

TANGAZA COLLEGE

THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

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**THE LIBERATION OF YOUTH IN CRISIS
IN KABETE JUVENILE REMAND HOME, NAIROBI**

Supervisor

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**A Long Essay Submitted in Partial Fulfilment of the
requirements for the Bachelor of Arts Degree in Religious
Studies**

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STUDENT'S DECLARATION


I, the undersigned, declare that this long essay is my original work achieved through my personal reading, scientific research method and critical reflection. It is submitted in partial fulfilment of the requirements for the Degree of Bachelor of Arts in Religious Studies. It has never been submitted to any other college or university for academic credit. All sources have been cited in full and acknowledged.

Signed: 

MINJA JOSEPH, s.d.b.

Date:..... 

This long essay has been submitted for examination with my approval as the college supervisor.

Signed: 

Fr. PATRICK RYAN, m.h.m.

(SUPERVISOR).

Date:..... 

DEDICATION

I dedicate this work to:

- The Minja and Salesian family who have been supportive in many ways,
- The community of Don Bosco Utume, the staff and the brothers for their support in the past four years of growing together,
- The staff and youth of Kabete Juvenile Remand Home, Nairobi,
- All who have been my teachers in one way or another.

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My friends from Tangaza who have been inspiring and encouraging.

GENERAL INTRODUCTION

1. Motive and Aim

It was in August 1999 that I came to Nairobi - Kenya for my theological studies at Tangaza College. I had been in Embu, teaching at Don Bosco Boys' Secondary School in Eastern Province. The majority of the students were from nearby families while a few were from distant homes. I was enthusiastic while teaching those boys considering that there will be a future for them. As a young Salesian, I got consolation that what I was doing was right and fulfilling my desire of working among the youth.

When I came to Nairobi, I immediately entered into another field of apostolate. Out of curiosity and interest I asked for permission from my rector to work with the street youth at Kabete Juvenile Remand Home. Fortunately, I was given the opportunity to work there together with one of my companions on weekends as a normal apostolate schedule.

My first day in Kabete Juvenile Remand Home was the last Sunday of August 1999. I was taken up by many realities. First, I thought the building structure looked like a prison. It was square shaped in appearance with one narrow iron gate and four small rooms. I was informed later that those four rooms were the dormitories. A number of boys were staying inside three of the dormitories while girls occupied one. On our arrival, we met one of the social workers who was on

duty that day and he allowed us in the courtyard. As we were standing introducing ourselves, I started to become restless because of the effect of the odour around the place.

After a few minutes the boys and girls were released from the dormitories and they came out. Most of them looked shy and appeared as if they were criminals. They were in khaki uniforms. The majority of them were really shabby, if not all, and stank because of the dirty clothes they were wearing. As we greeted and started shaking hands with them one could easily notice the dirtiness around their hands, faces and other visible parts of their bodies. It appeared that they rarely took a bath because of the shortage of water. Some of them had rashes on the body and they kept scratching themselves while looking at us.

It was a shocking experience for me. Deep inside, I was asking several questions. Some of those questions remain in me and I am still searching for answers today. For instance, I asked myself, why is the place like Kabete Juvenile Remand Home been called 'Home' at all? Why should the children aging 6 – 18 be locked in the so called 'dormitories' during the day hours, the time they are supposed to be studying in the classrooms, playing or interacting with other children around their families? Why should the children be forced into a congested place where they endanger their lives by contracting sicknesses from each other? What happened to their parents and is there any possibility of changing their lives and becoming like the youth whom I taught in Embu?

The above questions, among others, have forced me to reflect more on those children. The situation has led me to take the Kabete Juvenile Remand Home youth to be a pastoral issue that has to be faced not only by me but also by the entire

society. Yes, those youth need social liberation. According to the African Agreement on Rights of Children rule number 19, states that, (my translation) every child has the right to enjoy the care of its parents. There is no child who is supposed to live far from the family except where it is stated so by the law for the welfare of the child.¹

2. Statement of the Problem

I am very much concerned about the social liberation of the youth of Kabete Juvenile Remand Home. I see that the social liberation issue is fundamentally necessary for those youth, and if it is solved, they can cope somehow easily with the rest of their lives. These youth are born in families, whereby their fathers and mothers are supposed to live with them. However they do not because of many factors. Parents for example, are the ones to take care of their children, providing them with shelter, food, clothing, medical assistance, moral formation, religion guidance, education, love and security, just to mention a few. In case the parents are not available to fulfill their duties, the society at large is the one to take charge of the welfare of the unfortunate children. The youth of Kabete Juvenile Remand Home are basically lacking the above-mentioned needs. Due to the lack of those needs, they are in crisis because they do not have hope for the future. Since they do not have hope, they cannot think of education let alone gaining employment. On the other hand these same youths tend to create all sorts of inner hatred in themselves, against

¹ Cf. K. K. H. W. *Watoto wa Mitaani Wana Haki Sawa na Wengine*. (my translation) every street child has the right like any other 14.

“Kila mtoto ana haki ya kufurahia malezi ya wazazi wote wawili na kuishi nao. Hakuna mtoto atakayeishi mbali au nje ya familia labda ikiamuliwa hivyo na vyombo vya sheria kwa manufaa ya mtoto.”

against their parents and even against the whole of society due to the condition they find themselves. There is then an urgency to find a solution to the social needs of these youths.

To find the solution to the above needs there should be then a joint effort from the individuals, government, and non-governmental organizations. In addition, it is also a pastoral issue that cannot be ignored by the Church leaders and the rest of the faithful. As a cleric to be I see that a solution to this youth social problem is necessary. It is a long lasting struggle and we need to work together in order to liberate many youth who are in such a difficult situation.

3. Objectives of the Study

The Gospel of Jesus Christ is the good news of freedom and force for the liberation of human kind.² Day by day, we human beings, especially the followers of Jesus Christ, realize that we cannot but fight for liberation. In many ways, liberation, calls for freedom from many different kinds of slavery or suffering in the cultural, economic, social and political sphere, all of which so often prevent people from living in a manner befitting their dignity.³ In many cases, the sufferings of people are many and perhaps it is not easy to look at each of the suffering with the view of attempting to give the ending solution.

Let us try to understand the following quotations that will help us in reflecting more on the objectives I suggest for this work. The quotations will

² Cf. S.C.D.F., *Instruction on Certain Aspects of the Theology of Liberation, Libertatis Nuntius*, 43.

³ Cf. S.C. D.F., 3.

possibly offer us some hints of why we should deal with the issue of youth in social crisis.

“[...] it is important that numerous Christians, whose faith is clear and who are committed to live the Christian life in its fullness, become more aware and get involved in the struggle for justice, freedom and human dignity because of their love for their disinherited, oppressed and persecuted brothers and sisters.”⁴

On the other hand: “[...] the Church intends to condemn abuses, injustices and attacks against freedom wherever they occur and whoever commits them. She intends to struggle, by her own means, for the defence and advancement of the rights of mankind, especially of the powerless of the poor.”⁵

Perhaps we are challenged to understand that charity is the principle of authentic perfection, that perfection cannot be conceived without an openness to others and a spirit of service. Are we then exempted from doing charity for our young brothers and sisters who are faced with social crisis?⁶

The following therefore are the objectives of this research work:

1. To bring more awareness to people that there is such a need of social liberation among the youth of Kabete Juvenile Remand Home.
2. To suggest some possible proposals that can be considered to offer some solutions to the authentic social liberation of the youth in social crisis.
3. To enable the youth themselves to be aware of their problem, and assist them overcome their difficulties.

⁴ S. C. D.F., 4.

⁵ S.C. D.F., 4-5.

⁶ Cf. S.C.D.F., in V- *The Voice of the Magisterium. No. 1.*

3. Limitation of the Study

It is already mentioned that this research work is about the social liberation of the youth in crisis. The youth of Kabete Juvenile Remand Home represent numerous youth from many parts of the world, who are in social crisis. My research is then limited to Kabete Juvenile Remand Home, but with the wider vision of the reality.

This work will be mostly based on the collection of information from books, newspapers, internet or web site, church documents, and questionnaires to some of the youth and the social staff members of Kabete Juvenile Remand Home and parents who come to visit their children in the remand home. In addition, it will have a personal contribution which calls on my experience with the youth of Kabete Juvenile Remand Home.

Chapter I

Kabete Juvenile Remand Home

1. Introduction

It has always been my desire to work with the youth. However, I did not know exactly what type of youth would come on my way, till two years ago when I paid a visit to Kabete Juvenile Remand Home. It is in this home I started to open my heart more for the youth after seeing their condition and their yearning for a better life. In this chapter we shall see about the information of Kabete Juvenile Remand Home with regard to its location, the aim of establishing the home, the type of youth accommodated in the home and an information of where those youth come from.

Furthermore, we shall try to answer the following questions: Is Kabete Juvenile Remand Home for the street youth? What are the causes of the street youth and see the possibilities of proposing some solutions towards eradicating the street youth. After we have tried to tackle all that is mentioned above, we shall then draw the conclusion in the general view of Kabete Juvenile Remand Home.

2. Information About Kabete Juvenile Remand Home

By information, I mean to state about the location of Kabete Juvenile Remand Home. On the other hand we need to see in brief about the aim of starting this home for the youth and the place of their origin. This understanding will enable us to have a clear picture of the place and youth whom we shall be referring to many times in this research work.

2.1 Where is Kabete Juvenile Remand Home?

Kabete Juvenile Remand Home is located in Kabete Location in Nairobi province in Kenya, 15 kilometres from Nairobi City. The Kabete area is the home for many of Kikuyu tribe. The Kikuyu people of this place are peasants. The people's main occupations are animal husbandry and crop farming.

2.2 What is the Aim of Kabete Juvenile Remand Home?

The Kabete Juvenile Remand Home is located away from Nairobi City. Due to the fact that Kabete is away from the city, this enabled the government of Kenya to choose the place and set up accommodation for the street juveniles who started emerging from the streets of Nairobi City. Kabete Juvenile Remand Home was designed for 80 children in 1957.⁷ Kabete Juvenile Remand Home is a temporary

⁷ Cf. A. SKELTON, *African Focus: Juvenile Justice in Kenya*, 1-2.

We have to note that during 1950s the number of the street youth was fewer than nowadays. Such a Kabete Juvenile Remand Home structure was considered to be really big. As the years pass by the number of the street youth is increasing but the structure remains the same.

home for some youth while other youth stay for a longer period with the purpose of being helped in education and rehabilitation.⁸

2.3 Who are the Youth in Kabete Juvenile Remand Home?

The Kabete Juvenile Remand Home accommodates both boys and girls who were found loitering in Nairobi streets. They are called 'the street children'⁹ by other people. The aim of giving accommodation to the street youth at Kabete Juvenile Remand Home was seen as a better solution from 1957 by the government of Kenya.¹⁰ Why? Because the youth were coming to the streets and finding themselves in hard situations such a shortage of accommodation, insecurity, harassment, lack of food and water plus other necessities of which they were in need. The government thought of helping them by setting the Kabete Juvenile Remand Home. Ever since 1957 to today, the Nairobi street youth, have been taken to the Kabete Juvenile Remand Home by the people of the Kenyan government.¹¹

2.4 Where do the Youth Come From?

Most of the street youth who are taken to Kabete Juvenile Remand Home now come from different parts of the country such as the slums of Nairobi- Kibera; Mkuru; Kariua; Kariobangi; and other places like Kikuyu, Kiambu, Nyeri, Murang'a, Thika, Gilgil and as far as Mombasa, Kakamega and Kitale, Eldoret,

⁸ Cf. From the questionnaires to the staff members of Kabete Juvenile Remand Home. (for what reason was the home established?).

⁹ Cf. A. SHORTER E. ONYANCHA, *Street Children in Africa, A Nairobi Case Study*, 8-16.

¹⁰ Cf. SKELTON, 2.

¹¹ Cf. From one of the staff members of Kabete Juvenile Remand Home.

Naivasha, and Nakuru.¹² Below we shall see the chart of the youth who were taken to Kabete Juvenile Remand Home from 1990 – 2001.

YEAR 1990-2001	TOTAL NUMBER OF THE YOUTH 6 - 20 years.	NUMBER OF BOYS PER YEAR	NUMBER OF BOYS PER MONTH	NUMBER OF GIRLS PER YEAR	NUMBER OF GIRLS PER MONTH
1990	1587	1256	104	341	28
1991	1915	-	-	-	-
1992	-	-	-	-	-
1993	2220	-	-	-	-
1994	2220	-	-	-	-
1995	1741	-	-	-	-
1996	1674	-	-	-	-
1997	1590	1368	114	222	18
1998	952	784	65	168	14
1999	1856	1685	140	171	14
2000	793	637	53	156	13
2001	1016	833	69	183	15
2002	-	-	-	-	-

The chart above indicates the total number of boys and girls per year and in each month. The record that we can observe from the chart varies according to each year and month. However the situation of the street youth being brought to Kabete Juvenile Remand Home is alarming and we have to look always for the solutions.¹³

As the number is alarming we have to ask ourselves many questions about social life of those youth. For example: Is it an African way of life that such youth should be kept separated from their homes? Why do we establish these artificial homes for the youth who have their own biological parents, or members of extended

¹² Cf. I have found these answers through talking to the youth at Kabete Juvenile Remand Home.

¹³ Cf. K.J.R.H. *Office Documents*, 1991 - 2001.

family? Do the youth only need accommodation without considering other necessities such as love, education, and interaction among others? ¹⁴

3. Is Kabete Juvenile Remand Home for the Street Youth?

In the first place, I would like to clarify the meaning of the term 'youth' and the way I am going to use it in this research work. According to the Oxford-Advanced Learner's dictionary, the term 'youth' means "the age when a person is young, especially the time a child becomes an adult." ¹⁵

During this youth age one is growing to full physical size or strength, as well as becoming more mentally and emotionally mature. Also, according to the source book 'The Catholic Family' by the Kenya Catholic Secretariat, we are told that: "Youth are the members of society who are moving towards adulthood. They (youth) are no longer children, but in the process of becoming mature adults, physically and psychologically." ¹⁶

With regard to my two years of experience and from the questionnaires to the staff members of Kabete Juvenile Remand Home, I have come to realize that the youth who are being brought in are between six and seventeen years old. ¹⁷ At this age the youth are supposed to be directed, learning in schools and preparing themselves in different fields for their future life. However, they find themselves in

¹⁴ Cf. F. DELCLAUX, ed., *Parents and Children*, 7.

¹⁵ J. CROWTHER, ed., *Oxford Advanced Learner's Dictionary of Current English*, 390.

¹⁶ K. E. CONFERENCE, *The Catholic Family*. A Source Book for Every Catholic Family, Parents, Youth and Married Couples, 84.

¹⁷ This conclusion is obtained from the questionnaires to 9 staff members and to 76 youth of whom 56 were boys and 24 were girls. Questionnaire to the staff members was what is the average age of the youth who are brought to Kabete Juvenile Remand Home? And the questionnaire to the youth was, how old are you? (Some of the youth managed to give their years while others were simply guessing).

the Nairobi streets and being taken to Kabete Juvenile Remand Home where there are not enough facilities or qualified people to help them. For example, according to the staff members and the juvenile justice in Kenya report, the Juvenile Remand Home at Kabete, is designed for eighty youths, but sometimes accommodates three hundred and sixty youth (the usual population being two hundred and fifty youths).

¹⁸ How then can there be an individual follow up from such a big number of youths?

The above problem can lead one to conclude that the youth have problems in social relationships. How, for instance, will they manage to play in the courtyard where there is not much space? If the capacity is eighty and now the number is two hundred and fifty, there is a struggle for survival in order to get food and water, to get a place for sleep, to take a bath and many other requirements. The youth who are brought up in such a situation may end up hating one another unconsciously because of the struggle to survive by themselves, and the complications which come due to the lack or shortage of personnel who could help them. From the report by the Juvenile Justice (article 40) we are told that: "The home has only fifteen staff members. Apart from the principal, who is a qualified social worker, the rest are of three months training in "social work" at a government training school."¹⁹

The above report can lead us to the understanding that at Kabete Juvenile Remand Home, there are not enough qualified personnel to take care of the youth. The same number of those staff members for instance have to divide themselves in order to get some members to be on duty and others be on leave. Thus, it is difficult

¹⁸ Cf. SKELTON 1-2.

¹⁹ N.J.R.H., "*Juvenile Justice in Kenya*", A Report by the South Consult for the Royal Netherlands Embassy, 8 and 12.

to follow up the social welfare of each youth such as discipline, health care, counselling, hygiene, education and peer interaction due to the shortage of the qualified staff members.²⁰

In the following paragraphs we are going to see about the factors which push the youth to abandon their families and go to the streets. When we come to know the reasons that lead them to the streets we shall then be in a good position to find ways of helping them. Furthermore, one can go a step further so as to help the youth overcome their difficulties in life and lead them to a positive way of living, and hoping for a better life.

Again, after knowing the reasons of why the youth go to the streets, one can help some of the youth reunite with their families instead of taking them to homes like the Kabete Juvenile Remand Home. On the other hand we should try to be optimistic in our way of thinking and dealing with the street youth.²¹ I hope that this research will lead us to find the solutions to the social liberation of the youth in crisis.

²⁰ Cf. V. TRAVERS, *Dancing With Life*, 31.

²¹ Cf. TRAVERS, 33.

4. Causes of the Street Youth

While reading through the pages of the Daily Nation paper, I found a title with the heading; 'Unfulfilled Promises'. I was taken up by the headline of the news report and decided to read the sub-words that were written by Dr. Amuyunzu Nyamongo. He says:

"As a nation, we have long held out the promise of better times to our youth. We fondly refer to them as windows of hope, future leaders of tomorrow. The question, of course, is whether we have invested sufficiently in youth – academically, emotionally, morally and physically- to realistically expect a smooth transition across the generations."²²

It took me some time to reflect on the above words and I started saying in my heart; I wish I knew more about youth. The four key words in Dr. Amuyunzu's question, that is academically, emotionally, morally and physically, are perhaps inviting many of us to go deeper and see how they affect the youth, right from their families.²³

From the newspapers we are informed that: The number of street children in the country has continued to rise, along with a host of hardships the poor are experiencing at the household level, whether without the slums or in other economically marginal settings. Furthermore, the phenomenon of street children has been a candid manifestation of the growing number of families that are unable to provide for the basic needs of their children due to many causal factors.²⁴

²² A. MUYUNZU NYAMONGO, *Unfulfilled Promises*, 23.

²³ R. MAINGI, *I Never Thought My Life Would Turn Out Like This*, 4.

²⁴ S. O. KWALLAH, *East African Standard*, *Image of Street Children and Challenges Ahead*.

For example some of the causal factors are:

- a. Abandonment of the children by their families and guardians.
- b. Sexual abuses by the family members or neighbours.²⁵
- c. Families' disintegration due to poverty.²⁶
- d. Abuse of alcohol by fathers.
- e. Natural phenomenon such as drought that lead to starvation and hunger.
- f. Lack of protection, direction and supervision from adults.
- g. Brutalization by law enforcement agents.²⁷
- h. High school fees.²⁸
- i. Broken partnership between parents.
- j. Lack of child guardian.²⁹
- k. Lack of employment.
- l. Child prostitution.³⁰

²⁵ Cf. G. MWITI, *Young Lives at Risk*, 70.

²⁶ From one of the parent (woman) who came once to pick up her son from Kabete Juvenile Remand Home. When I asked her what caused her son to run away from home she said; I wish my son to have been to school, but we are living in poverty after my husband left for another woman.

²⁷ Cf. NYAMONGO, 23.

²⁸ From two parents (women) who came in different occasions to Kabete Juvenile Remand Home to require about the conditions of their children. One said, (my translation) I do not have a husband and I am not employed Therefore I had not money to pay for my daughter who escaped from school two years ago went to the streets and now is at Kabete Juvenile Remand Home. The other woman said to me to just know that she can not pay for school fees for her son because the fee is high and she is not employed. (The question to both of them was; (what caused your child to drop out from school?).

²⁹ From one of the youth of Kabete Juvenile Remand Home with the name Agnes – 14 years old. After my parents died, there was no one to take care of me. So, I thought of going to the streets and try my luck. The question she was asked was; what forced you to leave your home and go to the streets?).

³⁰ Cf. MWITI, 83.

Mwiti tells us that in Kenya for example "child prostitution is associated more with slum areas especially where mothers of the children are themselves prostitutes. (UNICEF. 1988:29) [...] These mothers often engage in this practice so openly that children learn to model them. Consequently, the child may run away from home and practice prostitution or fall prey to exploiters in brothels." Mwiti, *Young Lives at Risk*, 83.

We are told for instance about Johnie Kiaric, a street boy, who ran away from home because he could not stand the daily fights between his parents. He says, "Most of the time, they came home drunk and fought, with my sisters and I ending up hurt"³¹ The above experience is a challenge to us as individuals to remember that 'children' learn what they live. For example the following few quotations among others remind us that;

"If a child lives with criticism, he/she learns to condemn. If a child lives with hostility, he/she learns to fight. If a child lives with ridicule, he/she learns to be shy. If a child lives with shame, he/she learns to feel guilty [...]"³²

We need to become more aware of the factors which force the youth on to the streets, and assist them collectively. We shall continue realizing that the street youth are individuals each with his or her- own history, problems, necessities, and hopes. If the youth were to be given an alternative they would have changed their lives instead of wasting their youthfulness on the streets.³³

We have been looking for possible solutions for the ending or reducing the number of street youth. This chapter is inviting every one of us regardless to one's religion, status and occupation to consider the problem of the street youth and support them. The public has to be educated to treat these children with due dignity, for they are 'children' and not to be considered like any object or any other being but human beings.³⁴

³¹ K. BARSITO, *Scars From Childhood Often Trouble Adult Life*, 3.

³² K. C. S., 39.

³³ Cf. SHORTER - ONYANCHA, 16-17.

³⁴ Cf. SHORTER - ONYANCHA, 60.

5. Solutions Towards the Street Youth

We have just seen some of the reasons which force the youth to go to the streets in the last subtopic. Now we shall try to give some suggestions that can be taken as a step forward to end the problem of the street youth.

5.1 Home or Institution Centres

The government, the non - governmental organizations, the religious groups, individuals and the society at large could come together and establish homes or institutions where the children could be taken care. We already have homes like Kabete Juvenile Remand Home, and about two hundred and eighty nine groups such as African Inland Church, Children Relief and Rescue Trust-Buru Buru, Karen Women's Group/Karen Street Boys, Undugu Society-Dandora, Don Bosco Boys-Kuwinda and Homeless Children International-Kibera among others who are accommodating the street youth. They are doing good work and we should join them in order to work together.³⁵

5.2 Severe Punishments

In order to create a family conducive atmosphere the society should introduce severe punishments against the offenders of sexual abuse, those who fight and parents who abuse alcohol. Punishment such as short term imprisonment may help in disciplining parents who always quarrel at home and cause the children to run away to the streets. For example, Peter says, "He beat me so badly that my

³⁵ Cf. SHORTER - ONYANCHA, 115 - 120.

mother had to take me to hospital. That is when I decided never to go back home.”

³⁶ Again, we hear

[...] my father would come home drunk and demand for food. When there wasn't any he would set upon my mother,” she recalls. “After he had finished with my mother, she would then turn her anger towards us. She was always quarrelling with us and beating us for the smallest reason. It was just hell living with my parents, and we rarely had food at home, so I decided to leave.³⁷

5.3 Counselling Programmes

Some times children who run away from homes are depressed and they do not like to go back. Therefore, there could be some institutions or centres with counselling programmes so as to help them.

5.4 Self-Rreliance

The parents should be helped to be self-reliant in order to overcome the poverty situation at home. The government, through the help of non-governmental organizations, could come up with some projects such as farming. Through farming the parents can get enough food to support their children and after they sell the extra products, they may get money for clothing or covering up the family expenses.

5.5 Lowering of School Fees

Many of the street youth are already of the school age. They cannot go to school because they cannot afford paying the high school fees. Therefore, in order to enable many of the youth to go to school, the government should consider the possibility of lowering the fees. The lowering of the school fees will decrease the number of the street youth. According to the Children Act, 2001 part two section

³⁶ N. KARUOYA, *Nowhere to Run*, I.

³⁷ KARUOYA, I.

seven, paragraph two, we are also reminded that: “Every child shall be entitled to free basic education which shall be compulsory in accordance with Article 28 of the United Nations Convention on the Rights of the Child.”³⁸

5.6 Re-establishing Broken Marriages

We know, for instance, that one of the purposes of marriage is to have children and take care of them. What happens then when there is not a good relationship between the parents? The children may find themselves in a hostile home and they will prefer to go somewhere else. Thus, they will end up in the streets. Therefore there should be a need to help married couples in the regard to importance of marriage and the responsibilities they have of fostering the children in all aspects of life. When people know the meaning of marriage maybe they will commit themselves in guarding and bothering about their children.³⁹

5.7 Children to be Under the Proper Guardians

There should be someone who is responsible for the child after the death of the parent or parents due to natural death or an accident. When a child is placed under someone who is fully responsible maybe the child will not run away because he/she is assured of love, protection, shelter and schooling, just to mention a few.⁴⁰

³⁸ K.G.S. NO. 95 (ACTS. NO. 8). Acts, 2001, *The Children Act*, 507.

³⁹ Cf. JOHN PAUL II, *The Church in Africa. Post Synodal Apostolic Exhortation Ecclesia in Africa*, 64-65.

⁴⁰ Cf. K.G.S. Paragraph 1. b and c.

6. Conclusion

In this chapter, we have seen the information about the material background of the Kabete Juvenile Remand Home; its location, its aim and the type of the youth who are accommodated there. On the other hand we have discussed the reasons that cause the youth to run to the streets and tried to find the solutions to those causal factors. Hopefully we shall then be more aware of how to handle the situation of the street youth. The challenge of the street youth as we have seen is not an easy task to deal with. But I believe that when we put together our efforts we shall be able to reduce or eradicate the problem. Our desire is to help the youth in order to overcome their crisis that are caused by the social problems. We cannot help all the youth with social problems but we can start with those at Kabete Juvenile Remand Home.

Chapter II

Street Youth – a Pastoral Challenge

1. Introduction

The second chapter is based on the pastoral challenge with regard to the street youth especially those of Kabete Juvenile Remand Home. The term ‘pastoral’ is rooted in the term ‘pastor’ from the Latin meaning “shepherd” in English. “I will give you shepherds after my own heart” (Jeremiah. 3:15). God addresses the above words to prophet Jeremiah. God promises his people that he will never leave them alone. Rather, he will give them shepherds who will gather them and guide them. “I will set shepherds over them [my sheep] who will care for them, and they shall fear no more, nor be dismayed” (Jeremiah. 23:4). I will use the word ‘pastor’ with connection to the ministry. Pastoral ministry means firstly “all those activities by which the clergy of the church provide for the spiritual well-being of the faithful.”⁴¹ Secondly, it means “[...] members of the laity who have gifts and training in certain pastoral specialities may assist and share in this ministry, in accordance with canon

⁴¹ P. STRAVINSKAS, *Catholic Dictionary*, 374.

law.”⁴⁷ Following God’s consoling words above maybe we should reflect on them and apply them to the situation of the youth of Kabete Remand Home. As we have seen in the first chapter those youth are faced with a social crisis and shepherds or pastors are called to give them consolation or hope, guide them, bring them to the pasture and lead them to the common flock.

The aim then of this chapter is to try and answer the following questions: How far are the youth at Kabete Juvenile Remand Home a pastoral problem and do the street youth have or need religion? On the other hand, can we propose some ways which will help the youth to grow more in their faith? From the above sharing we shall then be able to draw a conclusion.

2. Why are Kabete Street Youth a Pastoral Problem?

I would like to start this paragraph by giving an example of my own religious background. I was born in a family of six children, with my parents committed in a deep Roman Catholic faith. I grew up in the same family, village, and society in which everyone was a Christian at least by name if I may say so. Thus, my way of belief is very much influenced by a Christian background. In the way of my belief, I intend to have a ‘fear’ of God, a desire to become a priest, an ambition to do pastoral work and even long to die as a righteous person because of the influence of a Christian faith I have lived right from my childhood.

Looking at what I have just said in the above paragraph, I sometimes ask myself: What would have happened to me if I were to be born in another religious

⁴⁷ STRAVINSKAS, 374.

environment? Perhaps I would have become a Muslim, Anglican, Lutheran or a traditionalist, just to mention a few. Whatever the case, I would be happy to see that I belong to a certain religion which gives me a clear stand of a right belief. This religion will also help me find the meaning of life now and in the world to come. Anyway, the above cannot happen by chance but through the help of people who stand as models or are influential in many ways of one's life.

When I go to Kabete Juvenile Remand Home for weekend apostolate, I find that most of the youth there do not know about the religion they belong to. Some of them do not even know the religion of their parents and relatives, possibly because they never had the chance to get involved in a particular faith teaching or initiation. The Kabete Juvenile Remand Home youth is a pastoral problem because there is a struggle of helping them to belong to a certain type of religion, to equip them with the basic teachings of the faith and enable them to make a choice of religion by themselves. I personally believe that each youth has a possibility though gradually to realize more about his or her spiritual desires. Unless someone starts helping them how will they come to know about their faith and start maturing by themselves or through the help which comes from God? As we are called to be the pastors to such youth, we need always be aware of the above difficulty and seek the ways which we can use to try and to solve it.

3. Kabete Juvenile Remand Home and Religion

“At all times the Church carries the responsibility of reading the signs of the times and of interpreting them in the light of the Gospel, if it is to carry out its task. [...] we are entitled then to speak of a real social and cultural transformation whose

repercussions are felt too on the religious level.”⁴³ While pondering on the above introductory words about the situation of the Church in the world today regarding hope and anguish I feel that it is impossible to talk about youth in social crisis without tackling the issue of the faith or spiritual life. On the other hand as I have mentioned before, I am preparing myself to become a priest and I feel that I will continue meeting youth in social crisis whom I have to assist in their spiritual matters as well. It is young people therefore, who are initially targeted in this discussion. The youth are entirely body and soul. How for instance can we talk about a young person who has been separated from his/her family without looking at the basic teachings of the faith be it Christianity, Islam or traditional religion? I foresee that the issue of religion is important so far as one wants to liberate the youth who are not only material but also spiritual beings.

On meeting with the youth at Kabete Juvenile Remand Home, I could hear them calling among themselves names such as Abdul, Kariuki, Njoki, Teresa, Hassan, Peter, Mweni, Agnes, among others. If we start asking about the meaning and which religion those names belong to, perhaps we may realize that they belong to Christianity, Islam or African traditional religion. As we were going through the office documents at Kabete Juvenile Remand Home we found that there is so much difference in accordance to the youth religion groups from the Catholic, Protestant Muslim and other religions background. We looked for instance at the total number of the youth who were taken to Kabete Juvenile Remand Home from 1991-2001. According to the records, the number of the youth from a Catholic faith background has been the highest in all those years. The youth from a Protestant background are

⁴³ A. FLANNERY, ed. *Vatican Council II, and Post Conciliar Documents*, 796.

the second highest followed by other religions and the Muslim religion. From the above records we are therefore asking ourselves, what is happening to the believers? Have they failed in their responsibilities which demand from them the duties of taking care of their children, for instance teaching them proper faith, love and security?

Below the chart shows the number of the youth who were taken to Kabete Juvenile Remand Home from 1991 – 2001 and their various religions. ⁴⁴

YEAR	NUMBER OF YOUTH PER YEAR	CATHOLICS	PROTESTANST	MUSLIMS	OTHERS
1990	1587	1256 = 79%	104 = 6.5%	341 = 21.4%	28 = 1.7%
1991	1915	1281 = 66.8%	392 = 20.4%	48 = 2.5%	194 = 10.1%
1992	-	-	-	-	-
1993	2220	-	-	-	-
1994	2220	1981 = 89.2%	187 = 8.4%	19 = 0.8%	33 = 1.4%
1995	1741	1435 = 82.4%	257 = 14.7%	17 = 0.9%	22 = 1.2%
1996	1674	1420 = 84%	120 = 7.1%	70 = 4.1%	64 = 3.8%
1997	1590	1080 = 67%	490 = 30.8%	12 = 0.7%	8 = 0.5%
1998	952	782 = 82.1%	138 = 14.4%	17 = 1.7%	15 = 1.5%
1999	1856	1623 = 87.4%	214 = 11.5%	19 = 1%	-
2000	793	691 = 77.3%	161 = 18.0%	15 = 1.6%	26 = 2.9%
2001	1016	741 = 72.9%	257 = 25.2%	7 = 0.6%	11 = 1.0%

So, we have to go a step forward and question the depth of their faith that they are supposed to be acquainted with. One can ask for instance: is religion important for the life of youth after all? We may have many answers to the above

⁴⁴ Cf. K. J. R. H., Office Documents, 1991 - 2001.

question. Richard J. Gehman in his book 'African Traditional Religion' is saying that; "Man has been defined as the incurably religious animal." "For everywhere and in every age he has professed some belief in supernatural powers which aid him in life."⁴⁵ If religion is therefore about giving one hope in this life so that he/she may prepare to meet the higher life, is it then not important to the youth who are seeking for meaning in life? "They look forward to life. That sense of hope is the most important thing for them and what every Christian should be preaching."⁴⁶

As I have mentioned earlier I used to go to the remand home for weekend apostolate. I went there for two years and each Sunday I would observe how the youth were longing for spiritual nourishment. For them 'Sunday' is a day of God but no one has ever mentioned to them about God. The Kabete Juvenile Remand Home is under the government. The structure is not designed to have a chapel or a conducive place where the youth would sit and pray. There is no plan of organizing for the youth religious classes or prayer services.

Together with my companion we would gather the youth in the courtyard, ask them to sit around the corridors and start praying together. Sometimes it was hard to organise them and lead them into the mood of prayer. A few of them had the concept of prayer while others did not know what we were talking about or trying to ask them to do. We found it was difficult to teach the youth about religion because first we were only two of us and the youth were many in number. Apart from being many, they had differences in age whereby those from 8 years and above would follow, with the rest being easily distracted by many other things around.

⁴⁵ R. J. GEHMAN, *African Traditional Religion In Biblical Perspective*, 32.

⁴⁶ K. RAMANI, *Why Rehab Centres Won't Help Urchins*, 5.

Sunday after Sunday I realized more about their curiosity in prayer through teaching them some prayers like the Our Father, Hail Mary and Glory be, among others. Those who got interested were really open to share a bit of their spiritual quest and started asking questions such as: Who is God? Where does God stay? Why did God create us if he never likes us to enjoy having nice homes, caring parents and happy lives like other youth? Possibly their questions were not from a mere interest, as one may inquire. Then, from where were those questions arising? When a youth is asked for example: What does God mean to him/her, most of the answers are: God is a consoler, creator, protector, friend, a great power, as ideal, source of life and light among others. The answers would depend on the sex, influence of the family on the faith of the youth, and personal experiences.⁴⁷

Therefore from the above we may say that if the background of the youth is considered to be positive, the youth may grow up having a good response towards God, otherwise we may simply expect to hear a negative rapport from a youth who had suffered through a lack of love from home, mistreatment by parents, relatives and many others.

Besides teaching the youth about prayers, we sometimes carried a sound system with us and played for them some religious songs. This is the area, which I gradually realized that religious music is a powerful instrument, which can be used to instigate the minds of the youth who are novices to any religion. For example, once we played an audiocassette with songs such as: 'The love of God the Father, I will raise up my hand, The Kingdom of God among others.'⁴⁸ As soon as those

⁴⁷ Cf. D. RATCLIFF - J. A. DAVIES., ed., *Handbook of Youth Ministry*, 131.

⁴⁸ Cf. K. R., MOSHI, Vol. 24, Agape, Nairobi: Box 59964.

songs were sang, I heard the youth repeating them and started jumping while following the rhythm of the songs.⁴⁹ Some were singing loudly and clapping their hands simultaneously. The youth could not resist the beautiful tunes and attractive words of the singers. Thus, they were taken up perhaps to the metaphysical world and forgot their present situation. As we have seen, religious music can attract the youth very fast and manipulate their way of thinking, just because of the expression of the words and appealing singing. However, one has to be able to find the religious meaning for the youth, for I believe that religion is more than simply one being taken up by singing or physical emotions.⁵⁰

What can be done then in order to help the Kabete Juvenile Remand Home youth be aware of religion? Is there any other method apart from teaching them prayers and hearing religious music which can be employed and perhaps have a bigger impact on their spiritual life? The following paragraphs will discuss the steps towards new youth evangelisation.

4. Steps Towards a New Youth Evangelisation

The word evangelisation is normally used in the Catholic Church to mean the proclamation of the Holy Gospel of Jesus Christ to all people and cultures. (Matthew. 28:19-20).⁵¹

⁴⁹ Cf. S. NYOMI, ed., *E.Y. M. A., Handbook*, 93.

With regard to the music as an instrument to attract the youth Nyomi tells us "A youth group can hardly survive in Africa without good moving music. Cultural drumming and dancing and moving lyrics of songs which express our spirituality are a part and parcel of our lives. Christian words are often use in songs with African rhythms and our own instruments which keep young and old tapping their feet, moving their bodies, etc."

⁵⁰ Cf. SHORTER J. N. NJIRU, *New Religious Movements in Africa*, 78.

⁵¹ Cf. B.T.N.A. B., *The African Bible*, 1686.

Through the power of the Holy Spirit the evangelisation of the gospel/good news of Jesus goes out both to Christians who are alienated from the Church and to those who are not Christians (Acts 1: 8).⁵²

The aim of this sub-topic is therefore

a. First, to implore some new methods, which can help the youth of Kabete Juvenile Remand Home to receive the good news. Thus they can have the hope for their life.

b. Second, to enable the youth to realize more about religion and be able to make their personal choice of deepening their faith, so that when they go out of the Kabete Juvenile Remand Home they may continue practising the same faith with the rest of the believers in the large society.

c. Third, to search for the ways in which the youth can come to realize the love or the presence of God/Jesus in them. With regard to the above reason, I believe that the youth are also called to salvation like any other human being. We are told for instance: There is a universal salvation, which is given or offered to all people. In this case some people have a chance to explicitly believe in Christ while others like many of Kabete Juvenile Remand Home youth do not have it yet.⁵³

Therefore, if we give them our time, talents and love, they may come to know more about Jesus and through the grace of God they too may have a free cooperation to accept Jesus as their saviour.⁵⁴ Let us see some of the proposals as they are described in the following paragraphs.

⁵² Cf. B.T.N.A.B., 1827.

⁵³ Cf. JOHN PAUL II, *The Mission of the Church, Encyclical Letter Redemptoris Missio*, no. 10.

⁵⁴ Cf. JOHN PAUL II, no. 10.

4.1 Imitation of Jesus

Our way of dealing with those youth should probably be like the one of Jesus. He, for example, managed to be near to those who were on the margins of society such as sinners, the sick among others, by proclaiming to them the good news. He showed them that their liberation was already present simply by staying with them; eating the same food with them and considering them equal friends. Maybe we need our physical presence with the youth rather than doing first some other involvement for them.⁵⁵

4.2 Formation of a Group of People Interested in Teaching the Youth

I had mentioned that we were only two of us teaching religion to the youth at Kabete Juvenile Remand Home. According to the experience, maybe we need to be more in number so as to divide ourselves and have only few youth whom we could know intensively. Also in dealing with a small group one gets a wider chance of knowing about each individual and invents different methods of helping each one. I also feel that, the small group creates an atmosphere of trust and love towards the one who is animating it. Thus the members will be free to share their experiences, worries and difficulties in life. So, in order to bring a more effective evangelisation among the youth of Kabete Juvenile Remand Home I suggest to get more interested personnel who are willing to work together.

⁵⁵ Cf. JOHN PAUL II, no. 14.

4.3 Need for Audiovisual Aids

Besides having enough and interested personnel there is also a need of installing audiovisual aids such as a video projector, writing materials, boards for holding chats and the like. The audiovisuals may be used to facilitate learning especially when one has to teach the youth who are a little familiar with reading and writing.

4.4 Language Requirement

On the other hand, if we want our evangelisation to reach those youth we have to find a language which is conducive for them so as to facilitate the teaching and communication from both sides. The common languages used around Nairobi are English, Swahili, and Kikuyu. There are also local languages such as Kikamba, Luhya, just to mention a few. The youth who have been brought up in Nairobi city or have come from Nairobi slums and from far distances had also picked up Sheng language, which is a mixture of Swahili, English and some local languages like Kikuyu and Kikamba. Therefore, when one asks for example: which is the language being used at Kabete Juvenile Remand Home, we cannot specify. On some occasion the youth speak in Kiswahili, in English, Kikuyu or in Sheng language. The challenge is there then to be acquainted with some of those languages. Could there be a common language, which can be used? That is another area we have to study for it has some advantages such as lessening the task of using many languages at once.

4.5 Peer Youth Group

Furthermore, I tend to propose the idea of peer youth groups to visit at Kabete Juvenile Remand Home. Who are the young peer group members? They are the youth of the same age like those at Kabete Juvenile Remand Home, but living with their families. The difference between the visiting age mates and those of the Kabete Juvenile Remand Home is that the visiting age-mates have all the possibilities of life such as the social experiences of the love of their parents, shelter, food, clothing, socialization, schooling, right religious practices and freedom of movement, communication and the like while those at Kabete Juvenile Remand Home are lacking them. So, if there is a possibility of welcoming them at Kabete Juvenile Remand Home, it is possible they may be good teachers or communicators to their fellow youth. The same level of age may create a sort of easy sharing, talking and imparting the knowledge about religion and other matters with regard to the social daily life of youth at Kabete Juvenile Remand Home.⁵⁶

⁵⁶ Cf. JOHN PAUL II. *The Church in Africa*, no. 93.

5. Conclusion

Chapter two started by trying to define some of the terms used. Secondly, we have discussed the issue of the street youth which is a pastoral challenge to our society, government, religious groups and to some individuals.

We have realized that religion is a basic requirement of all human beings because we are different from other creatures. After we realized that the youth of Kabete Juvenile Remand Home are lacking the possibilities of knowing their religion and realization of their faith, which is necessary for their spiritual growth we were led to look at the new steps for youth evangelisation. We have come up with some proposals which we may continue practising in our daily life for the betterment of the unfortunate youth.

Chapter III

Collaborative Ministry – Towards Ending the Street Youth Problem

1. Introduction

From Chapter One we saw that Kabete Juvenile Remand Home was established as a place to accommodate the number of the street youth. It also suggests some of the solutions, which could help us eradicate the street youth. Chapter two helped us to discuss about the Kabete Juvenile Remand Home as a pastoral problem. In Chapter three we shall discuss collaborative ministry as a way of ending the problem of the street youth. This collaborative ministry is one that involves the lay people, religious men and women and the ordained ones. We shall also look at the issue of difficulties which may hinder this collaboration, the solutions towards those difficulties and see if we can draw some conclusion out of our discussion.

2. Lay, Religious and the Ordained Ministers Working Together

The theme of this research work is the liberation of youth in crisis. There is a need of coming together among the lay people, religious men and women and the ordained ministers in the Church in order to bring about true liberation. I hope that the above goal can be achieved through unity and working together among the people mentioned above. With regard to what is stated above, we are reminded that: “Because of the one dignity flowing from Baptism, each member of the lay faithful, together with ordained ministers and religious men and women, share a responsibility for the Church’s mission.”⁵⁷

Again, “[...] among the lay faithful this one baptismal dignity takes on a manner of life which set a person apart, without, however, bringing about a separation from the ministerial priesthood or from men and women religious.”⁵⁸

As we read from the Constitution on the Church, ‘Lumen Gentium’ no 15 - the word ‘Lay faithful’ is understood to refer to all the faithful excluding those who are called to the Holy Orders and those who are religious, as it is approved by the Church.⁵⁹

Lay people include the parents, teachers, young people and catechists. Each one of them is called in a very special way to be the witness of God’s love in the

⁵⁷ JOHN PAUL II, P.S.A.E., “Christifideles Laici: On the Vocation and Mission of the Lay Faithful in the Church and in the World.” no.15.

⁵⁸ JOHN PAUL II, P.S.A.E., no.15.

⁵⁹ Cf. FLANNERY, 352.

world. It is the mission which is entrusted to them because of their very nature of belonging to the world and to the Church.⁶⁰

Around them there are the social injustices, political imbalances, religious conflicts, poverty among humanity and the like. Thus, through their participation in different occupations such as teaching, counselling, animating Small Christian Communities and taking care of their own families they may play a big role in their ministry for instance in eradicating the problem of the street youth and the like. How then can the lay faithful collaborate with the religious men and women and those ordained in eradicating the problems of the street youth?

2.1 Parents

As we have seen among the 'lay faithful' we have parents. They are those who have heard the call from God of living together as wife and husband in the covenant of Christian marriage. Most of the parents manage to live a sincere life of their marital goals and promises, for example by accepting the children whom they get as the fruit of their conjugal love. Some parents do not take up their responsibilities in marriage because of human weaknesses.⁶¹ Thus we have a good number of the street youth who come from broken families, divorced parents and the like. We assume that many parents know the situation of each other in the rural set up area or in urban places more than the clergy or religious women and men. Therefore, they have to be the first ones to catechise or teach one another about the responsibilities of married life. The parents should feel with each one's child and make sure that there is proper atmosphere of nurturing the child. With regard to the

⁶⁰ Cf. AMECEA P.D., *The African Synod Comes Home. Simplified Text*, 17-18.

⁶¹ Cf. MWITI, 8.

task of Christian parents in working with the rest of the faithful John Paul II reminds us that:

It goes without saying that Christian parents are the primary and irreplaceable catechists of their children, a task for which they are given the grace by the sacrament of matrimony. At the same time, however, we all ought to be aware of the “rights” that each baptized person has to be instructed, educated and supported in the faith and the Christian life.⁶²

The parents are thus called to play more of an evangelising role by first being the model in their own families, helping their neighbours especially in taking care and helping the children who are given to them through the union of marriage.

2.2 Ordained Ministers, Women and Men Religious

Among the Church’s faithful we have the ordained ministers (bishops, priests and deacons) religious women and men. They too are called in very special way to render their services, talents, efforts, time and lives among the rest of the faithful.⁶³

The bishops have the task of fostering the spirit of mission, teaching a proper doctrine of faith among the faithful. On the other hand the priests’ tasks are “zeal for the evangelisation of the world by teaching them through preaching and religious instruction of the Church’s duty to proclaim Christ to the nations; by impressing on Christian families the honour and the need for fostering missionary vocation among their own sons and daughters.”⁶⁴

⁶² JOHN PAUL II, P.S.A.E., 34.

⁶³ Cf. AMECEA, P.D., 18.

⁶⁴ FLANNERY, 749.

Furthermore, religious men and women may help in teaching the families for instance about the role of the parents, how to take care of the children, organizing seminars on parent and child relationships and values of life and the like.

2.3 Teachers

Teaching is a professional field which can involve people of different age and gender. Teaching also involves many skills for instance knowing the subject matter, methodology and building a closer relationship between the teacher and the student. With regard to the teacher and student relationship, I suggest that the teachers make an effort to know more about their students' background especially the conditions at their homes, sudden changes in their physical, social, emotional, psychological and financial requirements. I believe that if the above suggestions are put into practice, they will help, for instance in reducing some of the cases of youth dropouts from schools due to poverty and family problems.

2.4 Youth Relations with Parents, Peers and Others

The youth's good relationship with parents, peers and others can be of help in itself. For instance, when the youth enter into a good relationship with their parents, peers and others they get more room for shelter, food, accommodation and security. Possibly, when the youth accept the situation of their parents at home they may give up the idea of going to the streets and stick to their families doing something else. The peer groups may also help each other for example in running small projects such as farming and in informal education. It is with regard to what is said above that we are told for instance:

“Human relationship is the ability to communicate, to relate and interact with others. Youth do not exist in isolation. They have to relate with various people: parents, peers and others like members of the extended family, old grandparents of both sexes and intimate friends, which can lead to courtship and marriage.”⁶⁵

From the above, we can assume that there would be few or no street youth because of the wider chance of being accepted by the whole society. For if the youth do not cope well with their parents they can on the other hand be accepted among their peers or into the care and love of other members of the extended family because of the diversity in family relationships.⁶⁶

The above paragraphs have enlightened us about the collaborative ministry that can reduce the number of the street youth. The few mentioned groups of people, teachers, parents, peer groups, and ministers, religious men and women can really continue working together as one body in order to eradicate the problem of the street youth. On the other hand there could also be some difficulties in working together. The following subtopic will lead us to the discussion on the difficulties in collaborative ministry.

3. Possible Difficulties in Collaborative Ministry

When working together with a group of people difficulties are inevitable. Those difficulties arise due to the deferential mentality people have for example from the changing of the status quo, various responsibilities, environmental factors, gender outlook, time factors, belief system plus the different knowledge people have

⁶⁵ K. C. S., 88.

⁶⁶ Cf. AMECEA P.D., :7.

in approaching various situations and the like. There may be difficulties in collaborative ministry due also to the following reasons:

3.1 Roles of the Parents

Parents have their responsibilities for instance of taking care of their own families. Thus they may not have extra time to spend in teaching, counselling or just staying with the youth and helping them in anyway.

3.2 Various Pastoral Works Among Youth Pastoral Ministry

Youth pastoral work is just one among others. So it might be difficult for the lay people, ministers, religious men and women to fully dedicate themselves to the youth. Some parishes might have few/less ordained ministers and due to much work they are not be able to spend time with parents, and teachers in helping the youth.

3.3 Inadequate Mentality Among the People

From our daily experiences we realise that there is a wrong mentality among people. For instance, some people do not bother with helping other people who might be mistreated or having some sort of need in life. Thus this wrong mentality may create more complications in a simple situation that might have needed less attention. For instance, when we realize that one child in the class is lacking school fees due to poverty at home, why do we not find a way of helping him/her instead of chasing them away? The lack of school fees and being chased away from school may lead the youth to the streets.

3.4 Low Incomes

Most of our eastern African countries have a low economic income. Many people have the minimum income and this forces them to work for extra hours in order to earn some more money.⁶⁷ Due to the above factor, many lay people who might be willing to collaborate may not have sufficient time for extra curricula activities.

3.5 Insufficient Training

Most of the lay people do not have access to education, for example lay people would need training in counselling, in organizing seminars, catechising, management, just to mention a few. If they are trained in those areas, they may be willing to help others. But if they lack the knowledge they may not have much to offer to the rest of the society.

4. Solutions to Difficulties in Collaborative Ministry

A solution is the possible way in which the problem is minimized or eradicated. Our aim in this subtopic is to seek for some solutions that can bring about the diminishing or reduction of the problems which hinder collaboration ministry among the lay faithful, ordained ministers and religious men and women. Therefore, the following are our proposals that we feel may serve as solutions:

⁶⁷ Cf. SHORTER · ONYANCHA, 20.

4.1 *Creation of Jobs*

Employment in our countries is becoming difficult because of several factors such as the unplanned education system, for example the 8 - 4 - 4 system in Kenya, foreign policies,⁶⁸ and the production of low quality goods among other reasons. There should be a relationship between education and employment. The person should right from school days be sure over his/her future as far as employment is concerned. It is with regard to the above discussion that John Paul II in his 'apostolic letter' to the youth talks about the problems of employment, saying:

[...] as you are well aware, this problems involves still other questions which from your schooldays cast a shadow of uncertainty over your future you ask yourselves: Does society need me? Will I too be able to find a type of work that will enable me to become independent? To bring up a family of my own in dignified living conditions and most important of all, in a home of my own? In short, is it really true that society is expecting my contribution?⁶⁹

4.2 *Government's Responsibility*⁷⁰

It is difficult for many lay people to pursue different fields of training such as counselling, management and the like due to financial inability. We suggest to the government to have a special programme whereby every year people from the locations, districts and provincial level may be sponsored for such programmes under the conditions that they will go back and work in their respective areas. We hope that this programme will encourage many people to offer their time in

⁶⁸ Cf. SHORTER ONYANCHA, 20-21.

⁶⁹ JOHN PAUL II, *Apostolic Letter to the Youth of the World on the Occasion of International Youth no.*, 42.

The message was given in Rome, at Saint Peter's, on 31 March, Palm Sunday and the Sunday of the Lord's Passion, in the year 1985. The year of publication is not given.

⁷⁰ Cf. ARCHBISHOP, BISHOPS AND PREFECTS APOSTOLIC OF KENYA, "Joint Pastoral Letter of...", no 33.

organizing seminars and counselling at the parish level and even reach to the many families where there is no peace and the youth are running away to the streets.

4.3 Church's Responsibility

The Catholic Church should take more responsibility for running many institutes such as Tangaza College, which offers religious studies, pastoral and social communication among other courses. It is through such institutes that the formations of the faithful both lay and those becoming ordained ministers in the church can be formed together and later on go to practice what they have learned.

4.4 Sharing of Knowledge

We have in many parts of the country people who are working as counsellors, programme managers and youth animators. If there were more collaboration from them many people would have shared with them the knowledge they have and helped many others who are lacking such knowledge. Therefore, the invitation for sharing of the knowledge among the haves and those who do not have should be encouraged.

5. Conclusion

We really need a collaborative ministry as far as our youth ministry is concerned. However, it is not easy to eradicate the problem of the street youth because of the various difficulties that hinder the collaboration from the various groups of people. Therefore, the lay people need to work hand in hand with the ordained ministers and religious faithful in the Church in spite of their daily tasks and their differences which are due to their vocation.

GENERAL CONCLUSION

St. Don Bosco in his daily struggles and convictions while working with the youth came up with the following statement about the youth. "That you are young is enough to make me love you very much."⁷¹ Why did he come up with such a thought? It was because of his long experience with youth, that he realized that they need more support in their tender age in order to reach the future. The abandoned youth of the city of Turin were his concern and he gave his love and energy for them. This statement has remained in the hearts and minds of the Salesians of Don Bosco who deal with the youth today.

The above statement refers to Don Bosco's work with the poor and abandoned youth, and it remains for me and my Salesian confreres an expression of the pastoral challenge of the youth. It gives meaning to our whole life in the Church and society as we try to answer to the social problems facing the youth.

What can we do further in order to end the problem of the street youth? Like Don Bosco can we come up with a convincing statement and sincere heart in which the love for unfortunate youth is manifested?

⁷¹ G.C.S.D.B. Constitution Regulations of the Society of St. Francis de Sales, no. 14.

I believe that it is not only the matter of bringing into awareness the problem of social liberation of the youth in crisis or suggest solutions to such a problem as is stated in the objectives of this research work. In order to improve the situation we need to enter into the life of the youth and walk with them in their daily struggles of life. In this way we will share with them some of their deep experiences and try to handle some of the unpleasant situation which they face.

Chapter one of this research work gave us information about the Kabete Juvenile Remand Home and the real situation of the youth found in the home. This is one home among many others where the youth are accommodated and in need of social liberation. In this chapter we have also seen that there are many social factors which lead the youth to leave their homes and go to the streets. To address this problem of the street youth is not an easy task. Thus we need to study the problem of the street youth more to find a lasting solution.

In chapter two we have seen the street youth becoming a pastoral challenge. The problem of having street youth as we have seen in chapter one is mostly due to social factors. As ordained ministers, lay people and society at large we are called to ask our selves where have we gone wrong? Do we not follow our religious teachings or why are there no religious practices in our families that our youth are not learning about their faith? What can we do in a new youth evangelization? Though we came up with some proposals, we need to reflect more and search for better solutions to be used in the youth pastoral activities.

In chapter three we have seen the proposal of having a collaborative ministry in order to end the problem of the street youth. Ordained ministers, lay people and religious men and women are called together in order to put their talents, efforts,

resources and time for the youth who are faced with social problems. Working together as is proposed above, does not mean an easy way of seeking for the solutions. However, what is required is the effort which will come from each group so as to create a system of team work which will always endeavour to eliminate the social factors which lead the youth to the streets.

ABBREVIATIONS

K.K.H.W	Kituo Cha Kutetea Haki za Watoto.
S.C.D.F.	Sacred Congregation for the Doctrine of the Faith.
K.J.R.H.	Kabet Juvenile Remand Home.
Cf.	Confer; compare.
K. C. S.	Kenya Catholic Secretariat.
N.J.R.H.	Nairobi Juvenile Remand Home
K.G.S.	Kenya Gazette Supplement.
K.R.	Kilimanjaro Revival.
B.T.N.A.B.	Biblical Text of the New American Bible.
E.Y.M.A.	Ecumenical Youth Ministry in Africa.
G.C.S.D.B	General Concil of Salesians of Don Bosco.

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APPENDIX 1: QUESTIONNAIRE

THE FOLLOWING IS THE QUESTIONNAIRE FOR THE STAFF AND YOUTH OF KABETE JUVENILE REMAND HOME

1. When was Kabete Juvenile Remand Home started?
2. For what reason was the Home established?
4. How do you get the children to the Kabete Juvenile Remand Home?
5. From which parts of the country do most of the children come?
6. What are the factors that cause them to run away from their homes or from their locations?
7. Can you share some reflections on the problems they have experienced?
8. Are there cases of children being put the streets by the parents?
9. What are the difficulties the home faces?

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