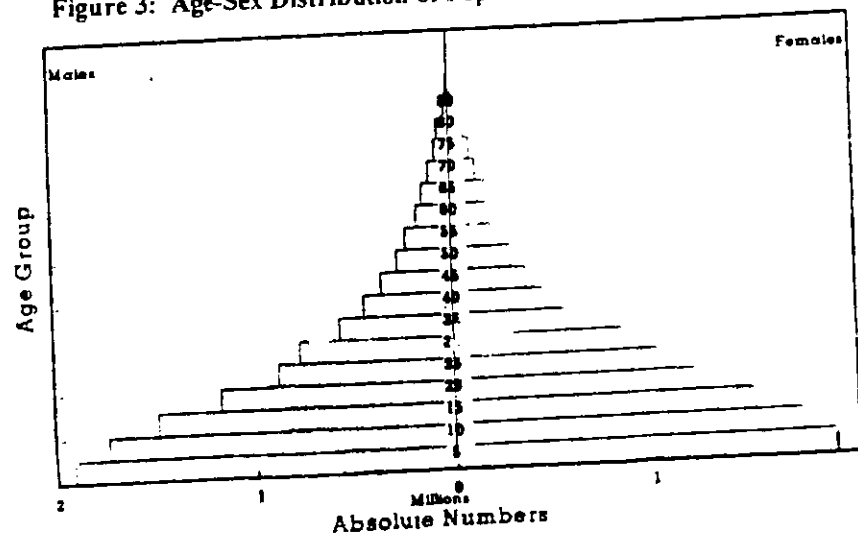


Figure 3: Age-Sex Distribution of Population : Kenya, 1989



Appendix 7: School Attendance (Pop. aged 6 years+) by Sex, 1989

	Currently Attending	%	Attended in past	%	Never Attended	%	Not Stated	%	Total	%
Male	3258207	39.5	3270723	39.7	1498216	18.2	212032	2.6	8239178	49.2
Female	2966723	34.4	2734301	32.2	2576177	30.3	220234	2.6	8497435	50.8
Total	6224930	37.2	6005024	35.9	4064393	24.3	432266	2.6	16736613	100.0

APPENDICES

Appendix 1: Population by Age and Sex: Kenya, 1989

Age Group	Male	Female	Total	Cumulative % of Total
0-4	1511532	1889547	3401079	17.7
5-9	1744106	1726102	3470208	33.9
10-14	1504425	1486319	2990744	47.8
15-19	1178277	1201189	2379466	58.9
20-24	859679	1013621	1903300	67.8
25-29	782430	847484	1629914	75.4
30-34	583788	575824	1159612	80.8
35-39	460963	458021	918984	85.1
40-44	367899	364268	732167	88.5
45-49	281035	293406	574441	91.2
50-54	235851	240663	476514	93.4
55-59	178996	181200	360196	95.1
60-64	150502	167955	318457	96.6
65-69	113698	117018	230716	97.7
70-74	82989	91236	174225	98.5
75-79	66613	60505	127118	99.1
80+	82233	94117	176350	99.9
Not Stated	14754	10529	25283	100.0
Total	10629770	10819004	21448774	100.0

Appendix 2: Population by Special Age Groups and Sex, 1989

Age Group	Male	Female	Total Number	%
0-4	5160063	5101968	10262031	47.9
5-64	510942	5343631	10453051	48.8
65+	345533	362876	708409	3.3
Total	10615016	10808475	21423491	100.0

KAMARA DIVISION.

FARM STRUCTURES: HOLDINGS SIZE CATEGORY

SIZE CATEGORY OF HOLDING (HA)	TOTAL AREA OF HOLD (HA)	TOTAL AREA OF HOLD	No OF FARM FAMILIES
0-2	8435	2000	5000
2-10	4142	100	250
10-20	412	25	80
20-60	656	20	50
60-200	550	5	14
200-500	2456	3	29
>500	761	4	5
TOTALS	17412	2157	5428

Estimates by FES (Frontline Extension Staff) - Kamara division Aug/Sept, 1999.

KAMARA DIVISION

GROUP APPROACH: SELF-HELP GROUPS IN KAMARA

GROUP	MEMBERSHIP	STATUS	ACTIVITIES	FUTURE	LOCATION
Umoja shg	49	New	Pyrethrum	Poultry	Sirikwa
Upendo village	10	Existing	Horticulture	-	Mau-summit
Bidii w. group	60	"	Water tanks	Zoero grazing	Sirikwa
Vitendo w. g	50	"	"	"	"
Jipe moyo	50	New	Resettlement	Farming	"
Tonya w.g	20	Existing	Pyrethrum/beekeeping	-	"
Gikeno w.g.	20	"	Vegetables	-	"
Tusaidiane w.g.	26	"	Tree nursery/Pyrethrum	-	"
Tarajia shg	20	New	Horticulture	-	"
Gitwamba w.h	80	Existing	Pyrethrum	-	"
Kimugul	50	New	"	Agroforestry	"
Kosiga w.g.	30	Existing	Dairying	-	"
Sirikwa y.g.	15	"	Potato growing	Business	"
Kiptenden shg	-	New	Pyreth.	-	"
Reign y.g	25	"	Social activities	Farming	"
Kalima s.h.g	-	"	Pyreth.	-	"
Nyawira w.g	50	Existing	Dairying	-	"
Mweri w.g.	30	New	General farming	-	"
Sett kottes y.g	-	Existing	Nursery	-	"
Mau- summit agro.	15	"	Horticulture	-	Mau-summit
Kipriyinge y.g	25	"	Vegs	-	"
Mau - summit growers	35	"	Pyreth.	-	"
Tarbari w.g	15	"	General farming	-	"
Sudena y.g	35	"	"	-	"
Molo flouriculture	15	"	Hortic.	-	"
Sarabei y.g.	-	"	Pyret.	-	"
Kipsoiwet y.g	-	New	Pyret/ social act.	-	"
Umoja II. w.g	-	Existing	Shelter	-	"
Upendo w.g.	-	"	Water tanks	-	"
Mechiria w.g.	12	New	Horticulture	-	"

Ekirubo s.h.g.	15	Existing	Pyret./veges.	-	Kamara
Mosop s.h.g.	15	„	„	-	Mausummit
Konyit y.g.	35	„	Pyret/bee keeping	-	Kamara
Makiche y.g.	26	„	Pyret./veges	-	„
Manyurat w.g.	25	„	General farming	-	„
Mwangaza s.h.g.	30	New		-	Mau-summit
Kapsunel w.g.	30	Existing	„	-	Kamara
Manti w.g.	20	New	„	-	„
Kangasis s.h.g.	30	Existing	Pyret.	-	„
Kayonga y.g.	20	New	Poultry	-	„
Kipsomoko w.g.	35	Existing	Hortic.	-	Mau summit

Source: Kamara extension project, 1999.

KAMARA DIVISION.

a. LIVESTOCK STATISTICS

LIVESTOCK TYPE	No.
DAIRY CATTLE	21,250
GOATS	7,200
POULTRY	26,500
RABBITS	2,500
PIGS	60
BEE KEEPING (No. OF HIVES)	645

From Vaccination records - Kamara division.

b. CROPS STATISTICS

CROP	AREA COVER (HA)
PYRETHRUM	1790
MAIZE	4463
PEAS	300
CABBAGE	400
POTATOES	1446
WHEAT	205
BARLEY	475
OATS	25
OTHERS	1000

Source: Kamara Extension project, 1999.

APPENDIX VIII

KAMARA DIVISION.

FARMS PER LOCATION.

B. SIRIKWA LOCATION		
A. SMALL SCALE FARMS		
NAME OF FARM	AREA (ACRE)	SIZE OF PARCEL (ACRE)
Motto	1400	6
Muthinji	1800	1
Sett Kottes	2400	6
Ngenia	2800	1
Baringo	1600	5
Gachrage	1400	2
Kaghundo	630	1.4
Nyakinyua	1800	1.4
Kangawa Settlemeant	250	1.4
Sirikwa ADC	6500	5
Muriginy	220	5
B. LARGE SCALE FARMS		
Woodstock	600	
Highover	400	
Watersmeat	1000	
Bygum	800	
Highfield	580	
Chemet	100	
tombo	1900	
Highland	1200	
2. KAMARA LOCATION		
A. SMALL SCALE FARMS		
MAN	1653	2
Tabora	1200	3
Sinendet	800	4
Maraba	320	80
B15	617	32
B. LARGE SCALE		

FARMS		
Mwangi kioi	2295	
Meru farm	500	
3. MAU - SUMMIT LOCATION A. SMALL SCALE FARMS		
Jogoo	399	2
Mlima	830	6
Rironi	437	2
Sinendet (B)	700	3
Boror	400	3
ADC (talltrees) -upper	1250	10
„ „ - lower	1600	5
Sinendet B	650	6
Araka A&B	1140	3
Tagisiz	158	3
Baraka farm	500	1.9
African farm	900	2.6
B. LARGE SCALE FARMS		
Keith Foot	1000	
Wanyoko	500	
Ngari	500	
Twin stream	408	

Source: kamara Extension project, 1999.

APPENDIX. IX: QUESTION GUIDES IN SERIES (I, II &III)

INTERVIEW GUIDE I

ADDRESSED TO THE YOUTH

A. SELF INTRODUCTION

1. Name.....
2. Sex:
3. Age.....
4. Educational level: Primary school....., Secondary....., Vocational training...., Diploma...., Degree...., others
5. Any agricultural training....(yes/no). If yes which level?.....
6. If you did not finish school, a) what was the last class you attended?.....
b) What was the main reasons for discontinuity?.....
7. a) Are you a member of any self-help group? (Yes/no).....
b) Activity the group do?.....
8. Marital status: not married..... single,, married.....

B: INCOME/FINANCIAL SOURCES

1. What is your main source of income? A) Employment..... b) Kibarua....., c) Farming.....
d) Business..... e) Family farm....., f) Others.....
2. What is your approximate monthly income?.....Ksh.
3. Do you have a bank account? (Yes/No).....

C: RESOURCES

1. Which main four resources do you find essential for farming business?
2. Which (two) of these essential agricultural resources you find (when lacking) a hindrance to your full participation to/benefit from the agricultural development a) Land..... b) capital....., c) Labor.....
d) Entrepreneurship.....
3. Do you own any piece of land ? (Yes/No) If Yes, how much? (Acre...) How did you acquire it?
5. How big is your family land? (acre.....) Can you use part of it for your personal agricultural business? (Yes/No) If No, why? (give two major reasons)
i).....
ii).....

D: Population

1. How many are you in your family? A) <5....., b)5-7....., c)8-10....., d) >10.....
2. Do you find the family lands enough in relation to you family size? (Yes/No).

E: Relationships with the Administration/Political leadership.

1. How do you as an individual/group relate with the above-mentioned group? (e.g. chiefs, sub chiefs, D.O, M.P, etc?)
2. Do you find them (the above mentioned) helpful in your struggle for development (Yes/No) If Yes, how?
If no, why?.....

F: Back-up from the Development agencies

1. Can you identify any development agencies working in your area? (Name them)
2. Are any of those dealing with Youth development? (Yes/No) If Yes, Name them and what they do
3. As a rural youth, do you think you are neglected in development? (Yes/No) Why?

G. Attitude towards agriculture and rural life. (Orientation).

1. If you were given options for work, would farming be your first choice? (Yes/No).
Why?.....
2. Would you like to live in the rural or urban? (Yes/No) Why?.....

II. Hindrances to the rural youth's fully participation in agricultural development.

1. What do you see as major hindrances to your fully participation in agricultural development?

- a)
- b)
- c)
- d)

I. A) Development; b) underdevelopment; c) Effects. (Your understanding)

1. As a rural youth mention 4 elements you feel might express development to the majority of your fellow youth

- a)
- b)
- c)
- d)

2. Which elements express lack of development among the rural youth? (4)

- a)
- b)
- c)

3. Which dangers are the rural youth (both male and female) exposed to as a consequence of lack of proper development strategies for them? (Mention major four)

- a)
- b)
- c)
- d)

4. Suggest a proper approach and any agricultural project that can involve the majority of the youth in your division

K. I) How do you see Your Participation at household/community level agricultural development (Production and distribution)?

.....

ii) What are the major hindrances? (mention 4)

How do you see yourself beneficially utilizing the agricultural potentials found in your division?

Which genuine assistance do you need to financially gain from farming?

Who owns the main means of production in your household (family)?

i) Father ii) mother iii) every family member (tick one)

Which social/cultural activities do you involve yourself in?

For how long have you been in Kamara division? i) born there, ii) 1-5 years, iii) 6-10 years, iv) 11-15 years, v) over 15 years

Can you give some reasons why many youth prefer urban life to rural life?

How can the rural youth employ him/herself through agriculture?

INTERVIEW GUIDE II

PARENTS

I. KUJITAMBULISHA

1. Jina (Si lazima)
2. Jinsia: Mme....., mke.....
3. Umri.....
4. Elimu (Weka alama hii # kwenye jibu sahihi) Primary....., sekondari....., chuo....., nyingine.....
5. Kama hukuwweza kumaliza shule, a) kikwazo kilikuwa nini?.....
b) uliachia darasa gani?.....
6. a) Je, umepata mafunzo yoyote kuhusu ukulima? (Jibu Ndiyo ama Hapana).....
b) Uliyapata wapi?.....
c) Yanakusaidiaje kwenye ukulima wako?.....
7. a) Je umejiunga na kikundi chochote cha maendeleo? (Ndiyo/Hapana)....., b) Kama Ndiyo, Kinaitwaje?
- c) Kinafanya nini?.....
- d) Kinakusaidiaje?.....

II. SHAMBA

1. Je, una shamba kiasi gani?.....
2. Ulinunua ama ulilirithi (inherited)?
3. Title deed imeandikwa jina la nani? a) haba, b) mama, c) watoto, d) family .
4. a) Je, linatosheleza mahitaji yote ya ko na familia yako?
- b) Kama halitoshi unafanya je? (unakomboa ama unalima forest?)
5. Je, uko na plan ya shamba lako? (Ndiyo/Hapana)
6. a) Mko watu wangapi katika familia yako? b) Wa kike Wa kiume
7. Unadhani ongezeko la watu lina athirije maendeleo ya kilimo katika eneo lako?
8. Kazi za shamba lako huwa zinafanywa na nani?
9. Ni shughuli gani za shamba kila mmoja wa familia yako anazifanya?

MMOJA WA FAMILIA

KAZI AIFANYAYO

- a) Baba
- b) Mama
- c) Vijana Wasichana.....
- d) Vijana Wavulana.
- e) Watoto

12. Ni mifugo gani uliyo nayo? (itaje)
13. Taja mazao muhimu upandayo shambani mwako
14. Ni faida zipi unapata kutokana na shamba na mifugo wako?.....

III. MAPATO YA PESA

1. Wewe hutegemea mapato yako ya kipesa kutoka wapi? (Weka alama (#) kwenye jibu sahihi)
- a) Shambani b) Kibarua c) ajira..... d) biashara e) Nyinginezo
2. Pesa unazopata kutokana na mazao ya shamba lako zinakusaidiaje?
3. Unadhani unaingiza pesa kiasi gani kila mwezi kutoka shamba lako?

IV. MATATIZO YA UKULIMA

1. a) Matatizo gani unakumbana nayo katika kazi zako za ukulima?
- b) Wewe unafanya nini kukabiliana na matatizo hayo?
2. Je, unaona matatizo ya kilimo yakiathirije maendeleo ya watu wa eneo lako?

V. USAIDIZI

1. a) Je unapata usaidizi wowote wa kilimo kutoka kwenye serikali, makanisa, ama mashirika ya maendeleo? (Ndiyo/hapana)

VI SOKO (MARKET) LA MAZAO YA SHAMBA

1. Unaona shida kupata soko la mazao yako?
2. Nani hukununulia mazao yafuatayo:

MAZAO

MNUNUZI

- | | |
|---------------|-------|
| a) maziwa | |
| b) mahindi, | |
| c) mboga, | |
| d) Mifugo, | |
| e) Mayai, | |
| f) maharagwe, | |
| g) viazi, | |
| h) pareto, | |

VI MTAJI (CAPITAL)

1. Mtaji (capital), ni kitu muhimu sana katika maendeleo ya kilimo. A) Je wewe hupata mtaji wako kutoka wapi?
- b) Je wewe hutumia mtaji wako kufanyia vitu gani?

VIII MAENDELEO

1. Ni mambo gani muhimu unaona ukiisha yapata unaweza kusema wewe na familia yako mmeendelea?

IX PESA/ACCOUNT

1. Uko na account benki?
2. a) Ulishawahi kuikopesha pesa? (Benki, rafiki, jirani, ndugu ama mfanya biashara?)
b) Uliona ikiwa rahisi kumlipa?

X. KUHUSU VIJANA (YOUTH) – WAVULANA NA WASICHANA

1. Tukiangalia takwimu za idadi ya watu tunaona kuwa idadi ya vijana (youth) ndiyo kubwa na pia hawana ajira. Jambo hili linawafanya vijana wengi wajikute kwenye matatizo mbali mbali katika maisha yao ya kila siku. Wewe kama mzazi, ni matatizo gani unaona vijana wetu (wavulana na wasichana) wakikumbana nayo?
2. Ungependa wasaidiwe namna gani?
3. Ni jinsi gani Vijana (wavulana na wasichana) wanaweza kuhusishwa kwenye kazi za ukulima na waweze kufaidika kikamilifu?
4. Unaweza kupendekeza mradi wowote wa kilimo uwezao kuwafaidi weugi wao (wavulana na wasichana)

INTERVIEW GUIDE III

TO THE AREA CHIEFS AND COMMUNITY DEVELOPMENT WORKERS

Gender.....

Age.....

Occupation.....

GENERAL DEVELOPMENT

1. Generally, how do you see people's development in your area?
2. What is their main source/means of development?
3. What are the main problems the area youth face in their development struggle?
4. Which role do you play in the development of your location?
5. Do you find farming able to satisfy the basic needs (such as food, cash, clothing, shelter, school fees, hospital bills, transport, etc) of the vast majority of the people in your location?
(Yes/No).....
If not, why?

YOUTH DEVELOPMENT

6. Youth is the majority and the most potential section of the Kenyan population. Because of unemployment, most of them end up into idleness and vulnerability to some unpleasant practices. A) Is this an issue in your location?
- b) What are the common problems some of your youth find themselves in?
- c) Which steps are normally taken?
- e) How can these youth be assisted?
7. Can agriculture, which is the main economic activity in the area, create employment for these youth?
(Yes/No). If Yes. How?
- a) Can you suggest any agricultural program/project, which can benefit majority of the interested youth in your location?
- b) Which is the best approach?
8. Which factors do you see barring most of our youth from fully participating and benefiting from agricultural development activities in your location?
9. a) Has there ever been any developmental program (from government, NGOs, churches or community) specifically targeting the youth and their integration in the development in your location?.....
b) What did it do?
- c) Does it still exist? (Yes/No) If no, do you know why?
10. Do you have any statistics, which can be useful in this research?

APPENDIX. X: LETTER THAT ACCOMPANIED THE QUESTION GUIDE

FRANCISCAN BROTHERS,
BOX 125,
MOLO

Dear Sir/Madam/Friend,

REF QUESTIONNAIRE

I, Br. Muchunguzi Wilbert, a Franciscan brother From Baraka, Currently doing my studies on the Sciences of Human Development and Praxis at the Catholic University of Eastern Africa (CUEA) Nairobi, I kindly request you to offer me with proper information under research in the enclosed questionnaire below.

My area of research is on agricultural realities in relation to the sustainable development of the people of Kamara Division. People's participation is the prime focus, with special interest in the youth (male and female). All the information given will be treated as strictly confidential.

It is my hope that your precious information will be quite useful in my academic fulfillment as well as the future development of the Kamara people.

Thank you for your co-operation and precious time. May God bless you.

Yours truly,

Br Muchunguzi Wilbert OSF.

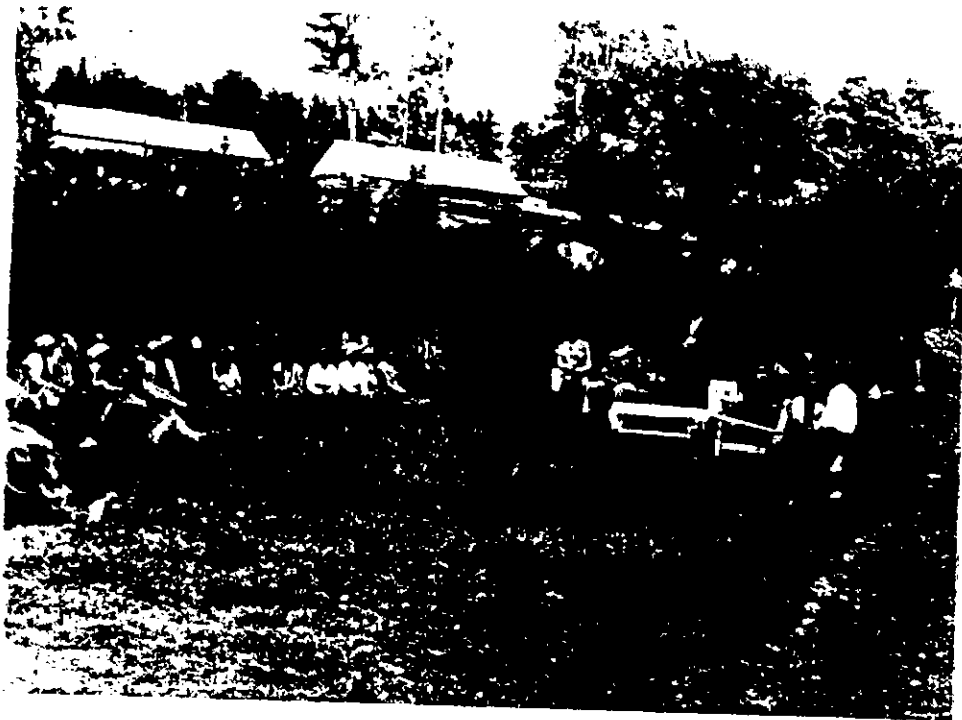


PLATE 1a KAMARA DIVISION D.O. ADDRESSING THE BARAZA AT KANGAWA VILLAGE



PLATE 1b SIRIKWA CHIEF ADDRESSING THE COMMUNITY MEMBERS



PLATE 2a THE YOUTH AT THEIR NURSERY PROJECT IN SIRIKWA



PLATE 2b KAMARA PROJECT CO-ORDINATOR ADDRESSING THE YOUTH MEETING.



PLATE 3a KAMARA GROUPS MEETING IN ONE OF THE MEMBERS HOUSE.



PLATE 3b THE YOUTH WAITING FOR 'KIBARUA' AT BARAKA AGRICULTURAL COLLEGE.



PLATE 4a KAMARA PROJECT EXTENSION WORKER TEACHING THE HOUSEHOLD ON HOW TO MAKE COMPOST.

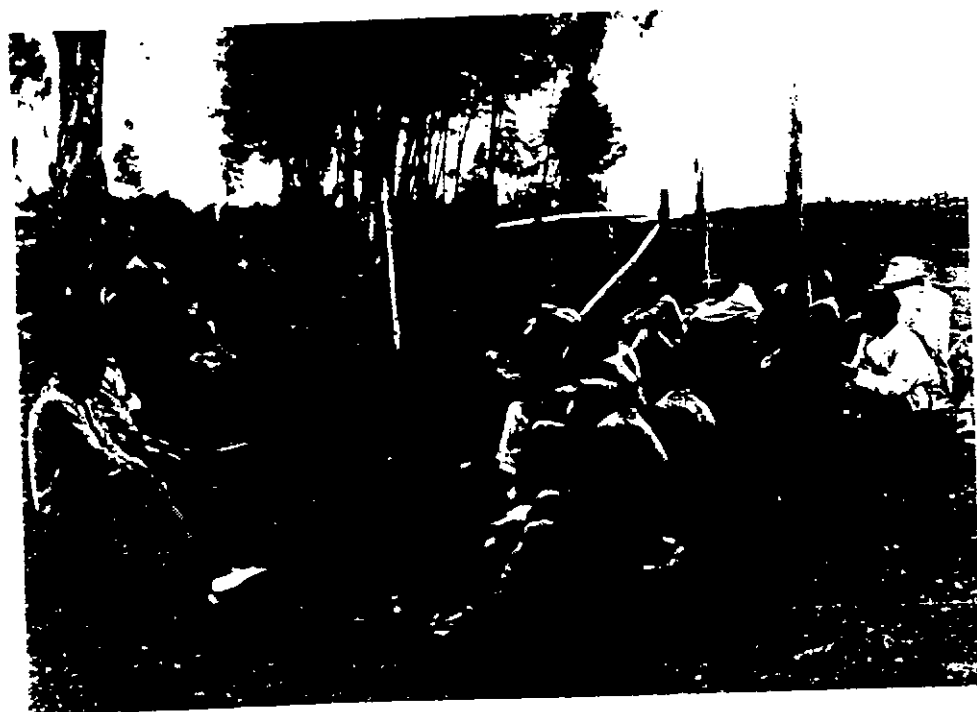


PLATE 4b KAMARA EXTENSION TEAM (COLLABORATORS) AT A FARMERS MEETING IN MAUSUMMIT