

The Catholic Church's Evangelization and the Contemporary Challenges of Family
Life in Nairobi

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MARYKNOLL INSTITUTE OF AFRICAN STUDIES
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NAIROBI AND WINONA, MN

As members of the Maryknoll Institute of African Studies of Saint Mary's University, MN faculty, we have evaluated the COLLOQUIUM PRESENTATION:

The Catholic Church's Evangelization and the Contemporary Challenges of Family Life in Nairobi

by

Kientga Joseph

and recommend that the degree of Master of African Studies be conferred upon the candidate.

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Dedication

To the Catholic Church's Family Ministry of the Archdiocese of Nairobi

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I would like to express my sincere gratitude to my family, to my beloved parents Daniel Kientga and Pauline Zoungrana for their parental love and primary education. I also thank Mr and Mrs Konaté Jean-André for their love, care and protection.

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I sincerely thank my religious family, the Society of the Missionaries of Africa who supported me and allowed me to do this study and complete the thesis. I am equally grateful to my community members of South C for their constant brotherly support and encouragement throughout my study. I sincerely thank Fr Michael Kirwen, the Director of MIASMU and all the staff and the lecturers who untiringly journeyed with me and reawakened in me the joy of living, celebrating and advocating African culture.

I am most grateful to all my beloved friends for their love, encouragement and friendly support.

May God the Holy Trinity bless you abundantly.

Abstract

The thesis aimed at understanding the Catholic Church's evangelization and the contemporary challenges of family life in Nairobi. The research was carried out in Nairobi in Saint Theresa parish in Eastleigh and in Our Lady Queen of Peace parish in South B, among the middle and lower socio-economic classes from different ethnic communities.

The study explored people's understanding of evangelization today with regards to family life, the traditional understanding of family life, the contemporary challenges affecting many families in Nairobi and the way in which the Catholic Church is addressing these contemporary challenges in her mission of evangelization.

The study pointed out that with the modern and urban lifestyle of Nairobi, the African family which is the basic cell of the society is undergoing rapid flux in its structure, size and values. The traditional African family life characterized by its big size in term of wives and children, its togetherness, unity, solidarity, generosity, hospitality is seriously challenged by modernity and urban lifestyle. Many families are, therefore, facing contemporary challenges such as poverty, economic constraints, unemployment, abuse of alcohol, unfaithfulness, HIV and AIDS and domestic conflicts often leading to divorce and separation.

Evangelization was, therefore, understood not only as the preaching of the Good News of Jesus Christ in the Church or the mass conversion of people to Christianity, but the whole process of making the Gospel alive in people's daily life. Furthermore, it is bringing love, hope, justice, peace and reconciliation in families. In other words, it is the living and witnessing of the Kingdom of God in daily life and in the family.

Since Vatican II held in 1962-1965, the Catholic Church of Africa and especially in Nairobi has shown considerable pastoral concern towards the families. The conclusions and recommendations on marriage and family life from many Synods

and plenary assemblies are still to be implemented. Furthermore, the study pointed out the Catholic Church's pastoral approach to family life is predominantly based on the Western understanding of the nuclear family and therefore does not address adequately the contemporary challenges facing the families in Nairobi.

The study concluded that despite the modern and urban lifestyle which has affected both individuals and their families, resulting individualism, family breakdown, HIV and AIDS, street children, criminality, immorality and deviant behaviours, most Nairobi residents still value their lineal family. Family life is still highly valued as communal and integral including not only the nuclear family which lives in Nairobi but also the relatives back in the rural areas, the ancestors and the yet-to-be-born. So, it is in this communal framework that all the issues, joys, difficulties and challenges related to family life should be dealt with especially by the Catholic Church's Family Ministry.

The thesis, therefore recommended a profound inculturation of the sacrament of marriage in such a way that the lineal families of the two parties involved in marriage and the Small Christian Community (SCC) will have an active participation in preparing the young couples for marriage. The lineal families and the SCC, through their guidance, advice, spiritual and material support will have the responsibility to journey with them in their joys and challenges. In addition to the establishment of competent Family Ministry with qualified pastoral agents in the parishes of Nairobi, the study also recommended that it is necessary to have a Youth Ministry which will journey with the youth in their search for intellectual, moral, emotional, psychological and spiritual fulfilment.

With the high rise of domestic conflicts and family breakdowns, the study argues that it is urgent that the Catholic Church in Nairobi especially the clergy, the religious and all the lay pastoral agents make the contemporary challenges of family a

pastoral priority. This will save the precious social and religious institution from crumbling and will make it a real “domestic Church”.

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List of abbreviations and acronyms

Act: Acts of Apostles

AG: Ad Gentes

AIDS: Acquired Immune Deficiency Syndrome

AMECEA: Association of Member Episcopal Conferences in Eastern African

CUEA: Catholic University of Eastern Africa

EV: Evangelium Vitae

FLCAK : Family Life Counselling Association of Kenya

GEMA: Gikuyu Embu and Meru Association

GS: Gaudium Et Spes

HIV: Human Immunodeficiency Virus

ISK: International School of Kenya

Jn: Gospel of Saint John

KEC : Kenya Episcopal Conference

Ksh: Kenyan Shilling

LG: Lumen Gentium

Lk: Gospel of Saint Luke

MIASMU: Maryknoll Institute of African Studies of Saint Mary's University

Mk: Gospel of Saint Mark

Mt: Gospel of Saint Matthew

MTV: Music Television

NFP: Natural Family Planning

NSE: Nairobi Stock Exchange

SCC: Small Christian Community

SECAM: Symposium of Episcopal Conferences of Africa and Madagascar

STIs: Sexually Transmitted Infections

TV: Television

UN: United Nations

UNEP: United Nations Environment Programme

UNON: United Nations Office in Nairobi

USA: United States of America

USIU: United States International University

VCT: Voluntary Counselling and Testing

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Chapter One

Introduction

1.0. Background/Problem of the study

Family is paramount in the life of Africans. Family is where people are born, nurtured and integrated into the society. It is highly cherished and valued by most African communities and many sociologists rank it as one of the core values in African religion and philosophy. Family is the basic unit of human society from which is generated every clan, ethnic community and society.

Indeed, family is the primary school of moral, spiritual and cultural formation. Family is where one's identity, personality and destiny is fashioned and moral life evaluated. For Kasenene (1998), it "occupies a central position in personal and social life because of its traditional roles of regulating procreation and of socializing the new members of society. The family is the first link between an individual and the lineal community and a microcosm of society. Family plays economic, security, health, affectional and recreational roles" (p. 87).

The traditional African concept of family is lineal, composed of a father, a mother and biological and/or fostered or legally adopted children including uncles, aunts, grandparents, nieces, nephews, cousins, and all the relatives of the two spouses.

Family life is, therefore, situated within the context of kinship in Africa. An isolated nuclear family composed of a father, mother and their biological children as it is understood in the Western culture, cannot survive in the African context. People are strongly bonded to each other biologically and socially by the virtue of marriage, rightly and culturally conducted through bridewealth.

The lineal family is an expression of African philosophical and religious conception of community and social life where individuals live for each other interdependently. Mbiti (1969) rightly states "I am because we are. And since we are,

therefore I am” (pp. 108-109). To be a human is, therefore, to belong to the whole community, a person or a family cannot detach himself or itself from the religions, culture, customs and practices of the community. People find their identity, sense of belonging within the family and the community at large where their lives are nurtured, protected and evaluated according to the norms and regulations that govern that family and community.

The African concept of family life can, therefore, be understood within the African conception of life, marriage and community life which are intertwined.

With the influence of modernity and the urban lifestyle, the African family is undergoing various changes and contemporary challenges whose consequences affect both the social and spiritual life of people.

Many families in Nairobi and in most urban areas are torn apart. On one hand, they admire with nostalgia the traditional values of family life which portray unity, togetherness, love, solidarity and include all the relatives. On the other hand, they face the new demands and challenges of family life such as the search for job, high cost of living, the education of children, poverty, shelter, health care, means of transport, food, marital infidelity, among others. These challenges bring about domestic conflicts, misunderstanding, separation and divorce to some extent in many families. How does the Catholic Church in her mission of evangelization on family life which is entrusted to the Family Ministry address these contemporary challenges of family life for a better implantation of the Gospel in the life of people?

Indeed, Family Ministry is one of the Catholic Church’s pastoral commissions which deal with marriage and family life. Its pastoral works consist mainly in helping the families to live and to witness the Christian values of faith, love, hope, peace, unity and reconciliation within and outside the family. The Family Ministry is also entrusted the task of preparing the Christian couples for marriage and also to facilitate

reconciliation, peace and unity the families especially those in difficulties of conflicts and separation.

In his apostolic exhortation “Familiaris Consortio”(1982), Pope John Paul II considers the family as “a communion of persons” where “a complex of interpersonal relationships” exists in married life, fatherhood, motherhood, filiation and fraternity, through which each human person is introduced into the human family and into the family of God which is the Church (No 15). How is this exhortation implemented in the African context today with regards to contemporary challenges facing the African family in Nairobi in particular?

Indeed, this research is a further development and expansion of my course integrated paper titled: “The effects of modern lifestyle on African family life in urban areas: A case study of Abaluhya living in Nairobi” of the course on “African Marriage and Family: Changes and Challenges”. In this paper we explored the various contemporary challenges of the Nairobi lifestyle which in various ways has weakened the African traditional values of family life. This thesis is an attempt to explore how the Catholic Church, in her mission of Evangelization is addressing those contemporary challenges affecting family life especially in the city of Nairobi, as a means of fully integrating the Gospel in the daily life of people.

Before further involvement in the study a brief presentation of the geographical, historical, socio-economic, socio-cultural and religious background of Nairobi is necessary for the understanding of the context in which the study was carried out.

1.0.1. Geographical and Historical Background of Nairobi

Nairobi is the capital town of Kenya. It is also the capital of the Nairobi Province and of the Nairobi District. The city lies on the Nairobi River, in the south of the nation, and has an elevation of 1795 m (5,889 ft) above sea-level (Wikipedia free Encyclopaedia, 2012).

In comparison with Kenya's eight other provinces, Nairobi is the smallest of all with only 696 square kilometres (270 sq mi). It borders Central Province to the Northeast, Eastern Province to the South-East and Rift Valley to the South and West (Kenya Primary Atlas, 1996, p. 6).

The city grew at the turn of the twentieth century, from 1899, starting out as a supply depot during the construction of the Mombasa-Uganda railway. (Guides-Kenya, 1991, p. 55). Anticipating difficulties in getting the permanent way into and across the Rift Valley, the railways authorities made the well-watered spot of the Nairobi River their midpoint spot and later their Headquarter, and called it Nairobi "enkare nayirobi" meaning place of cold water in Maasai language. Nairobi is also popularly known as the "Green City in the Sun," (Moss, 2006, p. 92).

Physically, Nairobi was not very attractive, but its geographical location, its climate and the beautiful railway attracted a large motley collection of inhabitants and visitors creating a boom of settlement. Nairobi was built up progressively from wood and iron houses on stone piles to large buildings with cement blocks. The town quickly grew to become the capital of British East Africa in 1907 and in 1950 Nairobi was elevated to City status by Royal Charter and with wartime economies receding; it began to develop in earnest. During Kenya's colonial period, the city became a centre for the colony's coffee, tea and sisal industry" (Wikipedia free Encyclopaedia, 2012).

The euphoria inspired by independence in 1963 brought a new wave of construction activity resulting in many prestigious and bulky buildings. This made Nairobi a welcoming city of tourists, national and international visitors, and an Eldorado for many people especially youth coming from rural areas with hope of getting a better life, (Moss, 2006, p. 93).

1.0.2. Socio-economic Background of Nairobi

According to Wikipedia, the free Encyclopaedia (2012), Nairobi is the most populous city in East Africa, with a current estimated population of about three million. The recent census of 2009 showed that in the administrative area of Nairobi, three million, one hundred thirty eight thousand, two hundred and ninety five (3,138,295) inhabitants lived within 696 km² (269 sq mi). Nairobi is currently the 12th largest city in Africa, including the population of its suburbs. With the actual population growth of Kenya, the prediction estimates that, the population of the city will reach five million in 2025, and will be below four million in 2015.

Indeed, the residents of Nairobi are from all walks of life. There are people working in the city, others are students in various institutions of learning, such as polytechnics, technical colleges and universities. Some people are living with relatives as job seekers, visitors and patients attending health care services in different hospitals and health centres in Nairobi. Among the residents of Nairobi, there are also Asians (mostly from India), Europeans and Arabs. Of late, Nairobi has experienced an influx of refugees due to the political wars in the neighbouring countries such as Somalia, Rwanda, Burundi, Uganda, Democratic Republic of Congo, Sudan, Mozambique and displaced refugees from other parts of Kenya mainly victims of the political instigated ethnic clashes from Rift Valley Province, Coast Province and North-eastern Province.

Another influential factor in the rapid growth of Nairobi's population is the massive migration of people from rural areas to Nairobi. Many of them, mainly young people migrate from rural areas to Nairobi with the hope of getting jobs for a better life. With the high competition for jobs in Nairobi where there is less chance for illiterate or low standard of education, they turn to the informal sector of work (Jua Kali industry) whose "operators" do not necessarily require much education or training.

We find therefore, three different socio-economic classes in Nairobi: the upper class, the middle class and the lower class. This research was conducted among the middle and lower classes.

The people of the upper class are the bourgeois of Nairobi. They have high standards of living. Most of them live in high residential areas of Nairobi such as Westlands, Karen, Lavington and Muthaiga. They have sleek cars and live in big villas in wide spaces. Their children study either abroad or attend expensive private schools and universities in Nairobi such ISK (International School of Kenya), Banda School, French (Didoret), German (Grzimek), Brookhouse, Rosslyn Academy, Braeside and Braeburn, United States International University (USIU), Daystar University, Catholic University of Eastern Africa (CUEA), Strathmore University, among others. Individualism is one of the features of this class as they have little or no time to socialize with others within the vicinity. The apartments are well protected with high security. It is very difficult to get access to their houses except with an appointment. Their income ranges from Kshs.100,000 to Kshs. 200,000, i.e. USA \$1176.47 to USA \$. 2352.94 per month at the 2012 rate of exchange.

Those in middle class category show somehow their dependence on one other. They are familiar with their neighbourhood (possibly because of the limited space they occupy). Their income ranges from Kshs. 50,000 to Kshs.100,000 i.e. USA \$ 588.23 to USA \$ 1176.47 per month at the 2012 rate of exchange. They have moderate facilities and their houses are more accessible with or without specific appointment. They live in estates such as Mugoya, Akiba, Lake View, Riverbank, and may or may not have cars, they may collectively hire and pay a guard, and their children attend private or public schools.

The people from the lower class are mostly open-air craftsmen in the informal sector of work. They are engaged in casual jobs called 'Kibarua' in Kiswahili. The

lucky ones are employed by the upper and middle class as watchmen, guards (askari), house workers, baby sitters, and are paid either per month or on a daily basis or by piecework as they do not have any permanent employment. Their income ranges from Kshs. 200 to Kshs.500 i.e. USA\$. 2.35 to USA\$. 5.88 per day at the 2012 rate of exchange. Most of the people of the lower class live in slums such as Mathere, Mukuru, Mitumba, Kibera, Korogocho, Dandora, in extreme poverty if not misery. They share common facilities such as bathrooms and toilets and often draw water from the same tap or well. The paradigm of their survival is revealed in their daily struggles. Unlike the other two classes, they socialize with one another; they know each other by name and can easily notice the presence of a stranger or visitor. For them, survival has a different meaning from what it denotes to those in the upper and middle classes. The experience of the researcher in the SCC in Mathare in Eastleigh and in Mukuru Kayaba in South B, Catholic Parish, which is one of the locations in this category, revealed that they live in situations hardly imaginable by those who are not in this class. For example, on home visitation in the slums, it is usual to see eight members of a family living altogether. Despite the hardships and misery, they are very generous, as they want to share the very little they have with a visitor and with one another. They are relatively well organized, religious and committed to their duties towards one another.

The unfortunate reality is that the gap between the upper and the lower class is too big in such a way that many people especially the youth who fail to get a job see the rich people as their enemies and get involved in armed robbery, stealing and prostitution as a way of supporting their life.

From the perspective of the economy, Nairobi is not only the economic and political capital town of the Republic of Kenya, but, as already noted, one of the prominent cities of East Africa in particular and African in general, politically and financially. Indeed, Nairobi's zone of Influence as Moss (2006) puts it, extends far

beyond its national borders, making it the commercial, financial, manufacturing, communications and tourist hub of Eastern Africa (p.91). Nairobi is a home to thousands of businesses both national and international. Nairobi hosts over 100 major international companies and organisations, including the United Nations Environment Programme (UNEP) and the main coordinating and headquarters for the UN in Africa & Middle East, the United Nations Office in Nairobi (UNON), Nairobi is, indeed, an established hub for business and culture. The Nairobi Stock Exchange (NSE) is one of the largest in Africa and the second oldest exchange on the continent. It is ranked 4th in terms of trading volume and capable of making ten million trades a day, (Wikipedia free Encyclopaedia, 2012).

Agriculture and tourism remain the backbones of the Kenyan economy. However, with the unpredictable weather conditions and an erratic and inadequate rainfall, the agricultural arm of the national economy is in grave danger. Crops failed in the year 2000 and later in 2009 and the hunger situation in places like Turkana in the Rift Valley Province and North-eastern province became so bad that the year was declared a national disaster by the government. Most of the land in Nairobi, however, is used for housing estates, hotels, industries, factories, offices, shops, hospitals, health centres, learning institutions, churches, religious houses, public parks and sporting grounds. But, it is common to see people who live in the shanty towns and slums around Nairobi and Mathare rivers, in South B and in South C, practicing and cultivating basic crops, like maize, onions and vegetable along road reserves, all in the spirit of survival. For example, in the middle class, people have small gardens for vegetables. They also engage in small scale poultry farming, mainly for their own consumption and at times the surplus goes out for sale.

1.0.3. Socio-cultural and Religious Background of Nairobi

In the early 20th century, at the early growth of Nairobi as a city, the two main linguistic groups and inhabitants of Nairobi Province were the Agikuyu (Bantu) and the Maasai (Nilo Hamites). However, with the rapid population movements, Nairobi became the homeland to various linguistic groups making it a cosmopolitan and multicultural city.

The largest linguistic group is the Bantu who includes the Agikuyu, the Akamba, the Meru, the Embu, the Abaluhya. There are also the Nilo-Hamites which include Kalenjin, Turkana, Samburu, Nilotes and Cushites. The latter two language groups include the Luo and a small number of Rendile, Boram, Oromo, Burji and the Gabra, respectively. We also find in Nairobi, people from Sudan, Somalia, Eritrea and Ethiopia who came to Nairobi for business and others because of the civil wars in their respective countries.

Apart from the indigenous African population, Nairobi is also home to various groups and communities who immigrated during British colonial rule. There are also people from India and Pakistan who came to Nairobi since the 19th century to help build the railway and later on they got engaged in business activities. European Kenyans, mostly British in origin, are the remnant of the colonial population. Their numbers were once much larger, but most emigrated at independence to Southern Africa, Europe, and elsewhere. (Encyclopaedia Britannica, 2009)

These different groups celebrate their social functions as dictated by their respective cultures, religions and politics. For example, social welfare associations are prevalent in the middle and lower classes. In the upper class, however, people may form social clubs for sporting or recreational purposes.

Marriage, funerals, birth and naming ceremonies are other social activities observed among the African peoples who live in Nairobi. In the three socio-economic

classes mentioned above, African naming systems have persisted in Nairobi. For example, among the Luo, Otieno (boy) or Atieno (girl) means born at night. Also, Odhiambo (boy) or Adhiambo (girl) means born in the afternoon. Among the Kikuyu, names of the grandparents and other relatives are given in an alternating pattern: a first born Kikuyu boy would be named after his father's father.

There are many different ethnic groups in Nairobi and some of them have given up the traditional methods of initiating their children. For example, many children are now circumcised in clinics and hospitals soon after birth with. But there are still some parents who take their children especially boys aged between twelve and eighteen, to their home villages for circumcision ceremonies. The Abaluhya ethnic community for example, still performs this circumcision ritual traditionally every two year (generally even years) mostly during the month of August and it last one week where the boys who are kept in seclusion follow some cultural instructions. The rite is traditionally performed in August because of the weather and spiritual reasons. Indeed, August is the rainy season when the nature and the whole environment are renewed with new life by the rain. So circumcision is also performed in this month, not only to show the link between people's life and the cosmos but also to symbolize the beginning of new life for the initiates. The rite of circumcision is the gateway to adulthood. It completes the rites of birth marked by the naming of the child and opens the way to marriage. It is, therefore, one of the stages of the rites of passage which every child must go through in order to be integrated as a full member of the clan and of the community at large. The rite is performed following many rituals and steps. The whole community is actively involved and it is celebrated joyfully.

The day before circumcision, very early in the morning, "basinde" (omusinde in singular) meaning the boys to be circumcised in Bukusu language (one of Abaluhya sub-ethnic communities), are led by their brothers, friends and age mates to a nearby

river or stream if there is any. Here, they are smeared with mud all over their bodies. Each boy goes back with his escort dancing and singing the whole day, visiting neighbours, relatives and especially the uncle. The uncle welcomes the boy(s) with great joy and normally sends them off with a gift offered to the boy: a cow, calf, goat or chicken, according to his capacity.

On the day of circumcision, very early in the morning before sunrise, the boys are taken back to the same river or stream to be circumcised. They stand in the cold water submerged up to the level of their waist for some time. This is to make numb the genital organ in order to reduce the pain. Then the cut is performed by a special circumciser called “omukhebi” in Bukusu language. Indeed, “bakhebi” meaning the circumcisers are normally from a special clan. Not everybody is allowed to circumcise the initiates. In some villages where there is no river or stream, circumcision is performed at the homestead and the boys are smeared with mud made of white kaolin powder.

In this study the researcher noticed that in the three different socio-economic classes, people react and behave differently towards cultural practices. For example, the attitude towards bridewealth is different in the three classes. The value of bridewealth in the contemporary urban society has been weakened and does not sanction marriage ties with the same intensity as it did in the indigenous society. The introduction of the ‘cash ceremony’ in the payment of bridewealth in modern society, in preference to the traditional way of payment by livestock has made marriage to look more of a business transaction than the symbol of community bond it portrayed in the indigenous society. In the course of the fieldwork, it was found that in Nairobi today, a person can cohabit or marry anyone he/she wants and at any time without the family/community’s prior involvement. Today, the choice of marriage partners solely rests on the individuals concerned. And at times the families come to know about it when the cohabitation has

already taken place, as in the case of Samuel and Janette who just met in Nairobi in 2002 at a friend's wedding. These two fell in love and decided to stay together. Their parents only got to know about their union three years later when Janette was already pregnant with their second child (Cf. App. C. No 37). The research showed that marriage has developed new models and forms in contrast to the traditional model where marriage is usually authenticated by the community's participation.

On the religious landscape, Nairobi is also a multi-religious city as far as it is in the socio-cultural sphere. Despite the modern lifestyle and the wave of Westernization, many residents of Nairobi especially Africans, still respond to their African inherent belief in a Supreme Being and express it in various occasions and events of life such as birth of a child, sickness, death and funerals. To fulfil this innate desire of communion with the Supreme Being, many Africans in Nairobi are adherents of the various religious groups and communities: Christianity (Protestants and Catholics), Islam, Hindu, Bahai, and many others. Many other people have formed their own religious groups, for example, the African Instituted Churches like the Laegio Maria, Akorino and Mungiki whose theology is rooted in African traditions. The forms and expression of worship vary from one faith to the other. While the Christians worship in Churches, Cathedrals and big tents, the Muslims worship in mosques, the Asians in temples and the African Indigenous Churches' adherents worship in open spaces.

Traditional education, which does not require classroom lectures but family instructions expressed in moral laws (such as faithfulness in marriage and respect for elders), and practical work (such as domestic and other household engagements) is in decline in Nairobi. Instead, education has been handed over to the formal or Western school system.

1.1. Academic Discipline

The academic discipline of which this thesis' data is conceptualized, interpreted, expressed, presented and argued is that of theology, specifically pastoral theology. The findings and observations of this thesis are grounded in field data collected by means of sociological/anthropological field research methods and techniques. Moreover, the research also makes use of family sociology which enabled the researcher to know and analyse the dynamism of family life especially in Nairobi due to the waves of the modern lifestyle and Westernization. In this framework, pastoral theology can, therefore, be understood as the reflection on the Church's edification as God's work of salvation for the world following the various pastorals situations, needs and the signs of the time such as the contemporary challenges facing the families in Nairobi. This does not only focus on the work of the ordained ministers but embraces the entire salvific work of the universal Church in general and the local Church in particular. This thesis, therefore, focuses on the Catholic Church's work of evangelization with specific regard to the contemporary challenges of family life in urban areas, particularly in Nairobi, Kenya.

1.2. Statement of the Problem

The Catholic Church's evangelization process on family life entrusted to the Family Ministry is still predominantly based on the Western understanding of the nuclear family and, therefore, does not address adequately the contemporary challenges of the African lineal family especially in Nairobi.

In an African context, the lineal family is the basic social unit in which all norms, regulations, values and cultural knowledge are imparted from one generation to the next. Most Western anthropologists distinguish between nuclear family which is restricted to parents and their biological children and the lineal family which comprises all relatives. In most African societies, the African understanding of family is much

more lineal. It includes parents, children, grandparents, uncles, aunts, brothers and sisters, all of whom may have their own children and other immediate relatives. For African people even the departed members of the family, who are referred to as “living dead” according to Wagner, (1949); Evans-Pritchard, (1956); Mbiti, (1969); Magesa, (1997), are still part and parcel of the family. They continue to be the guardians and protectors of the family and also mediators and intermediaries between the living and the spiritual world. They can be a source of blessings, punishment and misfortune as well for the living especially when they trespass the norms and taboos of the family and the society at large. The living members of the family must not, therefore, forget them.

In the traditional set up, the “yet-to be-born” are also considered by most Africans as members of the family. Even though they are not yet born, they constitute the hope and assure of the existence and the continuation of the family and the lineage. A pregnant woman is, therefore, treated with great care and respect.

This wide circle of members: unborn, living and living-dead and ancestors constitute the African family and any arising matter of joy such as new birth, marriage or sadness such as death, funeral, burial, barrenness and so on, are dealt, interpreted and understood within this framework of family life. This conception of family life ought, therefore, to be a stepping stone for evangelization.

When the first missionaries brought Christianity into Africa in the nineteenth century, they did not fully embrace some of the African cultural values in their teaching and evangelization. Their approach to marriage and family life were predominantly based on a Western conception of the nuclear family, rather than on the African lineal family life. The ecclesiastical teaching tainted by Western culture and civilization was, therefore, applied in a very different social and cultural context in Africa. Many African Christians were, therefore, torn apart between “three corners of a triangle: the claims of the Gospel, the claims of African tradition, and the claims of modern

man”(Hastings, 1973, p. 45). We, therefore, concur with Hastings to state that the battle over marriage and to some extent for family life today in Africa is at the very centre of the battle for African Christianity. It is a battle being fought in the minds and hearts of millions of men and women as to how they understand themselves in relation to marital and family responsibilities, as to how they realize the Christian ideal of marriage and family life within their own society and cultural tradition.

Vatican II in its decree on the Church’s Missionary Activity, *Ad Gentes* (1965) emphasized that missionaries should be trained in the cultures and languages of the people to whom they are sent, “so that the missionaries may have a more thorough knowledge of the history, social structures and customs of the people, that they might have an insight into their moral outlook, their religious precepts, and the intimate ideas which they form of God, the world, men and women according to their own sacred traditions” (*Ad Gentes*, No. 26). Unfortunately, this teaching is yet to be fully implemented in the African context today. The Catholic Church’s evangelization process on family life entrusted to the Family Ministry is still based on the Western conception of the nuclear family. In most cases the Family Ministry does not address adequately the contemporary challenges of family life especially in urban areas such as Nairobi. There is, therefore, a great need today for the Church’s mission and evangelization to embrace all aspects of African lineal family life from which arise the contemporary challenges such as separation, family conflicts, divorce, single parenthood, polygamy, bridewealth, street children, poverty, seeking for jobs, barrenness, celebration of death and funerals, HIV and AIDS. How does the Catholic Church address these issues in such a way that the Gospel is fully integrated in the daily life of the people?

1.3. Hypothesis

The Catholic Church's evangelization on Christian family life in Nairobi entrusted to the Family Ministry does not address sufficiently the contemporary challenges of family life as it does not take into account the lineal nature of African family.

With the modern lifestyle in Nairobi, the traditional values of African family life are undergoing tremendous changes and hence facing many challenges such as divorce, single parenthood, commercialization of bridewealth, family wealth and property squabbles, HIV and AIDS, children's education, among others. Only if the pastoral approach of the Family Ministry is inculturated in the African understanding of family life and thus addresses the contemporary challenges facing the families, will the Catholic Church's evangelization be effective in people's life.

Evangelization is to be contextualized in a way that the contemporary challenges facing families, their joys and struggles entrenched in their modern lifestyle, are enlightened by the gospel message. In doing so, the African families will not only be strengthened in their cultural values but also be the source of spiritual renewal and human integrative development.

1.4. Research Questions

1. What is the understanding of evangelization in Africa with regards to family life today?

Understanding evangelization in Africa with regards to family life is one of the key elements in this work. The emphasis of this question was, therefore, to clarify the concept of evangelization as it is understood and carried out today in Africa with regards to family life. It is only when evangelization is contextualized and inculturated that it can address efficiently the challenges facing family life in Nairobi. The question was addressed to both the agents of evangelization and the people being evangelized.

2. What are the African traditional values of family life and how relevant are they today?

The question emphasised the African traditional values of family life cherished by Africans from various ethnic communities for many centuries before the influence of Western culture. The question explored the basic traditional values which kept the African families strong. In knowing the traditional values of family life the researcher could later on point out the different changes of values that occurred in family life in Nairobi due to the modern lifestyle and Christian influence.

3. What are the contemporary challenges of family life in Nairobi?

This question spelled out the kind of contemporary challenges facing the family in an urban setting. The emphasis here was to pin down clearly the contemporary challenges facing the families in Nairobi. This was an important target for the work of evangelization as it is spelled out in our topic. Knowing the contemporary challenges helped the researcher to know the magnitude of the problem and how to handle it efficiently.

4. What are the effects of these contemporary challenges of family life?

This question was equally important in the study. It gave the consequences of the contemporary challenges with regard to the family in particular and society in general. This question emphasised, therefore, on how people are affected positively or negatively by the contemporary challenges of family life. The effects of the contemporary challenges helped the researcher to evaluate the necessity of evangelization and how it should be carried out.

5. How does the Catholic Church's evangelization process address the contemporary challenges of family life in Nairobi?

Family is considered as the primary and basic school of socio-cultural, moral and spiritual education from which a society is built. This school is seriously

challenged today by the modern lifestyle in Nairobi, uprooting many families from their cultural and Christian values. It was an intriguing question in the sense that, flowing from our hypothesis, it intended to find out how the Catholic Church, in her mission of sanctification and education addresses the contemporary challenges of Christian families in Nairobi.

6. How equipped is the Catholic Church to address those challenges in her evangelization and family pastoral ministry?

This question focused on the means with which the Church carries out her mission of evangelization and family pastoral ministry. The researcher intended to find out whether the Catholic Church has material equipment and enough pastoral agents such as priests, religious, catechists and well qualified lay people trained for this particular evangelization and family ministry capable of addressing adequately the contemporary challenges of family life in Nairobi. Finding out the resources the Catholic Church disposes for her mission helped the researcher to determine where the problem lies and how it can be addressed.

1.5. Significance of the Thesis

In most cultures and especially in an African context, the family is cherished and highly valued as the nucleus of life where a person is born, educated, moulded, identified and integrated in the lineal society. With the influence of modernity, namely Western civilization, the African family is undergoing continuous changes and slowly losing its identity and its primary role as the guardian of the moral, socio-cultural and spiritual values of the society. This research, based on the Catholic Church's mission of evangelization is necessitated because it addresses these contemporary challenges of the families in Nairobi. The research is important because it deals with family life which is the basic unit of human society from which spring life and social, cultural, moral and spiritual values of people and society.

Within the framework of African studies, this research brings a significant contribution in the discourse on the values of African family life from which the cultural values concerning God, marriage, birth, initiation, death, funeral, the living dead, the ancestors, and so on, can be better understood.

This research has informed us on how the African cultural values of family life have been challenged over many years by the modern lifestyle in Nairobi. The research provided the agents of the Family Ministry in the Catholic Church with some adequate tools and means to address these challenges and thus help people in their spiritual growth and for a better social cohesion in Nairobi and elsewhere.

Finally this research is a stepping stone for those who would wish to do subsequent studies on the Catholic Church's pastoral care for the families which are challenged by the modern lifestyle in other urban areas or other social contexts.

1.6. Assumptions

1. The Catholic Church's evangelization on family life, as it carried out today, is still heavily based on Western understanding of the nuclear family. It does not, therefore, address adequately the contemporary issues of African lineal family.

The study assumed that the Catholic Church laws and regulations governing family life and the way evangelization is carried out today in Africa are still based on Western understanding of the nuclear family and, therefore, do not embrace the whole reality and challenges of families today especially in urban areas such as Nairobi. This assumption was proven right by over seventy percent (78.9%) of the one hundred and twenty five respondents we interviewed. A family in the African context goes beyond the circle of the parents and biological children and all the challenges and difficulties within the marriage such as conflicts, divorce, infidelity, single parenthood and so on, are to be dealt within this lineal framework where each member is involved. However, fifty four percent of the thirteen pastoral agents of family life interviewed disapproved.

They argued that the Catholic Church's laws and evangelization on family life, especially in Nairobi are adapted to people's conception of family life. The conception of a large family which includes all the relatives and siblings belongs to the past and in the village set up. Most people in Nairobi talk of extended family referring to their parents and relatives in the village whom they visit during holidays and in time of difficulties and sickness to get traditional medicine, divine blessing and/or protection.

2. African family values are weakening in Nairobi due to modern lifestyle.

This assumption which flows from the phenomenon of modernity and urban modern lifestyle which, over the decades appeared to be sweeping away African culture was that this modern lifestyle is one of the key factors in the weakening of African family values in Nairobi. Most of the respondents agreed that many cultural practices, customs and beliefs about family life which were cherished in the pre-colonial period have been abandoned, especially in Nairobi. Most of young people interviewed on the matter considered some traditional values of family life such as bridewealth, having many children, great respect for parents-in-law, traditional education offered to children among many others, as non-civilized, backward and primitive. However, seventy five percent of the hundred and twenty people interviewed on the issue still believe in the traditional values of family life such as togetherness, unity, solidarity, involvement of parents and lineal family in the marriage, the value of bridewealth, the initiation of children through the rite of passage, though they may not practice them. For example, nineteen couples out of twenty four couples from Abaluhya ethnic community took their children to their home village for the rite of initiation.

3. The weakening of the family values especially in an urban milieu goes in hand with the weakening of the Christian faith.

The study assumed that the weakening of the family values as it is experienced in Nairobi has an impact on the Christian faith of people. Indeed, this assumption was

proved right in the course of the research. Ninety two percent of the respondents shared that religious education starts at home and children learn to pray and be ‘God fearing’ from the example of their parents. The saying which goes: “A family which prays together stays together” sums up the views of many respondents. The values that people live and experience in their families such as love, hope, moral values, unity, forgiveness and reconciliation, are the same values they live and express in the Church and in society. This assumption spelled out the interconnection and influence between family values and the spiritual life of people.

4. Family is the basis of spiritual and human growth

Flowing from the previous assumption, the research assumed here that the family is the basis and the core place where people’s spiritual life and their human development are nurtured and evaluated. Every human being is primarily educated according to the cultural and spiritual regulations, norms and values of his or her family in particular and the community in general. This assumption, therefore, explored family ministry as a place of evangelization where people’s faith is nurtured and strengthened through the African values of family life.

5. Family life in the African context is integral, communal and not individualistic

The research assumed that in the African context, family life is integral. It involves each member and the whole community. In other words, individualism is not encouraged in family life in the African context. This assumption explored the composition of the African family which includes the yet-to-be born, the living and the living dead. This assumption was totally correct. All the respondents, both in the middle and the lower socio-economic classes studied demonstrated that family is always a communion of persons and never individualistic. However, the people from the middle socio-economic class made a distinction between their nuclear and lineal family while most of the respondents from the lower socio-economic class included

without hesitation the relatives, grandparents, uncles and aunts as part of their family. It is, therefore, in this communal understanding of the African family life that any problem, joyous or sad event related to the family should be dealt with.

6. The Catholic Church needs an indigenized family ministry in Nairobi which addresses adequately the contemporary challenges of family life.

This assumption, stemming from the problem statement and the research hypothesis, spells out the Catholic Church's insufficiency in her mission concerning Family Ministry in Nairobi. The researcher assumed that the Church's actual evangelization program which is still predominantly Western, based on partial understanding and misconception of African family, needs an indigenized family ministry capable of addressing adequately the contemporary challenges of family life. This assumption was partially true. The researcher found in the field work that both the parish of Our Lady Queen of Peace in South B and Saint Theresa in Eastleigh and others parishes within Nairobi have Family Ministry which accompanies different families, through home visitations, counselling and prayer. However, it was noted that this Family Ministry only focuses its concern towards the parents in case of difficulties and the rest of the family is left out. There is much more concern in preparing and inviting people for marriage in the Church, reconciling separated couples than addressing the various contemporary challenges of families in Nairobi.

1.7. Limitation and Scope

The family is the basic unit of every human society, and is therefore, found in any given place where people live. This research based on family life and evangelization was conducted within the urban area of Nairobi from various ethnic communities in order to find out their cultural values of family life and their contemporary challenges. The research focused on two Catholic parishes namely Our Lady Queen of Peace Parish in South B and Saint Theresa Parish in Eastleigh. Our

Lady Queen of Peace parish is located in southern part of Nairobi, called South B. The parish is staffed by the missionary priests from the Society of the Missionaries of Africa (White Fathers).

Saint Theresa Parish is located in the Eastern part of the city of Nairobi. It is equally inhabited by various socio-economic classes namely middle class, living in the estates and the lower class, namely the poor living in Mathare slum. Saint Theresa Parish is staffed by the diocesan priests and that will certainly help us to know how they also carry out Family Ministry.

Indeed, the two parishes were fitting to our research since they host in their territories the two socio-economic classes, the middle class namely the rich people who are living in the estates and the lower class, the poor families living in the slums. These different socio-economic classes informed us on how they are affected by Nairobi modern lifestyle and how the parishes carry out family ministry.

The research variables were mainly: 1) Marital status which comprised the married and unmarried people, 2) gender: men and women mainly Catholic Christians, 3) respondents from different ethnic communities, 4) from various occupations, 5) and educational backgrounds both literates and illiterates. 6) The age variable comprised respondents of twenty five years and above.

1.8. Definition of Terms

Catholic Church: We are referring in this study to the Roman Catholic Church. It is a religious institution which recognizes the Pope, successor of Saint Peter as its head.

Evangelization: Evangelization is commonly defined as the proclamation of the Good News of Jesus Christ to people. According to Shorter (1994), evangelization is the “spreading of the Good News about God’s Kingdom and the realization of that Kingdom” (p. 7).

Family: A family is the basic cell of human society, constituted by parents and their children. The understanding of family and its structure vary from African and Western culture. Western culture distinguishes basically two kinds of families, the nuclear and the extended family. The nuclear family is exclusively constituted of a father, mother and their biological children whereas the extended or lineal family comprises the parents, their biological and foster children, the grandparents, uncles, aunts, the nephews, nieces, cousins, and all the people closely related to the family. The latter is somewhat the African understanding of family which is lineal.

Culture: it is the particular acts, thoughts, behaviour, communication, language, relations, beliefs systems, religion, leisure, entertainment, social organization, customs, norms, regulations and morality that characterize individuals or groups of people in a given time and space and handed over from one generation to the next.

African cultural values: they are particular beliefs, customs and practice that individuals or a community in an African setting, cherish as important and giving meaning to their life. Cultural values are not the only means through which people's way of life is moulded and evaluated but also give orientation to their life within the community.

1.9. Description of Remaining Chapters

The first chapter is the introductory chapter of the whole study. It gives the general view and background of the research. The first chapter presents the academic discipline, the academic field in which the research is based. It clearly states the problem at stake and explains the research hypothesis which was checked out through the findings from the respondents. The first chapter explains and expands the research questions which are used throughout the collection of data. It gives the significance of the thesis, in other words the importance of the thesis and which contribution the research can bring in the academic field and in the society in general. The chapter also

explains the assumption made by the researcher. It crosschecks whether the assumptions were confirmed or disapproved by the respondents. Finally the chapter presents the areas in which the research was conducted and defines the different terms and words used by the researcher throughout the thesis.

The second chapter describes the methodology used by the researcher. It explains in details the methods and approaches used to gather data in a way that anybody can duplicate the research at another time. The chapter describes the sociological approach, the observations, the interviews and the in-depth interviews conducted by the researcher to gather data on the dynamism, the changes and challenges of family life within Nairobi. The chapter looks closely at the kind of population, the sampling procedures and the different criteria used to gather data on how the Catholic Church addresses the contemporary challenges of family life in Nairobi especially in Eastleigh and South B. It explains the kind of data, both the qualitative and quantitative gathered and makes evaluation regarding the validity of the findings and conclusions. This chapter describes all the variables exploited in the research such as gender, age, education, religion among others.

The third chapter presents, describes and analyses the results from the field work. In a very systemic way, this chapter analyses the data gathered related to the topic, the hypothesis, the significance of the thesis, the research questions and all the assumptions. This chapter is the backbone of the thesis. It analyses the qualitative and quantitative data and findings on the meaning of evangelization, the meaning and understanding of family life both in rural and urban set up, the challenges facing families in Nairobi due to the modern lifestyle and how the Catholic church is addressing these challenges for a better implantation of the Gospel message in the life of people in Nairobi. Statistical analysis, thematic, frequency distributions and charts

are exploited in this chapter for a better presentation and analysis of the research findings.

The fourth chapter presents the literature review concerning the topic. All the academic materials which were at the disposal of the researcher such as reports, published articles, books, documents are used in this chapter to support or disapprove the findings of the field research.

The fifth chapter discusses the results from the field research and literature review. The hypothesis, the statement of the problem, the research question, the significance of the thesis and the literature review are brought in and help for the discussion and interpretation. The chapter presents the personal point of view of the researcher, his recommendations and conclusions of the thesis.

Chapter Two

Methodology

2.0. Introduction

This chapter describes the methodology used by the researcher. It explains in detail the methods and approaches used to gather data. Indeed, the entire study employed the sociological approach in the various observations made and in recording the findings. Ethnographic studies which look at the cultural behaviours and dynamism were also made to understand the cultural meaning and the social structures such as the family, community, kinship ties and marriage institutions. The approach helped the researcher as an important tool in explaining how indigenous culture survives in an urban contemporary set-up like Nairobi where family values are threatened by the increase of social problems which consequently result in the growing number of family conflicts, separation and divorces cases, single parents and street children.

The research, from a sociological perspective, looked closely at the cultural values and practices that are fading away in Nairobi and the various challenges that shape families in Nairobi due to the modern and westernized lifestyle. The survey has assessed different socio-economic strata, namely the middle class and the lower class and their diverse implications on cultural practices such as the participation, the role and place of the lineal family in the institution of marriage, family conflict resolution, and the well being of the family in general.

The chapter, therefore, describes the sociological approach, the observations, the interviews and the in-depth interviews conducted by the researcher to gather data on the dynamism, the changes and challenges of family life within Nairobi. It looks closely at the kind of population, the sampling procedures and the different criteria used to gather data and on how the Catholic Church addresses the contemporary challenges of family life in Nairobi especially in Eastleigh and South B. It explains the kind of

data, both the qualitative and quantitative gathered and makes evaluation regarding the validity of the findings and conclusions. This chapter describes all the variables exploited by the research such as gender, age, education, religion among others.

2.1. Research Process

As the topic of the thesis stipulates “the Catholic Church’s evangelization and the contemporary challenges of family life in Nairobi”, the research aimed at gathering both qualitative and quantitative data on the various contemporary challenges facing African families within Nairobi and how these challenges are addressed by the Catholic Church’s mission of evangelization. The research, therefore, re-examined and fully revisited the cultural values and practices related to family life and the various contemporary changes that are reshaping family social structure, its meaning and importance within urban set up such as Nairobi.

Considering the geographical vastness of Nairobi and its multicultural dimensions, the research was conducted within Saint Theresa parish in Eastleigh and Our Lady Queen of Peace in South B among various ethnic communities namely, the Agikugu, Akamba, Abaluhya, Luo, Maasai, Kalenjin, Meru, Embu and Kisii.

Two hundred and ten oral interviews were conducted. These interviews took place in various stages. The first steps consisted in making contact with people through home visitations. In this process the researcher joined people in their families for interviews. The best time for the home visitations was the evening hours from 5 to 8pm when the family members are back from their workplaces. However, some interviews were made individually with the husband or the wife or children depending on their availability.

Twenty five group interviews in SCCs were also made in order to get data on the traditional and contemporary values of family life and how they evaluate the Church’s concern and participation in their family life. The coming together of the

SCCs always took place at night from 7.30 to 8.30. It was a good occasion to meet many people at once. The number of participants in these gatherings vary between fifteen and thirty people both men and woman aged twenty five and above.

Another important process in the course of the research was the visit to the two parishes where interviews were conducted with thirteen pastoral agents in each parish who are involved in marriage and family ministry. These pastoral agents were mainly priests, nuns and lay people both men and women who are married and living a stable married and family life.

The data collected was later on organized systematically, filtered and recorded according to the outline of the topic for a further analysis. The principal approach in the gathering of data was qualitative. Indeed, the qualitative data collected was, the words, stories, situations and events the respondents narrated to the researcher about their lives and the contemporary challenges facing their families in their daily life and how the Church addresses those challenges.

However, the researcher also made use of the quantitative approach in distributing hundred and fifty self-administered questionnaires to various respondents with the help of a field assistant. The respondents were requested to fill them in, some did it on the spot and others filled them in at their own convenience and were collected later by the researcher and his field assistant. Quantitative data was mainly numbers or statistics related to the various situations, events or challenges that the respondents gave to the researcher.

The immersion of the researcher into the social situation of South B and Eastleigh through home visitations and meeting individuals for oral and face to face interviews, two hundred and ten in total, with structured questions, helped to respond to the problem statement, test the hypothesis, answer the research questions, show the significance of the thesis and to confirm or negate the assumptions.

2.2. Field Assistant

For this study, one qualified field assistant was employed and adequately trained to collaborate with the researcher in the work. Before going to the field, the researcher always spent at least thirty minutes with the field assistant to instruct him on how the interviews will be conducted and how the questionnaires should be administered and collected back. Indeed, he worked hand in hand with the researcher for a period of two months during which he assisted him in the data collection. He was familiar with the areas of research namely Our Lady Queen of Peace Parish in South B and Saint Teresa parish in Eastleigh, He is also fluent in Kiswahili, the common local language spoken in these parishes. The magnitude of the research required a field assistant who is familiar with field research methodology especially the MIASMU approach. He is a university graduate and a person of good morality and understanding capable of working with the researcher.

Indeed, the field assistant is a Kenyan from the Abaluhya ethnic community living in Nairobi for more than fifteen years. His familiarity with the cultural values, customs and practices of the different ethnic communities living in Nairobi was a great help for the research process especially in contacting families for the interviews. He was able to give some advice to the researcher, who is a foreigner, on how to approach some respondents taking into consideration their cultural backgrounds and the taboos in that culture. This helped to avoid any cultural shock, misunderstanding, prejudices and conflicts.

His work and responsibility consisted mainly in assisting the researcher to find respondents, to conduct the oral interviews and to administer the self-administered questionnaires. He assisted the researcher to distribute sixty questionnaires. He equally assisted the researcher to collect them back for the analysis. He also assisted the researcher in translating some data from Kiswahili to English where there was a need.

2.3. Research Instruments

The research aimed at gathering in the targeted areas enough, diversified and relevant data on the contemporary challenges of family life and on how the Catholic Church is addressing these challenges of family life in urban areas such as Nairobi. To achieve this, the researcher used various research instruments:

Self-administered questionnaires: with the help of the field assistant, one hundred and fifty questionnaires were administered to individuals both men and women from different religious and socio-economic backgrounds in order to get their views and opinions on the topic at hand. The questionnaire had in all fifty four diversified questions related to the thesis topic, the problem statement, the hypothesis, the significance of the thesis, the six research questions, the six assumptions and the limitations and scope. The questionnaires were collected later by the researcher and his assistant and transcribed for analysis. The questionnaire was very useful in the sense that it helped the researcher to gain more time for the oral interviews and the data collected were easily quantified for statistical analysis.

The disadvantage of the self-administered questionnaire was that there was no interaction between the researcher and the respondent. The information given in the questionnaire could not be questioned for more clarification. Furthermore, not all the details were included in the answer sheet. About two percent of the respondents did not answer all the questions asked in the questionnaires and the researcher had no control over it.

Oral and Individual interviews: most of the data was collected through two hundred and ten interviews with individuals who were first identified by the researcher or the assistant through phone calls and personal contacts. Most of the interviews were semi-structured and structured whereby a list of questions was prepared to guide the interview process. There were forty prepared questions in all with at least two questions

related to the limitation and scope, the topic, the problem statement, the hypothesis, the significance of the thesis, the six research questions and the six assumptions.

However unstructured interviews related to the topic were also used especially in some home visitations. These interviews were informally conducted without a systematic order of questions. The questions were asked randomly and the answers of the respondents could lead to another question without following a specific order.

The researcher made an appointment with the respondents and they agreed upon the time and the place of meeting. Each interview took approximately one hour or a little bit more according to the availability of the respondent. The oral individual interviews were carried out on a sample of two hundred and ten people using the seven questions as described by Spradley namely descriptive, structural, hypothetical, incidence/story, functional, contrast and personal. The researcher's knowledge of English and Kiswahili (the local language spoken by most people in the targeted areas for the research) facilitated the data collection of the research.

Focused group discussion: the researcher helped by the assistant identified twenty five SCCs with whom a discussion was conducted on a specific topic namely the contemporary challenges facing families in Nairobi and the Church's evangelization regarding family life. With the permission of the community a tape recorder was used in most cases to keep the records.

Focus group interviews: the researcher found both in Saint Theresa and Our Lady Queen of Peace parishes a Family Ministry run by a team of five to ten lay people including two priests and four nuns. This group serve as a focus group with which important and relevant data was collected on family life and the Catholic Church mission of evangelization of family life.

Five other associations which deal with family life such as Family and Counselling Association of Kenya based in South B, Pastoral care of Marriage and

Family situated in Saint Peter's Parish, Family Planning and Counselling located in city centre, were also targeted for focus group interviews.

In order to deepen, the question on the contemporary challenges of family life and the Evangelization of the Church, thirty couples were selected for Stream of Consciousness. In this interview, the questions were narrowed down in order to pin down the specific data on the traditional values of family life and the various challenges which are reshaping the family social structure and its fundamental essence due to the modern lifestyle in Nairobi.

Participant observation: Throughout the research especially during the home visitations the researcher had a checklist which provided him information on the behaviour of the family members, how they relate to each other in words and in actions. The researcher could determine a pattern of behaviour which portrays the difficulties and/or the love, unity, solidarity and concern within the family. During the SCC gatherings the researcher could also observe how people relate to each other, how they talk about their family issues and how they criticize the Catholic Church's pastoral approach on family life.

2.4. Research Methodology

The research methodology explains and justifies the approach used in the research. This aspect of the research also explains and justifies the population selected. The sample size and the sampling methods used; the criterion used for inclusion and the different variables studies throughout the research will be amply explained in this section.

2.4.1. Populations

A population is the total number of individual persons living in a given country, city or areas at a given time. The population in this research is the inhabitants of the

city of Nairobi and more specifically the residents of Saint Theresa in Eastleigh and Our Lady Queen of Africa Parish in South B.

Saint Theresa parish is located in Eastleigh one of the suburbs of Nairobi located east of the Central Business District. It is divided into two main parts: Eastleigh north and Eastleigh south, both are part of the Pumwani division of Nairobi. The population is estimated at over six hundred thousand inhabitants. Eastleigh is predominantly inhabited by Somali immigrants but also host different indigenous ethnic communities namely Kikuyu, Akamba, Maasai, Kisii, Luo, Kalenjin, Abaluhya, Meru, Embu, with different religious background. These different ethnic communities are unequally represented in two socio-economic communities mainly the middle class and the lower class. The people from the middle class are financially better off. They live in estates in decent houses and can easily afford their food, education and health care. The people from the lower class are mainly the poor people. Most of them live in the slums of Mathare in very poor housing and hard conditions of life unlike the middle class. They are the largest population of Saint Theresa Parish and Eastleigh in General.

Our Lady Queen of Peace Parish is located in South B in Makadara division at the southern part of the Central Business District of Nairobi city. Its population is estimated at over two hundred thousand inhabitants. Indeed, South B is also culturally cosmopolitan with the same socio-economic class like in Eastleigh namely the rich and the poor. The rich live in the estates such as Plainsview Estate, Mariakani Estate, Golden Gate Estate, Hazina Estate, Balozzi Estate, Kariba Estate, and the poor reside in the slums such as Mukuru Kayaba.

The population of study was accessible because of its geographical location and the language spoken by the majority of the people namely Kiswahili and English. The researcher could reach easily Eastleigh and South B by personal car and/or by “matatu” (local name of minibuses) the public means of transport within Nairobi. Another

reason, the research targeted this population was because of its different socio-economic and cultural background which were very enriching for the research. This socio-economic diversity helped the research to depict the different challenges that the families are facing in their respective families according to their socio-economic classes.

It is worthwhile noting that in the research, not all the entire population of Eastleigh and South B and all the various ethnic communities were interviewed. In Eastleigh and in South B, only the Akamba, the Kikuyu, Abaluhya, Kalenjin, Luo, Maasai, Meru and Embu, Kisii, were interviewed. Since the research was focused on Christian families, the Somaly community, mainly Muslim which occupies a large number in Eastleigh was not interviewed.

2.4.2. Sampling Procedures

As noted earlier, the research was conducted within the city of Nairobi especially in Eastleigh and South B. Target population was narrowed down to Christians families within the two locations for the sake of clarity and in accordance to the topic of the research which was on the Catholic Church's evangelization and the contemporary challenges of family life in Nairobi.

As noted earlier, with the help of the field assistant, one hundred and fifty questionnaires were administered to individuals both men and women from different religious and socio-economic background in order to get their views and opinions on the topic at hand. Oral semi-structured and structured interviews were also conducted with individuals and different groups in order to pin down the different contemporary challenges of families today in Nairobi and the Church's mission towards the families.

Due to the vast population of the two locations South B and Eastleigh where the research was conducted various sampling procedures such as simple random, snowball and purposive or judgment sampling methods were used.

The simple random sampling method implied choosing respondents randomly. In this research the simple random enabled the researcher to reach any family or individual within the sample frame: Eastleigh and South B areas, without any biasness of preference. This sampling method was useful mainly in the slums because of the large number of residents.

The snowball method suggests that a family or individual contacted and interviewed will connect the researcher to another family for interview. The snowball sampling method was used in the estates where families are fewer as compared to the slums. One family could direct us to the other.

The purposive or judgment sampling method was used in sampling the group of priests, religious and pastoral agents. It directed and focused the interviews on the particular purpose of the research, precisely the Catholic Church's pastoral contribution in addressing the contemporary challenges of family life within Nairobi.

2.4.3. Criteria for Inclusion

The research is oriented towards understanding and evaluating the Catholic Church's evangelization vis-à-vis the contemporary challenges of family life in Nairobi. In order to achieve this, many parameters and criteria of inclusion were taken into consideration in the course of the research.

Indeed, Christian families were the first target of the research. The research, therefore, gathered data and relevant information from married and single people and from other family members such as children, uncles, aunts, cousins, nephews and nieces who are part and parcel of the family. In both areas of Eastleigh and South B where the research was carried out, the researcher interviewed couples in the evening or night hours since it was difficult to find them together during the day on weekdays because of their jobs. However some interviews were also conducted individually during the day with women and men either at their homes or at their work or business

places. In the slums, seventy three percent of women interviewed were found at home with or without small business near the house whereas only thirty four percent of women were found at home in the estates during the day. Most of the men were out at job or seeking for work.

Another important criteria of inclusion in the research was the variable of ethnic communities. The research was not conducted on a specific ethnic community but on any ethnic community which was available and ready for the interviews within the areas of Eastleigh and South B. As noted earlier, it included the Agikuyu, the Akamba, the Abaluhya, Luo, the Meru, the Embu, the Kalenjin, Kisii, and the Maasai.

As the study involved all members of the family, the variable of gender balance was of great importance. In the oral individual interviews as well as in the group and focus group interview, men and women were given equal chances to participate in sharing their views even though some women were more reserved in sharing their views than men. The reason was that they were afraid of their husbands who might think that they were revealing family secrets.

One hundred and fifty self-administered questionnaires were equally distributed to both men and woman. However, out of the one hundred and thirty questionnaires which were returned, eighty were from men and fifty from women.

The research also took into consideration the variable of age. The age range of the respondents was twenty five years and above. Old people and young ones have different views and understanding on family life. The elderly people aged sixty years and above were nostalgic for traditional values of family life as lived in the rural set up and cite it as a reference while the youth consider it as backward. For them, a small family in a big villa, a good bank account, higher education, a good job and a nice car are the basic needs for an ideal modern and civilized family in Nairobi.

Due to the diversity of the socio-economic background of the people of Eastleigh and South B, the research included both the variable of literate and illiterate. Many illiterate people were interviewed in the slum areas while the majority of the literate, whose level of academic education vary from secondary school to post graduate at university, were found mainly in the estates.

The languages used throughout the research were Kiswahili and English and these were the most spoken languages in both areas of South B and Eastleigh. The research's knowledge of both languages facilitated the study. Furthermore, the field assistant could help to translate few words or expressions in English where there was misunderstanding especially when the respondents used some expression in their mother tongue or any other language which the researcher is not familiar with.

2.4.4. Description of variables

The research was carried out on a sample of two hundred and fifty people with whom we conducted oral individual interviews. One hundred and fifty questionnaires were administered to individuals and twenty in depth interviews including streams of consciousness interviews and ten group interviews were conducted.

The different variables in the research comprise age, gender, marital status, education and occupation.

Age: the research was carried out on people of twenty five years and above. The people of this age range are considered adults, capable of starting their own family and, therefore, could provide the researcher with adequate information on the topic at hand about contemporary challenges of family life in Nairobi.

Age was, indeed, an important variable in the study. In the traditional set up and in rural areas a young man at the age of eighteen and above can marry a wife and start his family. For the girls the minimum age for marriage varies between fifteen and eighteen depending on her physical, social and moral growth. When a boy or a girl

reaches marriageable age, he/she should start his/her family in order to assure the continuation of the lineage through procreation. Unlike in the rural areas, people do not rush into marriage in urban areas such as Nairobi as revealed in the research. For example, some of the respondents like Paul (36 years old), Jack (29 years) and Eunice (28 years) shared that they cannot start a family without being financially stable with good jobs out of which they can cater for their food, house rent, health care and other basic needs.

As for the elderly people, aged between fifty and seventy five, eighty four percent of them are settled in family life. They are nostalgic for the traditional values of family life lived in rural areas. They still keep a strong relationship with their parents and relatives in the rural areas and regularly visit them and/or send them their children during holidays and annual feasts such as Christmas and New Year. They refer to their village in the rural areas as home or 'Ushago' in 'Sheng' (mixture of English, Kiswahili and many Kenyan local languages) in reference to the Kikuyu work "Gishagi" which means village or rural home. They face the modern challenges of family life in Nairobi with more wisdom. The lineal family, namely the grandparents, uncles, aunts and the relatives with whom they have strong bond, still have an impact in their family matters and can intervene for reconciliation in times of conflicts. So, people have different challenges and face them differently in Nairobi depending on their age group.

Gender: Both men and women were interviewed in the course of the research in order to get an objective and holistic understanding of family life. Gender balance was taken into consideration in the study. They were all given equal chances to share their views and understanding of the contemporary challenges of family life in Nairobi and how they perceive the Catholic Church's evangelization towards the family. It was interesting to note the difference between men and women in their answers on family life today in Nairobi. Sixty seven percent of the hundred and twenty five women

interviewed individually shared that the men are responsible for the breakdown of family structure in Nairobi due to unfaithfulness, alcohol and misuse of family funds. On the side of men, eighty nine of the one hundred and twenty five argued that women are no longer submissive to their husbands as in the traditional set up and that often brings conflict in the family leading to separation and divorce.

Marital status: It refers to either a person who is married or single within a given family or society. Indeed, marital status was a key aspect in the research since it was oriented in the understanding of the contemporary challenges of family life. When we talk of married people, it does not necessarily mean people who have officially contracted a religious or civil marriage but rather a man and a woman who are living together as husband and wife with and/or without children. In the course of the research, one hundred and seventy four married people both men and women were interviewed. Married people were more pragmatic and provided the research with adequate information on family life more than the unmarried ones.

Within this variable there was also a sample of seventy six people who are not married. Twenty five of them (sixteen women and ten men) had been married and later on separated with their wife or husband. The common reason were unfaithfulness, cheating, abuse, lack of respect and drunkenness. While some are still longing and looking for the right partner in order to restart a family life, others are still nursing a trauma and prefer to remain single where they are at peace and feel happy and independent.

Education: this variable of education refers to the academic background of the respondents. The research was carried out among both literate and illiterate people who are involved in family life and could provide the researcher with adequate data. The largest number of the respondents who have not been to school, both men and women were found in the slums of Mathare and Mukuru in Eastleigh and South B respectively.

The lowest level of academic education of those interviewed in the same slums was standard two in primary school and the highest academic qualification was university graduate.

Unlike in the slum areas, the lowest level of academic education of people interviewed in the estates was form two of secondary school and the highest academic qualification was PhD.

It was, interesting noting the variety of information on the understanding of family life and its contemporary challenges depending on the academic background of the respondents. While the less academically educated are more welcoming, more sociable to each other in and outside the family, the higher educated are driven towards individualism and exclusion. For example, James and his wife Catherine, both left secondary school at form two level, shared that they in time of conflicts and crisis in the family, they refer first to their parents and friends to seek their help for reconciliation. They feel at ease sharing their family joys and difficulties with their parents and close friends. Their neighbours in the slum twice intervened to reconcile them (Cf. App. C. No 52). But for Nicholas (working with Kenya Railways Corporation) and his wife Canela (working in Airtel telephone company) both holding university degrees, their family problems are to be solved at home among themselves. When they quarrel, they can spend many days without talking to each other yet they live in the same house (Cf. App. C. No 53). For Paul, in some serious family cases it is better to seek professional help from a counsellor than revealing your family secret to others who may worsen it (Cf. App. C. No 40).

So this education variable enabled the research to see how the high educated people view and live family life as compared to the less educated.

Occupation: This variable is interconnected with the variable of education as described earlier. In today's modern and westernizing world, there is little space for the

illiterate or less educated people in the competition for job. The higher one is educated, the higher he/she has chances to get a job. In this perspective we can say beyond doubt that in most cases, people's academic education and occupation or profession has determined their socio-economic class and their standards of lifestyle in Nairobi. The highly educated have good jobs with good salary. They are employed in companies, in the government public services and/or self-employed with good business. They live in estates with a high standard of living. They belong to the socio-economic middle class. As for the less educated, they are employed as servants, maids, or they are given some 'kibarua' where they are paid on daily basis. They also engage themselves in the informal sector with small business or in the so called 'Jua kali'(hot sun) industry where first and second hand materials are manually recycled and transformed into baskets, trunks, containers, shoes, shirts among many other things. These people belong to the socio-economic lower class and most of them live in the slums.

The people from the two socio-economic classes depending on their occupation and profession do not experience the same challenges of family life nor do they understand and define family in the same way. This variable, therefore, describes how people understand and live family life according to their occupation or profession. A poor family especially in the slums without specific jobs does not live the same reality and challenges like the rich living in the estates.

Since the topic is on the Catholic's Church's evangelization and the contemporary challenges of family life in Nairobi, the research was, therefore, much more focused on Christian families especially those who profess the Catholic Faith. The research, therefore, looked at how people define family life and how they cope with the contemporary challenges of family life according to their faith. It also describes the relation between family life and the spiritual life of people. This helped in the data analysis to show how the stability or the breakdown of the family life today in

Nairobi can influence positively or negatively on the Christian faith of people and vice-versa.

The research was also conducted among priests, nuns, lay ministers involved in the Family Ministry within the two parishes. It enabled the researcher to know and evaluate how they carry out their ministry with regards to the contemporary challenges of family life within their respective parishes.

2.5. Analysis of data/Information

As mentioned earlier, the data collected in this research was mainly qualitative data which was gathered through participant observation and individual oral interviews using the seven types of questions as described by Spradley namely the descriptive, structural, hypothetical, incidence/story, functional, contrast and personal questions. The researcher, helped by a field assistant also conducted group interviews, focus group interviews, stream of consciousness and in-depth interviews in order to gather as much as possible data relevant to the topic of the study. However, some quantitative data was also collected through self-administered questionnaires. All the data collected was subjected to analysis.

Data analysis refers to the process of examining and scrutinizing the data collected throughout the research and making some deductions and inferences. As Kombo and Tromp (2006) put it, data analysis involves “uncovering underlying structures; extracting important variables, detecting anomalies and testing any underlying assumptions” (p.117).

The data gathered out of the research were systematically and critically analyzed using descriptive, domain, taxonomic and theme analysis. But prior to this analysis the ‘raw data’ was organized and put into some systematic order. This process helped to identify and eliminate errors and irrelevant data.

The descriptive analysis consisted in looking at the social situations of the residents of Our Lady Queen of Peace and Saint Theresa parishes. The social situations are the traditional cultural values of family life and the contemporary changes and challenges that affect families today in Nairobi due to the modern lifestyle. This analysis also described the different means and procedures used by the Catholic Church to address the contemporary challenges of family life in Nairobi especially in the two parishes of Eastleigh and South B. It underlines the strength and weaknesses of the Church's pastoral care for families in Nairobi today.

The domain analysis on the data collected consisted in establishing the patterns of the culture with regards to contemporary challenges of family life according to the data from the different families interviewed. For example the phenomenon of street children, single parenthood, the secret mistress affair or modern polygamy, the payment of bridewealth among others, are some of the recurring contemporary challenges which constituted the object of the domain analysis in this study. These similar contemporary challenges must, therefore, be the primary target of the Church's evangelization in Nairobi.

The domain analysis leads to the taxonomic analysis which involved a search for the way in which these cultural domains are organized and classified with names. Indeed, the data was organized in different categories according to the two socio-economic classes studied in Eastleigh and in South B. The categories are indeed, the similar contemporary challenges of family life from both the middle class families who live in the estates and the lower class families in the slums.

The theme analysis: in this analysis the data recorded was systematically and critically organized into major related themes or subjects. The thematic analysis in this study involved searching through the data collected in order to identify the recurring major themes and the association that exist between them. For example the definition

and understanding of family life today, the traditional values of family life, the changing structure of African family, the characteristics of modern lifestyle, the contemporary challenges of family life, evangelization and family life are some of the recurring major subjects which were analysed thematically in the study.

For the quantitative data of this research, some tables and charts were used for the statistical analysis. They helped to show statistically the number of the respondents and their views on the contemporary challenges of family life today in Nairobi and the various themes related to it. Through this statistical analysis the research could test its assumptions and make some deduction and inferences.

Throughout the research and the analysis process, the validity of data was checked and cross-checked through going back to the field for more inquiries. This was necessary to confirm and/or clarify some issues related to the topic. This cross-checking was also helpful in the testing of the research hypothesis and assumptions.

Chapter Three

Results

3.0. Introduction

This chapter presents, describes and analyses the results from the field work. The research was carried out within the city of Nairobi with special focus on the locations of Eastleigh and South B. This chapter analyses the data gathered related to the topic, the hypothesis, the significance of the thesis, the research questions and the assumptions.

Since the topic of the research is on “the Catholic Church’s evangelization and the contemporary challenges of family life in Nairobi”, the chapter analyses the field work results on the understanding of evangelization and how it is carried out today with regards to family life especially in the urban set of Nairobi. It also presents, analyses and interprets the indigenous African values of family life, the different contemporary challenges of family life in Nairobi and the impact of these challenges on people’s spiritual life as they were pointed out by the respondents in the field work.

The research hypothesis was checked out and tested in the field work through six research questions and six assumptions which were formulated as follows: 1) the Catholic Church’s evangelization on family life, as it is carried out today is still heavily based on Western understanding of the nuclear family. This does not, therefore, address adequately the contemporary challenges of African lineal family. 2) African family values are weakening in Nairobi due to the modern lifestyle. 3) The weakening of the family values especially in an urban milieu goes hand in hand with the weakening of people’s Christian faith. 4) Family is the basis of spiritual and human growth. 5) Family life in the African context is integral, communal and not individualistic. 6) The Catholic Church needs an indigenized family ministry in Nairobi which addresses adequately the contemporary challenges of family life.

In addition to the qualitative data which were manually analysed and interpreted, this chapter also exploits the quantitative data from the field work and the questionnaires through statistical analysis. Some tables and charts were therefore used to describe the quantitative data for a comprehensive presentation and analysis of the research findings.

3.1. Conceptual Framework derived from the Research data

The conceptual framework that has emerged from the data presented in this chapter and study are:

1). The Catholic Church's teaching and evangelization with regards to family life today in Nairobi: The two parishes, both Saint Theresa in Eastleigh and Our Lady Queen of Peace in South B have a Family Ministry which is oriented in accompanying and helping Christian families pastorally. The research stated a hypothesis that 'the Catholic Church's evangelization on Christian family life in Nairobi entrusted to the Family Ministry does not address sufficiently the contemporary challenges of family life as it does not take into account the lineal nature of African family'. The hypothesis was proved partially right in the field work. The general trend from the respondents in both parishes was that the contemporary challenges facing the families as mentioned earlier are not adequately addressed. Despite the effort done in that ministry in accompanying families, in preparing couples for Christian marriage, the sphere of that pastoral concern is yet to be revisited and expanded.

The Church's evangelization, influenced by Western civilization is still theoretical concerning family life and no practical steps are taken in order to address family issues. The family is narrowly understood and defined as the union of parents and their biological children especially in the urban set up of Nairobi.

According to the respondents, the indigenous cultural values that govern family life and its well-being are not fully taken into consideration by the Church in the

preparing couples for marriage and family life especially in both parishes where the research was carried out. With the rise of individualism and the influence of the modern and Western lifestyle of Nairobi; parents, relatives and the community at large are less involved in the marriage preparation starting from the choice of partners.

Marriage has, therefore, become a compromise between a few persons, superficial, ceremonial and with the slightest conflict and challenge the couple call for separation and/or divorce. This leads to the disintegration of family values and the breakdown of many families.

2). African traditional cultural values of family life: It came out clearly in the research that the cultural values of family life are in decline in Nairobi as compared to the rural areas. Most of the respondents such as Maina (Cf. App. C. No 2) argued that because of the modern lifestyle and the high cost of living in Nairobi, people cannot afford to have many children and host their parents and relatives coming from the villages for long time in their homes. Some of the relatives or parents, who had had the experience of coming to Nairobi for a visit or to ask for materiel or financial help got bored, feel neglected and thus went back home disappointed because of being left alone in the house. Those in town are more and more reluctant in visiting parents in the village because of the high financial expectation people have on them once they pay them a visit. Many residents in Nairobi are, therefore, losing progressively the ties with their families back in the village. Family is more and more conceived and understood as union of parents and their few biological children for whom they can cater for their basic needs. In the field work, it was noted that most of the respondents live in a family composed by father, mother and their biological children. Because of financial difficulties and lack of sufficient accommodation, some people prefer to pay a hostel or rent a house for their brother, sister or close relative who comes to study in Nairobi. Joseph (Cf. App. C. No 3), for example said that said that “due to economic difficulties,

I prefer a small family with three children whom I can take care of, educate, feed and give them good medication”.

Within the family set up, people have no time for each other because of their work and the daily heavy schedules of activities in town. The only time they have together once they are back from work, is taken by TV, phone calls and shopping during weekends. Children are occupied with video games or outing with friends and peers. Family togetherness and unity becomes disintegrated and is replaced by other commitments. The parents' primary role as educators of their children at home where stories, cultural heritage, education to adulthood are taught as it was done in the indigenous African family has faded away and been taken over by the modern school education system. People as individuals and families in general are becoming more and more individualistic and the community is less involved in one's family business. Families who are related biologically or because of work or business, form clubs and gather together occasionally for outings, picnics, weddings, birthday celebrations or funerals. This is mainly observed by the socio-economic middle classes in the estate.

Many other changes in family life that came out of the research are the existence of the 'trial unions or come we stay unions', the cross-cultural, cross racial, cross national marriages or exogamy. These types of marriage also contributed in the change and decline of the lineal family. For example, a Kenyan, married to a European wife might sacrifice some his cultural practices such as language, food, or even his hospitality towards his family members from the village as a way of avoiding family tensions and cultural conflicts in order to preserve his family stability.

The phenomenon of street children, the high rise of delinquency, robbery, killings, deviant behaviours, voluntary infused abortions and many other forms of immorality were considered in the research as result of a society where family values

are weakened if not destroyed, corrupted and are no longer upheld (Cf. App. C. no 10, no 35, no 7, no 14).

3). The contemporary challenges facing families: the changes on the family values and its structures go along with new challenges due to the modern lifestyle and Western civilization in Nairobi. In the research, both in the middle and lower socio-economic classes, the respondents agree that family life is shaken with new challenges. Christopher went so far to say that “family life is becoming more artificial in Nairobi” because of lack of sincere love between partners within the family. There is more and more cheating between spouses, unfaithfulness, the so called ‘mpango wa kando’ meaning having lovers or mistress outside marriage wedlock, is becoming normal. This leads to family conflicts, separation and divorce (Cf. App. C. No 1, no 7, no 40).

With the six research questions as explained in chapter one (cf. Chapter one, 1.4), the respondents shared that the changes and challenges as mentioned above, affect directly and indirectly people’s Christian faith. Moreover the interviews and the questionnaires used as research instruments in the study showed that the Church needs qualified and specifically trained pastoral agents who can address adequately the contemporary challenges of family life in urban areas such as Nairobi.

3.2. Findings related to the Topic

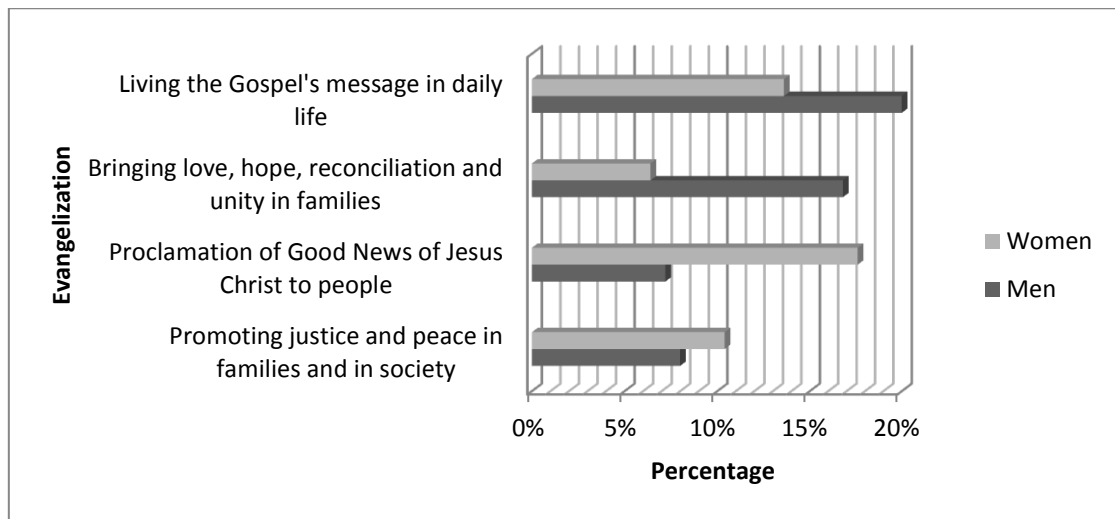
The topic of the research is “The Catholic Church’s evangelization and the contemporary challenges of family life in Nairobi”. In relation to the topic the research intended to perceive the respondents’ understanding of evangelization with regards to family life, their conception of a family today in Nairobi, what are the contemporary challenges facing family in Nairobi and the task of evangelization towards family life in urban areas such as Nairobi. The field work showed the following results which are later on distributed in tables according to the various variables.

In response to the question ‘how would you describe evangelization with regards to family life’, the respondents’ views were slightly different according to their gender, age, educational and occupational backgrounds.

As indicated in Chart 01 below, the answers of the respondents were distributed into four main points according to their understanding of evangelization. The majority of men, twenty percent (20%) understood evangelization as living the Gospel message in daily life. For women, more than seventeen percent (17.6%) argued that evangelization is the proclamation of the Good News of Jesus Christ to people.

In addition, 18.8% of male respondents pointed out that evangelization as the Church bringing the Good News towards their families, bringing them hope, love, reconciliation and unity. In that perspective the men who were interviewed were more critical of the Church’s evangelization in the areas of family life. They argued that there is very little which is done to address the contemporary challenges facing the families in Nairobi such as family breakdowns, conflicts, separation, divorces and many others. But for women, it is the other way round. They argued that evangelization today is about people receiving the Good News and preaching it to each other in daily life especially in families. Mrs Margret (Cf. App. C. No 13, no 16) for example shared that through her daily prayers, her weekly participation in Mass and in the SCC meetings, she managed to bring her husband back to Church and they are again happy together.

Chart 01: Understanding of the Catholic Church's evangelization and family life by gender (Men: 65, Woman: 60) N=125



In the age variable, most of the young people aged between twenty five and forty years who were interviewed (cf. Chart 02), understood evangelization as the proclamation of the Good News of Jesus Christ to people (Cf. App. C. No.13, no 25). They understood evangelization as the Church work of proclaiming the Gospel, educating people on how to live a good Christian life in their families according to the teachings of Jesus Christ (Cf. App. C. No 31). Most of the young people aged between twenty five and thirty are not yet married and some intend to do so. Some of them are in the Catholic youth groups and they believe that they are evangelized through the parish's different activities which are helping them to maintain a balanced spiritual life. For example, Paul is a young electrician from a good Catholic family. He has a fiancée with whom they are preparing themselves for a marriage. He shared that he wants to start his own family and also to invite his fellow choir members to follow suit.

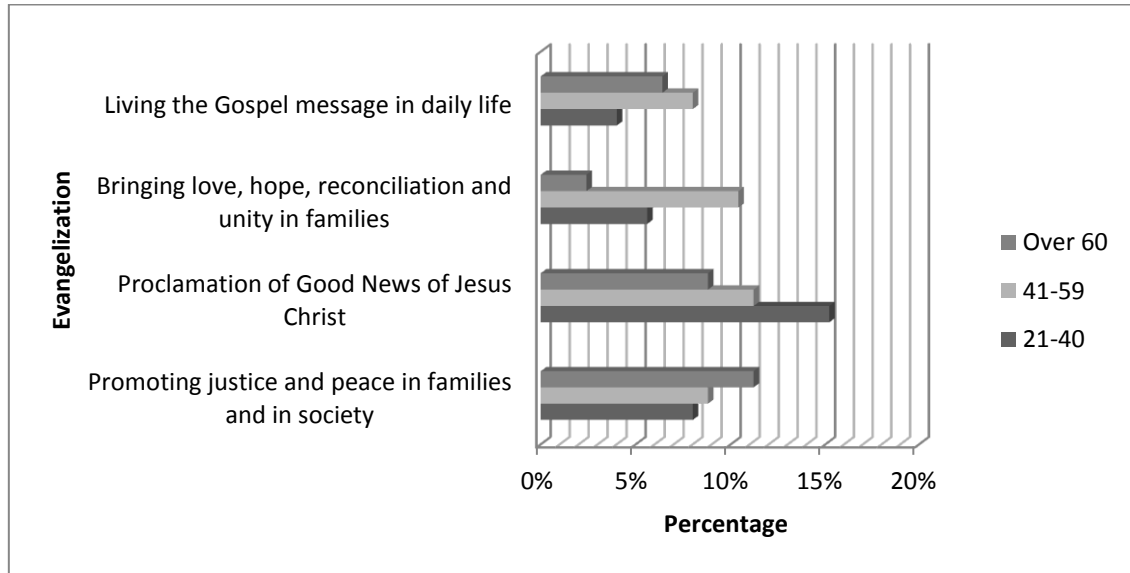
An important number of these young people who were born and grew up in Nairobi had another perception of a family different from the African traditional conception of wider or lineal family. Traditionally and in most rural areas, a family is not only limited to the father, mother and their biological children, but it includes all the fostered and adopted children, the grandparents, uncles, aunts and all the relatives.

In the field work, it was noted that most of our respondents live in a family composed of father, mother and their biological children. Because of financial difficulties and lack of enough accommodation, some people prefer to pay a hostel or rent a house for their brother, sister or close relative who came to study or to work in Nairobi. Josaphat (Cf. App. C. No. 3), for example said that “due to economic difficulties, I prefer a small family with three children whom I can take care of, educate, feed and give them good medication”.

The respondents aged sixty year and above (cf. Chart 02) were more pragmatic in their understanding of evangelization and family life. They argued that evangelization is about promoting justice and peace in families. For them, it about making the Gospel message alive in people’s life and in their families. The respondents outlined many challenges such as unfaithfulness, single parenthood, abortion, separations or divorces which are recurrent nowadays within the families in Nairobi. The work of evangelization is, therefore, to address these challenges so that the families may reflect the Christians values as they are taught in the Gospel. For Kamau for example, evangelization is the Christian act of proclaiming the Good News of Jesus Christ through words and actions. It is about loving and forgiving each other in the families, promoting justice and peace around us (Cf. App. C. No 3). More than twenty eight percent (28.8%) of the elderly respondents, in other words, thirty six people aged sixty and above living in Nairobi still value their lineal family and consider their relatives and siblings who are in Nairobi and in the village as part of their family. This age group argued that there is still much to be done by the Church’s evangelization to address the challenges facing the family. Many of them like John said that “evangelization should be out of the Church pulpit and move to the family where there is no unity, togetherness and love, where couples are not speaking to each other, where

children are rejected and abandoned, where partners are cheating on each other” (Cf. App. C. No 3, no 3, no 9, no 17).

Chart 02: Understanding of the Catholic Church’s evangelization and family life by age (N=125)

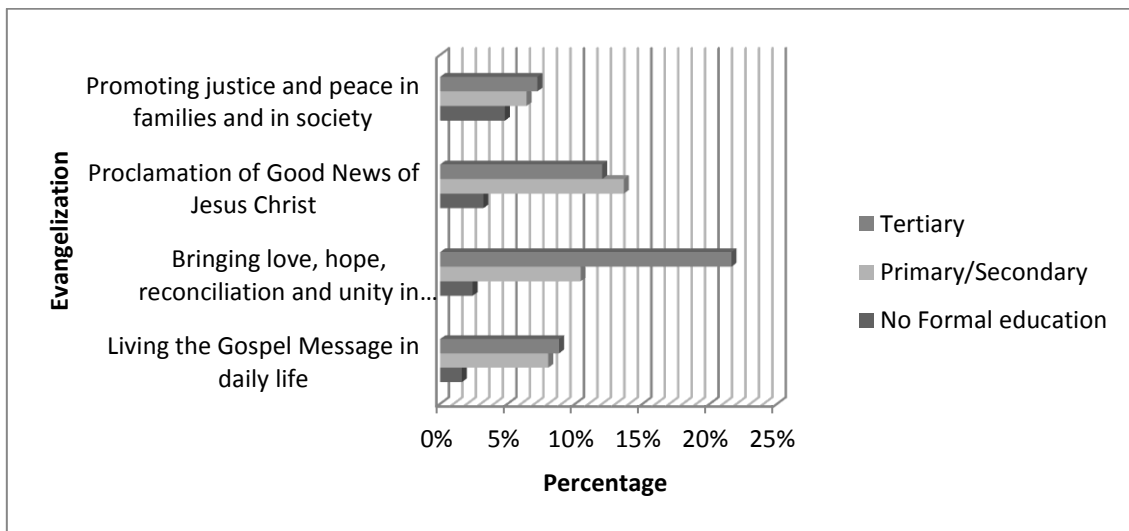


The respondents from primary and secondary school level of education understood evangelization with regards to family life as the Church’s work of preaching the Good News of Jesus to the families in a way that the family members may be converted. For Juliana and many others, there are so many Christian families which are divided and do not go to Church anymore; evangelization would be reconciling the broken families and bringing them back in the Church (Cf. App. C. No 5, no 18).

For the majority of the respondents of tertiary education (21.6%) as indicated in figure 03 below, the Catholic Church’s evangelization towards families consists in bringing love, hope, reconciliation and unity in the families. This means, helping people to live their marriage’s vows within the family. This could be realised by the priests through preaching on Sundays, seminars and sessions on family life. For Muganda and many others (Cf. App. No 4, no 12, no 27, no 54), evangelization is not necessarily the preaching of the Gospel in the street. It is rather preaching the Good

News of Jesus Christ through an exemplary way of life. In others words, it is living the Christian values in the daily life outside and within the family. The Church's mission of evangelization towards family is, therefore, helping family members and Christians in general to embrace that Christian way of life in words and in actions.

Chart 03: Understanding of the Catholic Church's evangelization and family life by education (N=125)



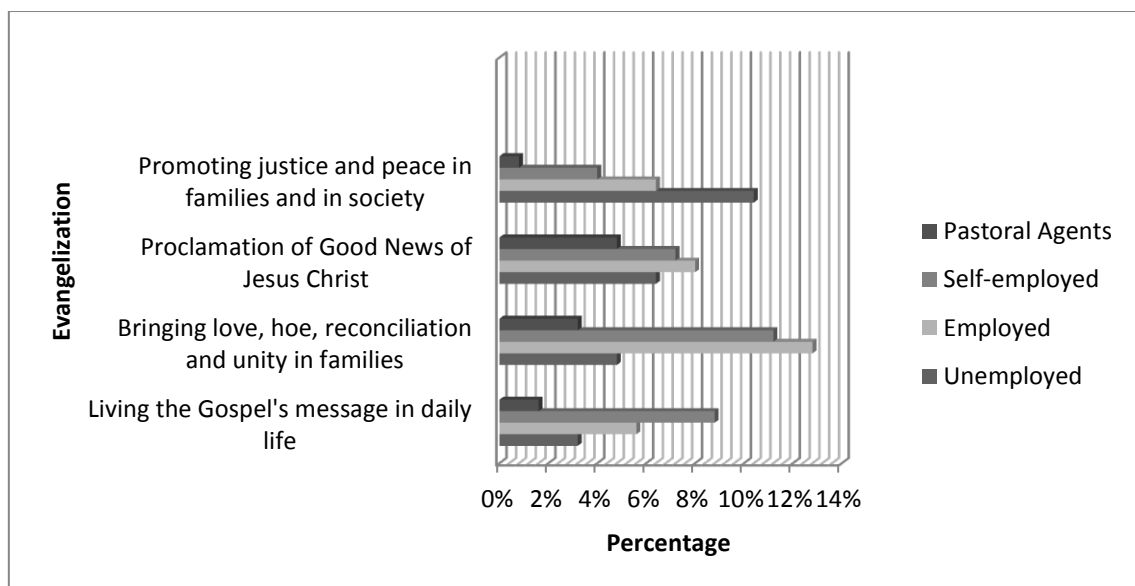
Among the respondents from the variable of occupation and marital status, there was no significant difference from the previous respondents as far as the Catholic Evangelization and the family life is concerned. Regardless of their occupation, married, single or divorced, most of them pointed out that the Church's evangelization is the spreading of the Goods News of Jesus Christ.

However, most of the unemployed respondents, as indicated in figure 04 below, precisely 10.6%, urged that evangelization ought to promote justice and peace in families and in society. Indeed, most of them are slums dwellers. They live in very poor conditions and their family stability is always shaky because of the economic constraints of Nairobi. They are always in the move seeking for work. They understand the Church's evangelization as not only the preaching of the Gospel but the spreading of the Good News of hope, justice and peace in the families and in society. They

pointed out that they are victims of a socio-economic structure in Nairobi which does not favour the poor. Kosmas echoed the views of many who shared that “the Church as a religious authority has the mission in her evangelization to be the voice of the poor and to challenge the socio-economic and political laws and structure which only favour the rich in Kenya and particularly in Nairobi” (Cf. App. C. No 8). Some respondents like Wanakina urged the Church for more charitable works to sustain materially or financially the families especially those families who are in difficulties (Cf. App. C. No 4, no 11, no 12).

The pastoral agents, namely the priests, nuns and lay people involved in the Family Ministry were among those who held that evangelization is the proclamation of the Good News of Jesus Christ. Among them, some also pointed out that family is the basic and primary school of moral, intellectual, social and spiritual education. In that perspective, the Church ought to consider the family and its contemporary challenges as a priority target in her mission of evangelization especially in Nairobi. Thus, the Gospel message will be really incarnated in people’s life (Cf. App. No 31, no 41, no 51).

Chart 04: Understanding of the Catholic Church’s evangelization and family life by occupation (N=125)



3.3. Finding related to the Problem Statement

The research stated that the Catholic Church's evangelization process on family life entrusted to the Family Ministry is still predominantly based on the nuclear family. It does not, therefore, address adequately the contemporary challenges of the African lineal family especially in Nairobi.

This statement was checked out through questionnaires and interviews during the field work and the results of the finding are as follows.

As indicated in chart 05 below, a very few respondents said that the first missionaries did consider the African cultures in the process of evangelization. They argued that despite their Western cultural background the first missionaries took into consideration the African cultures in their mission of evangelization. Chris for example, pointed out that "they learnt the local language, translated the Bible into local language and tried as much as possible to adapt the liturgy to the local culture" (Cf. App. C. No 14, no 21, no 49). But the majority of respondents answered no to the question. The highest percentage of those who disagreed, were the elders, the married people and those who had education. For example, over forty percent (42.4%) of the married people, 33.6% of those who had tertiary education were convinced that the first missionaries looked down on most of the African cultural practices in the process of evangelization. Most of them like Samuel and Nicholas said that "many first missionaries had a cultural complex of superiority and considered our African cultures as primitive, some practices were even called satanic and superstition. The marriage rites were replaced by Christian rites which were alien to us" (Cf. App. C. No 4, no 20, no 32).

The majority of respondents opined that the African cultures especially those related to African family life such as rites of initiation, different stages of marriage including bridewealth and many others have been neglected and even rejected.

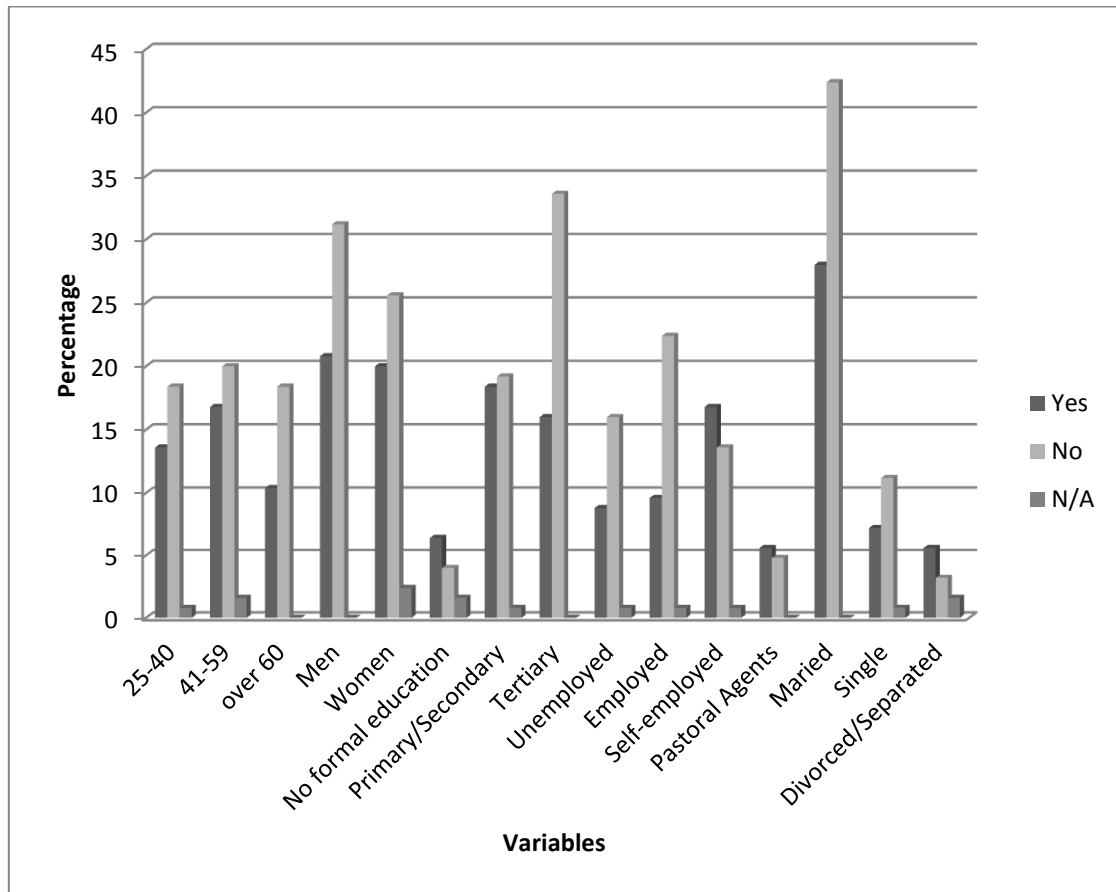
As presented in the Chart 05 below, there was a considerable number of respondents: 28% of married respondents and 20.8% of men who supported the opinion that when the first missionaries arrived in Africa to preach the new religion of Christianity, they learnt about the customs, the local language and the cultural practices of African in order to express the Gospel message in the cultural people (Cf. App. C. No 1, no 4, no 13, no 50). Paul (68 years) shared that his father was a catechist who worked with the Holy Ghost Fathers. For him, the missionaries' evangelization was accompanied with development projects such as hospitals, schools and training centres. They earnestly fought against the exploitation of human beings especially women. They were also against "forced marriages" and through the catechism they prepared young people for the sacraments including marriage (Cf. App. C. No 14, no 16).

But for the majority of the respondents, if we consider only the married and the tertiary educated respondents, 56.8% which means seventy one respondents out of hundred and twenty five interviewed answered no to the same question. They argued that despite of the efforts made by many missionaries at the early age of the implantation of Christianity in Africa especially in Nairobi, most of the African cultural beliefs and religious practices were thrown away and considered as satanic. Moses, Raphael and many others pointed that "the first missionaries came with Western culture and civilization which they considered to be the best. They came with the mission to save African from damnation; so the African cultural practices and beliefs which were unknown to them were to be purified or abandoned in order to embrace the new religion and its practices" (Cf. App. C. No 4, no 14, no 16, no 21).

A few respondents who represented 2.40% did not give any answer. Some skipped the question in the questionnaire and others said during the interviews that they do not have any answer to the question as to whether the first missionaries did consider

the African cultures in the process of evangelization at the early age of Christianity in Nairobi.

Chart 05: Did the first missionaries consider African cultures in the process of evangelization? By age, gender, education, occupation and marital status (N=125)



The respondents were also subjected to the following question which sought to know whether the Catholic Church's evangelization on family life as it is carried out in Nairobi and particularly in Eastleigh and South B is adapted or not to people's life.

The study among the various age groups as indicated in the Chart 06 below showed the majority of the respondents aged between forty one and fifty nine (41-59) year (23.2%) answered no meaning that the Catholic Church's evangelization on family life is not adapted to people's life. Most of the respondents from the age variable shared that the Church is still far away from the people and vice-versa. As many of them like

Steve, Martin puts it “many people are saints in the Church and devils at home” (Cf. App. C. No 22, no 47, no 51).

However, for nearly ten percent (9.6%) of the young respondents and 13.6% of the elders, the Church’s evangelization is quite adapted to their daily life. They shared that they are comfortable with the way the Church is proclaiming the Good News today with regards to family. The Gospel is preached in a language which they understand and they are always invited to conversion and to live the Christian values in their respective families (Cf. App. C. No 6, no 11, no 27).

Eleven people among from the three age groups gave mixed answers. They argued that the Church’s evangelization to the family is partially adapted to people’s life and partially Westernized and alien to people daily struggles, joys and challenges.

On the gender variable, the majority of men (28%) out of the sixty interviewed gave answer No to the question whereas 19.2% answered yes and six (4.8%) gave mixed answers of yes and no.

For the women, only fifty eight (46.40%) participated in the study where over twenty five (25.6%) answered No, 18.4% answered Yes and five (4%) had yes and no answer.

This shows that both men and women have same perception concerning the way the Catholic Church’s evangelization to the family is carried out in Nairobi. The majority of both men and women shared that the Church’s evangelization is still alien and not adapted to the people’s reality of daily life while the minority seemed to be satisfy with the way Church proclaims the Good News to them today.

Among the forty eight respondents of primary and secondary school level of education, the majority (19.2%) answered yes and 15.2% answered no. The majority of those who had tertiary education (cf. Chart 6) also answered no to the question whereas those who never had any formal education agreed that the way the Catholic Church is

proclaiming the Good News in Nairobi is adapted to their daily life. For example, Mary (cf. App. C. No 7, no 15) a house wife in Mathare, who never went to school, always attends Kiswahili mass in Saint Theresa parish in Eastleigh. She shared that despite the difficulties and hardships of life, she is happy and at peace with her husband and their five children thanks to the Church which preaches mutual love, peace, hope and forgiveness.

The majority of the respondents from different occupations also showed negative answers to the question. The pastoral agents and the unemployed (12%) were among those who held that the Catholic Church's evangelization is adapted to people's life. The general view among the self-employed (those who have small or big business), the employed (the civil servants and the teachers) was that the Church's way of proclaiming the Good News especially with regards to family is not down to earth according to the difficulties and challenges people face in their families.

In the marital status variable the married were more categorical and a large majority (40%) answered no whereas the majority of the divorced or separated couples, six (4.8%) out of the thirteen accepted that the Church's way of preaching the Good News is adapted to their lives while only four (3.2%) disagree and three (2.4%) answered yes and no.

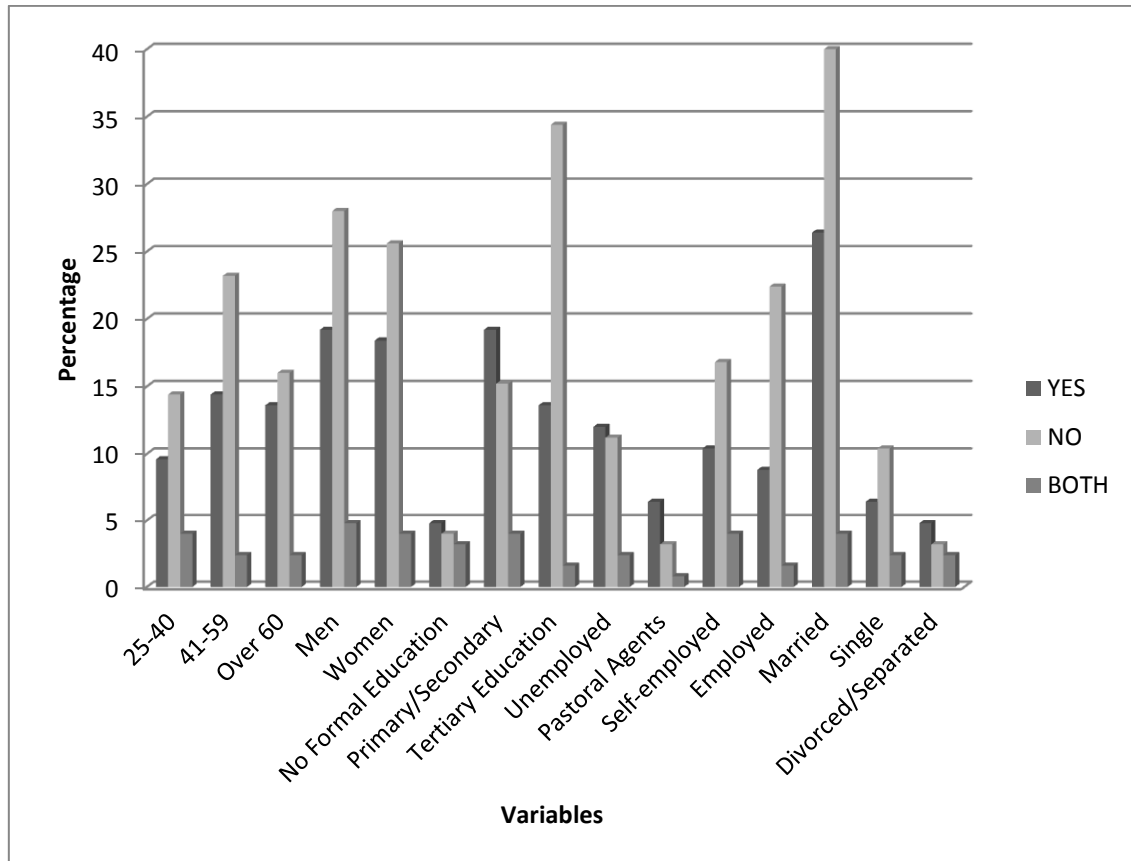
The general view of the respondents as is represented in chart 6 below showed that out of the hundred and twenty five respondents, the majority, especially the married respondents represented by forty percent (40%) and the tertiary educated (34.4%) argued that the way the Church is preaching the Good News is not adapted to the families' difficulties, challenges and daily life. The men, the married and those who had higher education had the majority and outstanding opinion. They argued that the Church's actual evangelization, in other words, the proclamation of the Good News, is much more concerned with daily and Sunday preaching and the administration of the

different sacraments such as baptism, confirmation, marriage. Very little is concerned about the family especially the challenges that are shaking many families today in Nairobi. Augustine for example said that “many priests and religious leaders in our Church do not even know where we live, how can they know our challenges, difficulties and daily struggles” (Cf. App. C. No 29, no 47). Many respondents pointed out that the Catholic Church’s evangelization system has not yet taken into consideration the communitarian aspect of the family. There is much more emphasis on the individual or personal faith and conversion rather than the communitarian. Some respondents such as Mugo, Kamau, Kambua, Juliana, Joyce and many others are faithful Christians and always attend Church different services and prayers but without their husbands or wives and children (Cf. App. C. No 22, no 23, no 39, no 41).

Those who agreed, some married respondents and the pastoral agents for example, opined that a great effort is done by the priests, catechists and the leaders of the SCCs to adapt the Gospel to people’s socio-economic and spiritual life during their preaching. Paul, Monica, Eunice from South B and Eastleigh parishes mentioned that family and marriage encounter, the SCC weekly gatherings, the various youth groups and other religious groups such as Catholic Women Association, Catholic Men Association, Justice and Peace Commission, are some of their parish pastoral activities which strive to adapt the Gospel to people life and thus strengthen their faith (Cf. App. C. No 39, no 45).

A small percentage of respondents (8.8%) representing eleven persons gave mixed answers. They argued that the Church’s evangelization in their respective parish is on the one hand adapted to their daily life within the family. On the other hand, it is not adapted because of some of the laws and practices of the church are still alien to the African culture. Ogollo gave some examples of the impediment to the sacrament in case of polygamy even if the wife is barren (Cf. App. C. No8, no 17, no 46).

Chart 06: Is the Catholic Church's evangelization to family as it is carried out today in Nairobi adapted to people's reality of life? By age, gender, education, occupation and marital status (N=125)



3.4. Findings related to the Hypothesis

The research's hypothesis stated: The Catholic Church's evangelization on Christian family life in Nairobi entrusted to the Family Ministry does not address sufficiently the contemporary challenges of family life as it does not take into account the lineal nature of African family.

In order to test this hypothesis, the research used questionnaires, individual interviews and focus group interviews among people of different age groups, gender, education, occupation and marital status. The results are distributed in the chart 07 below.

The majority of the respondents from different age groups gave similar answers to the question at hand. Over sixty percent (63.41%) of the respondents aged between

twenty five and forty years, seventy five percent from those aged between forty one and fifty nine years and over sixty five percent (66.66%) aged sixty years and above shared that the Catholic Church's Family Ministry does not address adequately the contemporary challenges of family in Nairobi especially in South B and Eastleigh where the research was conducted. Among the respondents aged between twenty five and forty years, two of them (1.6%) did not answer the question. Only 31.70% of the respondents aged between twenty five and forty years, twenty five (25%) of those aged between forty one and 30.55% of the elders aged sixty years and above answered yes to the question. Three respondents (2.4%) of this age group skipped the question and did not give any answer. Most of them said that they do not have sufficient reasons to say that the Catholic Church's Family Ministry addresses adequately the contemporary challenges of family life in Nairobi or not.

Among the sixty five men respondents interviewed, the majority (67.69%) answered no while 30.76%) said yes. Only one (0.8%) did not give any answer. The majority of women, 53.33% out the sixty women interviewed also said no and 46.66%) shared that their family contemporary challenges are adequately addressed by the Church's Family Ministry. Only one of them (0.8%) did not give any answer.

The research conducted among respondents from different educational, occupational backgrounds and marital status as represented in Chart 07 below, showed similar findings. The majority of them opined that that the Church is not addressing sufficiently the contemporary challenges facing their families. Kinywa, Mueni, Mutua are among other respondents who argued that there is nothing concrete which is done by many parishes to addresses family issues such as alcoholism, unfaithfulness, family planning, HIV and AIDS and many others which are breaking many families (Cf. App. C. No 33, no 34, no 51). As indicated in the Chart 07, the respondents aged between forty one and fifty nine, the married and the single respondents had the highest

percentage. They are indeed, the most vulnerable and most affected by the contemporary challenges in Nairobi. Many families of these respondents are facing domestic conflicts, misunderstanding, lack of communication, individualism; divorce, to name but a few. Martha, a 42 year old lady and married two years ago, is one of those who are struggling to save her marriage from breaking down due to daily conflicts with her husband. Being a faithful member of the SCC, she definitely broke her silence and shared her problem with the leader of the Family Ministry with the hope of getting his intervention. She said: “the leader of the Family Ministry visited us once and the problem became even worse. I am sick of my husband. I am contemplating a divorce” (Cf. App. C. No. 23).

However, a good number of respondents, especially the pastoral agents had a different opinion. For example, more than forty percent (41.66%) of those who had primary and secondary school education, over forty five six percent (46.66%) of the sixty women interviewed, argued that the Church’s Family Ministry is doing its best to address issues which are affecting their families today in Nairobi. 53.12% of the unemployed and a large majority of the pastoral agents (84.6%) as indicated in chart 07, also supported the same opinion. Raphael and Laurent shared that the Family Ministry in Eastleigh for example has reconciled and brought together many families which were separated (Cf. App. C. No 26, no 40). Samuel himself testified that he was separated with his wife for five years but now they are together thanks to the follow up of the Family Ministry (Cf. App. C. No 37).

In response to the same question, a small number of respondents, representing approximately 5% mainly from the elders, those who had no formal education and the unemployed did not give any answer to the question. Some of them, out of ignorance and lacking proper answer simply skipped the question in the questionnaire. But for those who were interviewed they abstained from answering to the question. They

showed no interest in knowing about the pastoral activities of the Church. John (cf. App. C. No 24) for example is one of those who still profess their Catholic Christian faith but no longer go to Church because of disappointment on the way of life of his religious leaders. He is, therefore, indifferent to the Church's activity and argued that he does not know whether the Church is addressing the family issues or not.

The respondents were also asked to point out why the Catholic Church's Family Ministry does not address sufficiently the contemporary challenges of family life in Nairobi. Regardless of their age, gender, marital status, educational or occupational backgrounds, the respondents gave similar reasons. Here are some of the reasons:

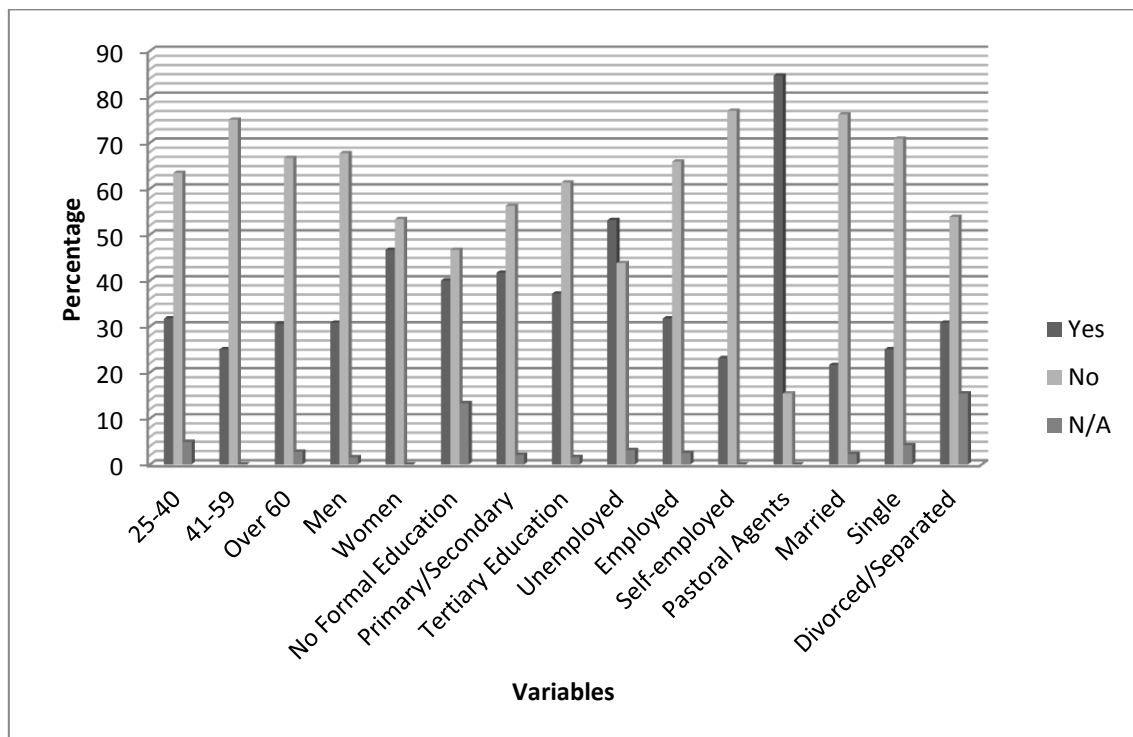
Lack of integrative Family Ministry: Most of the respondents especially the elders and the married couples, pointed out that the Catholic Church's Family Ministry which deals with the families, does not associate their lineal family members in its pastoral work. The lineal family members include not only the parents and their biological children but the grandparents, the uncles, aunts and all the people related to the family either by blood or by marriage.

Some respondents like Agnes, Nyambura and Moses mentioned that the pastoral agents themselves, influenced by the modern and Western concept of family are not much interested with other members of the family in their pastoral approach (App. C. No 21). Simon and Jacky shared that in their preparation for marriage, there was much emphasis on living the Christian values between the two of them and not much was said about their parents and relatives. Only the two witnesses were required during the blessing of the marriage (Cf. App. C. No 39). In time of challenges and difficulties, the family is easily broken because of lack of support from the lineal family members and the community at large. For Janet the "Church only asks couples to bless their marriage in order to receive the Holy Communion but it does not go beyond" (Cf. App. C. No 43).

An evangelization approach which is still predominantly Western: An important number of educated, non educated, employed, unemployed, young and elder respondents also mentioned that the whole pastoral approach to family life is alien to Africa. As Waitaka, Mueni and Petronila (App. C. No 31, no 36, no 46) put it, the Church stresses so much on the individual's freedom and salvation. People, therefore, believe, "they will be judge individually". So each one does whatever he/she likes even in the family.

The findings related to respondents' views on the Catholic Church's Family Ministry are presented in the following chart 07.

Chart 7: Does the Catholic Church's Family Ministry address adequately the contemporary challenges of families in Nairobi? By age, gender, education, occupation and marital status (N=125)



These findings, therefore, show that the majority of the respondents confirmed the hypothesis which stated that the Catholic Church's evangelization on Christian family life in Nairobi entrusted to the Family Ministry does not address sufficiently the

contemporary challenges of family life as it does not take into account the lineal nature of African family.

However, there were also some respondents mainly from the pastoral agents (84.6%), some women (46.6%) and some unemployed respondents (53.12%) who disapproved the hypothesis. They opined that some members of their lineal family are associated by the Church's Family Ministry in its pastoral work. David and his wife Mary said that when they were separated the Family Ministry worked with his brother James and who facilitated the contact with his family in-law (Cf. App. C. No 55). Most of these respondents held that the values of indigenous African lineal family can no longer be upheld in an urban set up such as Nairobi. Dominic, Bob and Augustine are examples of respondents who were born and grew up in Nairobi and living in inter-ethnic marriages. There have not much contact with their relatives in the village. "My family is my wife and my children and others are aliens to my family's struggles and difficulties" said Samuel (Cf. App. C. No 17, no 22, no 49).

3.5. Finding related to the Significance of the thesis

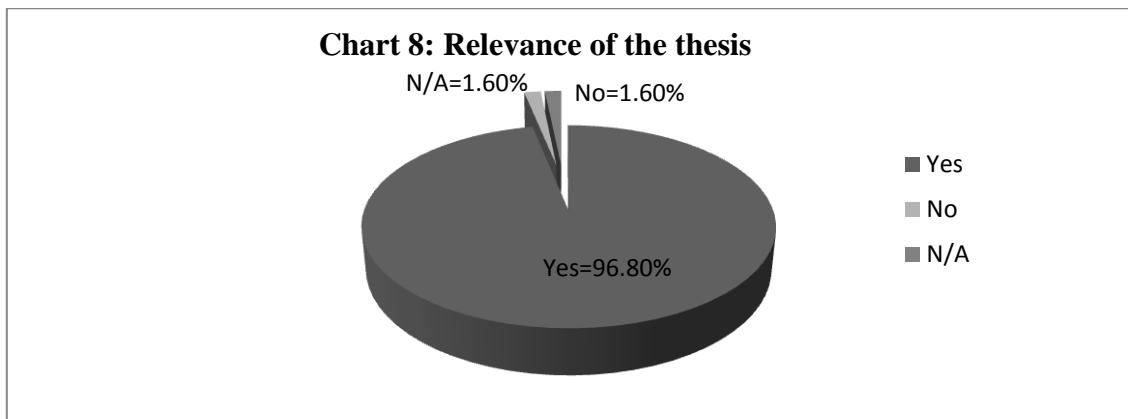
The research deals with family life which is the basic unit of human society from which spring life and social, cultural, moral and spiritual values of people and society. Indeed, in most cultures and especially in an African context, the family is cherished and highly valued as the nucleus of life where a person is born, educated, moulded, identified and integrated in the lineal society. With the influence of modernity, namely Western civilization, the African family is undergoing continuous changes. As it was pointed out by the respondents, the African family especially in Nairobi is slowly losing its identity and its primary role as the guardian of the moral, socio-cultural and spiritual values of the society (Cf. App. C. No 1, no 2, no 6, no 37).

In order to show the significance of the thesis, the respondents were, therefore, asked to give their opinion on whether this research is relevant today or not. There was

no significant difference among respondents regardless of their age, gender, marital status, educational or occupational backgrounds.

As presented in Chart 8 below, the majority of respondents, hundred and twenty one (96.8%) out of hundred and twenty five, said the study is relevant today. Only two respondents (1.6%) said no and also two did not give any answer. For the majority of respondents who answered yes, the topic is relevant today because there is an urgent need for the Catholic Church to address the issues affecting Christian families today in Nairobi. For Kinywa there is very little which is done today for the families within the diocese of Nairobi. A study of this kind will, on one hand inform the Church of the contemporary challenges affecting the families and on the other hand give the Family Ministry tools to help families improve their social and spiritual life both within and outside the family (Cf. App. C. No 51). Many respondents like Okumu, Mbae, Ladebaye, Wambui, said that “it is a great need today for the Church to address families issues like some of the protestants Churches do because, once one’s family life is broken so is his/her faith and she/he becomes an angry person in the society” (Cf. App. C. No 25, no 26, no 27, no 28). For Fr. John, parish priest of Our Lady Queen of Peace parish in South B, “there is more and more a changing pattern of family life in Nairobi due to the modern lifestyle and many family breakdowns, so there is an urgent need for the Church to address these issues as part of its mission of evangelization” (Cf. App. C. No 41).

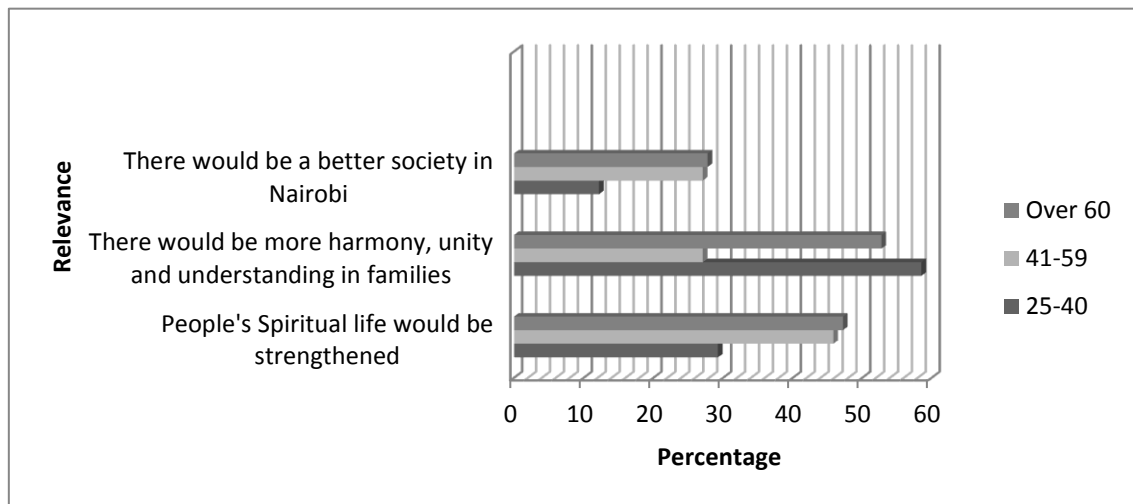
Chart 8: The relevance of the study on the Catholic Church’s evangelization and the contemporary challenges of family life in Nairobi (N=125)



Indeed, the respondents supported their views with different arguments to show the relevance of the today. Their main points are presented in the Charts 9, 10, 11, 12 and 13 below according to their age, gender, educational, occupational background and the marital status. Most of them mentioned that if the Catholic Church’s Family Ministry were addressing the contemporary challenges of family life, people’s spiritual life would be strengthened. Others said that it would bring harmony in the family and also foster a social cohesion in Nairobi.

Among the three age groups (cf. Chart 9), the majority of the younger respondents aged between twenty five and forty year old (58.53%) and the elders aged sixty years and above (52.77%) had similar opinion. They argued that there would be more harmony; unity and understanding in families and people’s faith would be strengthened if the Church was addressing adequately the contemporary challenges of family life in Nairobi. John, a sixty seven retired plumber in Eastleigh is one of those who strongly believe that “the society is now ‘rotten’ because of the weakening of the African traditional values. People have become individualistic both in the family and outside the family” (Cf. App. C. No 24).

Chart 9: The relevance of the thesis by age (N=125)

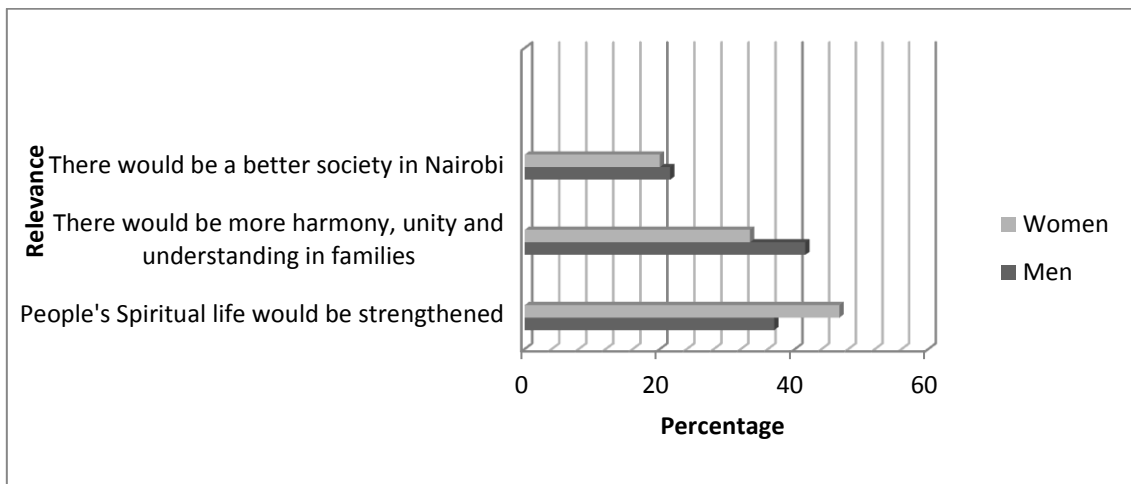


The majority of the men (41.53%) and the women (46.66%) interviewed (cf. Chart 10), said that the thesis is relevant because if the Church addresses the issues affecting families in Nairobi, many Christians would be strengthened in their faith and there would be peace and harmony in families.

For example, some respondents like Muthoni said that if the Church were addressing the challenges facing families in Nairobi “many people will have time for God, family members will pray together and be faithful to each other” (Cf. App. C. No 56). The majority of these respondents shared that there are many Christians who do not attend Church’s services anymore because of domestic problems. Oduor, Nickson, Juliana and many others viewed that a family which prays together, stays together and vice versa. Members will have time for each other, understand and support each other and most likely they will go to Church together with their children (Cf. App. C. No 55). And for Gabriel, the Family Ministry agents must reach out to the families to know their joys, difficulties and challenges and thus help them. There are many Catholic Christians who are overburdened with problems in their families. And not having any concern and support from their Church, they are easily attracted by any protestant Church which visits them (Cf. App. C. No 55). Many respondents shared that the Pentecostal Churches show more concern to people in their families than the Catholic

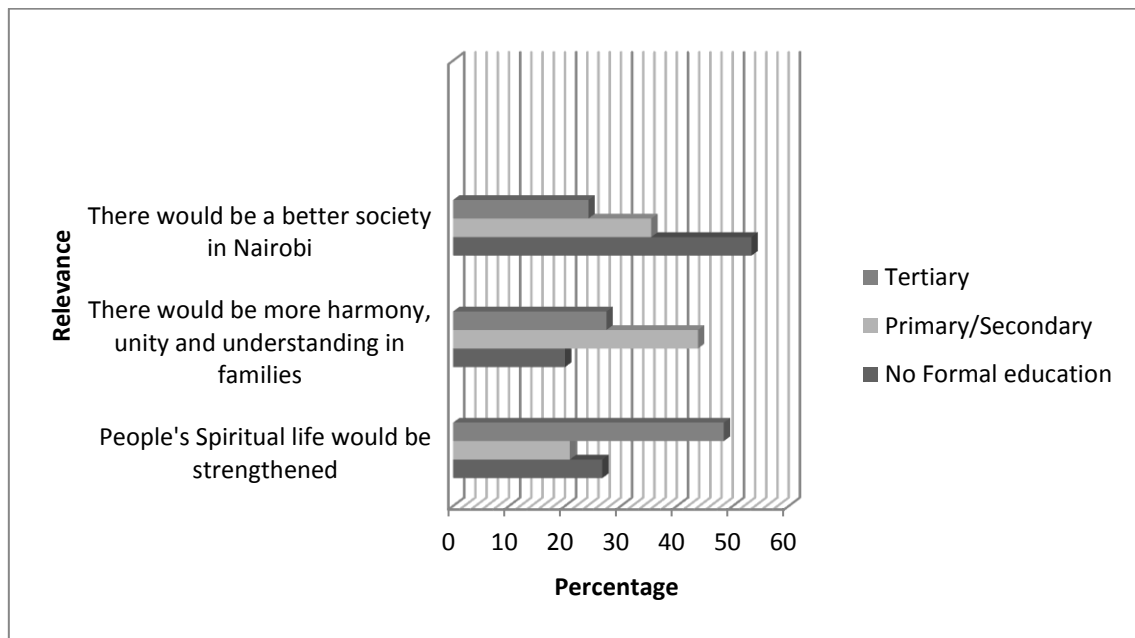
Church especially in the slums. This is their way of attracting many adherents (Cf. App. C. No 2, no 8, no 24, no 33). Monica for example joined the Redeemed Gospel Church after getting support from that Church's members when she was desperate after the death of her husband and two children during the post election violence in 2007-2008 (Cf. App. C. No 24).

Chart 10: The relevance of the thesis by gender (N=125)



Among the education variables, those who had no formal education (53.33%) argued that the society would be better in Nairobi if family issues were addressed by the Church. Pascal for example, never went to school. He repairs shoes in Mukuru slum. He said “if we have better families we would definitely have a better society” (App. C. No 58). Those who had higher education (48.38%) also pointed out addressing the family issues would not only help people live their faith but it would enhance social cohesion in Nairobi (Cf. Chart 11 below).

Chart 11: The relevance of the thesis by education (N=125)

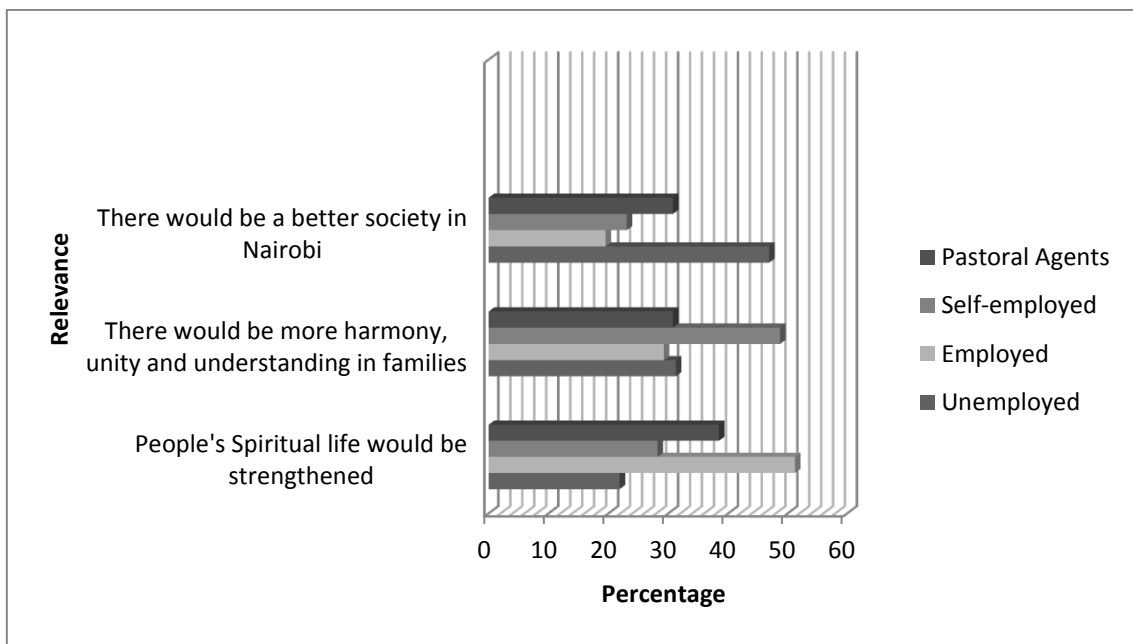


The respondents from different occupational backgrounds as presented in Chart 11 and 12 respectively also argued that addressing the contemporary challenges of family life and strengthening the African values of family life could contribute in building a peaceful society in Nairobi. Odiambo, a teacher and Nasimiyu, a business woman in South B shopping centre, are among those who argued that “in the traditional indigenous society, there were taboos, norms and regulations that governed how people must relate to each other within the family and in the society at large. Unfortunately some of these regulations are considered by the new generation as outdated” (Cf. App. C. No 17, no 19).

The pastoral agents (cf. Chart 12) are some of the respondents who stressed much on the importance of the study. They argued that it is a response to the Catholic Church pastoral concern on family life. For them, like Laurent, Sr. Margret, Fr Peter (Cf. App. C. No. 41) addressing the issues affecting families in Nairobi is part and parcel of the Church’s mission of evangelization and for fostering hope, love, justice and peace in the society.

Some self-employed respondents (48.71%) as indicated in Chart 12, agreed that strengthening the African values of family life and addressing its contemporary challenge can foster peace and social cohesion in Nairobi. Raphael for example, a young manager of a Cyber cafe in town among others, said that “a peaceful and respectful man/woman in his/her house will naturally be peaceful with people in society. It is all about primary education in the family” (Cf. App. C. No 19, no 21, no 31, no 47, no 55).

Chart 12: The relevance of the thesis by occupation (N=125)

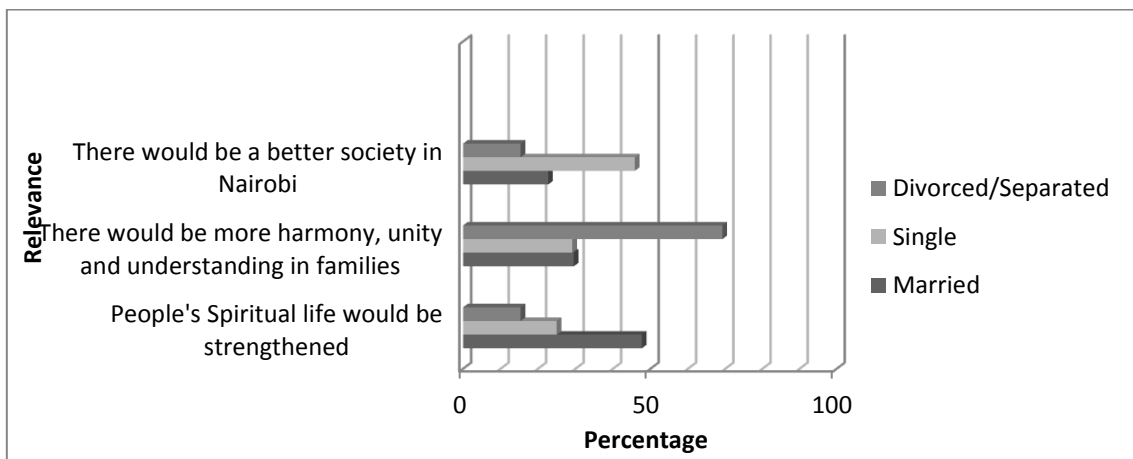


For most of the married couples (47.72%) like Nickson and other respondents, strengthening the African values of family life where rules and norms and responsibilities are respected could bring about peace not only in the families but in society at large (Cf. App. C. No 2, no 4, no 19, no 8, no 11, no 54). Many respondents pointed out that “the phenomenon of street children, juvenile delinquency, immoral and sexual deviant behaviour and all kinds of robbery which are common these days in Nairobi are the consequences of the disintegration of the family values and the irresponsibility of some parents” (Cf. App. C. No 1. No 2, no 17, no 47). There is a need to “address these issues which find their source in family life; if we want a

peaceful society today and tomorrow for our children” added Mutinda (Cf. App. C. No 57).

A large majority of the divorced or separated respondents (69.23%) as indicated in chart 13 below spoke from their own experience. Like Anastasia (cf. App. C. No 50), most of them argued that a similar research should be done in Nairobi in order to pin down the real challenges which are disintegrating many families. That would provide the Church with adequate material to address these challenges and thus re-unite divided families. There would, therefore be more harmony and fewer divorces in Nairobi.

Chart 13: The relevance of the thesis by marital status (N=125)



3.6.1. Finding related to the Research Question One

The first research question asked: what is the understanding of evangelization in Africa in the early age of Christianity and today with regards to family life?

The question aimed at understanding how the Catholic Church through the first missionaries carried out her mission of evangelization especially on the families in Nairobi. Indeed, the first missionaries established their first mission in Nairobi in the late nineteenth century, precisely in 1899 by the Holy Ghost Fathers. They were followed by the Consolata Fathers who started in Kikuyu land in Murang’a in 1902 and the Mill Hill Fathers in Luo land in Kisumu in 1903 (Catholic Secretariat 2012). Through the questionnaires, the individual and focus group interviews, the research sought to know

people's understanding of evangelization as it is carried out today in Nairobi especially towards families. The question was addressed to a hundred and twenty five respondents of different age groups, gender, educational and occupational backgrounds and also among people of different marital status. One main question was asked: Did the first missionaries address the family issues in their early mission of evangelization in Nairobi?

The results from the different variables are presented in the tables below.

As indicated in table 01 below, twenty two younger respondents represented by 53.65% out of forty one aged between twenty five and forty years answered no meaning that the first missionaries did not directly address the family issues in their early mission of evangelization. Eleven or 26.82% of them said yes while eight (19.56%) said that they do not know. Among the forty eight middle age respondents, thirty two answered no, thirteen said yes and three did not give any answer. For the elder aged sixty years and above, twenty gave no, fourteen answered yes and two said that they do not know. They did not give any answer simply because of ignorance.

Table 01: Cross tabulation on whether the first missionaries addressed the family issues in their early mission of evangelization in Nairobi or not? By age (N=125)

Age	Frequency		
	Yes	No	N/A
25-40, N=41	26.82%	53.65%	19.51%
41-59, N=48	27.08%	66.66%	6.25%
60+, N=36	38.88%	55.55%	5.55%
N=125 (100%)			

Table 02 below shows that among the sixty five men interviewed, forty three (66.15%) argued that the first missionaries did not have much concern about family issues while eighteen (27.69%) said that they had. Four men (6.15%) did not give any answer. Among the sixty women subjected to the question, thirty one (51.66%) said no, twenty (33.33%) said yes and nine (15%) did not know.

Table 02: Cross tabulation on whether the first missionaries address the family issues in their early mission of evangelization in Nairobi or not? By gender (N=125)

Gender	Frequency		
	Yes	No	N/A
Male, N=65	27.69%	66.15%	6.15%
Female, N=60	33.33%	51.66%	15%
N=125 (100%)			

As presented in the table 03 below, the majority of those who had no formal education (60%) answered yes and only 33.33% answered no. The majority of those who had primary and secondary school education (56.25%) and tertiary education (64.51%) answered Yes. An average of 2.58% of respondents did not give any answer. Indeed, this shows that according to the variable of education, the first missionaries did not address adequately the family issues with regards to marriage in their early mission of evangelization in Nairobi. This was pointed out mainly by the educated respondents who appeared more knowledgeable than the non-educated who never went to school.

Table 03: Cross tabulation on whether the first missionaries addressed the family issues in their early mission of evangelization in Nairobi or not? By education (N=125)

Education	Frequency		
	Yes	No	N/A
No formal education, N=15	60%	33.33%	6.66%
Primary/Secondary, N=48	35.41%	56.25%	8.33%
Tertiary Education, N=62	32.25%	64.51%	3.22%
N=125 (100%)			

As indicated in table 04, among the thirty two unemployed respondents, 62.5% said that first missionaries did not really have a special concern for the family issues in their early years of evangelization. 34.37% of them said yes and one did not give any answer.

The majority of the employed (68.29%) and the Self-employed (53.84%) answered no. For most of the pastoral agents (69.23%) the first missionaries did address the family issues in their missionary work.

Table 04: Cross tabulation on whether the first missionaries addressed the family issues in their early mission of evangelization in Nairobi or not? By occupation (N=125)

Occupation	Frequency		
	Yes	No	N/A
Unemployed, N=32	34.37%	62.5%	3.12%
Employed, N=41	29.26%	68.29%	2.43%
Self-employed, N=39	53.84%	43.58%	2.56%
Pastoral Agents, N=13	69.23%	30.76%	0
N=125 (100%)			

The table 05 shows that the majority of married people (70.45%) shared that many family issues were not really addressed by the first missionaries at the early age of Christianity in Nairobi and it continues even today in the Church. For most of married people like Kiplagat, Njeri, Mwanga, family matters were not specifically addressed. The missionaries' main concern was the administration of sacraments (Cf. App. C. No 37). However, the majority of the single (45.83%) and the divorced (53.84%) agreed that the first missionaries did address family issues and had concern for families in their mission of evangelization. The single and the divorced or separated respondents argued that the first missionaries had been concerned with family matters such as education of children through schools, building health centres, preparation for marriage and many others issues related to family. Only few respondents (3.58%) did not give any answer.

Table 05: Cross tabulation on whether the first missionaries addressed the family issues in their early mission of evangelization in Nairobi or not? By marital status (N=125)

Marital Status	Frequency		
	Yes	No	N/A
Married, N=88	22.72%	70.45%	6.81%
Single, N=24	45.83	37.5%	16.66%
Divorced/Separated, N=13	53.84%	23.07	23.07%
N=125 (100%)			

The statistics of the answers from the various variables as presented in tables 01, 02, 03, 04 and 05 are regrouped in chart 14 below.

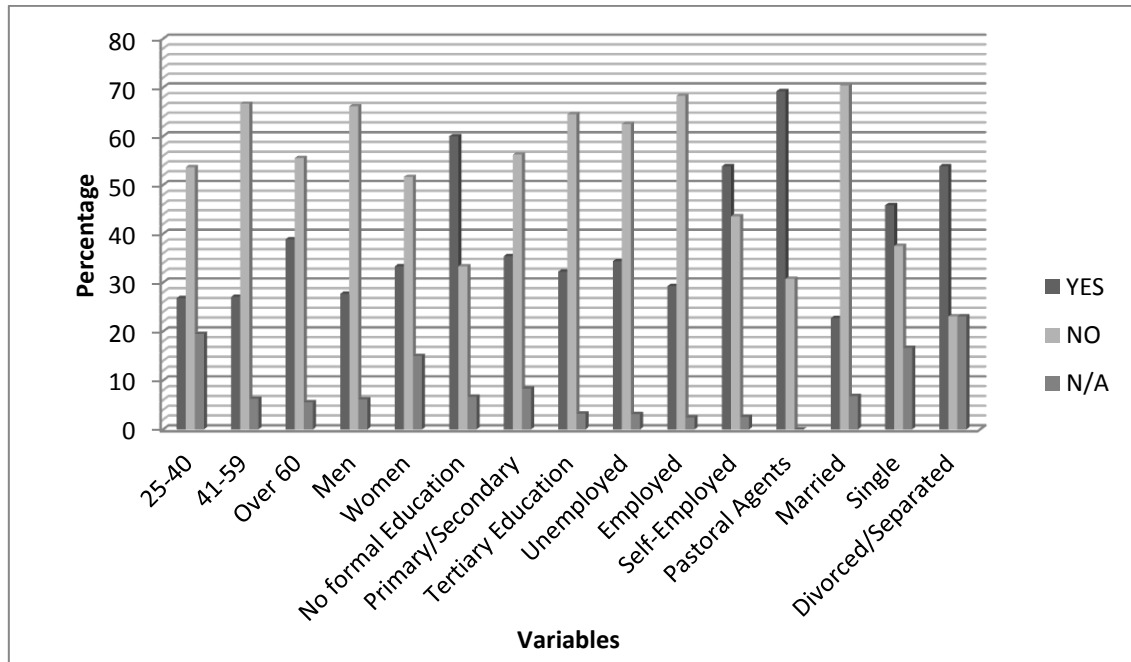
Indeed, the Chart 14 below shows that the majority of the respondents from different age groups, gender, marital status, educational and occupational backgrounds, answered no to the question. For them, the first missionaries did not really address adequately the family issues at the early age of Christianity in Nairobi and there is still not much difference even today. Most of them like Kambura, Njoroge, Misango, Nyongesa and many others, “the main concern of the first missionaries was to convert people to Christianity by baptising as many as possible Christians. In that perspective they considered most of African cultures as paganism which were to be thrown away” (Cf. App. C. No 23, no 24, no 30). Some of the respondents like Wetangula and Wekesa, shared that some of the traditional norms, rules and taboos which were governing family life were considered unchristian and abandoned. Everybody is claiming freedom and independence in the family and that leads to disorder, conflicts and divorce (Cf. App. C. No 58). For most of the respondents as presented in the chart, the Church’s mission of evangelization in Nairobi especially the two parishes where the research was conducted is still much focused on administration of sacraments, daily masses, SCCs, Justice and peace. There is very little pastoral outreach to families which

are the basic and primary school of human's spiritual, moral, socio-cultural and intellectual life (Cf. App. C. No 1, no 2, no 17, no 31, no 47, no 57, no 58).

An important number of respondents mainly those who had no formal education (60%), the pastoral agents (69.23%) and the divorced or separated (53.84%) gave opposite answers. They answered yes meaning that the first missionaries did had concern for families and addressed most of challenges facing the families in their mission of evangelization. For the pastoral agents and some respondents like, Raphael, Wanakina, Ogutu, the first missionaries defended the exploitation and violence done to the women, the widows and orphans. They were against forced marriages and built centres to welcome girls and orphans (Cf. App. C. No 12, no 41). For most of these respondents who said yes, the different health centres and hospitals built and administered by many missionaries helped reduce infant mortality and women who were dying during giving birth. As Mwikya and many others pointed out, "the first missionaries helped reconcile many families which were broken because of false accusations of witchcraft and jealousy" (Cf. App. C. No 59).

Out of the hundred and twenty five with whom the study was conducted especially on this question, thirteen respondents represented by 10.4% did not give any answer. Some said they do not know while others skipped the question in the questionnaires. Those who did not give any answer were among the youth, the women and the divorced respondents. Most of them said that they do not know whether the first missionaries addressed family issues or not.

Chart 14: Did the first missionaries address the family issues in their early mission of evangelization in Nairobi? By age, gender, education, occupation and marital status (N=125)



3.6.2. Findings related to Research Question Two

The second research question asked: What are the key African traditional values of family life and how relevant are they today?

In this question, the research sought to know the indigenous African traditional values of family life cherished by the respondents from their various ethnic communities. The question explored the basic traditional values which kept the African families strong. The population of the different ethnic communities covered by the research are presented in the following table.

Table 06: Cross tabulation of the different ethnic communities interviewed

Ethnic community	Frequency	Percentage (%)
Abaluhya	30	24
Akamba	22	17.6
Embu	12	9.6
Kalenjin	6	4.8
Kikuyu	27	21.6
Kisii	6	4.8
Luo	13	10.4
Maasai	4	3.2
Meru	5	4
Total	125	100

As we mentioned earlier (Cf. Chapter one: 1.0.3), Nairobi is populated by various ethnic communities and the research was not focused on a particular ethnic community. The level of the ethnic representation (table 06) was not based on particular criteria. The questionnaires were administered randomly to all respondents regardless of their ethnic community.

Most of the respondents from the various ethnic communities shared that the values of family life were paramount in the whole cultural set up. Marriage and family life were considered as an important further step which completes the rite of initiation. It was a gateway into elder-hood. Any young man who reaches the age of marriage must do so for procreation and to continue the lineage (Cf. App. C. No 1, no 2, no 51, no 55, no 58).

According to most of the respondents, a traditional family is composed of father, mother and children including the uncles, aunts, nieces, nephews, grandparents and the family of the wife.

Within the family hierarchy which is the basic social unit of the community, the father was and still is the head, wielding ultimate authority. Men were generally polygamous and women hardly had any say publicly in the process of decision-making. In the family heritage, only sons, especially the first born of the first wife, had/has the

right of inheritance. Daughters were, even today, considered as potential future wives of other people. Therefore, they could not inherit the family property. Neither did they have any permanent position within the family (Cf. App. C. No. 3, no 7, no 10, no 27, no 35).

There were few differences in the cultural values according the ethnic communities. For the sake of convenience we have selected the common values shared by the respondents according to the age variable (Cf. Chart 15 below) across the different ethnic communities interviewed.

3.6.2.1.Polygamy

According to our respondents, polygamy was highly valued in their ethnic communities especially among the Abaluhya. A man could marry two and more wives according to his capacity.

In the indigenous traditional cultural set up, conjugal relationship was capable of being realized among various persons and not exclusively tied up with only one person as we know in monogamous marriage. Polygamy was not practiced to give expression to lust. It carries out religious, social and economical dimensions (Cf. App. C. No 24, no 30).

The social status, power and wealth of a man were measured in terms of number of wives, children who were considered as a divine blessing. Barrenness was considered as a curse or punishment from the ancestors. The polygamous man with many children was respected by his community and considered immortal and perpetuated in his children even after his physical death said Kaikai (Cf. App. C. No 24). The wives and children served as human-power especially on the farm. Kiswa, Oduor, Kilonzo and many other respondents shared that it was believed that polygamy offers a greater security, prosperity and prestige to the family (Cf. App. C. No. 3, no 8, no 24, no 30, no 39, no 44). That makes even women themselves to favour plural

marriage because they do not only share with their children the belongings of the family but also have co-helpers in the domestic activities. According to Munyisi (Cf. App. C. No 8), some women could even push their husbands into getting additional wives, less they regarded it as a disgrace to be the only wife of the husband.

Furthermore a man, who could have many wives and children and maintain them, showed a great ability to be a leader of the community. The chiefs had, therefore, a very big household and should be capable of managing it (Cf. App. C. No 3, no 9, no 27).

To marry a wife was not a mere private and individual business. It went beyond the two families. For Kinywa and Wamalwa, marriage was the concern of the whole ethnic community, the clan and the region. So the women in the family apart from their maternal role, they united families, ethnic communities, clans, villages and regions (Cf. App. C. No 9, no 54).

3.6.2.2. Unity and togetherness in family life

Most of our respondents shared that the traditional family was characterized by a strong sense of unity and togetherness among the family members. A person was biologically bonded to his nucleus family and socially linked to all the members of the larger clan which gives him/her not only an identity but also a sense of belonging.

Ndiira (Cf. App. C. No 11) one of our respondents, noted that “the family is the basic unit of human social life”. It is the place where everybody is born, gets his/her basic education. He said, “I am who I am today thanks to my family where I was born. I’m identified in the society and in my community as Ndiira (Meru) because of my particular family where I was born and where I belong”.

Ndiira and many other respondents said that unity and solidarity among family members was/is still valued by all. The family members are united, live together, love and support each other because they belong to the same family either biologically

linked sharing the same ancestors or by the bond of marriage which unites them (Cf. App. C. No 2, no 8, no 11).

According to the respondents, there is no isolated family in the traditional set up. A family defines itself within the larger community and abides by the norms and regulations that govern the same community. For example, Mwaura, Kiriiga, Mueni, Achieng, Wekesa (Cf. App. C. No 2, no 5, no 13, 24, no 25, no 28) said that “in the traditional set up, the circumcision of young boys aged between five to twelve years was a importance cultural practice which does not only give the children an identity and sense of belonging but also make a landmark step in their growth to adulthood . It was unconceivable for a family to refuse it or to do it in hospital”. People strongly express their unity and solidarity through various occasions, seasons and events such as marriage, birthday celebrations, farming, harvest, religious functions namely prayers, sacrifices and offerings, death and funerals, to name but a few.

This unity, solidarity and togetherness among the family members and with the rest of the wider community play an important role in ensuring family security and stability. Conjugal problems, misunderstanding and conflicts were internally solved in a very peaceful manner.

3.6.2.3. Roles and function within the family

The traditional indigenous family in all the ethnic communities was and is still hierarchically structured. The father is at the top of the hierarchy. He is the head of the family with executive authority. As the husband and the father of the children, his main responsibilities were/are to provide shelter, food and security for the family. He maintains the family cohesion, unity and harmony both from within and also its relationship with the rest of the wider community (Cf. App. C. No 4, no 6, no 13, no 21, no 25, no 29).

The mother was/is the family bursar and makes sure that everybody has food to eat. Her role was to take care of the children and to teach her daughters to be good wives and mothers. She honours and safeguards the family reputation especially in welcoming visitors with good food.

The children owe respect and obedience to their parents, to the elders both within and outside the family. They help their parents in the small domestic activities such as cleaning, farming, pasturing the cattle.

The grandparents were/are usually the good friends of the children. Mung'ale, Kiplagat, and Ndereva (Cf. App. C. No 13, no 15, no 25) said that traditionally and in the rural areas, the grandparents, uncles and aunts are "the special agents of religious, sexual and moral education within the family.

In family life, spouses were faithful to each other. Adultery was very rare because people were closely related to each other and the community plays the role of watchdog. Anybody who was caught in adultery was severely punished and can be even expelled from the community. Divorce was also rare in the traditional family life because of the involvement of the whole community and the bridewealth which seals the marriage. There could be temporal separation but not divorce. The community will find way to solve the problem and bring the wife back (Cf. App. C. No 1, no 10, no 13, no 54, no 55).

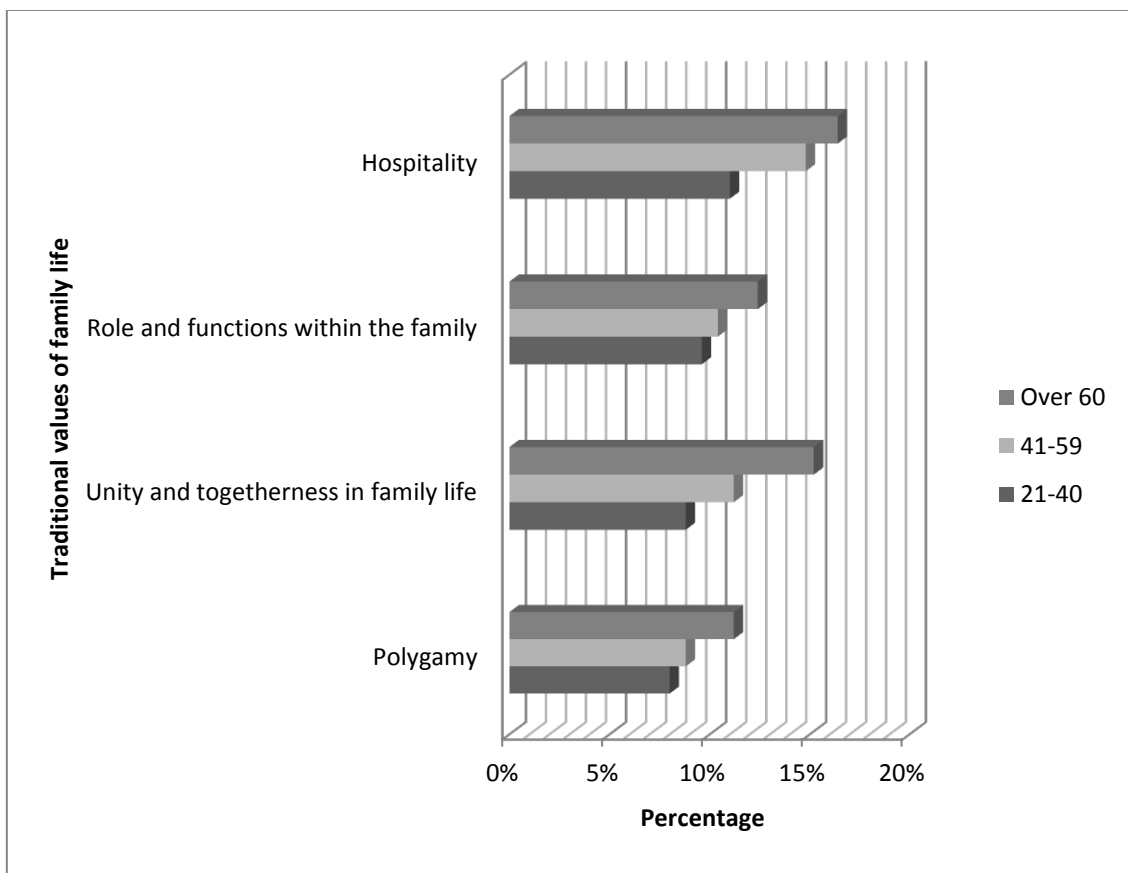
3.6.2.4. Hospitality

The generosity and the kindness of African ethnic communities, as pointed out by the respondents, were/are embodied in their cultural value of hospitality towards each other, relatives and especially towards passing by visitors and strangers who seek shelter for overnight or for a few days. Kinyanili, from Abaluhya ethnic community echoed the views of many respondents when he proudly said that "a relative or passing by visitor is welcome with great joy and treated very well. It is considered as blessing

to host a visitor. There was enough food and accommodation to host him/her as long as she may want to stay” (Cf. App. C. No 9). In case there is no food, the woman could discretely go the neighbours to seek help. Among the Babukusu (one the Abaluhya sub-ethnic communities), a chicken is normally slaughtered for the visitor and the gizzard which is normally for the head of the family is reserved for him. Most of respondents shared that traditionally “we would never ask a visitor when she/he will leave (Cf. App. C. No 10, no 12, no 27, no 41, no 54, no 55).

These are among many others indigenous traditional family values that were cherished and are still treasured by many African family especially among the different ethnic communities with whom the research was carried out. Today these values are fading away and new challenges affecting families are arising especially in urban areas such as Nairobi.

Chart 15: Traditional values of Family life by age variable (N=125)



3.6.3. Findings related to Research Question Three

The third research question asked: what are the contemporary challenges of family life in Nairobi due to the modern and urban lifestyle?

The third research question sought to spell out the different changes and the contemporary challenges which are affecting family life in Nairobi due to the modern lifestyle. The research targeted the two socio-economic classes namely the middle and the lower class to find out the contemporary challenges facing their families in Nairobi. The research was conducted among one hundred and twenty five people. The people from the middle class reside in some of the estates in Eastleigh and in South B and the lower classes were found in Mathare and Mukuru slums in Eastleigh and South B respectively. The results were quantified and the most common challenges shared by the respondents are tabulated in the charts 16 and 17.

The findings as presented in the charts 16 and 17 below show that the families in Nairobi have different challenges according to their socio-economic background. For example, the people of the lower class living in the slums either in Mukuru in South B (Chart 16) or in Mathare in Eastleigh (Chart 17), their first and foremost challenges shared by most of the respondents are economic challenges such as poor housing, payment of house rent, food, health care, school fees of children, search for a job and unemployment (14.4%). For the people of the slums, these challenges make their daily struggles within the family. Indeed, the families from the lower class are living in very difficult situations especially the slums dwellers. As Wangeci and many others shared, “sometimes it is even hard to get one hundred Kenya Shillings (Ksh. 100) to buy ‘sukuma wiki’ (vegetable)” (Cf. App. C. No 20). Most of them live out of the little shops or table business they have. The luckiest are employed with little salary or are paid on a daily basis or get some “kibarua” which is an occasional work such like washing or cleaning the houses of rich people in the estate (Cf. App. C. No 2, no 7, no

8, 20). But for the middle class in Eastleigh and in South B living in the estate, this challenge is their least challenge. It occupied 8% in Eastleigh and 6.5% in South B (Cf. Chart 16 and 17). For the middle class their first and foremost challenges shared by most of the respondents are the influence of the new technology within the family: 14.4% in South B and 12.8% in Eastleigh. Many respondents shared that television, internet, computer, mobile phones, video games and mass media are breaking their family life these days. As Kinywa, Nickson, Gabriel and Ndar and many others puts it, “TV is now like our God in the house. When we are not eating or sleeping, we are in front of the TV either for news, football or for movies. In most houses, you find the TV in the sitting room and even in the bedroom in some houses. There are now so many Soap Operas and one can even skip food or going to mass because of the episode” (Cf. App. C. No 46, 51, no 54). For Nyambura, her children are addicted to video games to the point that they even bought another TV for them, so that they could watch News and other favourite programs in peace (Cf. App. C. No 21).

Other contemporary challenges shared by the respondents in both socio-economic classes are as follows.

Relationships and fidelity: for most of the respondents from the middle class, relationships come as the second biggest challenge (12% in South B and in Eastleigh) in their families today in Nairobi (Chart 16 and 17). For them, relationships between wife-husband, parents-children, and children among themselves have become so superficial and they do not have quality time for each other unlike in the traditional set up. For many of them like Ileri, Njoroge, Onyango, Nkirote, Karimi, “people are so much taken up by their work, office work and other relationships outside than having time for their families and that is one of the reasons of family breakdown in Nairobi” (Cf. App. C. No 15, no 25). Mueni, an owner of a hair dressing saloon in town sadly said “I hardly have time with my husband. Quality time together, either chatting and, or

to have fun as we used to do in the early days of our marriage. He comes home with his laptop after office and continues to work at his desk till late into the night. After the computer he puts on the TV and can be talking to me while watching football or Nat Geo Wild (National Geographic Wild) his favourite channel. I got fed up and most of the time I take my car and go out to meet friends and have fun especially during weekend” (Cf. App. C. No 43). The case of Mueni is very common in many families in Nairobi according to our respondents. For Onkundi, “people are aliens to each other within the same family. Some couples behave in the family as if they are in a guest house” (Cf. App. C. No 43, no 51, no 55, no 5, no 8). People have no time for each other in the family but rather treasure their outside friendships. This explains the high rate of infidelity leading to separation and/or divorce in some families (Cf. App. C. No 14, no 31, no 44).

Education of children: The education of children was pointed out by our respondents in both socio-economic classes, as one of their big challenges. It had 11.2% in the middle class and 9.6% in the lower class in South B (Cf. Chart 16 and 17 below). They share that in the traditional set up, parents and grandparents are the first educators in the family. But today, according to our respondents from both the middle and lower class, it is not the case. The education of children, beside the high cost of their school fees which vary from one school to the other, stands the role of their parents in their education. Many parents have no longer time for their children in the families. The education of the children is nowadays left to their school teachers, to the boarding schools, and to domestic workers. That is why Pushati said that “we are not surprised to see the behaviour of disobedience, lack of respect to elders, arrogance, and delinquency of some of the youth today. They do not know their African cultural values and nobody is there to teach them. Indeed, some parents have failed in their responsibilities in the education of their children. They, therefore, rely on TV shows,

Western fashions and learning from peers (Cf. App. C. No 28). For Mwangi, “some parents like myself, are too much focused on the academic and intellectual success of our children and their moral, psychological and spiritual growth are not sufficiently taken care off (Cf. App. C. No 27). But for Ndar and Oduor, the children themselves have no time for their parents, “they consider our advice and ways of thinking and doing things as outdated and non-civilized. Their relationships are in the clubs, on facebook, twitter and others new modern ways of communication” (Cf. App. C. No 46, no 54). But for some wise parents who still believe in their cultural values like Kinywa, Wekesa, Mugambi, found that “the best way to educate our children is to take them home to their grandparents during holidays” (Cf. App. C. No 26, no 46, no 51).

Domestic violence and conflicts: Domestic violence and conflicts are some of serious challenges nowadays in many families in Nairobi according to the respondents. It is ranked at the second place among the lower socio-economic class in the slums with 12.8% in Mukuru (South B) and 8.8% in Mathare (Eastleigh) and occupies the seventh and eighth place among the middle class with 8.8% in Eastleigh and in South B. For most of the respondents, domestic conflicts can be emotional, psychological and physical. They vary from exchanging harsh words, mutual insults, physically violence leading to serious injuries even to death (Cf. App. C. No 10, no 12, no 13). The reason for these domestic conflicts and violence are multiple and depends on many factors and on each cultural, personal, familial and educational background. For Baraza “it can be mere misunderstanding among couples on some family issues, jealousy and unfaithfulness, cheating, alcohol, or some men’s arrogance wanting to show their supremacy on their wives” (Cf. App. C. No 17). Florence for example, ran away from her drunkard husband in 2007 and went hiding in Mathare slum with her daughter because of being battered every day (Cf. App. C. No 60). For Nzeki and his wife Wambua, “when we quarrel we can neglect each other for few days. We do not talk to

each other and even separate beds but at the end we have to break it, talk it over, forgive each other and restart anew” (Cf. App. C. No 17). Unfortunately there are some families who hardly overcome it and it can lead to divorce according to the gravity of the conflict.

Some respondents like Omondi, Ong’era, Onkundi, Mbogo also shared that the modern education and the search for good jobs whereby both men and women are highly educated and each one earns a good salary can be a serious challenge and a source of domestic conflicts. Each one is independent and takes no order from the other. The man’s arrogance and complex of dominion can explicitly or implicitly hurt the woman’s independence and attitude of gender equality (Cf. App. C. No 61). This was pointed out as a silent killer of families among some respondents of the middle class in Nairobi.

Alcohol and drug abuse: as mentioned earlier, alcohol is also a big challenge in families. According to many respondents, it is classified as the third main challenge among people of the lower socio-economic class (11.2% in Mukuru and Mathare slums) while it is at the seven and ninth place (8.8% in South B and in Eastleigh) out of ten among the middle class. In the lower class especially in the slums, the drugs and local brew locally made in the slums “has become the daily food for some people” said Karanja (Cf. App. C. No 56). Some people drink it not only as means of socialization but also to “forget, at least for a while their problems and stress. But once drunk, they are the source of problems in the neighbourhood and especially in their families” added Karanja (Cf. App. C. No 56). In the middle class, after work and especially weekends are the ‘beer and ‘nyama choma’ (roasted meat) time’ in pubs and bars with friends. For many respondents especially those between twenty five and fifty years, weekend, starting on Friday evening is the best time to relax, to have fun with friends especially after a heavy and hectic week at work. Very few were the respondents who shared that

they go out with their spouses or with children. Kinoti shared that he tried a few times with his wife Paulina but “she is not interested”, so he goes out with friends and comes back very late home in most cases (Cf. App. C. No 62). For Kagendo, Petronila, “on weekends each one goes his way, we see each other in the family sometimes on Saturdays or Sunday mornings” (Cf. App. C. No 63).

Family planning and ‘pro-choice’ ideas: According to the respondents, family planning is becoming one of the major challenges in many families. While in the lower class in the slums, people continue to have many children, in the middle class, they are limiting the number of children and some do not even want any. It is ranked at the fourth and fifth place (10.4%) in both socio-economic classes. Mr Patrick said that “in few years to come, Nairobi will have a serious demographic problem. The population will grow older and the gap will widen between youth and elder within the families and in society at large” (Cf. App. C. No 51). Another important factor raised by respondents on family planning is the pro-choice ideas whereby everybody within the family is free to do or choose whatever he/she likes without the consent or consulting the other. For example, the wife decides to use a particular method of contraception without the husband’s consent, or one refuses the other his/her conjugal right. For the couples Lona and Mutinda, Louise and Njagi, “the use of the contraceptives without the knowledge of the partner, can destroy the family stability. This can lead to conflicts and unfaithfulness among spouses” (Cf. App. C. No 62, no 63).

HIV, AIDS and the STIs (Sexually Transmitted Infections): the research showed that in the lower class it occupied the fourth place (10.4%) in Mukuru Slum, and the eighth place (7.2%) in Mathare slum. In the middle class it also came out as the fourth important family contemporary challenge in Eastleigh (10.4%) and at the eighth place (8.8%) in South B. Many respondents shared that HIV, AIDS and other STIs are breaking many families in Nairobi. Kinywa said that the statistic shows that 44% of

HIV and AIDS infection are found among married couples (Cf. App. C. No 51). In the slums there are many orphans who lost their parents due to HIV and AIDS and are now under care of their grandparents, relatives or in some orphanages.

Single parenthood: there are more and more single parents in Nairobi as it was pointed out by the respondents. Among the people of the middle class the number of single parents appeared to be more considerable than in the lower class. It occupied 9.6% in South B and 8.8% in Eastleigh. In the lower class it occupies 8% and 7.2% in South B and Eastleigh respectively. For most of the single respondents from the middle class, they prefer to “have a child and remain free and independent rather than to be at the mercy of a man” said Mukami, Nyambura and many others (Cf. App. C. No 35. No 36, no 45). For Ledama, Nekesa, and Kirigia, this is a new challenge which is to be taken into consideration especially by the Church in her teachings as far as the understanding of family is concerned especially in Nairobi (Cf. App. C. No 30, no 45).

Intercultural and mixed marriage: Nairobi is a cosmopolitan city, a homeland to many ethnic communities and nationalities and many people are getting more and more into intercultural marriage. As presented in the Charts 16 and 17, intercultural marriage is ranked on the sixth place (9.6%) as one of the contemporary challenges in the middle class and at the ninth place (7.2%) out of ten most prominent contemporary challenges of family life in the lower class in South B and in Eastleigh. The intercultural marriage is the union between people from different ethnic communities or different nationalities. According to the finding of the research there are many more intercultural marriages among the middle class than in the lower class. According to many respondents like Odhiambo (Luhya) and his wife Mokeira (Kisii), “it took time for us to know and understand each other because of our cultural differences. Our worldviews of ‘conjugal relationships’ was different. We were treating each other according to our cultural and educational backgrounds. After getting a help from a counsellor we

realized that our cultural differences were the source of our mutual misunderstanding, prejudices and our domestic conflicts” they said (Cf. App. C. No 30, no 44, no 45). Another challenge in the intercultural marriage as shared by Mueni (Mkamba) and her husband Tumuhaise (Ugandan) is their relationship with their in-laws. “We once experienced a big conflict between us which nearly broke our family when Tumuhaise’s mother and brothers paid us a visit in Nairobi. They might have expected certain way of treating them as a wife does to her mother in-law, which I did not know. Derick was too harsh accusing me of not showing much respect to his parents” said Rachel (Cf. App. C. No 64).

Come-we-stay marriage: Many respondents pointed out there are so many people both in the middle and lower class who live together without the involvement of their parents and/or payment of bridewealth. It is commonly referred to as “come-we stay-marriage”. Nyongesa calls it “anonymous marriage”. For him, these are the kinds of families which break up with the first conflict and difficulty they encounter. Unfortunately there is nobody to help them, not even friends who may make the matter worse if at all they are not the source of the conflict (Cf. App. C. No 62).

These are of some of the main contemporary challenges which are shaking many families in Nairobi with many consequences.

Chart16 : The contemporary challenges of family life by the middle and lower socio-economic classes in South B (N=125)

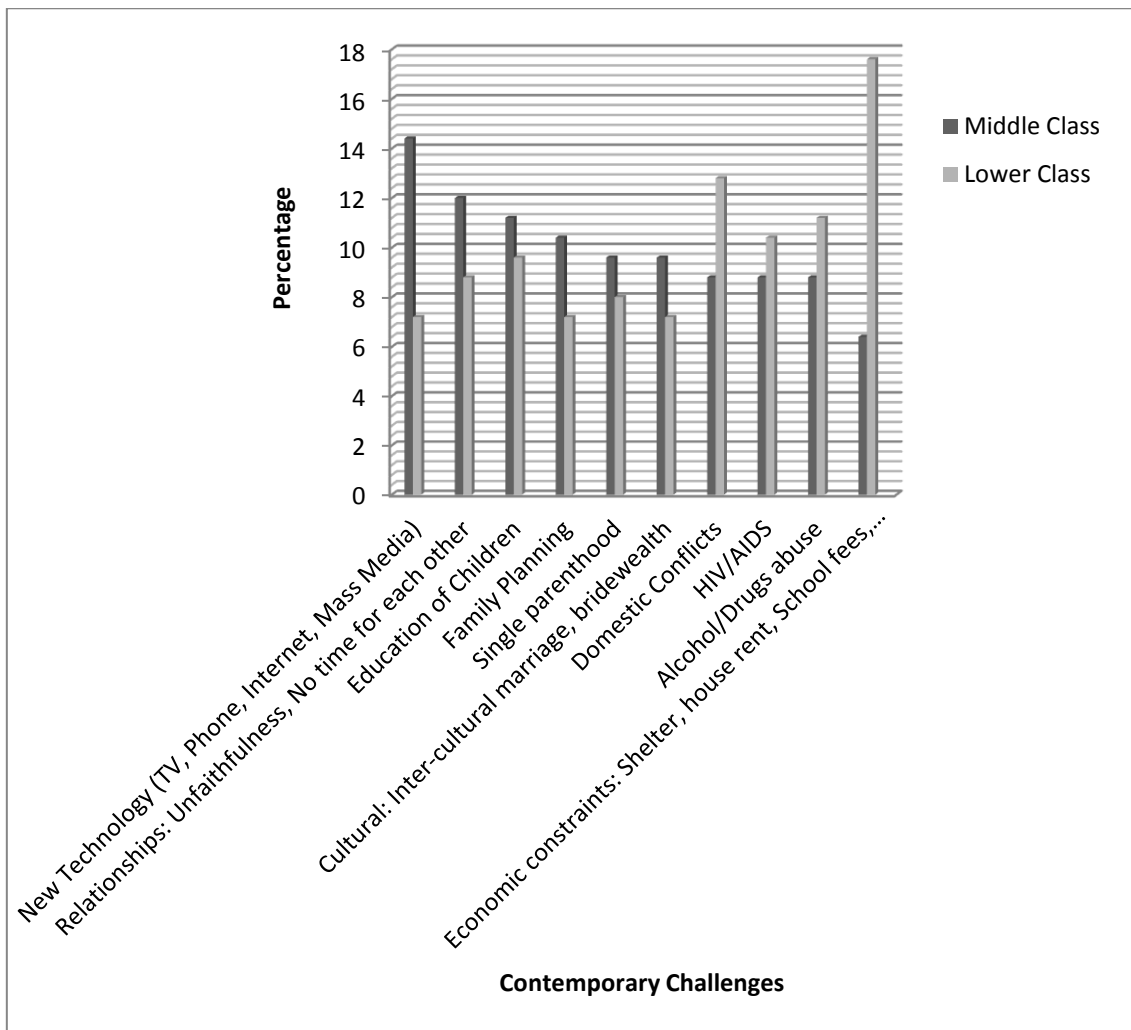
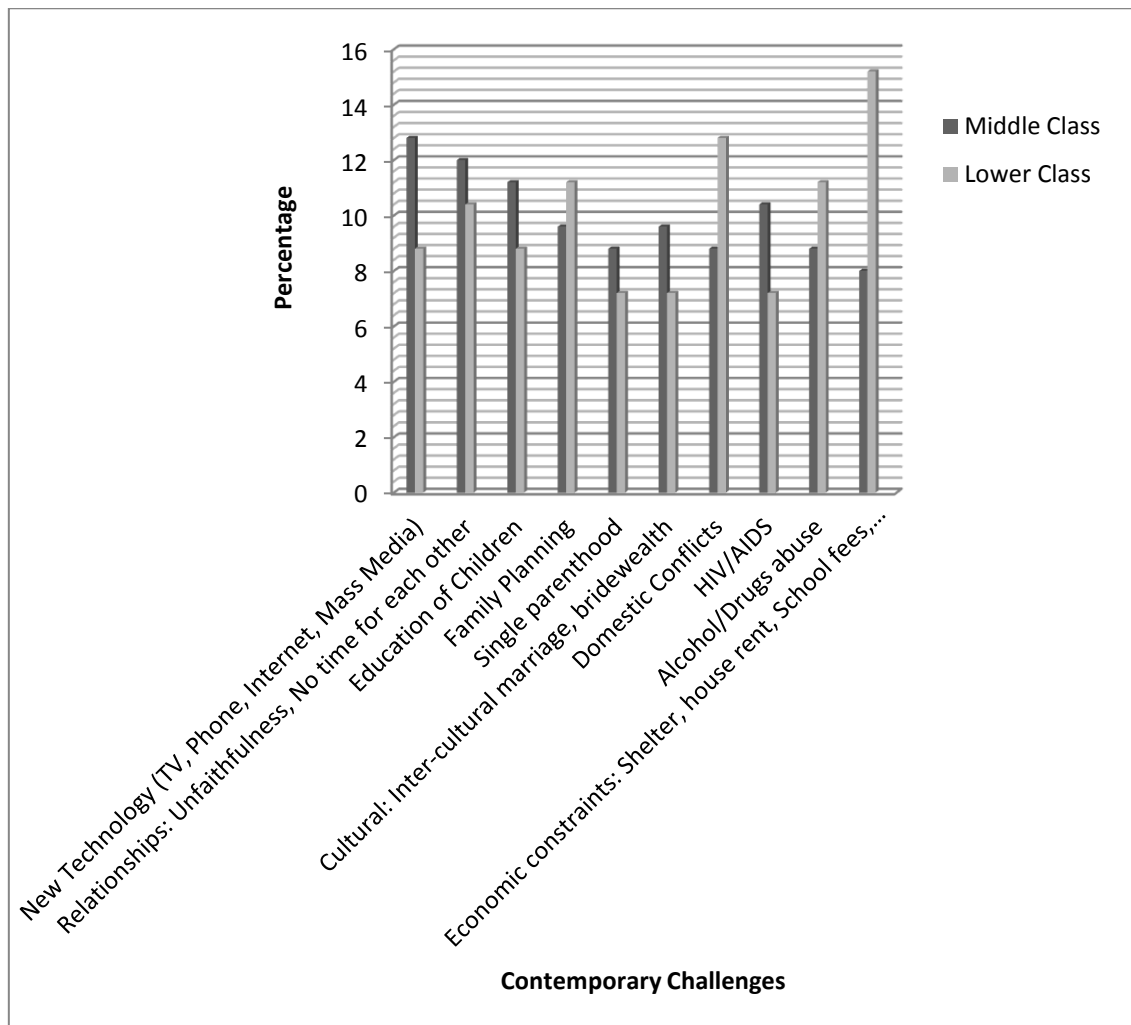


Chart 17: The contemporary challenges of family life by the middle and lower socio-economic classes in Eastleigh (N=125)



3.6.4. Findings related to the Research Question Four

The fourth research question asked: what are the effects of these contemporary challenges?

The fourth research question sought to point out the effects of the above contemporary challenges on both the family life and on society at large. The question emphasised, therefore, on how people are affected positively or negatively by the contemporary challenges of family life. Most of the respondents from the different variables gave similar answers with the exception of the age, the educational and marital status variables. The main effects as outlined by the respondents are presented in the charts 18, 19 and 20 below.

In response to the question ‘what are the effects of the contemporary challenges on the families and on the society in Nairobi, over 60% of the hundred and twenty five respondents from all the variables (Cf. Charts 18, 19, 20) said that the contemporary challenges affected negatively many families and the society in general in Nairobi. However a good number of respondents, 36.6% said that the contemporary challenges had positive effects on the families. Only 2.4% or three persons did not give any answer.

For most of the respondents representing 36.6%, the contemporary challenges due to modern and urban lifestyle in Nairobi have positive effects on family life and on the society in general. Nyankieya, Ndolo and Lena, shared that new technology gadgets such as Television, Internet, telephone, computer, have opened African to the rest of the world and we can communicate easily (Cf. App. C. No 30). For Nyankieya, “even if couples are cheating each other these days with the mobile phone, it is my only means of communication with my family which is at home in Kisii. I send them every month some money through M-PESA for their living” (Cf. App. C. No 30).

Wangeeci, a single mother in Mukuru shared that she is now very happy and a free woman in Nairobi. She was oppressed by her ex-husband and his relatives from Murang’a but she managed to escape in 2008. She said “I could not understand before why some women live as single mothers. Now I fully understand and sympathize with many women who are in my situation. I am very happy in my family with my nine year old son and I do not need any man to interfere with my life” (Cf. App. C. No 19). Munyi (Cf. App. C. No 8) or Baraza (Cf. App. C. No 10) are also single and opted not to marry at all. Nancy for example is a single mother with a daughter of five years old. She is economically self-reliant. She argued that she does not want the influence or “oppression” of a man in her house. “I have all that it takes to make my family, feed and educate my daughter” she said. Baraza is thirty eight years old, relatively young

man working as watchman and residing in Mathare slum. He is celibate and does not see the need of marrying a woman. Indeed, Baraza's option for celibacy is rather conditioned by his socio-economic status which may not allow him to build a family and take care of his wife and children.

These were the views of some of the respondents who shared that the modern lifestyle has positive effects on their family life and in society in general. But the majority of the respondents opined that the contemporary challenges have much more negative effects on many families in Nairobi. As presented in the charts 18, 19 and 20, here are some of the main effects outlined by the respondents from different age group, educational background and marital status.

Individualism: Most of the respondents especially the elders aged 60 year and above (33.33%) as indicated in chart 18, pointed out individualism as one of the direct consequences of contemporary challenges due to the urban lifestyle of Nairobi. People are becoming more and more individualistic and materialistic. For many reasons such as security, ethnicity, families are closed in on themselves and rarely know their next door neighbours. Nasimiyu, (Cf. App. C. No 13) is residing in Eastleigh and works for an Insurance Company in town since 2005 but only met her neighbour twice when she had a problem with her water supply.

Marriage has also become individualistic with no community involvement as far as bridewealth is concern. There are more and more couples in Nairobi who are living together, or cohabiting, currently called "come we stay", without any bridewealth being exchanged. They met in Nairobi and decided to live together. This practice is referred to by some people as a "trial family life" rather than permanent family. It gives no guarantee to stability in family life nor does it make legitimate the marriage in African context. Manyara and Kajuju (from Mathare slum) Nzuki and Wawira (living in Hazina estate in South B) like many others only met each other in Nairobi during various

occasions but none of them has given yet the bridewealth (Cf. App. C. No 14, no 18, no 21, no 32) For Manyara, he is not yet ready financially to do so but for Dominic he does not see the need to pay it (Cf. App. C. No 14, no 18).

Instability in family life: As pointed out by the respondents especially the divorced (38.46%) in chart 20, the tertiary educated (33.87%) in Chart 18, many families in Nairobi are nowadays instable. The respondents shared that in the traditional family life, the roles and functions of each member were clearly defined and respected by all (cf. 3.6.2.3). This has always helped to maintain harmony and peace within the family. Husbands were faithful to their wife or wives and vice-versa. As Ombati puts it, “once bridewealth is paid, the marriage is sealed” (Cf. App. C. No 16). For Masigah, (Cf. App. C. No. 16), once bridewealth is paid there is no divorce except in case of dangerous situations such witchcraft or crime. There could only be short or long term separation. With the contemporary challenges due to modern and urban lifestyle men and women are more and more highly educated and we find some families where the women or the man claim his/her independence and autonomy. This generates tensions within the family (Cf. App. C. No 16). As mentioned earlier, some respondents like Jude, Gabriel and Marube mentioned that “there is nowadays many family breakdowns, domestic conflicts leading to divorce because the wider community especially the lineal family which is traditionally the watchdog and the agent of reconciliation in case of tensions, is less involved in people’s marriage and family life” (Cf. App. C, no 18, no 2, no 41, no 17).

Deviant behaviours and immorality: Many respondents like the divorced or separated (30. 76%) in Chart 20 and the elders (19.44%) in Chart 18 also noted that many deviant behaviours and immorality such as rape, homosexuality, paedophilia, voluntary abortion, to name but a few, are becoming common in Nairobi, and are results of the modern lifestyle which weakened family values (Cf. App. C. No 2, no 21,

no 55). For Nancy (Cf. App. C. No 8), the high rate of voluntary or induced abortion in Nairobi is a sign that people have lost the sense of the sacredness of life and the value of children.

Street children: For most of the respondents especially the older respondents like Muganda (Cf. App. C. No 4), Peter, Ndirori (Cf. App. No 21, no 37) the phenomenon of “street children” in urban areas such as Nairobi is a modern phenomenon, unacceptable in any African indigenous community. For Ndirori and many other respondents, the phenomenon of street children is a consequence of the deterioration of the family values and the irresponsibility of some parents. There is no street which gives give birth to a child. It portrays the breakdown of the African solidarity and the family values in particular (Cf. App. C. No 21, no 51).

The high rise of juvenile delinquency, robbery and killing in Nairobi are also considered by many respondents especially by those who had no formal education (40%) in Chart 19, as results of a society where family values are weak, corrupted or no longer upheld. Parents and the society at large have failed in their responsibility as educators and the guardians of the moral and religious norms (Cf. App. C. No 13, no 16, no 8, no 21). Indeed, the juvenile delinquency, robbery and many social vices are mainly observed around the slums areas such as Mukuru Kayaba or in Mathare in Eastleigh where the research was conducted. That justifies the observation of those who had no formal education. Most of them are slum dwellers.

These were some of the main effects and consequences that are affecting many families in Nairobi. They ought to be the first target of the Catholic Church’s mission of evangelization especially towards the families in Nairobi.

Chart 18: The effects of the contemporary challenges on the families and on the society in Nairobi by age (N=125)

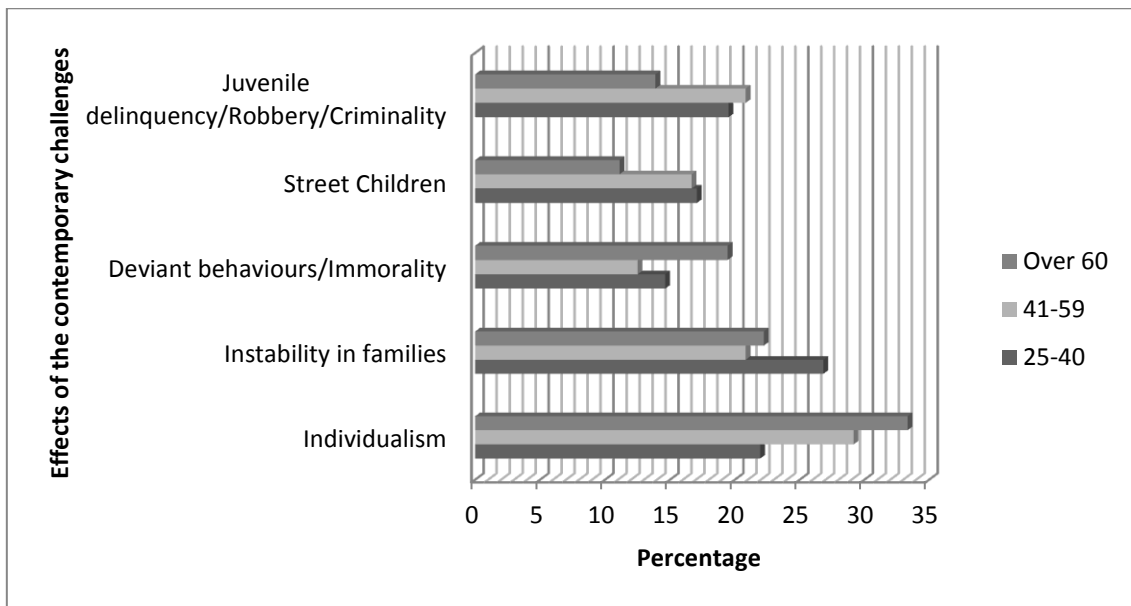


Chart 19: The effects of the contemporary challenges on the families and on society in Nairobi by education (N=125).

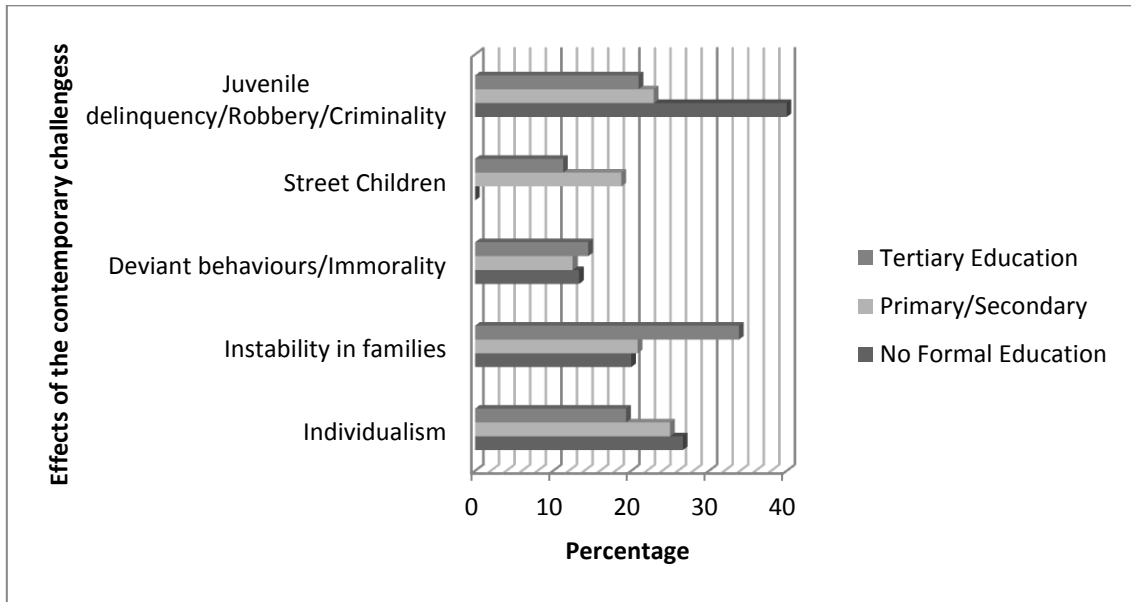
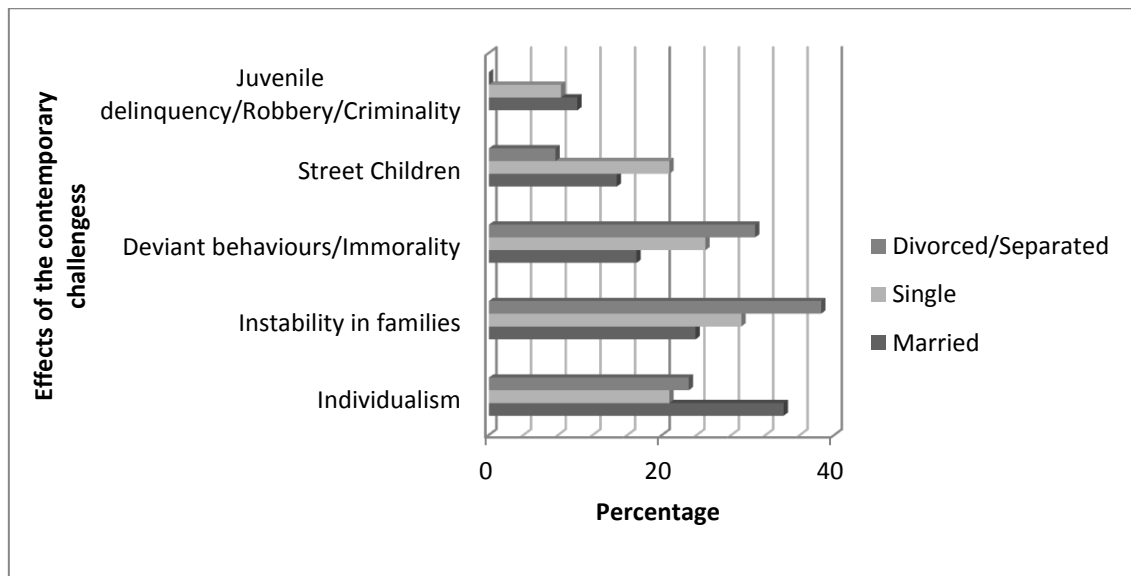


Chart 20: The effects of the contemporary challenges on the families and on society in Nairobi by marital status (N=125).



3.6.5. Findings related to the Research Question Five

This fifth research question asked: How does the Catholic Church's evangelization process address the contemporary challenges of family life in Nairobi?

The fifth research question aimed at pointing out how the Catholic Church's evangelization process addresses the contemporary challenges of family life in Nairobi?

As it is mentioned earlier in the previous research questions, family life is considered as the primary and basic school of socio-cultural, moral and spiritual education from which a society is built. Indeed, many respondents shared that this school is seriously challenged today by the modern lifestyle in Nairobi, uprooting many families from their cultural and Christian values. This fifth research question was an intriguing question in the sense that, flowing from the research hypothesis, it intended to find out how the Catholic Church, in her mission of sanctification and education addresses the contemporary challenges of Christian families in Nairobi. In order to find out how the Church addresses the contemporary challenges of family life; the question was reformulated as follows: Does your parish assist families in times of difficulties and challenges such as divorce, separation, conflicts, HIV and AIDS patients and the

like? Here are the responses of the respondents distributed in the Chart 21 below according to their age, gender, marital status, educational and occupational backgrounds.

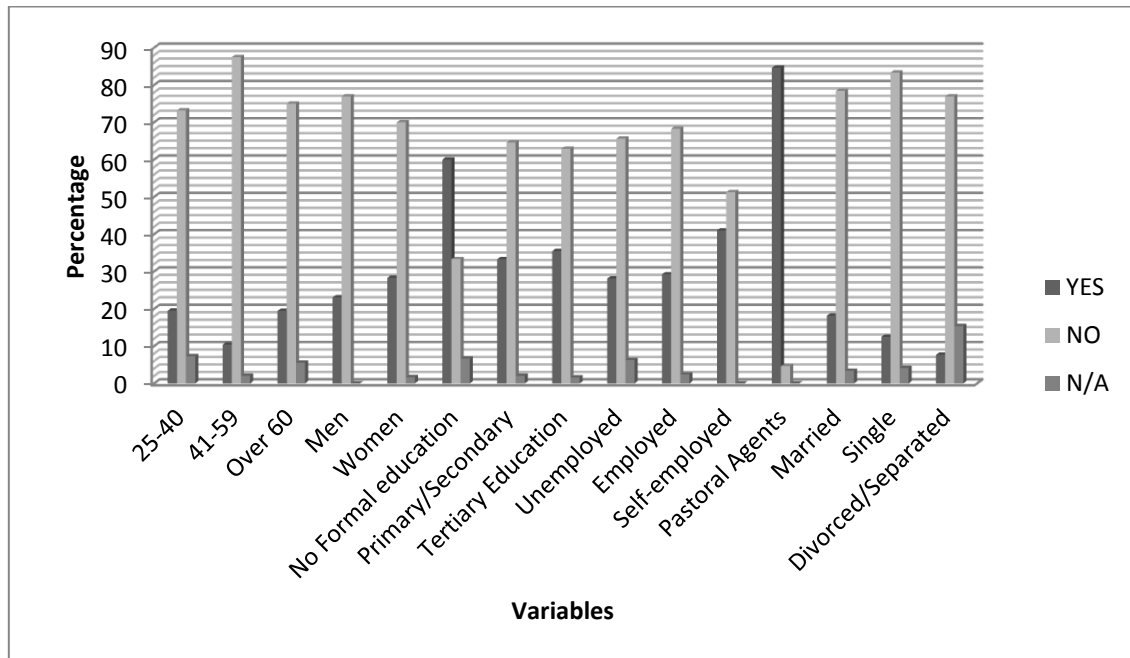
The findings of the fifth research question as presented in the Chart 21 below showed clearly that the majority of respondents from all the variables answered no. As indicated in the Chart 21, most of them especially the respondents aged between forty one and fifty nine (87.5%), the married (78.40%), the single (83.33%) and the divorced or separated (76.92%) said that the Church, particularly their parish does not address sufficiently the difficulties and challenges people are facing in their families. A small minority of the respondents except the pastoral agents (84.61%) and those who had no formal education (60%) answered yes, meaning that the Church address the challenges facing families in her pastoral work. Indeed, most of the pastoral agents answered yes in order not to underrate their own pastoral work and also to avoid negative criticism for not doing well their work. They, therefore, held firmly that the Church through the Family Ministry is addressing sufficiently the challenges of family life.

For the majority of the respondents as indicated in the Chart 21, there is not much which is done in their parish to address family problems and challenges such as family conflicts, unfaithfulness and other issues leading to the breakdown of the family. For Paul and his wife Laura, like many others, “the Church only organizes weddings and regularises marriages but the daily struggles, challenges and problems of people in their respective family is not taken care of by the Church” (Cf. App. C. No 22, no 25). Njeri, a divorced young lady living in Eastleigh is among many respondents who failed to live her marriage vows. She said “I supported pains, insults, heart breaks and humiliation for three years. I sought help from my parish leaders in order to save our marriage and to find lasting solutions but nothing was concretely done so I decided to quit in 2008” (Cf. App. C. No 35, no 22, no 43). Some respondents like James, Nzeki

(Cf. App. C. No 52, No. 22) also disclosed that they are suffering from stigmatization, rejection and humiliation from their family members and even from some Christians of their SCC because of their HIV positive status. Nzeki (HIV positive in Mukuru) for example even stopped attending the SCC meetings and going to Church. “Since my status became public, I feel uncomfortable during meetings and out of place even in the Church” he said (Cf. App. C. No 52).

For most of the respondents like the pastoral agents (84.61%) who answered yes, the Church especially their parish is assisting families in their difficulties and challenges. Most of them argued that many people in Nairobi are suffering in their family but never disclosed their difficulties and challenges to the Church leader so that they can be helped. For Nyaga, Kanini, Kerubo and Kenneth and many others, their parish is helping many families especially in the slums through the social welfare commission. Their pastoral approach consists in finding out the needy families and to help them either materially, financially or psychologically through counselling (Cf. App. C. No 27, no 53, no 55, no 61). Mbae, a member of the family and marriage encounter in Eastleigh, shared that their pastoral work consists in reconciling broken families and helping people to have a Christian marriage in the Church. They do so whenever the chairperson of the SCC reports the case to them (Cf. App. C. No 26).

Chart 21: Does your parish assist families in times of difficulties and challenges such as divorce, separation, conflicts, HIV and AIDS patients and the like? By age, gender, education, occupation and marital status (N=125)



3.6.6. Findings related to Research Question Six

The sixth research question asked: Does the Catholic Church have programmes and enough trained personnel capable of addressing the contemporary challenges of family life in Nairobi?

The sixth research question was focused on the means with which the Church carries out her mission of evangelization to the family. It intended to find out whether the Catholic Church has programmes, material and enough pastoral agents such as priests, religious, catechists and well qualified lay people trained for this particular evangelization capable of addressing adequately the contemporary challenges of family life in Nairobi. The question asked to the respondents was formulated as followed: Does your parish have a Family Ministry, equipped with qualified personnel capable of addressing the contemporary challenge of families?

There was no significance difference in the answers of the respondents according to their various socio-economic, age, gender, marital status, educational or occupational backgrounds. The general views are presented in the Chart 22 below.

Among the hundred and twenty five people with whom the research was carried out on this question, 44.8% of them, representing fifty six (56) respondents gave both answers yes and no (cf. Chart 22). They argued that the parish has a Family Ministry but lacks competent ministers and pastoral agents in that ministry. For example, Baraza and Raphael said that their parish in Eastleigh has a Family Ministry for many years but the ministers were never trained for that service (Cf. App. C. No 16, No 26, no 42, no 57). In several occasions, “we came across some family cases which needed professional counselling and since we were not really well trained for that, we gave some advice or referred them to the parish priest” added Raphael (Cf. App. C. No 26).

Mburu and Karimi also pointed out that the structure and the office of Family Ministry exist theoretically in many parishes within Nairobi but it does not work. It is a “neglected ministry and in most cases it is considered as an ‘AOB meaning: Any Other Business’ during the parishes pastoral meetings and planning” (Cf. App. C. No 15). Most of the respondents, therefore, argued that there is a great need for the Church to take this Family Ministry as part and parcel of its mission of evangelization in Nairobi, otherwise “there won’t be people to attend mass and the Church services in some years to come”, they said (Cf. App. C. No 7, no 51, no 57).

Thirty six percent (36%) representing forty five (45) respondents answered no to the question. For them, there is no Family Ministry in their parish because there is no practical pastoral policy which is established to address the contemporary challenges of family life. Fr. John, the parish priest of South B; he recognized that in his parish, there is no functioning Family Ministry. He said, “we do not have yet an established Family Ministry. We do have family life counsellors who can be called upon. There is also a

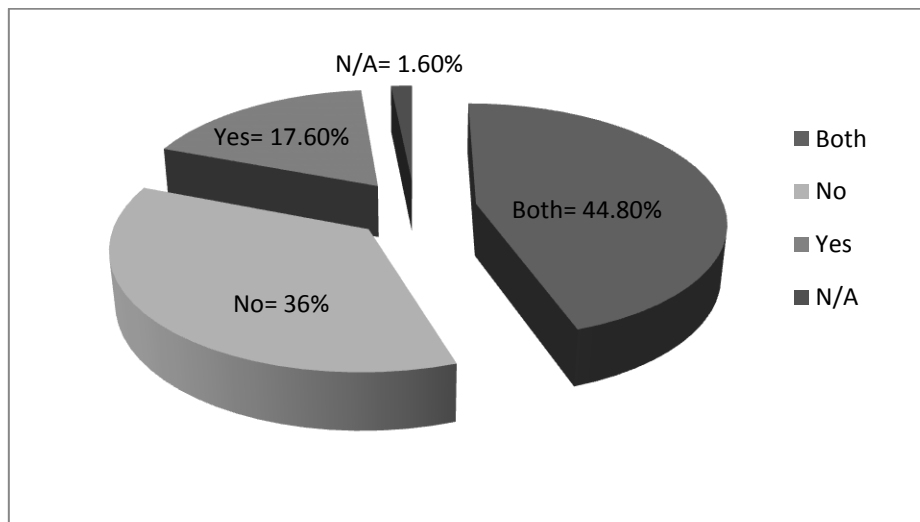
good social program to support the needy and a committee in the SCCs which sensitize people for marriage. We want to do more to help young couples” (Cf. App. C. No 41). In many parishes in Nairobi especially in South B and in Eastleigh where the research was mainly conducted, their pastoral priority is the SCCs, which they believe reaches out to families. Unfortunately, “there is not much which is done at the SCC level apart from the weekly gathering for prayer and sharing the Gospel, which not all the members of the families attend” (Cf. App. C. No 9, no 20, no 41, no 47, no 51). Another important element noted by the respondents and those appointed in that ministry was that “there is no sufficient support from the Church starting from the bishops and the priests. The Family Ministry in most cases is left to the lay people in the SCC who have no proper training for it” (Cf. App. C. No 42, no 49, no 51). For Bundi and many other respondents, “very few priests even attend the SCC meetings or visit the families of their Christians. How will the pastors know their sheep?” they said (Cf. App. C. No 14, no 21, no 50, no 63).

However, there were twenty two respondents making 17.6% who answered yes. They shared that their parish has a Family Ministry which strives to address the contemporary challenges of family life. Their main argument was based on the program of family and marriage encounter at the SCC level. The program consists in preparing couples for marriage and occasionally helping needy couples physically, materially or psychologically mainly slum dwellers. Some respondents also mentioned that their parish has occasionally organized sessions and seminars on family life especially during the weekend. This aimed at helping couples to have time together and talk about how to improve their family life as Christians (Cf. App. C. No 8, no 17, no 41, no 51).

As indicated in the chart 22, 1.6% making two respondents did not give any answer to the question.

The findings on the question as presented in the chart 22 below show that there is very little which is done by the Church in the parishes to address the contemporary challenges of family life. There is, therefore, a great need to have an established Family Ministry with qualified personnel to take up this pastoral challenge.

Chart 22: Does your parish have Family Ministry, well equipped with qualified personnel capable of addressing the contemporary challenge of families? (N=125)



3.7.1. Finding related to Assumption One

The first assumption of the research was: The Catholic Church's evangelization on family life, as it carried out today, is heavily based on the nuclear family. It does not, therefore, address adequately the contemporary issues of African lineal family.

Indeed, the study assumed that the Catholic Church laws and regulations governing family life and the way evangelization is carried out today in Africa are based on the nuclear family and, therefore, do not embrace the whole reality and challenges of many families today especially in urban areas such as Nairobi. In order to test this assumption the research asked: Is the Catholic Church's teaching and evangelization especially on family life based on the nuclear family? One hundred and twenty five participated in the research and the findings are presented in the chart 23 below according to the various variables.

As presented in the chart 23 below, this assumption was proven right by the majority of all the respondents mainly from the tertiary educated (78.9%), the elder respondents aged sixty year and above (77%), the married (76.57%), the single (72.74%) and the women (70%). According to these respondents the Catholic Church's teaching and evangelization especially on family life are influenced by the modern understanding of family which is based on the nuclear family. Most of the respondents like Sheila and Baraza shared that with the influence of modern education and the urban lifestyle, a family is understood as the union of a father, mother and their biological children (Cf. App. C. No 65). Some respondents like Onyango, Kilonzo and many others, also pointed out that the laws and regulations that govern family life, the sacraments especially the sacrament of marriage in the Catholic Church are predominantly based on the set up of the modern nuclear family with less involvement of the African lineal family (Cf. App. C. No 62). They insist that in the African traditional context, as mentioned earlier (Cf. 3.6.2.), the family ties go beyond the circle of the parents and their biological children. The various challenges and difficulties within the marriage such as conflicts, divorce, infidelity, were dealt within this lineal framework where each member is involved. According to Gikenyi and Warue, the family life could be better if the Church's teaching was based on the African lineal family values where the parents, the uncles and relatives were involved especially in the sacrament of marriage. They would help in times of difficulties and the rearing of children would not be left to their biological parents but to the lineal family (Cf. App. No 66).

There were also some respondents like the self-employed (49.82%) and especially the pastoral agents of family life (54.47%) with whom the research was conducted who disapproved the hypothesis. They argued that the Catholic Church's laws and evangelization on family life, especially in Nairobi are adapted to people's

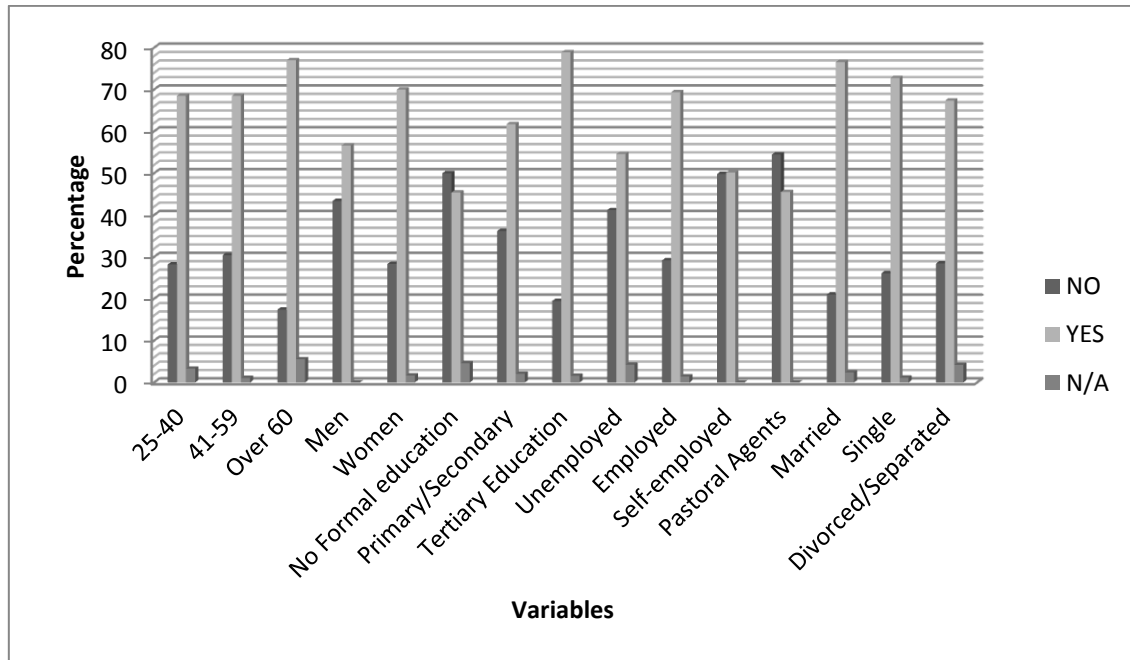
understanding and definition of their families. The Church reaches out to people in “their actual socio-cultural context” said Paul, a teacher in South B (Cf. App. C. No 47). For some respondents like James and Wafula, “the conception of a large family which includes all the relatives and siblings belongs to the past and in the village set up” (Cf. App. C. No 7, no 11, no 15).

Indeed, most of people in Nairobi talk of extended family referring to their parents and relatives in the village whom they visit during holidays and in time of difficulties and sickness to get traditional medicine, divine blessing and/or protection.

For most of these respondents, the Church’s teachings in Nairobi on family life can only be meaningful to people if it is adapted to their modern lifestyle. “We are culturally embarked on a non-return journey in most of the African countries especially in urban areas like Nairobi and it is beyond the Church’s power to stop it” said Wafula (Cf. App. C. No 11).

However few respondents among them like Ndae, Nickson and Wanga, recognized that the ideal “family life would be better in Nairobi if people were living the values of African lineal family” (Cf. App. C. No 46, no 54).

Chart 23: Is the Catholic Church's evangelization on family life, as it carried out today, heavily based on the nuclear family? By age, gender, education, occupation, marital status (N=125)



3.7.2. Findings related to Assumption Two

The second assumption of the research was: The African family values are weakening in Nairobi due to modern lifestyle.

Indeed, this assumption flows from the phenomenon of modernity and urban modern lifestyle which, over the decades, is sweeping away African culture. The research, therefore, assumed that this modern lifestyle is one of the key factors in the weakening of African family values in Nairobi. The assumption was tested among hundred and twenty five respondents from different age groups, gender, marital status, educational and occupational backgrounds.

The Chart 24 below shows that most of the young respondents aged between twenty five and forty years (68.29%) answered no. They argued that the urban lifestyle did not weaken the African family values in Nairobi, on the contrary it improve the standard of life within the families. It brought development such as means of communications, education and health care facilities. Some of them like Mburu opined

that the modern lifestyle has brought development and opened Africa to the rest of the world. He said: “we treasure our African cultural values, but we cannot hold on to some practices such as traditional way of marriage and education. They belong to the past” (Cf. App. C. No 7, no 11, no 17).

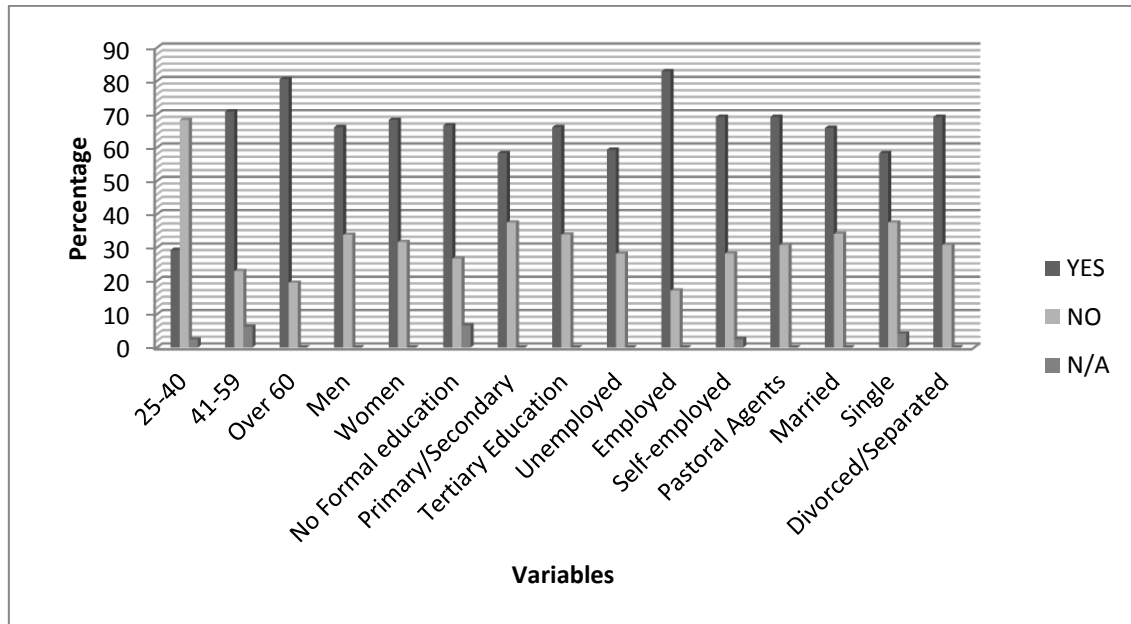
Among the minority of the respondents who answered no include some of the tertiary educated (33.87%), some single parents and some people who had only primary or secondary school education (37.5%). Like Chris, Nicholas, Steve and Mwanga, they responded that the modern lifestyle has improved African family life with modern way of communicating, such as the use of internet and phone, modern and more secured housing, efficient health care service which reduced the rate of the mother and infant mortality (Cf. App. C. No 28, no 36). Other respondents also mentioned that some traditional cultural practices like involuntary engagement and forced marriages, traditional courtship and payment of bridewealth, polygamy, some norms and taboos, traditional education, among many others, are backward and primitive (Cf. App. C. No 7, no 11, no 17).

However, the majority of the respondents especially the employed (82.92%) and the elders (80.55%) agreed that the modern lifestyle has weakened the African values of family life in Nairobi. They agreed that many cultural practices, customs and beliefs that were governing and sustaining the African family life are declining and/or weakening in Nairobi due to the modern and urban lifestyle. The majority of men (66.15%) like Gabriel and Simon noted that with the urban and modern lifestyle many people look down on some of the African cultural values such as ‘women submission to their husbands, respect of elders’ which were sustaining the society and the family stability (Cf. App. C. No 61, no 27, no 49). Jane and Gathoni are among the women who pointed out the urban lifestyle has destabilized the family unity and created more individualism within families (Cf. App. C. No 7, no 8, no 12, no 44, no 51).

Like Ndereva (a teacher, aged 62 year) and Mwangi (a taxi driver in South B), among others were convinced that the modern and urban lifestyle have considerably weakened many African traditional values of family life. There were many beliefs, norms and practices that were governing and sustaining order, discipline and stability within the family. Most of these values such as respect for life, unity and togetherness, rite of birth and of initiation of children, rites of marriage leading to stable family, mutual respects, submission and respect between husband, wife and children among many others are considered today as outdated and primitive (Cf. App. C. No 7, no 38). For Kambua (a civil servant), Makogha (an owner of restaurant in Eastleigh), the solidarity, the communal and mutual concern among family members in particular and in society in general has been progressively replaced by individualism, arrogance and materialism. “We are rarely together in our family except on weekends occasionally. Each one is busy with his/her work and seemingly happier with friends outside than in the house” said Makogha (Cf. App. C. No 8, no 44). For Kenneth, Mugo, Gikenyi, and many respondents, it is unfortunate that in certain families in Nairobi, some children do not even know their mother tongue, not to mention their cultural values. They have no cultural identity. Their point of reference and role models are the TV, football, music and video stars and their relationships are established in clubs, bars and restaurants among peers and on the internet based on social networks such as facebook, twitter, Hi5 and others (Cf. App. C. No 2, no 8, no 38, no 44, no 64, no 65). For Karanja, a businessman in Mukuru, “we are becoming more and more culturally alienated with the modern civilization” (Cf. App. C. No 44).

The findings as represented in chart 24 show, therefore, that the assumption two was right. The majority of respondents agreed that the urban and modern lifestyle have weakened the African family values in urban areas such as Nairobi.

Chart 24: Would you agree that the urban lifestyle has weakened the African family values especially in Nairobi? By age, gender, education, occupation and marital status (N=125)



3.7.3. Findings related to Assumption Three

The third assumption was: The weakening of the family values especially in an urban milieu goes hand in hand with the weakening of the Christian faith.

The study assumed that the weakening of the family values as it is experienced in Nairobi has a negative impact on the Christian faith of people. In order to test this assumption, one hundred and twenty five respondents who participated in the research were asked: Does the weakening of family values affect the Christian life of people?

Most of the respondents from the gender, marital status, occupation and education variables gave similar answers like the age and gender variables as presented in Chart 25.

A considerable number of respondents, 20.2% from those aged between forty one and fifty nine, 18% from the elders, 20.6% from the men and similarly from other variables, disapproved the assumption. They argued that the weakening of family values has no impact on the faith of Christians. Some of them like Gikunda, Nkirote,

Mutua, Wangiru, said that people still continue to attend Church service regardless of their family problems (Cf. App. C. No 30, no 38, no 52). Wangiru for example shared that she became even stronger in her faith and started attending the SCC meeting when her family was breaking down. “I fought hard to save my family from breaking down due to daily conflicts and financial crisis. Our daughter Lily and the first born Alfred left the homestead. Thanks to prayers and the support of my fellow women in the SCC, I got strength to face the challenge and to move on with my life” said Wangiru (Cf. App. C. No 38).

So, for these respondents their family life, either stable or not does not hinder their Christian faith. For example Peter, a young business man in Mlango Kubwa in Eastleigh, shared that he has a good family and happy with his wife and one daughter but stopped attending Church’s service. “On Sundays I prefer to have good rest after the weekend instead of waking up early to go to Church” he said (Cf. App. C. No 45).

The large majority of the respondents as indicated in the chart 24, for example 84% from the younger respondents, 86% from women, 81% from the older respondents, proved the assumption right. They agreed that the weakening of the family values especially in urban milieu goes in hand with the weakening of the Christian faith. Most of them like Kinywa and Laurent, shared that people would be strengthened in their faith and be better citizens if they were living the African family values. Munene is also one of them who said that “a better and stable family life enhances better social and Christian life” (Cf. App. C. No 47).

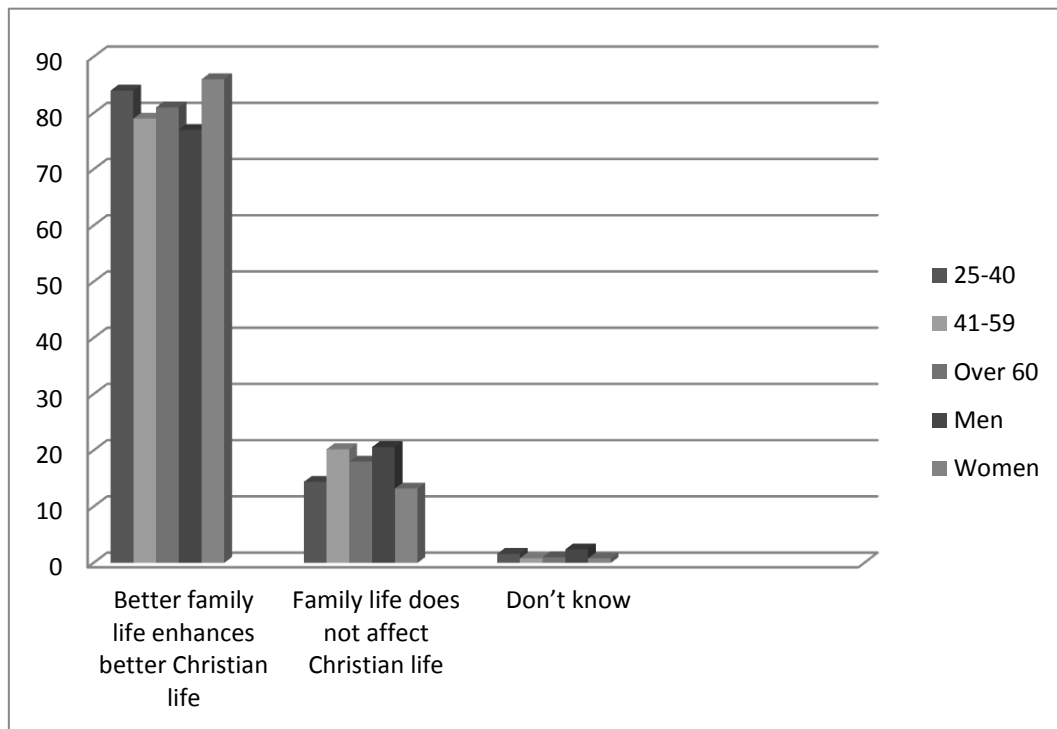
Many of these respondents shared that a religious education starts at home and children learn to pray and be ‘God fearing’ from the example of their parents. The saying which goes: “A family which prays together stays together” sums up the views of many respondents like Ndar; 54 years old, married and working in an insurance company in town (Cf. App. C. No. 46).

For Simiyu, a retired employee of Kenya Power and Lightening Company (KPLC) living in South B, “we cherished our Christian faith and the cultural values handed over to us by our parents and fore fathers and that is our strength in the family despite the challenges. Going together to Church every Sunday is part of my family life and all the children are brought up in that spirit” (Cf. App. C. No 12). As Michael puts it “in a family where there is no peace, unity, mutual understanding and communication, where everybody does what he/she likes, where there is no time for each other, definitely there won’t space for God neither” (Cf. App. C. No 21).

Karanja is also among many others who shared a nice testimony of the relationship between their family life and their faith. After twenty two (22) years of marriage, he is still very happy with his wife Waigera with their five children. “There is no ideal wife, husband, children or family. It is upon each member to make the family a better place to live. Despite the challenges and difficulties of lifestyle in Nairobi, we are strongly united, understanding and supporting each other in the family. We believe in our marriage as Christians and we draw our strength in our faith and in our cultural values in which we were brought up back in the village” (Cf. App. C. No 44).

Wanjiku echoed rightly the statement of the assumption when she noted “family values and Christian life are inseparable, therefore, if family values are weakened, Christian life will necessarily be negatively affected” (Cf. App. C. No 33).

Chart 25: The influence of family life on Christian faith by age and gender (N=125)



3.7.4. Findings related to Assumption Four

The fourth assumption was: The family is the basis of spiritual and human growth.

Flowing from the previous assumption, the research assumed that the family is the basis and the core place where people's spiritual life and their human development are nurtured and evaluated. Every human being is primarily educated according to the cultural and spiritual regulations, norms and values of his or her family in particular and the community in general. The assumption was tested in the oral interviews and in the questionnaires. Some of the questions asked were: Do you treasure and consider your family as the primary and basic school of your spiritual and human formation? The different findings from the hundred and twenty five respondents are distributed in the Chart 26 below according to their age, gender, marital status, educational and occupational backgrounds.

As presented in the Chart 26 below, almost all the respondents from various variables confirmed the assumption. For example the majority of the older respondents

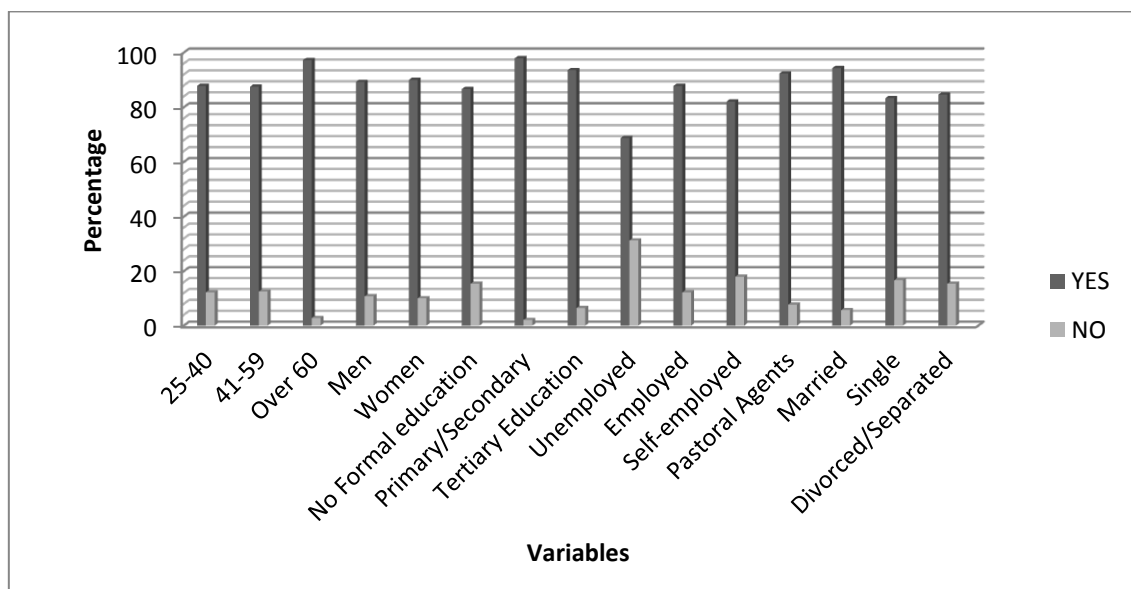
(97.22%), those had primary and secondary school level of education (97.91%) or the married respondents (94.31%), shared that family is the basic school of education despite the modern lifestyle which is reshaping its nature and values in urban areas such as Nairobi. Naserian, a house wife in Plainsview Estate in South B, like Achieng and Kimani noted that “we are products of our cultural values which we acquire in our family” (Cf. App. C. No 1, no 10, no 28, no 33). Many religious and priests (most of them preferred to be anonymous) interviewed also shared that their religious vocation sprung up from the Christian education they got from their respective families (Cf. App. C. No 40, no 41). Musyoka, a medical doctor shared that he was inspired by his late father who worked for many years as medical doctor in Kenyatta Hospital (Cf. App. C. No 69). The respondents pointed out despite the influence of the modern lifestyle, family is still highly valued as the core institution in the society and will hardly be replaced by a better one. According to Mugendi, lecturer in Daystar University, “every human being is born in a family where she/he gets his/her identity and sense of belonging. Family is the basic unit of society where we learn to be social beings and to relate to others” (Cf. App. C. No 70). Like many other respondents, Arnold, a watchman in South B is proud of his family and his Luhya identity. He said: “I am proud of my family and very grateful to my parents who brought me up and taught me how to be a man, how to pray and live in society” (Cf. App. C. No 68).

According to these findings, this fourth assumption was, therefore, proven right by the majority. Family is the basic and primary institution where human’s intellectual, socio-cultural, spiritual, moral and psychological formation is shaped and nurtured.

However, it is worthwhile noting that among the hundred and twenty one respondents, there were also a very few respondents from all the variables especially from the unemployed (31.25%), from the Self-employed (17.94%) from the youth (12.9%) and from some divorced or separated (15.38%) who disapproved the

assumption. Talking from their own experience, most of them disagreed that the family is not the primary and basic school of spiritual and human education and growth. Onkundi sadly shared that in his childhood, he never enjoyed the family warmth neither the love of his parents. Like many others, he struggled to make his life and sponsored by a ‘Good Samaritan’ he learnt carpentry and earns his living as a self-employed Carpenter in South B (Cf. App. C. No 26). James, a 27 young man, working as a mechanic near Garisse in Eastleigh is also one of those who shared that he suffered battering and rejection with his uncle who brought him up after the death of his parents. He still has bad memories (Cf. App. C. No 68). For Bundi, a ‘matatu’ driver in Eastleigh, his parents have never been his role model and he also held the opinion that today, with the new technology and modern education, somebody can be educated without being attached to his biological family (Cf. App. C. No 68). Likewise, Mondi, a civil servant working in Kenya Revenue Authority shared that “I am working hard to provide my children their basic needs and to educate them in the right path, what my parents failed to provide for us” (Cf. App. C. No 22).

Chart 26: Is the family the basis of spiritual and human growth? By age, gender, education, occupation and marital status (N=125)



From these opinions flowing from the first, the second and the third assumption, how would one characterize the family in African context? This leads us to the fifth assumption.

3.7.5. Findings related to Assumption Five

The fifth research assumption was: The family life in the African context is integral, communal and not individualistic.

The research assumed that in the African context, family life is integral. It involves each member and the whole community. In other words, individualism is not encouraged in family life in the African context. This assumption explored the composition of the African family which includes the yet-to-be born, the living and the living dead.

The research used many questions in order to test this assumption both in the questionnaires and in the oral interviews. Some of the questions included: 1) do you consider the 'yet to be born' and the ancestors as part of your family? 2) In your opinion do you agree that African family is communal and not individualistic? 3) With the rise of individualism in Nairobi due to the modern lifestyle, do you think that the communal value of African family is at risk?

The respondents pointed out various characteristics of family life in African context. The main characteristics shared by the hundred and twenty five respondents, from the various variables are presented in the chart 27 below. The respondents shared that African family is: 1) communal, lineal, integral, 2) unity and togetherness, 3) union of parents and their biological children, 4) union of all relatives, 5) includes ancestors and the yet-to-be-born.

Indeed, the chart 27 below indicates, the majority of the respondents especially the youth (34.28%), the divorced (30.76%) and the educated (29.03%) shared that African family is the union of the parents and their biological children. The majority of

those who had no formal education (26.66%) pointed out that African family is not only limited to parents and their biological children but includes also all the relatives, uncles, grandparents, aunts and siblings. For Ledema, Maina, Okumu, Manyara, Wanga and many others, ‘one person cannot make a family. Family is a communion of people’ (Cf. App. C. No 18, no 22, no 27, no 30). Most of the women (26.66%) mentioned the family in African context is characterised by unity, togetherness and solidarity. The elder respondents (25%) were among those who specifically pointed out that African family is communal, integral and 17.5% of them added that the ancestors and the living dead even though absent physically continue to be considered as part of their families (Cf. App. C. No 1, no 2, no 22, no 31, no 51, no 69). People often refer to them as ‘mababu’ in Kiswahili meaning ancestors. They continue to be the protectors and intermediaries between the Supreme Being and the living. ‘We invoke them asking for blessing and also for their help especially in times of difficulties within the family’ said Wanga, aged sixty two (62) years old (Cf. App. C. No 22). ‘We never forget about our ancestors and forefathers who are no longer physically with us. They continue to protect us in one way or the other’ said Ndirori from the Maasai ethnic community (Cf. App. C. No 28).

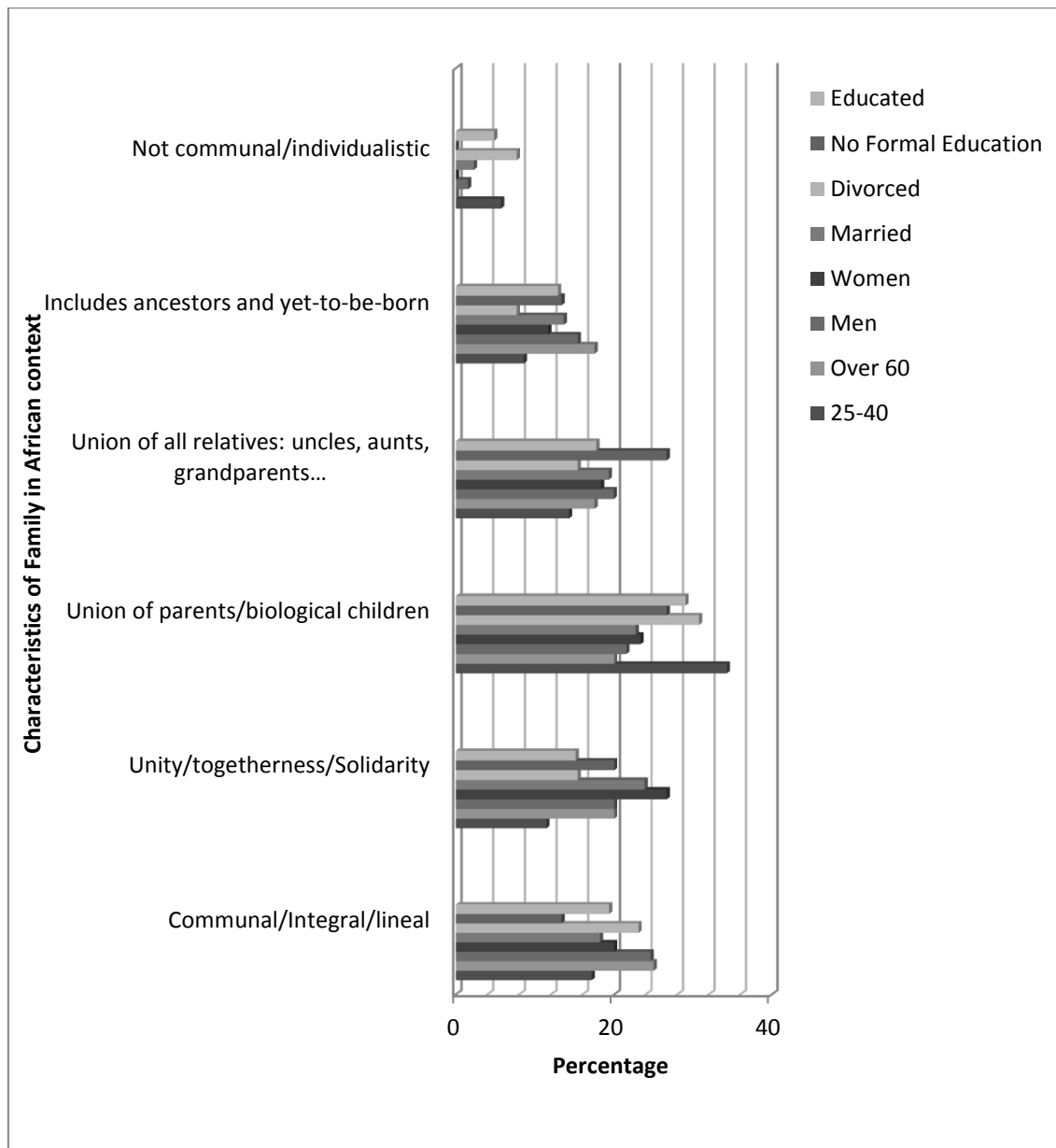
Basing their arguments on the communal nature of family in the African context, many respondents like Atieno, Njoroge, said that despite the fact that people are becoming individualistic and materialistic; the African cultural values of family life are there to stay. These values may be re-expressed in different forms with the influence of the modern and urban lifestyle, but family life will remain communal and integral (Cf. App. C. No 2, no 26).

Some respondents also during the oral interviews agreed that the ‘yet-to-be-born’ are implicitly part of their family. As indicated in the chart 27 below, a considerable number of respondents from each variable considered the unborn as the

hope of their family. Indeed, it was mentioned this hope is shown in the respect, attention and care people show towards a pregnant woman because of the life she is carrying. Karumbu, for example, said that “I have never benefited of much care and attention from Derick (her husband) like when I was carrying my first pregnancy in early 2009. We were all impatiently expecting him (Nelson) and everything was ready for him months before his birth” (Cf. App. C. No 69).

The chart 26 also shows a considerable number of respondents, especially from the divorced or single (7.69%) and the youth (5.71%) who disapproved the assumption and mentioned that African family is not communal. Munyisi, a single mother in Mariakani Estate in South B was one of those who held that she is happy to be alone. She said: “single parents, though single have a family and deserved to be called a family” (Cf. App. C. No 8). In the course of the interview she shared she is a victim of betrayal from her unfaithful husband. She decided to live alone with her daughter. For most of the youth and some educated people in Nairobi like Nkirote, Onyiego and Musyoka a lecturer, family life cannot be conceived today in Nairobi as in the traditional set up. Because of the economic constraint and for security reasons, the communal nature of family life is fading away said Musyoka (Cf. App. C. No. 15, no 23, no 55).

Chart 27: Characteristics of African family life by age, gender, marital status and education (N=125)



So, according to the general opinion of the respondents as indicated in this Chart 27, the assumption was right. Almost all the respondents from the different variables studied, demonstrated that family is always a communion of persons and not individualistic. It is, therefore, in this communal understanding of the African family life that the joys, challenges and difficulties related to the family should be dealt with especially by the Church in her mission of evangelization.

3.7.6. Findings related to Assumption Six

The sixth research assumption was: The Catholic Church needs an indigenized family ministry in Nairobi which addresses adequately the contemporary challenges of family life.

Indeed, this assumption, stemming from the problem statement and the research hypothesis, spells out the Catholic Church's insufficiency in her mission concerning Family Ministry in Nairobi. The research, therefore, assumed that the Church's actual evangelization program which is still predominantly Western, based on partial understanding and misconception of African family, needs an indigenized family ministry capable of addressing adequately the challenges of family life today.

In order to test the assumption, the research reformulated the assumption into two questions to adapt it to the understanding of the respondents. 1) What do you suggest to the Church and to your parish in particular in order to strengthen the family values and to address adequately its contemporary challenges? 2) Do you think that the Family Ministry would address adequately the contemporary challenges of family life in Nairobi if the African lineal family was taken into consideration in its pastoral approach?

Hundred and twenty five respondents to the questions and the different findings were represented in the following tables according to their age, gender, marital status, educational and occupational backgrounds.

As presented in the chart 28 below, among the six main suggestions, the majority of the younger respondents (13), represented by 10.4% aged between twenty five and forty years suggested youth ministry. For them the Church should create dynamic youth ministries in the parishes with various programs of sport, entertainment, spiritual, social, moral and intellectual education. The majority of the respondents (9) from the middle age group, represented by 7.2% and the elder respondents (13) aged

sixty years and above, represented by 10.4%, suggested that the Family Ministry should take into consideration the lineal family in its pastoral activities of addressing family issues. Some of them like Simon; a 52 year old businessman in Eastleigh (Cf. App. C. No 39), pointed out that when addressing particular issues affecting families, all the people related to the family must be taken into consideration because of the communal nature of the African family. For Kilonzo, owner of a Bar/Restaurant in Eastleigh, “people are interrelated in the family and what affects one person either in a positive or in a negative way affects also the whole family. In the process of addressing a particular issue in a given family especially for reconciliation, the whole family members including the children and the relatives should be involved” (Cf. App. C. No 39). In the same line, Kinywa argued that the Church needs to establish a Family Ministry with competent and well trained ministers capable of accompanying the families in their joys and struggles. For Kinywa, there is lack of “serious Family Ministry” in many parishes in Nairobi (Cf. App. C. No 51).

Among the women interviewed, the majority represented by 10.4% suggested that a competent family ministry and a regular visit to families by the pastoral agents can help to strengthen the family values and to help them handle their challenges. These respondents like Lucy and Juliana, including some men like Wekesa and Kinywa, mentioned that regular home visits by the pastoral agents especially the priests and nuns are very important. It can help the Church leaders to know the joys and challenges of Christians in their families and thus help them to handle them (Cf. App. C. No 1, no 2, no 5, no 51, no 54).

For men, the majority represented by 12.8% held that the Church’s Family Ministry should consider the entire lineal family in its pastoral activities oriented to the families.

The Chart 28 also shows that most of the married people represented by 16% pointed out that the Church should have more emphasis on the youth ministry in the parish. It is in that ministry that the Church can gather them with educational program aimed at preparing them to be good Christians, to build good family life but also to be good citizens. The Married respondents (15.2%) and the single (4.8%) also mentioned that the Church's Family Ministry should take into consideration the African lineal family when addressing the contemporary challenges of family life in Nairobi. The majority of the divorced represented by 5.6% suggested that a competent Family Ministry could help to strengthen the family values and to help them in times of difficulties.

Among the respondents who did not have any formal education as indicated in table 09 below, the majority represented by 6.4% suggested that the Church should take into consideration the lineal family. The majority of the unemployed (4.8%) and the self-employed respondents (9.6%) also had the same suggestion. Most of the respondents who had a primary and secondary school level of education, represented by 10.4% suggested that regular visit to families and an established youth ministry can help to strengthen the family values. Many respondents pointed out that the youth need a special concern in the Church today especially in Nairobi. For Otieno, Brian, Josephine and Kanini, there is need to strengthen the Youth Ministry in the parishes and to prepare many programs where young men and women can have moral, spiritual, psychological and intellectual formation (Cf. App. C. No 25, no 26, no 55, no 57). For Waigera, "the Youth Ministry, is a better place to reach out to many youth where they can benefit from Christian education and to know the values of family life which many parents are failing to give at home" (Cf. App. C. No 23).

The majority of those had tertiary education, meaning 12% of them suggested that a competent Family Ministry which takes into consideration of lineal family could

help address adequately the contemporary challenges of family life in Nairobi. A considerable number of them (8%) also suggested that the Church should organise regularly some sessions and seminars on themes and topics related to family life and to cope with the contemporary challenges in Nairobi. Some of them like Waitaka and Onyiego, were convinced that it will help people think and evaluate their own family life and to look for ways forward (Cf. App. C. No 23, no 31, no 58). For most of the employed respondents, represented by 8.8%, the Church needs good leaders who can not only accompany the families in their daily struggles but also be their role models in the society. They argued that the Church leaders namely the priests, religious and other lay pastoral agents should be at the forefront to help people live their Christians values in the family. Respondents like Nashipae, Moraa and Jackson, held that “our religious leaders are called to show us good example by their way of life, that will encourage us and we shall strive to bring the Gospel they preach in our families” (Cf. App. C. No 25, no 31, no 69). Most of the pastoral agents interviewed represented by 4.5% argued that the Church should support the existing Family Ministry in the parishes by providing the pastoral agents with professional formation that will enable them to accompany morally, spiritually, socially and psychologically the families especially those in difficulties in Nairobi.

Chart 28: Suggestions to strengthen the family values and to address adequately its contemporary challenges. By age, gender and marital status (N=125)

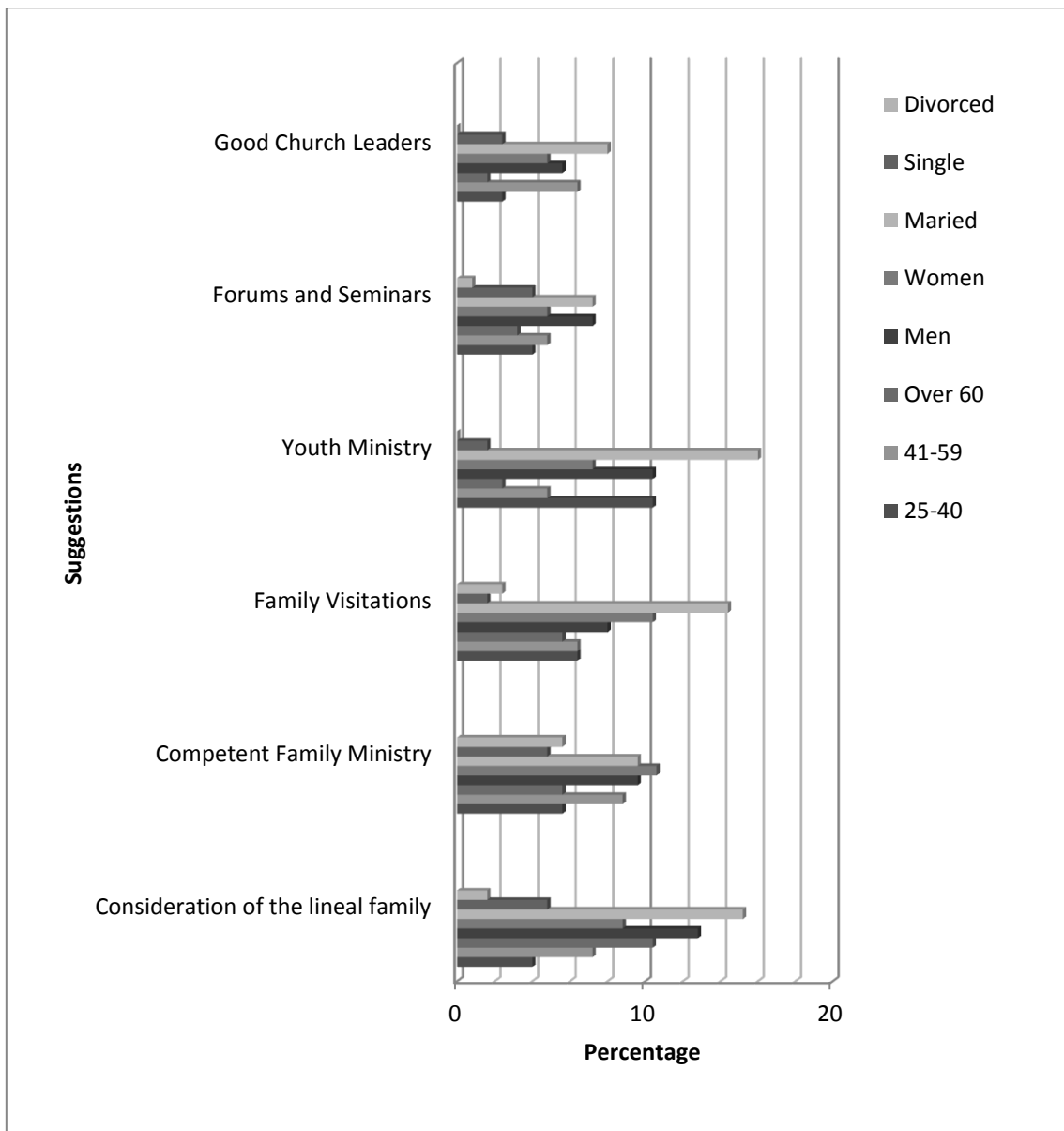
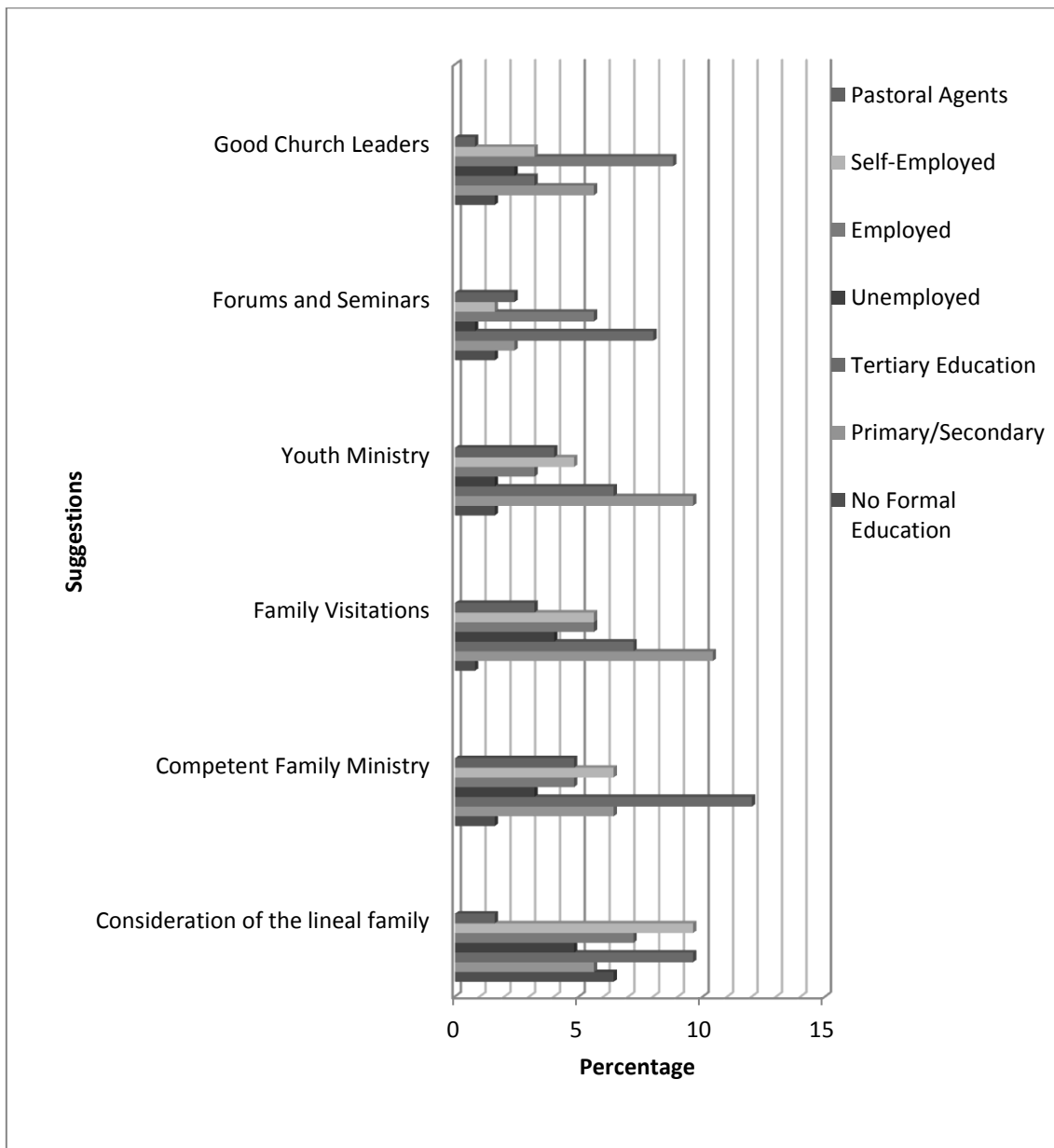


Chart 29: Some suggestions to strengthen the family values and to address adequately its contemporary challenges. By education and occupation (N=125)



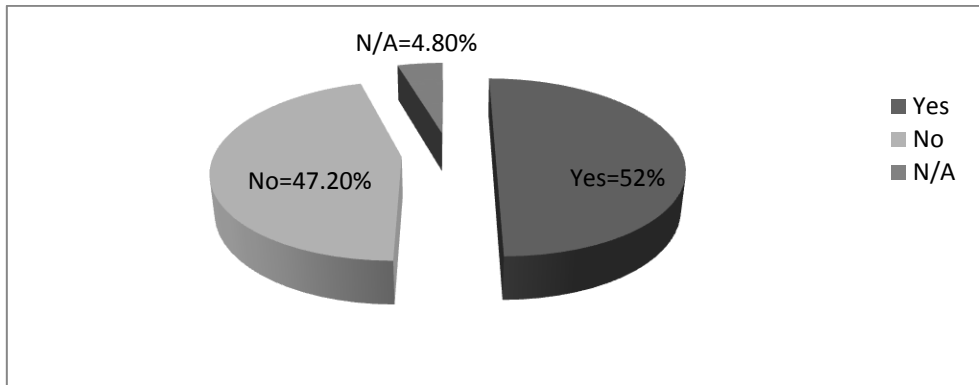
As presented in these charts 28 and 29, most of the respondents suggested that the Church’s Family Ministry takes into consideration the entire lineal family in its approach to the contemporary challenges of family in Nairobi. That led us to the second testing question of the assumption six: do you think that the Family Ministry would address adequately the contemporary challenges of family life in Nairobi if the African lineal family was taken into consideration in its pastoral approach?

The respondents from the different variables did not give a significant difference in their opinion. So, regardless of their age, gender, marital status, educational and occupational backgrounds, the respondents' answers are presented in the chart 30 below.

A small majority of respondents, fifty two percent (52) or sixty five (65) out of hundred and twenty five as indicated in chart 30 below, agreed that the Family Ministry would address adequately the contemporary challenges of family life in Nairobi if the African lineal family was taken into consideration in its pastoral approach. Most of them, especially where there is Family Ministry like in Eastleigh, argued that the way the family issues are handled is very exclusive and still based on an approach rather alien to people. For example, the children, relatives, uncles or in-laws are rarely involved when it comes to conflicts resolution and reconciliation (Cf. App. C. No 1, no 2, no 7, no 9, no 23, no 57).

Nearly fifty percent (47.2%) of the respondents disagreed. For most of them, it is difficult to take into consideration the lineal family in approaching the contemporary challenges of family life in Nairobi. Many shared that with the urban lifestyle, there are not many people who live in Nairobi with their parents and relatives. Wanga, Nickson and Wamalwa are among many respondents who shared that they even prefer not to involve their parents or relatives when they are going through difficulties in the family. "Some relatives may even make the matter worse instead of helping you. They may not keep the secret and your problem will be their subject of talk with their friends" said Gabriel (Cf. App. C. No 51, no 55).

Chart 30: Do you think that the Family Ministry would address adequately the contemporary challenges of family life in Nairobi if the African lineal family was taken into consideration in its pastoral approach? (N=125)



The two questions asked above, showed that this assumption was partially true. A small majority of the respondents supported that the Catholic Church needs an indigenized family ministry in Nairobi which addresses adequately the contemporary challenges of family life.

Most of the respondents agreed that there is great need of having a competent Family Ministry with trained ministers capable of addressing adequately and comprehensively the contemporary challenges of family life. However, an important number of them held that it is not possible to go back and practice the indigenous African traditional values in many families today due to the urban and modern lifestyle. The Church in her mission of evangelization must, therefore, contextualize the Family Ministry according the actual signs of the time in a way that the contemporary challenges are efficiently addressed in the light of the Gospel (Cf. App. C. No. 23, no 42, no 51).

3.8. Findings related to Limitations and Scope

The main focus of the research was on the Church's evangelization and the contemporary challenges of family life in Nairobi. Due to the vastness of the city of

Nairobi, the research was carried out mainly in two parishes namely Saint Theresa Parish in Eastleigh and Our Lady Queen of Peace in South B.

However, some resource persons and ministers involved in Family Ministry and/or dealing with family issues in Saint Peter Clavers Parish in town, in Holy Family Basilica, in Saint Catherine of Alexandria in South C, Don Bosco in Hyper Hill, were also approached.

As we mentioned earlier in the previous chapter (cf. 2.4.1), Our Lady Queen of Peace parish in South B, hosts basically two socio-economic classes namely the middle class who live mainly in the Estates and the lower class people where most of them live in Mukuru Kayaba slum. Saint Theresa parish in Eastleigh also hosts the same socio-economic classes. In Eastleigh most of the respondents from the lower socio-economic live in Mathare slum.

These two locations by their diversity in socio-economic classes and ethnic communities were very enriching to the study. It enabled the research to explore the different socio-economic, cultural, moral and spiritual challenges that many people are facing in their families according to their gender, marital status, educational and occupational backgrounds and how they are addressed by the Church.

Indeed, the research was conducted within a period of two months. However, during the data analysis, some occasional contacts in the field were made later in order to confirm and to clarify some points.

The research was conducted in a very peaceful and friendly atmosphere. Most of the respondents were welcoming and collaborative. The researcher being a priest might have facilitated the hospitality in the families. Oduor, Nickson, Helena, Petronila and Njorge are among those who expressed their gratitude for visiting their families. “We are blessed to host a priest in our house. It gives us joy and strengthens our faith. Please continue this visit not only for academic purpose but as a pastor and invite your

fellow priest to do so” said Petronila (Cf. App. C. No 30, no 23, no 55, 67). The number of people contacted for the individual oral, focus and group interviews were over two hundred. The main languages used throughout the research were Kiswahili and English. All the people contacted either personally or by phone call for the interviews responded positively except five (5) Somali families who refused to be interviewed which could expose them to the wrath of the Somali community which is generally Muslim. They said that if other Somali discover that they are Christians their life will be in danger.

One hundred and fifty questionnaires were distributed with the help of the field assistant and most of the respondents actively participated. One hundred and twenty five questionnaires making more than eighty percent (83.33%) were returned with satisfying answers.

The fact that the two locations where the research was conducted were in Nairobi also facilitated the contacts. The researcher and the field assistant could easily reach out to the families either on foot or by public means.

The contemporary challenges of family life as they were shared by the respondents were generally the same in both locations of the research. However, the research noted that Saint Theresa Parish in Eastleigh has a better established Family Ministry which is still to open up its pastoral spectrum in order to address comprehensibly the contemporary challenges of families. Our Lady Queen of Peace parish though has not yet established a formal Family Ministry is striving to help young couples through marriage preparation and some needy family through a social program via the SCC.

3.9. Conclusion

This chapter three described the results from the field-research data. It explored and presented through quantitative and qualitative analysis the data related to the thesis

topic, the problem statement, the hypothesis, the significance of the thesis, the six research questions, the six assumptions of the thesis and the limitation and scope. Aimed at understanding and evaluating the Catholic Church's evangelization and the contemporary challenges of family life in Nairobi, this chapter pointed out that the African Christian family is undergoing a metamorphosis both in its structure and values due to the urban and modern lifestyle of Nairobi. The outstanding and common challenges expressed by most of the respondents included the disintegration of the family unity, economic constraint, the cheatings and unfaithfulness in all its forms among spouses leading in most cases to domestic conflicts and divorces, HIV and AIDS, the abuse of alcohol, the reign of modern technology within the families and the education of the children which is going out of the parents' hands. More and more people have no time for each other in the family. They rather find their sentimental gratification with friends outside. All these challenges affect the African family in its structure and essence. The traditional indigenous values, norms and regulations that upheld the African family for centuries are today challenged by the urban and modern civilization. Consequently, according to the respondents, the weakening of the family values did not only dim many Christians' faith but also gave rise to new moral and social phenomena like street children, juvenile delinquency that goes with deviant and immoral behaviour and practices. It is in this socio-cultural context that the Catholic Church is striving to preach a Gospel of love, unity, justice, peace and reconciliation. Unfortunately, as pointed out by many respondents, the Church's evangelization towards the family entrusted to the Family Ministry is using "old wine in new skin". According to the respondents, most of the African cultural values especially those related to family life have been mishandled or neglected right from the early age of Christianity in Kenya and in Nairobi in particular. The Church is still carrying the same heritage in her evangelization praxis today. The contemporary challenges which are

affecting many families and uprooting them in their human and Christian core values are not adequately addressed. The Family Ministry which is still to be established in many parishes within Nairobi is partially concerned with the nuclear family neglecting the lineal nature of African family. As Musyoka, a lecturer in Kenya Institute of Mass Communication in South B, puts it “the way to a full implantation of the Gospel message in our families which ‘fabrics’ are woven with all sort of socio-cultural and economic challenges, is still long to go” (Cf. App. C. No 55).

Chapter Four

Literature Review

4.0. Introduction

This chapter presents and describes the literature related to the Catholic Church's evangelization and the contemporary challenges of family life. All the academic materials which were at the disposal of the researcher such as reports, published articles, books and documents were used in this chapter to analyse the findings of the field research, presented in the previous chapter. The chapter, therefore, describes the literature related to the thesis topic, the problem statement, the significance of the thesis, the six research questions, the six assumptions and the limitation and scope.

4.1. Literature Related to the Thesis Topic

The thesis topic is on the Catholic Church's evangelization and the contemporary challenges of family life in Nairobi. Indeed, since the early age of Christianity in African and especially in Nairobi evangelization was the primordial work of the Church. The first missionaries dedicated their time and energy for the preaching of the Gospel and for the conversion of Africans from their traditional beliefs and practices to Christianity. How is this mission of evangelization understood and carried out today especially towards family life? In other words, what is the teaching and the pastoral approach of the Church today towards family life?

4.1.1. Understanding of Evangelization

Evangelization is commonly defined as the proclamation of the Good News of Jesus Christ. According to Shorter (1991), "it is celebrating and living the Good News of Jesus Christ. It means ensuring that the Gospel values permeate societies and cultures" (p.75). In other words, it is the "spreading of the Good News about God's Kingdom and the realization of that Kingdom" (Shorter, 1994, p.8). According to Pope John Paul

II (1982) in his Apostolic Exhortation: “Familiaris Consortio”, evangelization is characterized by a universality without boundaries, a response to Christ's explicit and unequivocal command: "Go into all the world and preach the Gospel to the whole creation". The Christian families are not only evangelized but also missionaries and evangelizers. Through the sacrament of marriage rooted in baptism and confirmation, the Christian couples are, therefore, called to take up the Church's mission of evangelization to witness Christ and to establish the Kingdom of God within their families and “to the end of the earth” (p.54).

How the Kingdom of God is preached and realized in the families today in Nairobi and what is the teaching of the Church on it?

4.1.2. The Catholic Church's Teaching and Evangelization on Family Life

The Catholic Church holds and teaches that family life, constituted by parents and children through marriage, is the primordial community. Family life generates from a “conjugal communion which constitutes the foundation on which is built the broader communion of the family, of parents and children, of brothers and sisters with each other, of relatives and other members of the household” (Pope John Paul II, 1982, p.29).

Family life is, therefore, the primordial community where one's social, moral and spiritual life is moulded and natured. Peschke (1978) in his presentation of the Christian Ethics in the Light of Vatican II argues that family life as it is understood in the Church's teaching is the font of new human life. It is the normal, if not the only centre in which the human person can develop bodily and spiritually in a healthy fashion (p.242). Family is the primordial school where people's moral and religious life and their capability to love and to build interpersonal relationships with their fellow human beings are first awakened, nurtured and evaluated by their parents and the whole community. Through the family as its cell, society maintains and renews itself.

Vatican II in its Pastoral Constitution on the Church in the Modern World: *Gaudium Et Spes* (GS), promulgated by Pope Paul VI (1965), justly observes that “the well-being of the individual person and of human and Christian society is intimately linked with the healthy condition of that community produced by marriage and family” (GS 47).

In his apostolic exhortation “*Familiaris Consortio*”(1982), Pope John Paul II considers the family as “a communion of persons” where “a complex of interpersonal relationships” exist in married life, fatherhood, motherhood, filiation and fraternity, through which each human person is introduced into the human family and into the family of God which is the Church (p.22). The Pope continues to stipulate strongly that “Illuminated by the faith that gives her an understanding of all the truth concerning the great value of marriage and the family and their deepest meaning, the Church once again feels the pressing need to proclaim the Gospel, that is the "Good News," to all people without exception, in particular to all those who are called to marriage and are preparing for it, to all married couples and parents in the world. The Church is deeply convinced that only by the acceptance of the Gospel are the hopes that man legitimately places in marriage and in the family capable of being fulfilled” (John Paul II, 1982, p. 22). The Family Ministry, said the Pope, should therefore, be a priority in accompanying the families on their journey through life.

4.2. Literature Related to the Problem Statement

The Catholic Church’s evangelization process on family life entrusted to the Family Ministry or Family Ministry, is still predominantly based on the Western understanding of the nuclear family and, therefore, does not address adequately the contemporary challenges of the African lineal family especially in Nairobi.

When the first missionaries brought Christianity in Africa especially in Kenya, most of them did not fully embrace some of the African cultural values in their teaching

and evangelization either by ignorance or by choice. Their approach to marriage and family life were predominantly based on a Western conception of the nuclear family, rather than on the African lineal family life. The ecclesiastical teaching both before and after Vatican II is still based on Western culture and civilization and, therefore, applied in a very different social and cultural context in Africa and particularly in Nairobi.

The Catholic Church in the Canon Law also holds that, marriage, the gateway to family life, become sacramental solely by the free consent of the two persons (man and woman) and the solemn blessing of the minister in the presence of at least two witnesses (Cf. Canon Law No.1055.1, no 1055.2, no 1108.1).

The Pastoral Constitution on the Church in Modern World, *Gaudium Et Spes* (GS), also considered marriage which is the gateway to family, as a mutual gift of love between two persons, a communion which is established and which develops between husband and wife. So by virtue of the covenant of married life, the man and woman "are no longer two but one flesh"(Genesis 2, 24 and Mt.19:ff). This intimate union and the good of the children impose total fidelity on the spouses and argue for an unbreakable oneness between them (Cf. GS 48). Indeed, this teaching of the Church was much more based on a nuclear family than on a lineal family in the African context.

In most African traditional communities, marriage becomes legitimate and sealed by the bridewealth with a prior accord from both lineal families. The community was a watchdog with the power to intervene in family matters especially in time of conflicts. That helped to safeguard family stability and the social cohesion within the community. Bujo (2009), rightly puts it that "marriage in the African perspective is not a matter of the individuals but also it concerns the whole community, and for Christians the Church as family becomes relevant. The family is the place where the marriage is

lived in faith, hope and charity, and only from that point on is it possible to speak of the sacrament” (p.102).

The pastoral approach of the Catholic Church’s Family Ministry in Nairobi is indeed embedded in this partial perception of the family life which does not embrace the whole reality of the African lineal family. According to Kayongo and Onyango (1984, pp. 32, 37) most of the contemporary challenges that many families are facing in urban areas are mainly economic and socio-cultural. With the influence of urbanization and modern civilization people are inclined to individualism even within the family. It was in the same perspective that John Paul II (1982), earnestly pointed out to all and especially to the pastoral agents and to the married couples that “the family, which is founded and given life by love, is a community of persons: of husband and wife, of parents and children, of relatives. Its first task is to live with fidelity the reality of communion in a constant effort to develop an authentic community of persons” (No. 18).

Indeed, in an African context, the lineal family is the basic social unit in which all norms, regulations, values and cultural knowledge are imparted from one generation to the next. In most African societies, the African understanding of family is much more lineal. It includes parents, children, grandparents, uncles, aunts, brothers and sisters, all of whom may have their own children and other immediate relatives. For African people even the departed members of the family, who are referred to as “living dead” according to Wagner, (1949); Evans-Pritchard, (1956); Mbiti, (1969); Magesa, (1997), are still part and parcel of the family. They continue to be the guardians and protectors of the family and also mediators and intermediaries between the living and the spiritual world. They can be a source of blessing, punishment and misfortune as well for the living especially when they trespass the norms and taboos of the family and the society at large. The living members of the family must not, therefore, forget them.

As Anekwe (1998) puts it, the African “family is not made up of only those who are still living in the flesh. The unseen ancestors and those yet-to-be-born are part of the family and are every inch interested in it” (p. 202). In the traditional set up, the “yet-to-be-born” are indeed considered by most Africans as members of the family. Even though they are not yet born, they constitute the hope and assure the existence and the continuation of the family and the lineage. A pregnant woman is, therefore, treated with great care and respect.

This wide circle of members: unborn, living and living-dead and ancestors constitute the African lineal family and any arising matter of joy such as new birth, marriage or sadness such as death, funeral, burial, barrenness and so on, are dealt, interpreted and understood within this framework of family life.

4.3. Literature Related to the Hypothesis

The Catholic Church’s evangelization on Christian family life in Nairobi entrusted to the Family Ministry does not address sufficiently the contemporary challenges of family life as it does not take into account the lineal nature of the African family.

There was not much specific literature found on the research’s hypothesis as formulated above. The lack of proper literature on the hypothesis was one of the main reasons for conducting the field work to find out how the Church is addressing the contemporary challenges of families in Nairobi.

The literature found was mainly in the Church’s evangelization and teaching on marriage and family life.

As mentioned earlier, the Catholic Church’s mission of evangelization in the early age of Christianity in African was not inculturated. It did not take into consideration many African cultural values, customs, practices and regulations that were sustaining the social cohesion and the family stability in particular. The traditional

teaching of the Church underestimated the cultural practices related to African indigenous marriage and family life which was/is often referred to as “trial marriage”. In the African set up, a marriage is sealed by the approval of the lineal family and the gift of bridewealth. There are many cases in Nairobi where baptized Christians went through the stage of customary marriage and live together as husband and wife with their children. Without the sacramental marriage, it was not considered as marriage according to the traditional teaching of the Church even in recent times. In his apostolic exhortation ‘*Familiaris Consortio*’, Pope John Paul II (1982) earnestly stated that “the Church, for her part, cannot admit such a kind of union, for further and original reasons which derive from faith” (No 80). The Catholic Church evangelization on marriage and family is still much more fitting to Western civilization than to the African understanding of family life. There is much more emphasis on the individual freedom and their mutual consent for the effectiveness of the sacrament of marriage. The role and participation of the lineal family is left out or relegated in second place. Indeed, the Catholic Church’s Family Ministry is much more focused on marriage preparation than addressing the contemporary challenges of the families. As Bujo (2009) puts it, “the Church obliges her members to perform the wedding in ‘*facie ecclesiae*’ so that the couple can participate in the sacramental life of the Church” (p. 114). After marriage, people are thus left alone with their struggles and challenges.

For many African scholars and theologians such as Bujo (2009) “the African marriage is, from the very outset, imbued with a religious atmosphere where God, the ancestors, the earthly community and the not-yet-born are all involved” (p 103). This is also applied to African family which is also established through marriage. As Kirwen (2010) puts it, “the institution of marriage results in the founding and maintaining of a family and the purpose of the rituals that accompany and validate a marriage is to ensure the sanctity of family life” (p.46).

With the help of some African scholars and theologians, there is a move through writings and theological debate aimed at breaking some prejudices and misconceptions on the African marriage and family. For example, the Roman Catholic African bishops gave a significant contribution to the 1980 Synod on the family in Rome. They helped to clarify the relationship between the Church and the African family. As Kayongo and Onyango (1984) noted, the bishops pointed out that it “was wrong to refer to tribal marriages as ‘trial marriages’ since they in fact are not at all trials and are strongly supported by the community. The bishops, therefore, requested that more attention be given to what is actually happening in Africa today rather than giving sole consideration to basic Church principles” (p. 48, 49).

4.4. Literature Related to the Significance of the Thesis

In most cultures and especially in an African context, the family is cherished and highly valued as the nucleus of life where a person is born, educated, moulded, identified and integrated in the lineal society. As Albrecht (2008, p. 23) or Kithinji (2005) put it, “the family is a basic organisation, or an institution which concerns itself with love, sexual relationships, marriage, reproduction, socialisation and the various statuses and roles involved in kinship organisation...most people view [it] as an on-going institution, an essential component of every society” (pp.2, 3). With the influence of modernity, namely Western civilization, the African family is undergoing continuous changes and slowly losing its identity and its primary role as the guardian of the moral, socio-cultural and spiritual values of the society. This research, based on the Catholic Church’s mission of evangelization is necessitated because it addresses these contemporary challenges of the families in Nairobi. The research is important because it deals with family life which is the basic unit of human society from which spring life and social, cultural, moral and spiritual values of people and society. Indeed, the thesis follows the footsteps of the Catholic Church in sub-Saharan Africa which had shown

great concern about the African marriage and family life especially in the wake of Vatican II Council. Through various meetings, plenary assemblies and synods, the African bishops of SECAM and AMECEA, saw the urgent need to have a special attention on the challenges and problems affecting African marriage and family life. For example, their pastoral concern and preoccupation were expressed in various plenary assemblies: “in 1973, among the topics treated by AMECEA Plenary Assembly were “Christian family life” and “customary African marriage”. The Ivory Coast episcopate had in the previous year in 1972 a plenary assembly with similar topic. In 1978, SECAM met in Nairobi and for the first time in Plenary Session explicitly studied various problems connected with African marriage, under the theme: “Christian Family Life in Africa” (Kanyadago, 1991, pp.21, 27). Few years later in 1980, the African bishops at a special Synod in Rome, pointed out the necessity of new evangelization on the African marriage and family life. They advocated the African cultural values of marriage and family life which must be taken into consideration by the Magisterium (the teaching office of the Catholic Church).

The study on the Catholic Church evangelization and the contemporary challenges of family life in Nairobi was and still is a part and parcel of the Church’s mission of implanting the Kingdom of God more efficiently in people through the family life. It was expressed by late Cardinal Malula, during the first African and European theologians’ meeting at Yaoundé in 1984 where he declared: “If we want to save Christianity in Africa, we have to aim at Christianizing not only individuals, but also the whole of the African family” (Kanyadago, 1991, p.1).

Within the framework of African studies, this research brings a significant contribution in the discourse on the values of African family life from which the cultural values concerning God, marriage, birth, initiation, death, funeral, the living dead, the ancestors, and so on, can be better understood.

4.5.1. Literature Related to Research Question One

The first research question aimed at pointing out the understanding of evangelization in Africa in the early age of Christianity and today with regards to family life.

As mentioned earlier, evangelisation was understood in the early age of Christianity in Africa as a process of converting Africans to the new religion of Christianity.

Indeed, during the great expansion of evangelization of Africa in the 15th century, the prevailing theology, the language and the thoughts on the mission were based on the Western prejudices and misconception that Africa is an uncivilized continent inhabited by dark-skinned people who are poor, unintelligent, without culture and religion (Anekwe, 2001, p. 111). With such mentality there was no dialogue. The Africans were to throw away, so to speak, some of their beliefs, cultural values and customs for the implantation of Christianity. Most cultural beliefs, customs and practices related to marriage and family life such as bridewealth were banned. That is why Mudimbe (1988) critically with a bit of provocation argued that the missionaries invented the “pagans” in order to convert them (p. 47). The mission of the Church was to bring the true faith to African ‘pagans’, to save their souls that were in darkness and to make as much Christians as possible in the Church. As far as family life was concerned, the main concern was not much on how the Gospel is expressed in the African culture both individually and within the families but rather how people participate in the Church sacramental life. Bujo (2009), rightly puts it that “the Church obliges her members to perform the wedding in ‘facie ecclesiae’ (in the Church) so that the couple can participate in the sacramental life of the Church” (p. 114).

Christianity was then understood to free Africans from the devil, idolatry and fetishism. This had convinced many African Christians even today that African cultural

practices, customs and traditions are evil and therefore incompatible with Christianity. But in time of crisis such a sickness and death, people both in the rural and “modern urban dwellers” go back to their ancestral belief to find solutions to their problems.

That is why Hastings (1973) argued that many African Christians, are torn apart between “three corners of a triangle: the claims of the Gospel, the claims of African tradition, and the claims of modern man” (p. 45). For Hastings, the battle over marriage and to some extent for family life today in Africa is at the very centre of the battle for African Christianity. It is a battle being fought in the minds and hearts of millions of men and women as to how they understand themselves in relation to marital and family responsibilities, as to how they realize the Christian ideal of marriage and family life within their own society and cultural tradition (p. 45). Kithinji (2005) puts it more clearly:

Whilst we have a lot of respect for and are grateful to the early missionaries, the manner in which Christianity was introduced to us caused havoc to our cultures and traditions. Our dances, our social life, and our way of worship were condemned as ungodly, primitive, dirty and sinful. This created great conflict between the new converts and the traditionalists. Members of the same family were divided and at times enmity was created among them. This phenomenon too has affected family life in Kenya negatively. At times, members of the same family do not see eye to eye due to their different religious beliefs (p.26).

Today, in the light of the second Vatican, there is new approach to people’s culture and especially towards African culture. There is a “growing sensitivity towards the cultural traditions of people who are evangelized” Kalu (2011, p. 43). There is a significant move towards a comprehensive and new understanding of evangelisation with regards to family life. Pope John Paul II (1982) in his apostolic exhortation

considered family not only as an institution to be evangelised by but also as an evangelising ministry. He stated that “when the Christian family accepts the Gospel and matures in faith, it becomes an evangelizing community. Quoting Paul VI, the Pope continued that "the family, like the Church, ought to be a place where the Gospel is transmitted and from which the Gospel radiates. In a family which is conscious of this mission, all the members evangelize and are evangelized”. The parents not only communicate the Gospel to their children, but from their children they can themselves receive the same Gospel as deeply lived by them. And such a family becomes the evangelizer of many other families, and of the neighbourhood of which it forms part"(Familiaris Consortio, No. 52). The Catholic Church in general and particularly in sub-Saharan African, therefore, acknowledged that the African family has many values which can be stepping stones for evangelization.

4.5.2. Literature Related to Research Question Two

The second research question aimed at exploring the basic African traditional values of family life and their relevance today in Africa especially in Nairobi?

Family is the basic social unit. As Adepoju (1997) puts it, it is where norms, values and beliefs and knowledge, and practical living skills are imparted to the young members of the society. It is the basic economic unit which provides survival chances for infants and children (p. 60).

Indeed, African people cherish and value family life. It is the primary and fundamental school of education where one’s personality and identity are nurtured and formed. To some extent people’s relationship in the African traditional societies is rooted on the family members’ relationship model: unity, solidarity, mutual support, hospitality, respect of elders, to name but a few. The African traditional family has much wider circle of members unlike the modern or Western family. Wagner (1949) is one of the anthropologists who distinguish two kinds of African family: the nuclear and

the extended family. He tends to restrict the African nuclear family to husband, wife and unmarried children. He argues that the married children after getting their own children will move to settle in their own family (p.40). This is partial understanding of African family which is not necessarily related to the geographical location where all members stay together but the bond of relationship either through blood or marriage. Those married children still consider themselves as part and parcel of the family. For Adepoju (1997), brothers and sisters who may have their own children and relatives are all part and parcel of the family (p. 60). Mbiti (1969) is among the 'Africanists', for whom the traditional African family "includes children, parents, grandparents, uncles, aunts, brothers and sisters who may have their own children, and other immediate relatives" (p.106). For African people, even the departed members of the family who are referred to as "living dead" (Wagner, 1949; Evans-Pritchard, 1956; Mbiti, 1969; Magesa, 1997) are still part and parcel of the family. They continue to be the guardians and protectors of the family and also mediators and intermediaries between the living and the spiritual world. They can be a source of blessings, punishment and misfortune as well for the living especially when they trespass the norms and taboos of the family and the society at large. The living members of the family must not, therefore, forget them.

In the traditional setting, Africans also include the "yet-to be-born" as members of their family. They are the "locus of the family's hopes and expectations, whereby the family makes sure its own existence is not extinguished (Adepoju 1997, p. 61). Achola (2009) adds that African traditional family comprises the couple and their biological offspring, the adopted and fostered children including all the relatives of the two spouses with whom they interact. Family life, therefore, knit the members together in a strong bond of kinship. Paris (1995) argues that kinship is indeed, "the paramount social reality for all African peoples". He concurs with Mbiti that "kinship controls

social relationship between people in a given community: it governs marital customs and regulations, it determines the behaviour of one individual towards another” (p. 77).

Another important African traditional value of family life in most ethnic communities is the education of children in order to make them mature people in society. This was the responsibility of the whole community. As Bujo (2009) like many others Africanists and theologians put it, “not only the parents but the whole village community are concerned that the process of maturity is proceeding satisfactorily so that the child might have a successful marriage. Showing hospitality to friends and strangers, caring for orphans or one’s own younger brothers and sisters, and respecting the elders are the desired signs of maturity” (p.95).

For most African ethnic communities, especially in Kenya, marriage is the gateway to family life. For Waruta (1994), “the institution of family in Africa society, as in most other societies of the world, is founded on marriage” (p. 88). In the traditional societies, marriage is contracted through bridewealth which does not only validate the marriage but also creates a bond between families, clans and ethnic communities. Many scholars on African cultures such as Magesa (1997, p.113) Mbiti (1969, p. 106), Paris (1995, p. 84), Kilbride (1990), Kayongo and Onyango (1984, pp. 12-13) to name but a few, agree that African marriage “negotiated” and sealed through bridewealth is sacred, communal and paramount for family life.

So, besides procreation which is the ultimate end of African marriage, marriage consolidates family stability with strong bond of fidelity and thus reduces divorce which was rather rare in most African traditional societies. For Magesa (1997), for example, marriage does not only create a bond between the individuals and clans but also serves as means and manifestation of reconciliation and peace building between families, clans and communities. Marriage cannot be dissolved only on the basis of misunderstanding between individuals and/or clans. He says that “enmity between the

clans, notwithstanding any amount of cordiality and love between two individuals, can not only nullify a marriage, but makes it impossible in the first place” (p. 113).

Today, these traditional family values are on the decline due to modernity and modern lifestyle especially in urban milieus such as Nairobi. Many families are facing various contemporary challenges that constitute a permanent threat to the family stability and to society in general within Nairobi.

4.5.3. Literature Related to Research Question Three

The third research question spelled out the kind of contemporary challenges facing the family in an urban set up like Nairobi.

Not much specific literature was found on the contemporary challenges facing families in Nairobi. However, there was literature on the different changes on family life and the various contemporary challenges due to urban lifestyle. This was not only limited to a particular ethnic community but most of the families in Nairobi are facing different challenges depending on their socio-economic class as presented in the previous chapter (Cf. Chapter 3 in 3.6.3).

For many centuries, prior to the penetration of the Western culture and civilization into Africa thanks to the explorers, the slave trade and the missionaries, the Africans’ worldview and their cultural values, traditions, customs and practices were relatively stable and almost static. Adepaju (1997) puts it clearly that a “steady rhythm of life was the norm and radical change was unknown, resented, or so slow that it was hardly noticed” (p. 62). It was only at the beginning of the second half of the nineteenth century and towards the middle of the twentieth century that significant and rapid changes have been taking place everywhere in Africa. For many sociologists like Kayongo, Onyango or Adepaju (1997), this change affected not only the family but also impacted on the religious, socio-economic and political life of African people. The most affected are the urban areas where African families must learn to cope and dance

at the rhythm of the sciences, new technologies, modern communications, the modern market economy and the modern and/or Western lifestyle (pp. 62, 65).

For Kithinji (2005), the search for jobs, poverty, the education of children, family planning, lack of familial recreation, individualism, infidelity, HIV, AIDS, the influence of new technology are some of the challenges in many Kenyan families especially in Nairobi (pp.5, 6, 9, 12). The modern civilization and lifestyle came with various rapid changes on the traditional family values and many Africans both individuals and the families especially in urban areas such as Nairobi, were not well prepared to embrace it (Ndung'u and Mwaura, 2005, p. 75). The logical consequences are the family breakdown in terms of values, size and structure.

Kayongo and Onyango (1984), give various characteristics of family changes and challenges in urban areas and in the modern set up in general. Most urban dwellers still treasure family life and its values such as marriage, children, hospitality and solidarity towards friends and relatives among others. But due to economic constraints, the size of the family is shrinking from the traditional lineal family concept to one in which the parents and their children constitute the family in the modern sense of the word (pp.32-44). Many people, in Nairobi and in most African cities, therefore, prefer a small family with few children whom they can take care of. As Mbiti, quoted by Banzikiza (1995), pointed out "Children are becoming increasingly expensive to bring up, properly clothe, feed well, highly educate and get for them a reasonable form of employment" (p. 18). For Banzikiza (1995), proper medical treatment is another expense that has to be planned for. Faced with all these demands and challenges, married couples are forced to reduce their offspring so as to keep up with the high standard of living (pp. 18-19).

Paradoxically the poor families especially in most of the slums of Nairobi still have many children despite the socio-economic constraint. In some cases, poverty,

unemployment, idleness, alcohol in slums areas are some of the leading factors of sexual activities without proper family planning. Big family or extended families still functioned in African cities such as Nairobi. According to Kayongo and Onyango (1984, pp. 33-34) this is not only a Nairobi issue but also true in many sub-Saharan African cities like Brazzaville, Dakar, Lagos, Johannesburg, or Kinshasa to name but a few, and in the world in general. Sr. Aquina quoted by Kitembo, Magesa and Shorter (1977) in her Zimbabwe study found that highly educated people were more responsible in family planning than the poor and the less educated who want large families because children would be certainly necessary, helpful and source of security and protection especially when jobs are scarce, when illness is common and old age is early (p. 189). But another important and profound reason of having many children in African families is that many people are strongly rooted in their cultural values whereby children are highly treasured not only as a gift from God but also a guarantee for the continuity of the lineage. Children are source of personal joy and gratification. To die without children, as Mbiti (1969) puts it “is to be completely cut off from the human society, to become disconnected, to become an outcast and to lose all links with mankind”(134).

4.5.4. Literature Related to Research Question Four

The fourth research question aimed at finding out the effects of the contemporary challenges on the family in particular and on society in general in Nairobi.

Many scholars, sociologists and anthropologists carried out researches on the African families both in the rural and urban set up. Most of them like Weisner and Kilbride (1997) pointed out that modernization had significant changes and impact both positive and negative on the African families especially in urban milieus. Some of the writing on the crisis in the African family includes “the breakdown of morals, the loss

of economic viability, the dispersion of family members, and the loss of values, language, and cultural traditions” (p. Xix). For Akoth (2007), in addition to modernization, there are many major factors which have contributed in the crisis on family life and the “emergence of new marital arrangements and family forms. It includes formal education, Christianity, urbanization, industrialization, rapid population growth, globalization, exposure to what is happening in others parts of the world, changes in gender roles and relations” (p.23), to name but a few.

Modernization and urban lifestyle had had positive impacts on family life. Kithinji (2005) is among many scholars who pointed out that the increase of modern education, primary and secondary schools, colleges and university, good health care services and hospitals have helped to raise the standard of living of many Kenyan families (pp. 37-38).

These positives effects go in pair with negatives aspects which in various ways have deteriorated many African traditional values of family life. As Adepoju (1997) boldly puts it, modernization in urban centres has brought problems of housing, slums, employment, earning and spending money, alcoholism, infidelity in marriages, many divorces, prostitution and corruption. Other urban phenomenon affecting family stability are the unwanted children, orphans, criminals, delinquents and prisoners, all of whom need special social care and present problems which are beyond the family’s ability to handle. In the traditional setup, some of these challenges would have been dealt with through kinship networks, but today such networks are disintegrating, and in any case the ties of kinship have not the same power in the city as they had in the rural areas or/and in the traditional setup. People have become individualistic in urban areas such as Nairobi due to various reasons and the emphasis has shifted from ‘our’ to ‘mine’, from the ‘we’ of traditional corporate life to the ‘I’ of modern individualism (p.64).

According to other scholars such as Kithinji (2005) many urban dwellers especially the younger generation who had no rural experience are uprooted and hanging between Western and African civilization. Lacking a basic family moral education and role model in their parents, children turn to mass media, television, magazines and internet. This has contributed in the increase of social deviant behaviour in Nairobi, street children, criminality, robbery, immorality such as rape, abortion. Other negative effects on the family life include the decline of African traditional values such as family unity, community solidarity, respect of life, respect of elders, rise of individualism, family disintegration and divorce (pp. 32-33).

Quoting William Cheruiyott, Kilbride and Kilbride (1993) summed it up by restating the view of one reader of Kenya newspaper Daily Nation (July 11, 1985),

Our ancestors were more educated than we are. They stuck to their customs, were not easily influenced by foreigners and did what they thought was good. How many crimes unknown to our ancestors are common today- prostitution, murder and robbery! Children nowadays do not respect their elders while adults lead children into more disrespect. You find a man and his sons in the drinking places, even behaving the same way. People in the old days lived a simple life. They knew what was important – food, clothing, and shelter. They did not fight for high rank and fame, just lived harmoniously and hardly ever quarrelled. Today how many men wait for their fathers to tell them that they are old enough to marry? Previously, some waited until their fathers were sure they could support their families. They chose well-behaved girls and wives. Sex before marriage was not allowed. All this was changed by the arrival of foreigners, who introduced their ways of life. I wish fellow Africans would hold on to their beautiful customs (p.78).

The African family in urban areas especially in Nairobi is therefore, affected in its structure, size and values due to the modern and urban lifestyle. It is in this context that the Church's evangelization of family entrusted to the Family Ministry finds its vocation and mission. How does it address these contemporary and urban challenges facing the family in such a way that the Gospel message, freed from the Western civilization and culture, finds home in African family life?

4.5.5. Literature Related to Research Question Five

The fifth research question, flowing from the hypothesis, explored the ways in which the Catholic Church, in her mission of evangelization is addressing these contemporary challenges of Christian families especially in Nairobi.

As mentioned early, the African family, considered as the primary and basic school of socio-cultural, moral and spiritual education from which a society is built, is seriously challenged and affected today by modernization, Westernization and urban lifestyle especially in Nairobi. These contemporary challenges are uprooting many families from their cultural and Christian values. Vatican II in its Pastoral Constitution on the Church in Modern World, *Gaudium Et Spes* (1965) referred to these modern challenges as disturbances when it stated that "serious disturbances are caused in families by modern economic conditions, by influences at once social and psychological, and by the demands of civil society. Finally, in certain parts of the world problems resulting from population growth are generating concern" (No 47).

Since Vatican I (1869-1870) and much more after Vatican II (1962-1965), Christian family life has always been at the centre of the Catholic Church's teaching and pastoral concern in her mission of evangelization. Indeed, Vatican II defined the family as a "school of deeper humanity" (*Gaudium Et Spes* No. 52), and also as a "domestic Church" (*Lumen Gentium* No. 11). Pope John Paul II (1982) in his apostolic exhortation, "Familiaris Consortio", considered the family not only an institution to be

evangelised but also an evangelising ministry, from which family members and the society at large are evangelized (No 52). So, in order for the Church to fulfil her divine mission of evangelization of extending the salvific work to all peoples, said Kanyadago (1991) quoting Mathuva, more adaptive pastoral solicitude and pastoral inculturated approaches are called for, especially in regard to marriage and family life. This will ensure firmer establishment and survival of Christianity in Africa” (p. xviii, xix). In this regards, the African episcopate made significant contribution in the 1980 Synod of bishops in Rome. They “highlighted the challenges facing the African Church with regards to marriage and family life. The bishops asked that their competence be recognized in dealing with matrimonial problems” (Kanyadago, 1991, p. 42). Few years later, in 1994, when the Church was then celebrating the Year of the Family, the first special Synod of Bishops for Africa was held in Rome and the subsequent publication of the Post-Synodal Exhortation ‘Ecclesia in Africa’ by John Paul II. The theme of this synod, popularly referred to as the “Synod on Inculturation” was ‘the Church as Family of God’.

Indeed, most Africa Episcopal Conference in their replies to the Lineamenta (the preparatory documents of the synod) unanimously emphasized on Christian marriage and family life. They pointed out that "the future of the world and of the Church passes through the family" (Ecclesia in Africa, No 50).

The Synod, therefore, dealt with a lot of challenges facing the Church in Africa and the continent as a whole. Evangelization and Family were among the first challenges addressed by the synod. It defined the nature of marriage and family life and strongly emphasized that African family has a fundamental role to play in the development and the growth of individual persons and the society in general. In his Post-Synodal Exhortation, Pope John Paul II puts it as follows:

By its nature marriage, which has the special mission of perpetuating humanity, transcends the couple. In the same way, by its nature, the family extends beyond the individual household: it is oriented towards society. "The family has vital and organic links with society, since it is its foundation and nourishes it continually through its role of service to life: it is from the family that citizens come to birth and it is within the family that they find the first school of the social virtues that are the animating principle of the existence and development of society itself. Thus, far from being closed in on itself, the family is by nature and vocation open to other families and to society, and undertakes its social role (Ecclesia in Africa No 85).

The Synod Fathers pointed out the African family which is the basic unit of society is facing many challenges in the modern world. In his address to the Synod, Antonio Dina Cardos said that "there is an urgent need to give considerable attention to the family in crisis in the world today, where there are many broken homes and families, strained relationships in marriages, lack of parental care and proper upbringing. All these situations in our families have resulted in many of the social problems we face today such as child abuse and neglect, malnutrition; truancy among children, street children, teenage pregnancy, rape, drug abuse, abortion, neglect of the sick, disabled and the aged. There is, therefore, a priority need to ensure that the young couples are well prepared for marriage and receive ongoing formation in their married life" (Cardos on 1994 African Synod, 2012).

In this perspective, the Synod launched an explicit appeal for each African Christian family to become "a privileged place for evangelical witness", a true "domestic church", a community which believes and evangelizes, a community in dialogue with God and generously open to the service of humanity. The Synod maintained that it is in the heart of the family that parents are by word and example of

life, the first heralds of the faith with regard to their children. Thus the family becomes truly the first school of Christian life and a school for human enrichment (Ecclesia in Africa, No 92).

The Church in Nairobi is striving to implement the Synod's pastoral concerns through the Family Ministry which is still to be effective in many parishes. As the Catholic secretariat (2012) puts it, the Catholic Church has put in place integrated Family Life Education programs in all dioceses to serve all those persons and groups seeking help on any matter related to family harmony. The universal Church recognizes every family as the basic unit of the Church and the basic school for the children, thus, she will do all in her power to help resolve family conflicts and eradicate domestic violence in any form or type (Cf. Catholic Secretariat, 2012).

There was not much documentation or writing on the Catholic Church Family Ministry in Nairobi. However, in addition to the scanty literature from the official website of the Catholic Secretariat of the Kenyan Episcopal Conference, we also found some occasional articles in the Catholic Church News paper "National Mirror" and some magazines like New People, Seed, which are regularly published by some missionary congregations such as the Consolata and the Comboni Missionaries.

According to the Catholic Secretariat (2012), the Vatican has praised the role played by AMECEA in achieving a holistic evangelization and development in East African regions. Archbishop Savio, secretary of the congregation for evangelisation of people in Nairobi on 1st July 2011, addressing the 17th AMECEA Plenary Assembly, praised the cultural value of the family in building up the people of God through love. He said: "It is a noticeable fact that the sense of family does not merely facilitate the mutual respect and harmony among the pastors, religious and laity, but also fosters love particularly for priests and religious," he said. "Sustained by love of the people, priests

and religious are very much empowered in their self-giving dedication for the mission of the Church” (Catholic Secretariat, 2012).

The high rate of broken families, the social injustice, violence and the various challenges affecting many families in Nairobi call for an urgent pastoral approach. As Muroki, in the Seed Magazine (2009) puts it, “there is the urgent need to re-define the family as the “domestic Church” and the primary place for education in love, reconciliation, justice and peace” (p. 21). In the same way, Archbishop Tai Fai alerted the Church to be “on guard against some virulent ideological poisons from abroad, such as abortion which is contrary not only to the faith of the Church, but also to traditional cultural values”. He cautioned the Church to remain alert to the threats posed by war, terrorism, religious fundamentalism and the ‘Culture of death’ to its evangelization work. “We alert you to be on guard against some virulent ideological poisons from abroad, such as abortion which is contrary not only to the faith of the Church, but also to traditional cultural values” (Catholic Secretariat, 2012).

According to the same source namely the Catholic secretariat (2012), the Church in Nairobi in particular and in Kenya in general, disposes different lay groups, who guided by priests have become devoted agents of evangelisation especially to the family. They strive to help families live their faith amidst the various challenges raised by the modern lifestyle in Nairobi and in most cities of Kenya.

It was in that line that Fr Mapunda (2011) of the Society of Missionary of Africa founded an Association ‘Farijika Family Healing Ministry’ which is a Family Ministry aimed at addressing the contemporary challenges of family life. The motto of the Farijika Family Healing Ministry is “Better families, better Church, better nation”. They focus on the following areas: 1) capacity building for our member families, 2) Anti-alcoholism and anti-drug abuse campaigns, 3) Counselling services for victims and addicts of alcohol and drugs, 4) HIV/AIDS awareness and prevention, 5) Peace

building and reconciliation, 6) Youth empowerment and youth participation in life-giving activities, 7) Promotion of the girl child leadership skills, 8) Formal and informal education, 9) Gender issues and development” (Farijika Families, 2012).

4.5.6. Literature Related to Research Question Six

The sixth research question focused on the means with which the Church carries out her mission of evangelization in addressing the contemporary challenges of family life in Nairobi.

As noted earlier, the Catholic Church has various groups and commissions aimed at accompanying Christian families in their journey of faith. The Family Ministry is one of the commissions which works in collaboration with the SCC in some parishes like Saint Theresa in Eastleigh. Though not formally established in South B, the Family Ministry exists in the SCC whereby many families especially those in difficulties are accompanied.

Indeed, in most cases, the Family Ministry is mainly composed of priests, religious and some lay people. Its pastoral approach consists mainly in family visits, organizing couples meetings, fostering reconciliation and peace especially in broken families, and preparing young couples for sacramental marriage. According to the Commission for Medical (Health) and Family life of the Kenya Episcopal Conference (KEC), there are other emerging family oriented Catholic groups aimed at helping Christian families in Nairobi to cope with the contemporary challenges and thus live fully their Christian faith. It is clearly stated as follows:

There has been an increased demand for Family Life Programmes and Activities in our country in order to strengthen marriages and families by promoting Christian and cultural values of marriage and family. Considering that proper development of a child is only possible in the family and the fact that a family is a very important unit in the society, Kenya Catholic Secretariat

initiated the Family Life Programme in the year 1981 under the medical Department (Catholic secretariat, 2012).

The existing groups, programmes and movements are for example the movement of 'Marriage and Family Encounter' which exist in the Catholic Church since the 1960s. Marriage and Family Encounter gathers families together to share their joys and challenges and ways forwards in the light of the Gospel. The movement gives the married couples an opportunity to take up their responsibility, to check out their relationships to each other and to God.

There is also the "Faithful House" which strives to promote the values of family life including fidelity among spouses. The objectives and achievement of this programme includes: 1) Enhances change in values and behaviours of individuals and couples, 2) Leads to economic empowerment and poverty alleviation, 3) Increases couple trust and transparency in financial matters, leading to joint budgeting and planning of family resource, 4) Promotes mutual fidelity, 5) Provides education and support for renewal at personal and marriage level. According the Catholic Secretariat, eight (8) Arch/Dioceses in Kenya have been reached with this programme (Mombasa, Malindi, Kitale, Ngong, Bungoma, Nyeri, Murang'a, Nairobi) (Catholic Secretariat, 2012).

The Natural Family Planning commonly referred to as "NFP" is also one of the programmes in the Family Ministry department. The programme was introduced to the Archdiocese of Nairobi since 1981. It is actually operating in some parishes and many couples have been reached in promotional talks in the Archdiocese of Nairobi and in the Dioceses of Murang'a, Kitale and the Military Ordinariate, according to Catholic secretariat. The objectives of the programme includes: Promoting responsible parenthood through the teaching of the NFP method and child spacing, marriage and

Family Counselling. They also train trainers who participate in teaching NFP, marriage and family counselling.

Another group is the “Couples for Christ” which originated from the Philippines. Though not yet established in a particular parish, it gathers different families from different parishes. They pray together and strive to model their family life on the Christian values of love, hope and faith.

Another Association dealing with family in Nairobi is Farijika Family Healing Ministry. According to its founder Fr Mapunda (2011):

Farikika focuses on families having the pain of living with an alcoholic. In our world, families are forgotten by the Churches, governments, institutions and sometimes even by ourselves. Family members are suffering and dying without attention. With this understanding I then reflected on the Family Ministry of Blessed John Paul II. He taught strongly that the family is the first school of love, peace, prayer, humility, mercy and morals (Farijika Family Ministry 2012).

According to the Catholic Secretariat, other groups and associations, networking and collaboration for the betterment of the family life in Nairobi and in Kenya comprises Catholic Engaged Encounter, Family Life Counselling Association of Kenya (FLCAK), Education for Life, Human for Life, Caritas Nurses – Kenya, Family Life Network International. They regularly organise workshops, seminars and training sessions aimed at helping people to build harmonious family life, to strengthen their faith and to cope with the emerging contemporary challenges affecting individuals, families and society as a whole (Catholic Secretariat, 2012).

4.6.1. Literature Related to Assumption One

The first assumption of the research was that the Catholic Church’s evangelization on family life, as it carried out today, is heavily based on the nuclear

family. It does not, therefore, address adequately the contemporary issues of African lineal family. Indeed, the study assumed that the Catholic Church laws and regulations governing family life and the way evangelization is carried out today in Africa are based on the nuclear family and, therefore, do not embrace the whole reality and challenges of many families today especially in urban areas such as Nairobi.

This assumption was confirmed right by the literature. Many African scholars already debated in the same issue, pointing out that the Church understanding of family is more Western than African. Bujo (2009) for example said that “the big question confronting both the Church and State in Africa is how to bring back the original family life and to harmonise it with contemporary development” (p.81). According to him, the Church’s teaching on family in Vatican II was understood differently according to the bishops’ cultural background. “The African Synod Fathers understood family, first of all, in an African sense, while Vatican II in *Gaudium Et Spes* (No. 52) had in mind the Western family concept of father, mother and child” said Bujo (2009, p. 81).

The same narrow understanding of the African family is also portrayed in some of the groups and associations in the department of the Family Ministry as pointed out by the Catholic Secretariat. For example, some associations like the Natural Family Planning (NFP), Faithful House, Marriage Encounter, to name but a few, focus much more on the couples rather than the entire or lineal family in their approach to challenges facing the families. Theresa, the National Family Life Coordinator at the KEC, had the same approach when she “noted that the family worldwide was under threat”. She argued that the threats were manifested in the distortion of the very notion of marriage and family, devaluation of maternity and trivialization of abortion, easy divorce and the relativism of a “new ethics. The family, she observed, should be protected and defended. For this to happen, there was need for many family life

activities at all levels to promote love and understanding between the husband and wife (Catholic Secretariat, 2012).

According to Bujo (2009), a communitarian approach to marriage and family life in the African context is the way forward for promoting family stability. For him, “an isolated marriage in Africa would very quickly face the problem of dissolubility. A marriage that excludes the relatives from it would result in conflicts between the partners, and to divorce” (p.103). As mentioned earlier, family breakdowns are indeed, some of the challenges facing many families in Nairobi. The editorial of the Catholic Magazine “Seed” (2012) published by the Consolata Missionaries rightly puts it that “it is a fact that we live in an age where marriage and family life are under threat. But it is time we stand up in defence of this sacred institution, time to take the frontline in guarding the marriage institution from being ruined by the fast encroaching threats of secularism and materialism (p. 1).

The story of Joyce (27 year old) as narrated in the Saturday Magazine of the Daily Nation is among many cases in Nairobi which shows the parents or the lineal family in general still has an either positive or negative influence on one’s family. Joyce separated from her husband barely a year after a nice marriage she thought was the best. After the husband changed heart and they separated, she reckoned, “I believe his sudden change of heart was instigated by his people. I guess his parents were not comfortable with our relationship in the first place. But why would they wait so long only to cause us so much damage?” (Kinuthia, 2012, pp. 6-7).

For Bishop Tsinda at the 1981 Bishops’ Synod in Rome, both dimensions of individuality and community should be taken into consideration in approaching African marriage and family. This can be the way forward in addressing comprehensively some of the challenges facing family such as in Nairobi. For him, “African marriage alliance is an undertaking by both the two individuals getting married and their respective

families, whose pastoral implications are manifold. He [therefore] recommended that an inculturated Christian liturgical celebration of marriage should include the authorized representatives of the two lineal families” (Kanyadago, 1991, p. 45).

4.6.2. Literature Related to Assumption Two

The second assumption which flows from the phenomenon of modernity and urban modern lifestyle which, over the decades appeared to be sweeping away African culture was that this modern lifestyle is one of the key factors in the weakening of African family values in Nairobi. This assumption was partially confirmed by the literature.

Indeed, many scholars both African and non-African are of the opinion that many cultural practices, customs and beliefs about family life which were cherished by Africans especially in the indigenous communities have been abandoned and/or weakened, especially in Nairobi. For Ndung’u and Mwaura (2005), the family is certainly the institution which has suffered the most from the demands of the modern society. For them, “the contemporary African family is shrinking, in terms of both the family circle and the family size. Some Africans who have been born and raised up in urban centres lack adequate exposure to the extended family back home in the rural areas” (pp. 78, 79).

Akoth (2007) is also of the same opinion when she said that “the traditional African family system is undoubtedly in a state of constant and considerable flux. The extended (lineal) family system is gradually weakened and many of the pillars that were found in this system are being systematically eroded and constantly challenged by new pressures, re-evaluated against emerging values and replaced by new arrangements” (p. 23). She continued pointing out that “virtually in all parts of Africa today, we can recognise the weakening of the extended (or lineal) family system, the

erosion of the social fabric, the rise of single-parenthood, the deterioration of economic conditions, and rampant individualism” (p. 24).

For Bujo (2009), though modernity did not uproot the entire cultural roots of the African, it “did not pass without leaving some traces on African traditions” (p. 62). Some of these traces, according to Bujo are the decline of the oral communication of values such as myths, fairy tales, proverbs and riddles which were also means of communication but also of education especially to the children in the family. The rite of initiation is also in decline in Africa especially in the urban areas (p. 69). The education of children was assured by parents, the grandparents and the community in general. Through the traditional education the cultural heritage, values, customs, practices and religious beliefs of the community were handed over from one generation to the next. Today, as Kithinji (2005) puts it, “the role of education is left entirely to schools which are very poor substitutes to the family in traditional aspects. In urban families where both parents work, the homes and children have been left to the maids and other domestic helpers” (pp. 27, 28)

The modern lifestyle in urban areas such as Nairobi has weakened the values of the lineal family and shrunk the family size. As Kayongo and Onyango (1984) remarked, “most urban dwellers still treasure family life and its values such as marriage, children, hospitality and solidarity towards friends and relatives and so on. But due to economic constraints, many people prefer a small family with few children whom they can take care of. “When children become more of a ‘cost’, parents may intentionally limit the size of their family” (p. 33).

Another emerging family problem due to the urban lifestyle is the modern polygamy or “polygynous arrangement” to use the words of Kilbride and Kilbride (1990, p. 219). Kilbride describe the case of Paul, a businessman who “uses traditional conversational means to achieve success in the modern world. In the course of his

marital career, he in time (fifteen years) acquired a large number of girlfriends, one of whom he set up in a home and provided with a business” (p.221). For Kilbride, this is a common practice in some quarters of East Africa and abroad. These “East African “outside” women rarely demand that their partners “get divorced” for their sake. Nevertheless, divorce is a growing practice in East Africa, particularly in urban Nairobi” (p. 222).

Marriage has also become more individualistic and many couples opt for the “come we stay” without bridewealth. Kayongo and Onyango (1984) mentioned that even bridewealth is becoming a brideprice especially when it becomes “unreasonably high and as a way of measuring the value of the woman”. (p. 13). The nature and purpose of the bridewealth, considered as gifts of appreciation and thanksgiving in terms of good, livestock and/or cattle to the woman’s family is changing. Some people consider it as a way of enriching themselves. So, “when bridewealth changes from being a way of committing two families to uphold the marriage and becomes a way to acquire quick wealth, the social utility of bridewealth changes. It no longer makes marriages stable and seldom guarantees absolute rights over offspring even in customary marriages” (Kayongo and Onyango (1984, p.13).

The worse effects of the modern and urban lifestyle is not only the disintegration of the family unity, but also the rise of social “deviant behaviour” and sexual immorality, abortion, abandoned children, the emergence of the phenomena of rape and street children. (Ndung’u and Mwaura, 2005, pp. 81-83). For Ndung’u and Mwaura, “it would not be far-fetched to observe that Kenyans who feel an acute sense of hopelessness as a result of change have taken to illegitimate methods of improving their lot in society. They have become corrupt business dealers, carjackers, bank-robbers, beggars, beach boys and girls, petty thieves, or related social vices. Where this has happened, it is the family who often suffer the most” (p. 83).

As many scholars also mentioned, the modern and urban lifestyle did not really uproot Africans from their African traditional family values. For Kayongo and Onyango (1984), “although some aspects of the family have been changing and individuals can now choose the partners they like, Africa still remain traditional in some aspects. For example, the hospitality and the generosity of the African life still exist. Relatives and friends are still allowed to come into the house whenever they want, and families are obliged to look after their relatives without question” (p. 58). Kayongo and Onyango (1984), continued that “many Africans still depend on their relatives for support whenever their families are faced with problems. They expect help to come from their relatives in forms of jobs, accommodations, school fees, clothing, food and even mate selection. For them, this expectation is based on the notion that the extended family network is socially constructed to nurture, cushion and support those in need (p.63) Although Africa has been changing, the lineal family system is still very much alive, although it has been changing in its functions (p.63)

For Kilbride and Kilbride (1990), “the modernization process has overall resulted in both cultural persistence and change” (p. 51). The lineal family still persists as an element in regional East Africa, but it is presently under peril (p. 54). Weisner, Bradley and Kilbride (1997), also held that “the African family is not declining in all senses. The institutional structures of Kenyan families are becoming more diverse but are still salient; that some functions (support and care for children, care of the elderly, control of property, health care, nutritional status) are as strong as ever, although changing in form and perhaps not as homogeneous or as reliable” (pp. xxii, xxiii).

4.6.3. Literature Related to Assumption Three

The third assumption was that the weakening of the family values especially in an urban milieu goes hand in hand with the weakening of the Christian faith. The study assumed that the weakening of the family values as it is experienced in Nairobi has an

impact on the Christian faith of people. Indeed, most of the scholars confirmed this assumption.

Kithinji, is among those who spelled out the interconnection and influence between family values and the spiritual life of people. For Kithinji (2005), “family produces new generations of individuals, and through these new members, it passes on physical life, knowledge, customs, traditions, intellectual, emotional and spiritual characteristics” (p. 4). Individuals are inter-related and together they make the family life and the community in general. The social changes which affect both the family, society and the individuals have far reaching effects on people’s intellectual, psycho-social and spiritual orientations and on the society. As Ndung’u and Mwaura (2005) put it, this situation can lead individuals to feeling disoriented and helpless. It can become source of frustration and disappointment (p. 84). The weakening of the African family values is thus portrayed in the considerable high rate of divorce in urban areas such as Nairobi. Marriage, considered as consensual, sacred, monogamous, indissoluble, lifetime commitment in the doctrine of the Catholic Church is no longer widely upheld. It is challenged and differently understood today in urban areas. As Akoth (2007), observed: “these days, many young people are reluctant to commit themselves to a life-long, Church marriage. Part of the reason is the change in the conception and perception of marriage, and delocalization of the process – and these have contributed to the relative fragility and instability of modern marriage” (p. 34). Akoth went so far to point out that even the wedding vows such as “for better or for worse until death do us part” are jokingly being proposed for revision to read something like “until love departs” (p. 34). Kinuthia (2012) portrayed that challenge to the marriage vows in his article titled “Till small irritation do us part” in Daily Nation (p.6).

Kithinji (2005) opined that “Christian marriage is a vocation just like priesthood, religious life or dedicated single life. As a Christian couple they are

endowed with matrimonial “Graces”. Among these are love, forgiveness, and the gift of healing each other after a quarrel or hurt” (p. 61). So, with the weakening of the family values, many Christian values such as mutual love, life, forgiveness, tolerance and reconciliation, to name but a few, which were sustaining many Christian families and society at large are also in decline. According to Kithinji (2005), people’s faith, religious beliefs and attitudes in many cases depend somehow upon family background. For example, in the family, a child learns the values of the community, spiritual values and the cultural heritage of the society through their parents (pp. 79, 85). With the weakening of the parental education due to the modern lifestyle, these spiritual values handed to children in the family are altered (Kayongo and Onyango, 1984, p. 23). It was in that perspective that late Archbishop of Nairobi, Cardinal Otunga said that “the African family values are not only helpful and useful, but are also indispensable for the incarnation of Christianity in Africa” (Kanyadago, 1991, p.44)

4.6.4. Literature Related to Assumption Four

The fourth assumption was that the family is the basis of spiritual and human growth. Flowing from the previous assumption, the research assumed that the family is the basis and the core place where people’s spiritual life and their human development are nurtured and evaluated. This assumption was proven right by the literature.

Indeed, every human being is primarily educated according to the cultural and spiritual regulations, norms and values of his or her family in particular and the community in general. As Anekwe (1998) puts “it is from the family that the children learn the first elements of tradition, in an atmosphere of love, trust and friendship, characterised by an absolute respect to the elders of the family” (p. 206). For Kithinji (2005), “the family is a basic organisation, or an institution which concerns itself with love, sexual relationships, marriage, reproduction, socialisation and the various statuses and roles involved in kinship organisation (p. 2). For Kithinji, the family is considered

by most people as an on-going institution, an essential component of every society. Its fundamental function is to ensure survival of the human species, to provide physical, sociological, emotional, spiritual and moral care and education for children and its members (p. 4, 5).

Pope John Paul II (1982), in his apostolic exhortation on family life “*Familiaris Consortio*”, earnestly urged that the family has the mission to guard, reveal and communicate love, and this is a living reflection of and a real sharing in God's love for humanity and the love of Christ the Lord for the Church His bride (No 17). Thus, the Pope referred to the Christian family as “domestic Church” (LG 11), a place where “all members, each according to his or her own gift, have the grace and responsibility of building, day by day, the communion of persons, making the family “a school of deeper humanity”: this happens where there is care and love for the little ones, the sick, the aged; where there is mutual service every day; when there is a sharing of goods, of joys and of sorrows (No 21).

Pope Benedict VI, in his Post-Synodal Apostolic Exhortation, *Africae Munus*, followed the footsteps of his predecessor (Pope John Paul II) in stressing the fundamental function of the Christian family as a better place for transmitting Christians and social values to people. The Pope in his Exhortation (*Africae Munus*, 2011) emphasized that:

The family is the “sanctuary of life” and a vital cell of society and of the Church. It is here that “the features of a people take shape; it is here that its members acquire basic teachings. They learn to love, to respect and to know God inasmuch as they are loved, respected and showed the face of God. Whenever these fundamental experiences are lacking, society as a whole suffers violence and becomes in turn the progenitor of more violence. Healthy family life is the best setting for learning and applying the culture of forgiveness,

justice, peace and reconciliation, mutual love and help between brothers and sisters, care for the sick, the weak and elders. For this reason, the family is the first and indispensable teacher of peace. (No 42, 43)

However, with the influence of modernity and urban lifestyle, the traditional family's function of education, of caring, and nurturing individual's spiritual, emotional, social or psychological growth is tremendously challenged and even altered especially in urban areas. Among other changes, Ndung'u and Mwaura (2005) noted the shrinking of family relationships, the parents' transfer of their responsibility of agents of socialization and education to schools and domestic workers, the emergence of "deviant behaviour" and other social vices (pp. 80, 81). The youth are the most affected. Indeed, when individuals miss the fundamental education and their socio-economic satisfaction in the family, they look for them elsewhere. As Weisner, Bradley and Kilbride (1997) put it "the breakdown of traditional family and kinship systems and the prevalence in African society of marital problems, broken marriages, rural to urban migration, single parent household, conflicts in religious teaching and conflicts and contradictions between African and Western cultures have adversely affected the process of socialisation, leaving the youth unprepared to face the world" (p. 15).

Kisembo, Magesa and Shorter (1977) had similar opinion. For them, it was the responsibility of the village community and the family in particular to provide individuals with their basic spiritual, intellectual, moral and social need and to facilitate their integration in the wider community. But with the modern lifestyle especially in urban areas, "the traditional institution of village and family appear woefully inadequate to help the individual cope with modern problems and transience, mobility and pluralism. Those who still rely exclusively upon them are in danger of forming a marginal stratum of society. They are disoriented – at a loss in the modern world" (p. 209).

With this regards and the rapid changes which are affecting the African family, is it still correct to affirm that the African family is communal?

4.6.5. Literature Related to Assumption Five

The fifth research assumption was that family life in the African context is integral, communal and not individualistic. It assumed that in the African context, family life is integral. It involves each member and the whole community. In other words, individualism is not encouraged in family life in the African context. This assumption was confirmed by the literature.

Indeed, community bond is one of the main characteristics of African family. For many African scholars, like Kitembo, Magesa and Shorter (1977), “the family community was the fundamental element of the African, his sphere of action, through which he became integrated with the larger, human community. Anekwe (1998) also argued in the same line. For him, when talking about African family the “stress is on togetherness, on communion” or community life which is the “soul of all African traditional society” (p. 203). In the African context, individuals are inter-connected and nobody lives to himself. The individual’s life finds its meaning and appreciation within the community. “An individual can identify himself only in terms of the community to which he belongs” said Mugambi (2002, p.117). Mbiti (1969) rightly puts it that “I am therefore we are, and since we are, therefore I am (pp. 108, 109). For Banzikiza (1995), “the life of the individual is grasped as it is shared. The member of the clan, the family, knows that he does not live to himself, but within the community. He knows that apart from the community, he would no longer have the means of existence” (p. 81, 82).

In this standpoint, family in African context is not restricted to the nuclear family namely the union of a father, mother and children. As Mbiti (1969) puts it, the traditional family includes, “children, parents, grandparents, uncles, aunts, brothers and sisters, and the relatives”. According to Mbiti and many African scholars, even the

“yet-to-be-born and the departed relatives” or ancestors are considered the relatives as part of the family (pp.107, 108).

Pope John Paul II (1982), in his apostolic exhortation on family life “*Familiaris Consortio*”, though not specifically addressed to Africa, noted that “family is a communion of persons” meaning the union of parents, children and all the people related to them (No 15).

That communitarian value of the African family served and is still serving its purpose in the sense of complementarity among family members and especially for safeguarding the marriage and family stability. Marriage, which crowns this “communion of persons”, ought to be understood in that perspective. For Bujo (2009), “marriage is not only a matter of two individuals but the concern of the whole community” (p.102). Freedom, as it is claimed by individuals in the modern society, according to Bujo, can only have a meaning and appreciation in the community. “No individual can be free if the community that supports that individual is not free, and the opposite is also true”. Likewise, “marriage cannot exist if the extended community is excluded” in other words, an “isolated marriage in Africa would very quickly face the trouble of dissolubility” (p. 103).

Today, with the influence of modern and urban lifestyle, this communitarian value of marriage and family is fading away (Cf. 4.6.2). There are some of the reasons of family breakdowns in urban cities like Nairobi. In an interview conducted by Muiruri (2012) on “pre-nuptial agreement”, Wainaina said: “Nowadays marriage is individualistic as opposed to being a communal thing where disputes would be settled by relatives and friends” (p. 7).

Despite the various social changes due to the modern and lifestyle the communitarian values of family still is resilient. It is only weakened. Weisner, Bradley and Kilbride (1997) are among scholars who noted that a close look on Kenyan

families, shows that the communal values of family life is “still highly salient” ...Family ideals may not be attainable and ideas and practices are changing, but they remain culturally and psychologically important to the imagined cultural careers of contemporary Kenyan. An unidimensional image of the African family as “breaking down” is unsupported” (p. xxiv). In that perspective, Bujo (2009) held that despite the influence of modernity or modern lifestyle, some urban dwellers, the “modern so-called intellectuals” still value their African traditions. When “faced with pragmatic problems, they tend to opt for the traditions and the beliefs of their ancestors” (p. 103).

So, is there still a way for the Catholic Church in her mission of evangelization to salvage African families in their struggles against the contemporary challenges especially in Nairobi?

4.6.6. Literature Related to Assumption Six

The sixth research assumption was that the Catholic Church needs an indigenized family ministry in Nairobi which addresses adequately the contemporary challenges of family life. This assumption was confirmed by the literature.

Indeed, this assumption, stemming from the problem statement and the research hypothesis, spells out the Catholic Church’s insufficiency in her mission concerning Family Ministry in Nairobi. The research, therefore, assumed that the Church’s actual evangelization program which is still predominantly Western, based on partial understanding and misconception of African family, needs an indigenized family ministry capable of addressing adequately the challenges of family life today.

Addressing the bishops of Latin America in their Third General Assembly, Pope John Paul II (1979) insisted that “it must be emphasized once more that the pastoral intervention of the Church in support of the family is a matter of urgency. Every effort should be made to strengthen and develop pastoral care for the family, which should be treated as a real matter of priority, in the certainty that the future evangelization

depends largely on the domestic Church” (No. 4.1). This message of the Pope was equally valid for the Church in Africa and especially in Nairobi. Few years later, the Pope, in his Apostolic Exhortation on the role of Christian Family in the Modern World: “*Familiaris Consortio*” (1982) insisted that every local church and especially every parochial community must take the responsibility granted by the Lord in promoting the pastoral care of the family. This will help the families in their journey and more specifically to deal with the difficulties and challenges of the modern world. The purpose and values of the family should be re-enforced (No 65).

Indeed, the purpose of the family according to the teaching of the Church, as Peschke (1978) puts it; consists in the upbringing of the children and in the care for the daily needs of its members. The family plays basically three major functions namely: (1) economic by providing every members the basic needs such as food, shelter, clothing and medication, (2) education by handing over to the members the cultural knowledge, values, customs and practices and by providing them with moral education and skills for life, (3) spiritual formation to the members based on love, trust, values and attitudes, a sharing of the experience of joys and sorrows, success and trials. The family is indeed the “domestic sanctuary”, called to pass on the faith of the ancestors, to cultivate the religious traditions, to offer common prayers to God and to translate into daily life its religious convictions (p. 245).

According to Pope John Paul II (1982), the restoration of human society as a whole to its moral and spiritual values, therefore, constantly begins with the renewal of the family. Its protection, formation and furtherance must be of foremost concern to state and Church. The Church’s mission and evangelization on family life, in other words, the Church’s Family Ministry is, therefore, called for. A Family Ministry embedded in African context and thus addresses the contemporary challenges facing the African families especially in urban areas such as Nairobi is lacking. As mentioned

earlier (cf. Assumption five in 4.6.5), the African family according to many scholars like (Banzikiza, 1995) is not restricted to biological parents and children but it includes the “living, the relatives, fostered children, the departed and even those to be born”. According to him, Jesus, without denying his natural kinship included all “whoever does the will of God his Father as his mother, his sister and brother” (Mk 3, 31-34). This can be the basis for an African Christian ethics enriched by Jesus and it is in that framework that issues and challenges related to family must be addressed in a way that the Good News becomes life-giving and meaningful in people’s life (p. 83),.

Indeed, the Good News of Jesus Christ is about the realization of the Kingdom of God, a Kingdom of justice, peace and love. In other words, the Good News of Jesus Christ is to bring life and to the full to every human being (Jn 10, 10).

Today, with the rise of new challenges facing the African family in urban areas, evangelization needs to contextualize the Gospel with African methodologies and strategies in a way that marriage and family life enlightened by the Gospel become a “domestic Church”. That will reflect the deeper meaning of marriage and family life of which Bujo (200) said “is from the very outset, imbued with religious atmosphere where God, the ancestors, the earthly community and the not-yet-born are all involved” (p.103). According to some African theologians like Magesa, Nyamiti and Bujo, despite the modern lifestyle, marriage and family life in general in African context is always communal (cf. Assumption five in 4.6.5). Unlike in the West where “individual freedom is paramount”, in Africa, the community, friends, relatives are still influential in couple’s marriage and family life in most cases. They accompany the couple “through all the stages”, unlike in the west where it is the “matter just for the two”. For Bujo, “the solidarity of the community does not necessarily squelch individual freedom, but can and must support it” (p. 187). An individualistic pastoral approach to family focusing solely on the nuclear family “does not adequately express the reality

and experience of marriage in the African family and society” and thus does not address adequately its challenges (Kanyadago, 1991, 167).

As the assumption stated, there is, therefore a need for the Church to have a communal pastoral approach in addressing the contemporary challenges of family life. In that perspective, as Bujo (2009) noted, the Small Christians Community’s consent and active participation in marriage is called for. Like in traditional society, the SCC, as a lineal Christian family, will journey with the families helping them to cope with the contemporary challenges in a communitarian atmosphere (p. 117, 132). As Orobator (2008) puts it, the Church is therefore, challenged “to redefine and reform the structure of ministry, so that new forms of ministry can emerge and be developed with a view to promoting collective and communion responsibility for the evangelizing mission of the Church” (p. 88).

4.7. Literature Related to Limitation and Scope

The literature exploited in this research was mainly focused on the Church’s evangelization and the contemporary challenges of family life in Nairobi. The literature covered the major points of the study namely the research topic, the statement of the problem, the hypothesis, the significance of the study, the six research questions and the six assumptions.

Indeed, the research was carried within the city of Nairobi mainly in two parishes namely Saint Theresa Parish in Eastleigh and Our Lady Queen of Peace in South B for the collection of the data. However, due to lack of specific literature based solely on these two parishes, the study expanded the literature on books, documents, unpublished documents, magazines and news papers written on evangelization and contemporary challenges related to family in Nairobi, in Kenya and in Africa in general.

As mentioned earlier in chapter one (cf. 1.0.3), Nairobi and specially the two locations, (Eastleigh and South B), where the research was conducted have a great variety of ethnic communities. Indeed, nearly every Kenyan ethnic community is represented in Eastleigh and in South B. As Shorter (1991) noted, there are the Kikuyu, the Akamba, the Meru, the Embu, the Taita, the Giriama, the Luo, the Abaluhya, the Kalenjin, the Gusii (p. 80). Due to this diverse ethnic community, the study did not focus on a particular one but exploited the available literature on any ethnic community.

The study exploited major sources of documentation which could provide it with the necessary literature on the topic at hand. These sources comprised Mary Immaculate and MIASMU libraries, Catholic Magazines such as *The Seed* and *New People*, and Kenyan daily news papers such as *Daily Nation*. Other sources such as Internet websites, the Church official documents and encyclicals, and the Catholic Secretariat of Kenya were also exploited.

The study exploited at its disposal the literature on Catholic Church evangelization and the contemporary challenges of family life. The date framework of the references ranged between 1960 and 2012. This enabled the study to see the dynamic changes which occurred both in the Catholic Church teaching on family life and within the African family itself due to the modern and urban lifestyle.

4.8. Conclusion

The fourth chapter analysed and described various authors' literature on the Catholic Church's evangelization and the contemporary challenges of family life both in Nairobi, in Kenya and in Africa in general. It was clearly indicated in this chapter, that since Vatican I and especially with Vatican II, the Catholic Church has shown great pastoral concern with regard to family life. Indeed, the family was considered by the Church as the "domestic Church" (LG 11) where individuals and the human

community at large are not only evangelized but become evangelizers for the realisation of the Kingdom of God. This pastoral concern was taken up by the African episcopates with the aim of inculturating the Church's teaching in African traditions and culture.

Most of the scholars, both African and non-African, including African theologians opined that family is the basic unit of every society. It is the primary school where individuals are educated morally, socially, psychologically and spiritually and through which there are integrated in society. In the African context, family was considered, according to scholars, as communal and lineal as opposed to individualistic in the non-African culture.

According to scholars, modernity, industrialization and urban lifestyle have challenged the African traditional values of family life which has given rise to new changes and challenges such as individualism, single parenthood, unfaithfulness, divorce, new forms of marriages, deviant behaviour and social vices to name but a few.

It is in that perspective that the Catholic Church especially in Kenya is striving to be "light and salt to the nation" (Mt 5, 13-14) in response to Jesus call. Through the Family Ministry in collaboration with various family related programmes, groups and associations she is striving to inculturate her pastoral approach in order to address adequately these contemporary challenges in such a way that the families in Nairobi become harmonious homes and a place where the Gospel is fully lived.

According to many scholars such as Anekwe (1998, p. 203), Weisner, Bradley and Kilbride (1997, p. 15), despite the various changes and challenges, most Africans both in rural and in urban areas like Nairobi, still value their traditional family life. So, they are hardly cut off from their African traditions.

Chapter Five

Discussion

5.0. Introduction

The two previous chapters of the thesis namely the third and the fourth, based respectively on the field research and the literature review, aimed at understanding the Catholic Church's evangelization and the contemporary challenges of family life in Nairobi . This fifth chapter presents the researcher's interpretations and synthesis of the results. It highlights the Catholic Church's mission of evangelization and the contemporary challenges of families, the African cultural knowledge related to the topic as revealed by field research data and the literature review.

The different headings of the chapter comprise the researcher's interpretation and synthesis on the research topic, on the statement of the problem, on the hypothesis, on the significance of the thesis, on the six research questions, on the six assumptions and on the limitation and scope. The chapter ends with conclusions, summary and some recommendations for the reader and for further study.

5.1. Discussion on the Thesis Topic

The research, faithful to its topic, dealt with the Catholic Church's evangelization and the contemporary challenges of family life in Nairobi. In relation to the topic, there were no contradictory views between the field research finding and the literature. It came out that evangelization is not only the spreading of the Good News of Jesus Christ to all people but also its realization in daily life. The family was therefore considered as the better social unit from which the Good News can take root and then be spread to all. Most of the respondents, therefore, understood evangelization as the Church work of proclaiming the Gospel, living the Gospel in daily life, bringing love, hope, justice, peace and reconciliation in families, educating people on how to live a

good Christian life in their families according to the teachings of Jesus Christ (Cf. App. C. No 31).

Pope John Paul II in his Apostolic Exhortation: “*Familiaris Consortio*” (1982), rightly held that evangelization is characterized by universality without boundaries, a response to Christ's explicit and unequivocal command: “Go into the whole world and preach the Gospel to the whole creation”. The Christian families are not only evangelized but also missionaries and evangelizers. Through the sacrament of marriage rooted in baptism and confirmation, the Christian couples are, therefore, called to take up the Church’s mission of evangelization to witness Christ and to establish the Kingdom of God within their families and to the end of the earth (No. 54).

In this regards the respondents and the literature pointed out that the “realization of the Kingdom of God” can really take place only if the challenges and issues affecting the families are addressed. The challenges which were outlined included unfaithfulness, breaking down of family unity, single parenthood, abortion, poverty, education of children, separation or divorce which are recurrent nowadays within the families in Nairobi. The work of evangelization is, therefore, to address these challenges so that the families may emulate and live the Christians values as they are taught in the Gospel.

However, some respondents evaluated the effectiveness of the Catholic Church’s evangelization from their socio-economic and educational backgrounds. On the one hand, most of those who are formally educated, employed, or having a socio-economic stable life were much more focused of the spiritual fulfilment of evangelization. On the other hand, the less fortunate respondents, especially those in the lower socio-economic class, mostly slum dwellers, argued that they can consider evangelization as spreading of Good News in their families, only when poverty and their basis needs such as food, health care, school fees, among others, are also

addressed by the Church. Some of them held that the Church has the authority and the power to help them through charitable works and also to plead for them with the State for the improvement of their conditions of live.

I, therefore, concur with some of these respondents like Kosmas who pointed out that they are victims of a socio-economic structure in Nairobi which does not favour the poor. Echoing the views of many others, Kosmas shared that “the Church as a religious authority has the mission in her evangelization to be the voice of the poor and to challenge the socio-economic and political laws and structures which favour mainly the rich people in Kenya and particularly in Nairobi” (Cf. App. C. No 8).

Vatican II in its Pastoral Constitution on the Church in the Modern World: *Gaudium Et Spes* (1965), justly observed that “the well-being of the individual person and of human and Christian society is intimately linked with the healthy condition of that community produced by marriage and family” (GS 47). So, in my opinion, the Catholic Church evangelization with regards to family life is to be understood today as a whole embracing mission aimed at bringing life to individuals and to the family as a whole. The contemporary challenges of family life as mentioned by respondents become, therefore, the Church’s pastoral priority for the realization of the Kingdom of God within the families in Nairobi and in society at large.

5.2. Discussion on the Problem Statement

The research stated that the Catholic Church’s evangelization process on family life entrusted to the Family Ministry is still predominantly based on the Western understanding of the nuclear family. It does not, therefore, address adequately the contemporary challenges of the African lineal family especially in Nairobi.

In response to the question “did the first missionaries consider African cultures in the process of evangelization, the majority of respondents (56.8%) said no while 40.8% agreed and 2.4% did not give any answer. The majority of these respondents,

like Moses, Raphael and many others pointed that “the first missionaries came with Western culture and civilization which they considered to be the best. They came with the mission to save Africans from damnation; so the African cultural practices and beliefs which were unknown to them were to be purified or abandoned in order to embrace the new religion and its practices” (Cf. App. C. No 4, no 14, no 16, no 21). This attitude did not really enhance the inculturation of the Gospel and more so in the pastoral approach to family life.

Furthermore, when asked whether the Catholic Church’s evangelization on family life as it is carried out today in Nairobi is adapted to people’s reality of life, a significant number of respondents (53.6%) in the field research said no. Some of them like Mugo, Kamau, Kambua, Juliana, Joyce and many other faithful Christians, argued that the Catholic Church evangelization is much more focused on individual’s salvation and the pastoral approach to family life is also based on the nuclear family namely the parents and their children. As Mugo said: “in my family, everybody goes to whichever Church he or she likes. We are not all Catholics and those who are, rarely go to Church” Cf. App. C. No 22, no 23, no 39, no 41). This shows that people can be ‘individualistic’ within the family as far as their faith is concerned unlike in the indigenous African Religion where faith is lived in the community, by the community and evaluated by the community.

However, there were also a few number of respondents especially some married couples (28%), who opposed the statement. They were of the opinion that when the first missionaries arrived in Africa to preach the new religion of Christianity, they learnt about the customs, the local language, they fought against forced marriages and the exploitation of women, they learnt about some African cultural practices in order to express the Gospel message in a way understandable to people (Cf. App. C. No 1, no 4,

no 13, no 50). For them, the actual pastoral approach to families in Nairobi is adapted to the people's way of life.

This disparity of the respondents' opinion on the statement shows the importance of the issue at stake. Without neglecting the opinion of the minority, I concur with the majority who opined that the Catholic Church' evangelization on family is still predominantly based on the Western understanding of nuclear family and, therefore, does not address adequately the challenges facing the family in Nairobi. Indeed, the Catholic in her official teaching especially on marriage and family life is heavily based on the nuclear family. This explains the reason why some cultural practices like the gift of bridewealth was earlier refused by some missionaries. Though this practice is tolerated today in the Church, it has not yet have the full ecclesiastic legal support and the African customary marriage that is validated by bridewealth altogether. The Family Ministry, therefore, fails to address some of the contemporary challenges of family life such as divorce, separation, infidelity, family conflicts, poverty and individualism because of the absence of the lineal community. The later could help maintain family stability if it were involved in the process leading to marriage and family as it was in the African traditional society. I, therefore, concur with Pope John Paul II (1982), who earnestly pointed out to all and especially to the pastoral agents and to the married couples that "the family, which is founded and given life by love, is a community of persons: of husband and wife, of parents and children, of relatives. Its first task is to live with fidelity the reality of communion in a constant effort to develop an authentic community of persons" (No 18).

In that perspective many respondents and scholars highlighted that the communitarian nature of African family includes not only the parents, their biological children but all the related living members, the living dead and the yet-to-be-born (Anekwe, 1998, p. 202). It is, therefore, in that point of view that marriage as a

sacrament should be considered and all the problems and challenges related to family either in Nairobi or in the rural milieus, dealt with. I would say with Bujo (2009) that “marriage in the African perspective is not a matter of the individuals but also it concerns the whole community, and for Christians the Church as family becomes relevant. The family is the place where the marriage is lived in faith, hope and charity, and only from that point on is it possible to speak of the sacrament” (p.102).

5.3. Discussion on the Hypothesis

The research’s hypothesis flowed from the problem statement. It stated: the Catholic Church’s evangelization on Christian family life in Nairobi entrusted to the Family Ministry does not address sufficiently the contemporary challenges of family life as it does not take into account the lineal nature of African family.

The hypothesis was mainly confirmed by the field research finding than the literature due to the fact that we did not find specific literature on the thesis hypothesis. The majority of the respondents, especially the married represented by 76.13%, the self-employed (76.92%) and the single (70.83%) shared that there is very little which is done by the Catholic Church’s Family Ministry in various parishes to address adequately the challenges which are affecting and breaking nowadays many Christian families in Nairobi. In many parishes within Nairobi, the Family Ministry is much more focused on the preparation of young couples for marriage than addressing the contemporary challenges of family life. Bujo (2009) rightly remarked that “the Church obliges her members to perform the wedding in ‘facie ecclesiae’ (in the Church) so that the couple can participate in the sacramental life of the Church” (p. 114). It is unfortunate to observe that in many cases, these “church weddings” appear like a formality so as to respond to social or peers pressure rather than a spiritual conviction and a commitment for life. The high rise of divorces and separations in Nairobi few months after the Church wedding are mere proof. Kinuthia (2012) clearly points it out

that “many young couples are separating and seeking divorce just a few months after their weddings, and many more wedded couples are sputtering into their second or third years of marriage”. He continues noting that “the lifespan of many marriages today is similar to that of a burning candle - short. It is no longer unusual to hear of marriages collapsing two, three, four or five months after the grand weddings” (p. 6).

Indeed, people participate in the Church sacramental life, attend Church services but with broken families. Their daily challenges, difficulties and struggles are not addressed by the traditional society to which they are losing roots, nor by the Church to which they pledge allegiance.

According to the majority of the respondents, the Catholic Church’s Family Ministry’s current pastoral approach is restricted to the couples and other members of the family are not associated. Kinywa (Cf. App. C. No 51) is among many others who said that due to the modern and urban lifestyle in Nairobi, people are becoming more individualistic and the lineal family is less involved in their family matters. The Church is equally influenced by this modern and Western conception of family and there is much emphasis on the individual freedom of consent especially in the celebration of the sacrament of marriage.

There were also a considerable number of respondents especially the pastoral agents represented by 84.6%, the employed (31.7%), the unemployed (53.12%) and some tertiary educated (37.09%) who disagreed on the statement of the hypothesis. For most of them, many families in Nairobi live far away from their relatives who are back in the village. Furthermore, they would not associate their relatives in their family issues and challenges because: 1) they do not know the reality and exigencies of Nairobi lifestyle, 2) they may worsen the situation (Cf. App. C. No 17, no 22, no 49). For these respondents, urban lifestyle is much more complex than in the rural where the traditional values of family life are still upheld.

In my opinion, that should be the battlefield of the Catholic Church and particularly the Family Ministry. A pastoral approach based on the nuclear family will hardly address adequately the challenges affecting families in Nairobi. Indeed, most of these challenges as we shall see later, are socio-economic and culturally related. Despite the urban modern lifestyle of Nairobi, many people still treasure their lineal family. As some of the respondents like Kinywa, Laurent, Samuel (Cf. App. C. No. 51, No. 26, No. 37) shared, most of the Christian families in Nairobi which followed the different stages of “customary marriage” where the lineal family was involved overcome easily some of their challenges and are more stable than those who did not. Unfortunately, the request of the Roman African bishops at the 1980 Synod on family in Rome is not yet fully implemented. Indeed, the bishops stressed on the values of “African customary marriage” and requested that more attention be given to what is actually happening in Africa today rather than giving sole consideration to basic Church principles (Kayongo and Onyango, 1984, pp. 48, 49).

5.4. Discussion on the Significance of the Thesis

From the field research findings and the literature, it was pointed out that in most cultures especially in African context, the family is highly valued as the core social unit from which individuals and societies are born. Family is considered as the nucleus social institution where the individuals and the society’s moral, intellectual, psychological and spiritual values are nurtured and evaluated.

With the influence of Western civilization and the modern lifestyle in Nairobi, this basic institution is seriously challenged in its role, in its function and its “raison d’être” or essence and its values which are undergoing great flux. This thesis based on the Catholic Church’s evangelization and contemporary challenges is, therefore, important because it deals with family life which is the basic unit of human society. It provides the Catholic Church mission of evangelization not only with an awareness of

the contemporary challenges affecting families in Nairobi but also with some means and ways for fostering harmonious Christian families and better society. I, therefore, echo Muthoni's view who said that if the Church were addressing the challenges facing families in Nairobi "many people would have time for God, family members would pray together. They would be faithful to each other. There would be less street children; less criminality and we would have a better society" (Cf. App. C. No 56). I concur with Malula, during the first African and European theologians' meeting at Yaoundé in 1984 where he declared that: "If we want to save Christianity in Africa, we have to aim at Christianizing not only individuals, but also the whole of the African family" (Kanyadago, 1991, p.1).

This study is a response to the concern and to the call of the Church and many people like the editorialist of the Catholic Magazine: *The Seed* (March 2012) who cried out that it is time to stand up, to take the frontline in "defence" of the sacred institution namely marriage and family, from being ruined by the fast encroaching threats of secularism and materialism. For him, "the family is the central pillar of any viable society; we cannot afford to see this important institution crumble" (p. 1). This portrays the view of a big majority of the respondents (96.8%) who agreed that the topic is relevant today. Most of them argued that there is an urgent need for the Catholic Church to address the contemporary challenges and issues affecting Christian families today in Nairobi.

In the framework of the African study, the thesis brings its contribution in the discourse on the values of African family life as it was treasured in the traditional society and today in urban areas such as Nairobi. Based on the field research findings and some literature, the study is a reminder to those who hastily narrow African family to the nuclear family, that despite the influence of urban lifestyle and modern civilization, the lineal nature of African family is there to stay. Many residents of

Nairobi still treasure their relatives and lineal family members though they may not live with them in Nairobi. The study, therefore, brings its “stone for the building up” of African study. It holds that all the issues and challenges related to African families especially in urban areas should be dealt in that communitarian perspective where the “yet-to-be-born, the living and the living dead” are inter-related and influence each other for the well-being of the family and society at large.

5.5.1. Discussion on the Research Question One

The first research question asked: what is the understanding of evangelization in Africa in the early age of Christianity and today with regards to family life?

The question aimed at pointing out the understanding of evangelization in Africa in the early age of Christianity and today with regards to family life.

Both the field research findings and the literature showed that in the early years of the implantation of Christianity in Africa and particularly in Kenya, evangelization was understood as “the preaching of the Good News” where Africans were to be converted from “paganism” into the new religion which is Christianity. Indeed, the Christianity brought to Africa by the first missionaries was predominantly imbued in their Western culture. So, most of the African religious beliefs, traditions, norms, taboos, cultural practices and customs which sustained African family and society for centuries which were unknown to the missionaries, were considered “improper” to Christianity and must therefore be thrown away. The African names such as “wendkunni” meaning God’s Gift in Moore (one of the ethnic communities in Burkina Faso) or “Zawadi” with the same meaning in Kiswahili were to be replaced by the so called Christian names such as Dieudonné which means the same thing: God’s Gift in French. This was to say that people lost their identity in the name of belonging to an alien religious institution. In that sense, I agree with Hastings (1976) who noted that “one’s name is the most precise assertion of one’s identity” (p. 41).

According to Mudimbe (1988), the missionaries invented the “pagans” in order to convert them (p. 47). His argument has a lot of implications. It can be interpreted in my opinion that the first missionaries considered that the Africans had no religion and therefore must have one which was Christianity. The Africans, considered “pagans” implied ‘ipso facto’ the missionaries’ cultural complex of superiority vis-à-vis the Africans neophytes. Africans were thus considered as primitive, savage, without a civilization who must be educated on how to pray and to relate to the Almighty God who saved humanity by the death and resurrection of His son Jesus Christ as though Africans never believe in God the Supreme Being. A story goes that a certain missionary in Sudan was even giving a “conditional baptism” to his catechumens. He was baptizing them saying “in case you have a soul I baptize you in the name of the Father, of the Son and of the Holy Spirit”. This shows the mentality of some missionaries and the kind of image they had of the Africans in the early years of Christianity in Africa in the late nineteenth and beginning of twentieth century.

Today, the modern Africa is progressively freed from these prejudices and cultural misconceptions including the Catholic Church’s understanding of evangelization altogether. As it was stressed by the field research findings and the literature, there is a move towards a holistic understanding and approach to evangelization thanks to Vatican II and the great contribution of African episcopates, scholars and theologians. African culture, far from being antagonistic to the Gospel is henceforth considered as its “vehicle” in the African context. In other words, the Church acknowledges today that the Gospel ought to be inculturated if it is to bear fruit. In that perspective, I find Vatican II statement in its decree on the Church’s Missionary Activity, *Ad Gentes* (1965) very appealing. It emphasized that missionaries should be trained in the cultures and languages of the people to whom they are sent, “so that the missionaries may have a more thorough knowledge of the history, social structures and

customs of the people, that they might have an insight into their moral outlook, their religious precepts, and the intimate ideas which they form of God, of the world and of men according to their own sacred traditions” (Ad Gentes, No. 26).

This led to the understanding that evangelization is a whole embracing Christian life as it was pointed out by the respondents and the literature. I can therefore say that evangelization is about expressing the Gospel message in one’s way of thinking, of acting, of singing, of dancing, of dressing, of eating, of marrying, of giving birth, of grieving, of burying either individually and especially as a community. In simple terms, evangelization is living and witnessing the Gospel message in one’s culture. The family being the nucleus and basic cell of society and where cultural values are nurtured is and ought to be not only the first target of evangelization but also an evangelizing ministry. I agree with John Paul II, who urged in his Apostolic Exhortation of family: “Familiaris Consortio”(1982) that when a Christian family accept the Gospel and live it, it is not only evangelized but it becomes an evangelizing ministry to individual, to other families and to the society at large (No. 52).

5.5.2. Discussion on the Research Question Two

The second research asked: what are the African traditional values of family life and how relevant are they? The question aimed at finding out the basic African traditional values of family life and their relevance today in African especially in Nairobi.

As we already mentioned earlier in the significance of the thesis, the field research findings and the literature pointed out that people in Nairobi treasure their family life. The interviews were carried out among various ethnic communities in Nairobi namely the Akamba, the Kikuyu, the Emu, the Meru, the Abaluhya, the Kalenjin, the Luo, the Maasai and the Kisii. Here are some of the main African

traditional values of family life from the respondents and from the literature that people cherished in the traditional society and still treasure today.

Marriage: In most African ethnic communities including in Kenya, marriage is highly treasured as the gateway to elderhood. It does not only complete the rite of initiation but also gives the married couple a social status. The married man can henceforth participate in the elders' gathering for decision making and can be entrusted with responsibility in the community. The ultimate end of marriage is for the foundation of a family and for procreation. Kirwen (2010) rightly puts it that "the institution of marriage results in the founding and maintaining of a family. It is fundamentally for the purpose of procreation, continuation and expansion of the family unit" (p.46). Marriage was therefore a social and a religious institution. As the respondents and the literature pointed out, marriage was never an individual affair but communitarian. It follows various steps and is finally sealed and validated by bridewealth negotiated between the families and the clan. I agree with some of the respondents like Kinywa, Wamalwa who pointed out that marriage was not a mere private and individual business like some young people believe today in Nairobi. It went beyond the two families. It was the concern of the whole ethnic community, the clan and the region. So the women in the family apart from their maternal role, they united families, ethnic communities, clans, villages and regions (Cf. App. C. No 9, no 54). In the traditional African society, marriage can be either monogamous or polygamous depending on the capacity of the man. In some ethnic communities like the Abaluhya, polygamy was treasured. The social status, wealth and leadership capacity of a man were measured in terms of the number of wives and children which were considered as divine blessing. Today, because of modern education, Christianity, urban lifestyle, economic constraints and many other reasons, polygamy is no longer formally practiced even in Nairobi. However, it is literally replaced by the so called "mpango wa

kando” which consists of having a “mistress” known or unknown by the wife. Today this “mpango wa kando”, call it infidelity, is one of the causes of family conflicts and divorce in Nairobi.

Life and procreation: according to the research findings in the field and the literature, life and procreation are core values in all African families and communities. The ultimate purpose of marriage and family were to enhance life and procreation for the continuity of the lineage. Life was valued and still valued today as sacred, a gift from God of which nobody has the right to end it. This was confirmed by John Paul II in *Evangelium Vitae* (1995). He asserted that “man is called to a fullness of life which far exceeds the dimensions of his earthly existence, because it consists in sharing the very life of God. The loftiness of this supernatural vocation reveals the greatness and the inestimable value of human life even in its temporal phase” (No. 2).

Today, despite the challenges of modern lifestyle which weakened the cultural value of life and procreation giving way to some immoralities such as abortion and criminality, most Africans in Nairobi still value life and children as God’s gift. The failure to get children due to barrenness or sickness is considered as a curse and in most cases brings sadness and instability in the family. Ndiira (Cf. App. C. No 11) is one of the respondents who observed that today many modern people do not rush to marriage before a thorough medical check up. This is not only to check their health status but also to check their compatibility for fecundity.

Unity and together: One of the characteristics of the traditional African family life is unity and togetherness. The family is basically composed of parents, biological and fostered children, relatives, grandparents, uncles and cousins. The father is the head of the family and ought to provide good shelter, food and security to his household. The mother owes respect and submission to her husband, takes care of the children and manages the domestic works. With her motherly skills, affection and warmth, she

makes the house a home to all including visitors. The grandparents are the agents of education and socialization of children who must render small services and show respect, obedience to their parents and to the elders.

With the modern lifestyle these values are changing. I concur with Kayongo and Onyango (1984) who noted that “husband and wife roles are changing both in the rural and urban areas. Husbands tend to spend more time with friends and in leisure activities than in helping at home after work” (pp. 26, 27). We shall see this point in detail in the research questions three and four.

Hospitality and solidarity: According to the field research findings and the literature, generosity, hospitality and solidarity are imbedded in most Kenyan ethnic communities. Indeed, these values of hospitality, generosity and solidarity are often expressed not only to the family members but also to foreigners and passing by visitors. I experienced the Kenyan warm hospitality during friendly visits in some areas of countries such as Kimilili, Bungoma and Oyugis in the Western Kenya, Kangundo and Kitui in Eastern Kenya and Kerugoya in Central Kenya. I also experienced the generosity and hospitality in various families in Nairobi during the field research. From this experience I agree with Kinyanili who said that “a relative or passing by visitor is welcome with great joy and treated very well. It is considered a blessing to host a visitor. There was enough food and accommodation to host him/her as long as she may want to stay” (Cf. App. C. No 9).

With the modern civilization, the urban lifestyle, the economic constraints, these traditional values of family life are changing especially in urban areas such as Nairobi. Let us consider now the various changes and challenges of family life in Nairobi.

5.5.3. Discussion on the Research Question Three

The third research question asked: what are the contemporary challenges of family life in Nairobi due to the modern and urban lifestyle?

The field research conducted among the hundred and twenty one respondents from two socio-economic classes namely the middle and lower classes and the literature, clearly pointed out that the modern or Western civilization came with new lifestyle and new demands which in most cases were alien to African traditions. This modern lifestyle, much felt in urban areas such as Nairobi, spawned various contemporary challenges to which the individuals especially the family must cope with in order to survive.

Indeed, the families in Nairobi, as indicated by the respondents, face different challenges according to their socio-economic classes. For the lower socio-economic classes mainly the slum dwellers, their most recurring contemporary challenges within their families include poverty and unemployment. Due to the economic constraints many families live in very poor houses in miserable hygienic conditions which exposed them to diseases. For example, it is very common to find a family of five members who live together in a house of four metres square ($4m^2$). The same house serves as bedroom, sitting room and kitchen. The parents share the same house with their children; a situation which gives no room for privacy. Due to lack of substantial financial revenue, many families are struggling to pay their children's school fees, their house rent, to get good health care services and even to have enough food. Wangeci, a house wife in Mathare slum who said: "sometimes it is even hard to get one hundred Kenya Shillings (Ksh. 100) to buy sukuma wiki (vegetable)" (Cf. App. C. No 20) is among thousands of slums dwellers who live in the same situation. This poor economic condition obliges many men and women to be always on the move begging and searching for jobs as house workers or watchmen. Some of them are temporary

employed in the industry sector; others are employed on daily basis to wash cars or to help in building. For some of those who care about their families, they bring home their little wages to sustain their family basic needs. But for others, their earnings are spent with their lovers and in pubs where alcohol especially local brew has become their “daily bread”. In most cases, these people, especially men in majority, are unfaithful to their spouses and thus more exposed to HIV, AIDS and STI with which, unfortunately they infect their wives or husbands. Their families are, therefore, in perpetual domestic conflicts and permanently exposed to breaking down.

Among the middle socio-economic classes, especially those residing in estates and/or those who had a better standard of life, the most prominent contemporary challenges facing their families include the influence of new technology, relationships in and outside the family, stress of job, education of children, family planning, domestic conflicts, divorces leading to single parenthood, HIV, AIDS and alcohol among others.

As outlined by the field research findings and the literature, the use of the new technological means of communication such television, mobile phones, internet, mass media, computer among others is becoming more and more a serious challenge in many “rich” families. Besides facilitating the communication between family members they have caused domestic conflicts and even divorce or separation in some families. Without exaggerating and not undermining the advantages of these modern means of communication, I agree with Wamalwa who said that the mobile phone has become nowadays “chombo cha uwongo” meaning an “instrument for cheating” which is destroying relationships and many families (Cf. App. C. No. 54). The Congolese musician Radjack (2009) summed it up when he sung:

Telephone I thank you for helping me to reach out easily to my friends
close or from afar, to plan for meetings, to inform and be informed...in short, to

communicate. But since I got you I have become a big liar for good and/or bad reasons. My wife is always suspicious any time I receive a text message or phone call especially at night. I can no longer sleep in peace. You disturb us during meetings and even in the Church. Telephone you are rendering me a bad service (literal translation from French).

In the name of freedom, independence, demands of job, office work, many family members especially the working class, where both the man and his wife are working, have no longer quality time together in the family. For example, the office is brought at home where at night one is busy with his/her laptop to meet the job deadline while others are either watching TV or studying. On weekend, people prefer meeting friends in pubs for socialization rather than spending time with family members. This is the case of Kagendo and Petronila, who said that in their families, “on weekends each one goes his/her way to socialize with friends, we see each other in the family sometimes on Saturdays or Sunday mornings” (Cf. App. C. No 63). This lifestyle gives room to infidelity and consequently leads to domestic conflicts and in some cases to divorce and separation. We shall give more details on this point in the next research question which deals with the effects of the contemporary challenges on the family and on the society.

According to the field research and the literature, both the lower and the middle socio-economic classes face serious challenges within their family such as cultural conflicts, family planning, unfaithfulness and HIV and AIDS. In my opinion, these challenges are inter-related and one leads to the other.

With the influence of globalization, mass media, modern education system and the cross cultural encounters, many residents of Nairobi are torn apart between the traditional values of family life which they still treasure and the demands of the modern world to which they must honour if they want to be seen and considered as “civilized”.

This constitutes a perpetual “cultural conflict” both at the individuals and at the family level. This conflict if ignored or not dealt with adequately with maturity through openness and communication can poison the relationships within the family. For example, the dressing code of each member, role and responsibilities in the family, the food, the family recreation, the belief systems (faith and religion), conjugal rights, relationships with in-laws, friends and visitors, payment of bridewealth, among many others, can be the source of cultural conflict in the family.

Family planning, flowing from the above cultural conflict becomes also a challenge in the family when the couple fail to agree or communicate on issues related to the number of children they wish to have and when to have them. As some respondents pointed out, the misuse of contraceptives can also be source of conflicts. As the couples Lona and Mutinda, Louise and Njagi, said “the use of the contraceptives and pills without the knowledge of the partner, can destroy the family stability. This can lead to conflicts and unfaithfulness among spouses” (Cf. App. C. No 62, no 63).

Unfaithfulness, HIV and AIDS are also one of the serious challenges in many families in Nairobi. Indeed, it is an issue which is talked about in every Kenyan local News Paper such as Daily Nation, Citizen, Standard, Taifa Leo to name but a few. Some of the reasons of the recent incidents of husband battering by their wives in the Central Province of Kenya, particularly in Nyeri are unfaithfulness (cf. Daily Nation, February 21, February 22, March 03, March 10, 2012, Standard, February 20, 2012). A research conducted by a private investigation company Spylink International in 2009 noted that marital infidelity is on the rise in Kenya. Not only men are unfaithful but also women who were in most cases the victim are also narrowing the gap between them and cheating their husbands. The research showed that “ninety nine percent (99%) of married couples are cheating on each other”. And among the eight provinces of Kenya, “Nairobi being cosmopolitan takes the lead with the number of unfaithful men

standing at sixty percent (60%) and woman at forty percent (40%)". According to the same research, it also emerged that in areas like Nairobi where the infidelity was high, the prevalence of HIV and AIDS was also high (Daily Nation, October 15, 2008, Magazine Living, pp. 6, 7).

All these challenges constitute a serious threat to family stability and in many cases affect negatively the individual, the family and the society at large. This leads us to the fourth research question which deals with the effect of the contemporary challenges on family life and on the society.

5.5.4. Discussion on the Research Question Four

The fourth research question asked: what are the effects of these contemporary challenges? Flowing from the third research question, this question aimed at pointed out the immediate effects of the contemporary challenges on family life and on the society in general.

As it was noted by the respondents and many scholars, the family, especially African family is the first victim of the social rapid change due to modernization, industrialization, globalization and urban lifestyle. Before exploring the negative effects, it is worthwhile noting that the modernization has also many positive effects. Indeed, modern urban lifestyle or modernization has made life relatively easy thanks to access to clean water, electricity, education, health care and communication facilities such as telephones, internet, television and means of transport. In that sense I concur with Kithinji (2005) among many scholars and respondents who pointed out that the increase of modern education, primary and secondary schools, colleges and universities, good health care services and hospitals have helped to raise the standard of living of many Kenyan families (pp. 37-38).

However, all modernity also came with its immense pressure and it has also negatively affected the individuals, the family and society at large. Some of the effects

as highlighted by the field research findings and the literature need special attention.

They include:

Individualism: with the urban lifestyle especially in Nairobi people are becoming more and more individualistic both within the family in the society. As we mentioned earlier, because of their work, business, studies and other reasons many family members have no time for each other. In my opinion, these reasons just serve as cover up. They are not the real causes making couples or children not to have time for each other in the family. How do we explain that despite the work load or studies or whatever occupation, the same people find time to be in bars, restaurants, night clubs, casinos and stadiums? The real problem or reason, in my estimation is that many people are bored with their husbands or wife or parents. On the one hand, they no longer find their emotional, social, psychological or sexual gratification with those they vowed respect and fidelity for the rest of their lives. On the other hand, they are never satisfied with what they have in the family. In that sense the Kiswahili proverb is right when it says that “nyansi za mbali ya kamba yake atafutaye mbuzi” meaning literally “the grass beyond its rope, that is what the goat looks for”. This means that there are some people who are never satisfied with their husband or wife with whom they live in the family. They always desire and want to have other partners outside the wedlock.

To some extent even marriage itself is becoming individualistic nowadays in Nairobi. This means that many young people or the so called “civilized” do not need their parents, friends or relatives’ views or consent to contract a marriage with the person they love. They rush into marriage and family life without sufficient prior scrutiny on each other’s social, psychological, spiritual or familial and educational backgrounds. These are the kind of marriages that usually collapse come the lightest challenge, conflict, difficulty or misunderstanding.

Individualism is also experienced in Nairobi in the social life in general. Many people are becoming “anonymous citizens” and rarely associate to others especially to those they do not have any affinity. Unlike in the traditional society or in the rural areas, there are some people who do not even know their next door neighbour in some estates. In the public means of transport like ‘matatu’, some people find it very strange and even suspicious to be greeted by somebody they do not know, even if they are sharing the seat. Does that attitude really honour the African sense of hospitality and socialization as cherished in the traditional society (cf. the African traditional values of family life in 5.5.2)?

Family Instability: as it was pointed out by the literature and especially the respondents, the contemporary challenges and urban lifestyle have made many families especially the young ones very shaky. Some of the reasons are nothing but the unfaithfulness, the economic constraints and the weakening of the traditional values of marriage and family life such as the lack of the community involvement and the exchange of bridewealth. There were also some respondents who argued that young people especially girls in Nairobi are becoming materialistic and get into marriage and family life with high material and financial expectations. So the failure to see their dreams realized becomes source of unnecessary conflicts with the man whom they judge incapable, unworthy, useless and the next stage is logically separation or divorce. Hart (2012) rightly observed that “most fights in marriage are usually finance-related” (p.6).

Another important reason of family instability in Nairobi is the paradigm shift of roles and responsibility within the family. With the modern and urban lifestyle, there are some people who have, in my opinion misunderstood the notion of freedom or gender equality. A family where there is no mutual respect, complementarily,

communication, tolerance, forgiveness and where the roles and functions are not clearly defined is most likely to breakdown.

Juvenile delinquency, robbery and criminality: In the traditional society, there were norms, rules and taboos that served as watchdog of moral values both within the family and in the society. Today, most of these values are looked upon as outdated and primitive. I agree with many respondents or scholars like Kilbride (1993), Kithinji (2005) who noted that when the family being the basic unit of the society is affected in its values; the whole society is logically affected (pp. 32, 33). Many families have lost their social responsibility and the children are the most affected. Their sole point of reference and role model are the TV, music or movie stars whom they want to imitate. With the peer pressure and the failure to get the financial support from their friends and family which may not be up to their high expectations, many of them get involved in gang groups, alcohol abuse and robbery as a way of gaining their daily living and to be abreast with the diverse demands and fashions of the urban lifestyle.

There is also a high rise of deviant behaviour and immoralities such as homosexuality, sexual abuse and rape, abortion, street children, child trafficking, paedophilia and the like which are not only signs of the deterioration of the family values but also constitute a serious threat to security and social cohesion in Nairobi.

Without undermining the innumerable positive effects of modernity and urban lifestyle on family life and on the society as we mentioned earlier, I can say that there are serious problems in many families and in the society in Nairobi which need to be addressed. That is why it is important to find out how does the Catholic Church address these contemporary challenges in her mission of evangelization?

5.5.5. Discussion on the Research Question Five

This fifth research question asked: How does the Catholic Church's evangelization process address the contemporary challenges of family life in Nairobi?

Flowing from the previous question and the research hypothesis, this question intended to find out how the Catholic Church, in her mission of evangelization addresses the contemporary challenges of Christian families in Nairobi.

Both the field research findings and the literature are unanimous that there are serious problems and challenges in many families due to the modern lifestyle. However, most of the respondents pointed out that there is a very little pastoral concern in Nairobi for the family issues. But the literature showed that the Church, especially at the wake of Vatican II, has shown great concern to the family. There have been pastoral exhortations and plenary meetings of African episcopates aimed at finding means and ways of addressing the contemporary issues affecting family in Africa and especially in Nairobi. The Catholic Secretariat earnestly emphasised that the Church in Kenya has put in place integrated Family Life Education Programmes in all the dioceses aimed at fostering harmony and peace within the family which is the basic unit of society (Cf. Catholic Secretariat, 2012). In its 17th Plenary Council which was held from 27 June to 06 July 2011 in Nairobi, AMECEA re-emphasized its pastoral concern on family. It stated that “as a Church in the region, we will endeavour to protect the family which is the domestic Church against dangers such as materialism, secularism and seek to enable the family to be an instrument of neo-evangelisation which is truly African, truly Christian” (AMECEA, 2011, No 21).

In my opinion, there have been indeed, lot of meetings, programmes and great concern for the family life. But, these programmes in most cases are still theoretical and not yet fully implemented and effective in the dioceses. In Nairobi, many parishes still lack a vibrant Family Ministry which deals specifically with the contemporary challenges of family life. I agree with some of the respondents like Paul and Laura and many others who said that the Family Ministry is left to the lay and at the level of the SCC in many parishes. These lay pastoral agents lack support from the clergy (Cf. App.

C. No 22, No 25). In the response to the question “does your parish assist family in their difficulties and challenges?” most respondents answered no except the pastoral agents who, seemingly defending or protecting their work, supported that their parish like Eastleigh, South B, St Peter’s Claver are striving to help family in their spiritual and socio-economic difficulties especially the broken families as much as they can.

In Saint Theresa Parish in Eastleigh, for example, we found an instituted Family Ministry whose pastoral work consists mainly in preparing the Christians who are “cohabiting” and young couples for Christian marriage. The Family Ministry also has regular family visits in the SCCs for prayers and also for accompanying the families which are undergoing difficulties such as family conflicts and separation.

In Our Lady Queen of Peace, there is no formally established parochial Family Ministry; however each SCC has some lay representatives who deal with family issues especially for preparing Christians to regularize their marriage in the Church in order to receive the Eucharist and others sacraments in the Church.

As some of the respondents especially the pastoral agents like Kinywa or Sr. Margret (Cf. App. C. No. 41, No 51) noted, due to the growing individualism in Nairobi, many Christian families are facing a lot of difficulties but very few will come up to share their family issues with the church leaders. They believe that the “dirty linen is washed at home”. This does not really facilitate the work of the Family Ministry.

Indeed, there is a lot of work which is done in some parishes with regards to family life, but there is still much more to be done. The actual situation in many families in Nairobi is alarming and calls for an urgent holistic pastoral approach. The Church cannot sit and wait for people. Though it may sound like paddling against the waves, it is time, in my opinion, to move towards people, to challenge the socio-economic and political structure and ideologies that are wrapping many people,

individuals and families in a “culture of death” as John Paul II (1995) puts it in his Encyclical *Evangelium Vitae* (No. 6, 12). Does the Catholic Church have the necessary means to achieve this mission of evangelization to families in Nairobi?

5.5.6. Discussion on the Research Question Six

The sixth research question asked: Does the Catholic Church have programmes and enough trained personnel capable of addressing the contemporary challenges of family life in Nairobi? The question intended, therefore, to find out whether the Catholic Church has programmes, material and enough pastoral agents such as priests, religious, catechists and well qualified lay people trained for this particular task of evangelization in Nairobi.

According to the respondents and especially the literature, the Catholic Church disposes various groups and programmes aimed at accompanying Christian families in their joys and daily struggles. The common and well known ministry is the Family Ministry which is generally composed of priests, brothers, nuns and lay people. It theoretically exists in most of the parishes in Kenya and especially in Nairobi.

As we mentioned in the previous question, the pastoral approach of the Family Ministry which collaborates with the SCCs, consists mainly in family visits, organizing couples meetings, fostering reconciliation and peace especially in broken families, and preparing young couples for the sacramental marriage. According to the commission of Family Life in the Kenya Episcopal Conference, in addition to the Family Ministry, there are other emerging catholic programmes, groups and associations which aim at addressing the contemporary challenges facing families in Nairobi. These groups and associations are composed of lay people and professional counsellors and some of their offices are in Saint Peter’s Claver parish in town, in South B and in others parishes. These groups include Marriage and Family Encounter, Faithful House and Couples for Christ to name but a few.

It came out from the field research that these different Catholic groups which aimed at gathering families and for helping them to cope with the contemporary challenges in Nairobi are unfortunately not yet established in many parishes. Furthermore, they are left at the individual and at the SCCs level. Many respondents like Raphael, a member of the Family Ministry in Eastleigh, mentioned that they have no proper or professional training to address some of the issues they face in families. They add to refer them to the priests or to some counsellors.

It was also noted that in many parishes in Nairobi, most of the clergy are not really involved in the Family Ministry because of various reasons. On the one hand, many parishes in Nairobi are overloaded with so many parochial activities with very few priests. In this case they have no time for family matters which may not be part of their schedule. On the other hand, the priests and others religious such as the nuns are not trained for addressing family issues during their formation. For fear of being challenged or unable to address some of the challenges, they show little interest, consciously or unconsciously to the family matters. Indeed, there are very little if not superficial studies allocated to Family Ministry in many religious formation houses and institutes.

In that perspective, the exhortation of John Paul II in his Apostolic Exhortation “*Familiaris Consortio*”(1982) should be re-emphasized today. Addressing his message to religious men, women and secular Institutes, the Pope urged them either individually or in groups to develop their service to families, with particular solicitude for children, especially the orphans, the rejected, the marginalized, poor or handicapped. The Pope continued saying:

They can also visit families and look after the sick; they can foster relationships of respect and charity towards one-parent families or families that are in difficulties or are separated; they can offer their own work of teaching

and counseling in the preparation of young people for marriage, and in helping couples towards truly responsible parenthood; they can open their own houses for simple and cordial hospitality, so that families can find there the sense of God's presence and gain a taste for prayer and recollection, and see the practical examples of lives lived in charity and fraternal joy as members of the larger family of God. I would like to add a most pressing exhortation to the heads of institutes of consecrated life to consider-always with substantial respect for the proper and original charism of each one-the apostolate of the family as one of the priority tasks, rendered even more urgent by the present state of the world (No.74).

This is indeed an invitation for the Church especially the Church in Nairobi to put more emphasis not only on the clergy and the religious men and women's involvement in the Family Ministry but also to make it an integrative program for the training of the seminarians, postulants and novices in the religious formation houses and institutes. This will give them enough tools and means to journey with the families in their joys, difficulties and challenges in the light of the Gospel.

5.6.1. Discussion on the Research Assumption One

The first assumption of the research was: The Catholic Church's evangelization on family life, as it carried out today, is heavily based on the nuclear family. It does not, therefore, address adequately the contemporary issues of African lineal family.

Indeed, the assumption was proven right by the majority of the respondents and the literature who pointed out that the Church's laws and teachings on family life especially on the sacrament of marriage are still predominantly based on the nuclear family rather than the lineal family. In my opinion, I can affirm that the Catholic Church teaching is much more based on Western understanding of family life which stresses on the individual freedom as opposed to the African concept of lineal family.

For example, the biblical passage in the book of Genesis which says that “a man leaves his father and mother and becomes attached to his wife and they become one flesh” (Gn 2, 24) is interpreted by the Church as the divine nature of unity and indissolubility of marriage. In the African context, unity and indissolubility of marriage or family life go beyond the man and his wife but extend to the whole community. Instead of two people who “isolate” themselves in marriage, it is rather, villages, clans and families who are henceforth united through the two people and the stability of their union is reinforced by the community. This justifies Bujo’s (2009) remark that even in the African Synod, the fathers did not have the same understanding of family: “the African Synod Fathers understood family, first of all, in an African sense, while Vatican II in *Gaudium Et Spes* (No 52) had in mind the Western family concept of father, mother and child” (p. 81).

Indeed, Vatican II has brought a “cultural revolution” in the Church in the sense that it opened the “doors and the windows” for inculturation. Unfortunately the African understanding of marriage and family life is not fully implemented in Africa and particularly in Nairobi. For example, the current pastoral praxis is still based on the nuclear family. There is a strong emphasis on the nuclear family namely the man and the woman in such a way that there is very little involvement of the lineal family in the sacrament of marriage. Even, the Family Ministry and the different catholic groups and associations dealing with family life in Nairobi have a nuclear family centred approach.

However, some respondents especially the self-employed, the pastoral agents disproved the assumption. Some of them like James and Wafula, “the conception of a large family which includes all the relatives and siblings belongs to the past and in the village set up” (Cf. App. C. No 7, no 11, no 15).

Most of them think that due to the modern lifestyle in Nairobi in which most families are composed of a father, mother and children, the attention should be on the nuclear family especially the couple.

In my opinion, this is still a Western, partial, and superficial understanding of African family life. As we shall see later in details in the fifth assumption, despite the influence of modern lifestyle, most Africans in Nairobi are still influenced explicitly or implicitly by their African traditions. People are inter-related and inter-dependant. The contemporary challenges of family life as we mentioned earlier in the third and fourth research questions, are socio-economic and cultural and must therefore be addressed by the Church in the African lineal and communitarian understanding of family life.

Without undermining the views of those who disapproved this first assumption, it is worthwhile looking at the impact of the modern lifestyle on the African values of family life.

5.6.2. Discussion on the Research Assumption Two

The second assumption of the research was: the African family values are weakening in Nairobi due to modern lifestyle.

This assumption was partly proven right and partly disapproved mainly by the younger respondents. As we mentioned earlier, some respondents, especially the young respondents aged between twenty five and forty years argued that modernity did not weaken African values of family life but on the contrary it has improved the standard of life within the family. For most of them like Chris “to live is to change and to adapt one’s way of life according to the signs and demands of time” (cf. App. C. No 28). For them, there is no static culture in today’s globalized world. So, it is difficult if not impossible for African families to hang on to some cultural practices, customs and beliefs which cannot match with the demands of the modern world. Wangui, Lucy and Baraza, were among others who pointed out that forced marriages, wife inheritance or some taboos related to family life are outdated and gone not to come back (Cf. App. C. No 7, no 11, No 17).

However, the majority of the respondents and the literature proved the assumption right. They were of the view that the penetration of Western civilization, Christianity and modernization have tremendously watered down the African culture in general and the family life in particular. Despite the fact that modern lifestyle has facilitated and improved the standard of family life in Nairobi, it is equally right and without exaggeration to say that the modern lifestyle has only weakened the African traditional values of family life but did not suppress them. Today, due to the modern civilization and urban lifestyle, many people prefer small size families and have developed new mechanisms in order to cope with the contemporary demands and challenges. The traditional African solidarity, gathering or unity is expressed nowadays in Nairobi through different groups or clubs where people come together either for sport or leisure or to support each other socially, financially or politically. There is for example the “Merry-go-round” where women regardless of their ethnic communities put money together to support each other financially. There are also other clubs such as football, golf clubs, musicians, to name but a few. There is also the case of various ethnic communities coming together not only to safeguard their cultural identity and heritage but also to achieve some economical and political ambitions. There is for example GEMA which unites the Gikuyu, the Embu and the Meru. In that sense, I, therefore concur with Ndung’u and Mwaura (2005) who noted that “the extended (lineal) family system is gradually weakened and many of the pillars that were found in this system are being systematically eroded and constantly challenged by new pressures, re-evaluated against emerging values and replaced by new arrangements” (p. 23).

Other cultural practices such as traditional education of children, the traditional means of communication like proverbs, fairy tales, which were taught and passed on from one generation to the next in the baraza (traditional council or meeting place of

elders) and through the traditional rites of initiation by the grandparents, uncles and aunts are not only challenged today, but seriously on decline. They have been replaced by modern education, mass media, internet and video. Circumcision of children as it was done through the rites of initiation is now changing. Many people prefer to take their children to modern hospitals for circumcision.

As we already mentioned earlier, the modernity or modern lifestyle has also weakened the family tied. Due to the economic constraints, unemployment, the demands of job, many people have no much time for their family and tend to be more individualistic. This is, in some cases source of conflicts and family breakdowns in Nairobi.

Indeed, the urban lifestyle or modernity has weakened the traditional values of family life in Nairobi as stated by the assumption but did not suppress them. As the field research pointed out, many people in Nairobi still value and treasure their families both lineal and nuclear. In my opinion the traditional values of family life are simply being re-expressed in different ways with modern practices and ideologies. Weisner, Bradley and Kilbride (1997), rightly put it that “the African family is not declining in all senses. The institutional structures of Kenyan families are becoming more diverse but are still salient; that some functions (support and care for children, care of the elderly, control of property, health care, nutritional status) are as strong as ever, although changing in form and perhaps not as homogeneous or as reliable” (pp. xxii, xxiii).

In brief, the modern lifestyle in Nairobi has weakened the African traditional values of family life. Families have developed new mechanisms in order to survive and to cope with the demands and challenges of urban lifestyle. Let us now see what are the consequences of the weakening of the family values on the Christian faith of people?

5.6.3. Discussion on the Research Assumption Three

The third research assumption was: the weakening of the family values especially in an urban milieu goes in hand with the weakening of the Christian faith.

This assumption sought to explore the consequences of the weakening of family values on people's Christian faith. It assumed that the weakening of the family values as it is experienced in Nairobi has a negative impact on the Christian faith of people.

Indeed, the assumption was proven right by the majority of the respondents except a few who disapproved it. Some of them argued that one may have faith or not regardless of his/her family problems. Others like Wangiru (Cf. App. C. No. 38), were of the opinion that she was rather strengthened in her faith, which gave her hope when she was seriously challenged by her family difficulties.

However, many scholars and the majority of the field research respondents pointed out that one's family life is intimately connected to his/her religious faith and one influences the other. Undoubtedly family is in all cultures, the primary school where every human being is born and acquires the basic intellectual, social, psychological, moral and spiritual education. The Christian faith is nurtured and evaluated in a family where children until they are grown up learn to pray and acquire other Christian values such as love, hope, forgiveness and reconciliation from their parents. Pope John Paul II in his Apostolic Exhortation on Family life; "Familiaris Consortio"(1982) reminded the Christian parents of their responsibility to educate their children in prayer. According to the Pope, the Christian family is the ideal place for the children to grow gradually in the knowledge of the "mystery of God, to worship Him and to love their neighbours" (No. 60). I, therefore, agree with the Pope that the parents are and ought to be for the children the first and concrete examples of living and witnessing these Christian values. "Only by praying together with their children can a father and mother-exercising their royal priesthood-penetrate the innermost

depths of their children's hearts and leave an impression that the future events in their lives will not be able to efface” (No. 60). This implies that the children in their childhood will have no Christian reference and certainly will not pray when the family is disintegrated and when their parents do not pray together. During the interviews, many respondents like Wanga, Lucy or Nickson mentioned that due to their job schedules that they are hardly together at home with the children, so it is for their Christian life in the family. “We sleep and wake up at different times. Each one is free to pray and/or to go to church or not” they said (Cf. App. C. No. 54, no 55). This is what is happening these days in many Christian families in Nairobi.

From the field findings and the literature, we can say the weakening of family values in Nairobi has negative impact on many people’s Christian faith. With the influence of Western culture, globalization or urban lifestyle, there is a high rise of religious freedom and relativism. It is common nowadays in Nairobi to find two, three or more adherents of different faith denominations within the same Christian family where parents were baptized in the Catholic Church. Some left the Church as a result of the family breakdown caused by divisions, domestic conflicts and/or divorce, others because the Catholic Church’s doctrine no longer satisfies or fulfils their spiritual, social or emotional aspirations and interests. The rising individualism in some families and in society is also affecting many people’s faith and their understanding of the Church as a communion of persons, in other words as a family. There are more and more Christians in Nairobi especially young generation or “facebook, MTV or Y generation” as some people call them, aged between twenty five and forty, who do not see the need to go to Church for mass, to go for the sacrament of confession or to attend the SCC gathering. On the one hand, they find the Church liturgy boring and the sermons too moralizing. So they prefer to spend lot of time in leisure such as music parties, cinemas, in pubs and restaurants, in sport and on the internet chatting with new

and old friends as a way of socializing. On the other hand, they believe that they can pray directly to God individually even alone whenever and wherever if at all there is a need to do so. Without being a prophet of doom, I am afraid to say that the current state of the Church in Europe where some parishes are closing down and the Sunday masses are attended mainly by elderly people may arrive in Africa, if nothing is done to address this issue starting from the family level.

5.6.4. Discussion on the Research Assumption Four

The fourth assumption was: Family is the basis of spiritual and human growth. This assumption flowing from the previous assumption, assumed that the family is the basis of spiritual and human growth of the individuals and of the society.

A large majority of respondents if not all and many scholars confirm the assumption. As we already boldly pointed out earlier, it is worthwhile re-emphasising that the family is the basic social and religious institution where one's spiritual life and human development are nurtured and evaluated. I concur with Kithinji (2005) for whom, the family is as an on-going institution, an essential component of every society. Its fundamental function is to ensure survival of the human species, to provide physical, sociological, emotional, spiritual and moral care and education for children and its members (pp. 4, 5).

From my own experience, I can say like many respondents such as Achieng, Kimani and others that we are product of our cultural and familial backgrounds (Cf. App. C. No. 1, no 10, no 28, no 33). I was born and grew up in a Christian family within which generated my religious vocation. Regardless of the influence of modern lifestyle which has altered some of the African traditional values, the fundamental function of the family for nurturing, educating, nourishing and protecting its members cannot be over-emphasised. The family either in Nairobi or in the rural areas remain for most ethnic communities the ultimate social nucleus which gives the individual not

only an identity but also a sense of belonging. It is the basic institution in which the individual acquires cultural knowledge, language, social norms and regulations, religious beliefs and practices. Family is therefore, the gateway through which the individual is integrated in the wider community and through which he/she lives and witnesses the Christian values to others. It was in that perspective that Vatican II in its Dogmatic Constitution on the Church: *Lumen Gentium* (1965) referred to Christian family as “domestic Church” (LG 11). A “domestic Church” is a family in which all members strive to build on the daily basis a school of deeper and just humanity, a community of persons, forgiving and supporting each other between the rich and the poor, the young and the elders, the strong and the weak, the healthy and the sick, with a sincere and mutual love. Domestic Church is a family where individuals sacrifice their own interest, ambitions and pride for the common good and for the wellbeing of the community. This is the challenge facing not only the Christian families in Nairobi but the multicultural continent of African in general and Kenya in particular. With the influence of the modern lifestyle in Nairobi, can we hold that African family is communal and integral?

5.6.5. Discussion on the Research Assumption Five

The fifth research assumption assumed: the family life in the African context is integral, communal and not individualistic.

This assumption was also proven right by the majority of the respondents with an exception of very few respondents especially the divorced and some young people. For some of them like Florence (42 year old) or Emmanuel a 29 year old ‘askari’ (security guard) in Golden Gate Estate in South B, do not believe that family life is communal (Cf. App. C. No. 39). After five years of marriage, Florence couldn’t have a child and definitely she was separated from her husband three years ago. Since then, she is very bitter and lives alone. She said: “I lost faith in everything, not even in family

life” (Cf. App. C. No. 60). In fact, most of these respondents who disapproved the assumption went through sad experience, trauma and disappointment from family life. Most of them, being financially independent, decided to live alone where they feel that “there is nothing as good and fulfilling as to live alone, independent and free from oppression, orders and suffering” as Munyisi puts it (Cf. App. C. No. 8).

But in normal situation, the literature and respondents agreed that African family is naturally communal and integral. It involves each member and the whole community. In other words, individualism is not encouraged in family life in the African context. Despite the influence of Nairobi urban lifestyle and the rise of individualism, many people still value their lineal family members especially those who were born in rural areas and now work in Nairobi. Indeed, many people are not only strongly related to the members of their ethnic families in Nairobi but also to their family members who are back in the rural areas. During holidays like Christmas or New Year, many Nairobi residents go to the village to celebrate the different feasts with their family members. During school holidays some of them send their children either to follow the traditional rites of circumcision especially the Luhya or to spend some time of acculturation time with their grandparents.

Nairobi residents also express their communion and solidarity during special sad or joyous events like birthdays, baptism, marriage, funerals. The recent funerals and burial ceremonies of Kenyan honourable politicians John Michuki and Karume Njenga in their ancestral lands in their villages showed the communal nature and solidarity of Kenyan lineal family. Relatives, political colleagues and friends were united to mourn and grief their beloved ones and to accompany them to their last dwelling place.

People believe that ancestors are also part of their family and intercede for the living. This was expressed by His Excellency Honourable Mai Kibaki, President of Kenya in his speech on February 28, 2012 at Kangema at the funeral service Michuki

who died at the age of eight (80). The event was covered live by most Kenyan television channels. The President urged his fellow Kenyans and politicians to emulate Michuki's good example of life, who is now at a better place to pray and intercede for Kenya.

As many scholars pointed out, in African context, family includes, therefore, the living dead, the living and the yet-to-be-born. The yet-to-be-born constitute the future, hope and guarantee of one's family. As many respondents noted, a "pregnant woman is respected and benefits a great care and attention" because of the life she carried. Once a woman is pregnant the family especially the newly married, rejoice because the child she will give birth to, will assure the continuity of the lineage and the parent's own immortality.

The communal value of family life was the strength of one family in particular and of the whole community in general. People were strongly united to defend, protect and safeguard the family and the society's cultural heritage and also to protect the lives of the individuals and the community from the visible and invisible enemies' attacks. The community also played a fundamental role in being the watchdog of the social, moral, spiritual and religious values that sustain the stability of families and the society at large. Bridewealth for example served as proof that marriage has taken place and also that families from both parties are henceforth one family and bond for a lifetime relationship built on mutual support, trust and love. I concur with Bujo (2009) like many other scholars and respondents who noted that marriage without the community as it is more and more experienced in Nairobi, is "excluded" in other words, an "isolated marriage in Africa would very quickly face the trouble of dissolubility" (p. 103).

So, despite the influence of the modernization and the urban lifestyle, most of the residents of Nairobi still treasure their family both lineal and nuclear. The

communal value of African family is very salient and it will hardly die. Indeed, community life or communion is one of the fundamental characteristics of African family from which all socio-economic, cultural, moral or spiritual matters are interpreted and evaluated. It is therefore, in that cultural framework that the Catholic Church's evangelization through the Family Ministry should address the contemporary challenges of family life.

5.6.6. Discussion on the Research Assumption Six

The six research assumption, stemming from the problem statement and the research hypothesis, was that the Catholic Church needs an indigenized Family Ministry in Nairobi which addresses adequately the contemporary challenges of family life.

Indeed, the research assumed that the Church's actual evangelization, based on a misconception and partial understanding of African family, needs an indigenized Family Ministry capable of addressing adequately the challenges of family life today.

As we mentioned earlier in the problem statement and the research hypothesis, most of the respondents and the literature pointed out that the pastoral approach of the Catholic Church's Family Ministry is predominantly based on the nuclear family. With this partial understanding of the family, the Catholic Church's evangelization through the Family Ministry does not, therefore, address sufficiently the contemporary challenges of family life in Nairobi.

The assumption was proven right by many respondents like Simon and Kilonzo who suggested that the Church should have a competent Family Ministry which takes into consideration the lineal family in its pastoral activities aimed at addressing family issues. In other words, when addressing particular family issues such as domestic conflicts, divorces or separation, the Family Ministry should not deal exclusively with the couples but the relatives, uncles or aunts should also be involved.

Indeed, most of the Nairobi residents with whom the research was conducted, regardless of their ethnic community shared that they treasure their lineal family which has direct or indirect influence on their family life in Nairobi. During difficult situations such as strong sickness, miscarriages, successive infant death to name but a few, there are some people in Nairobi who seek help from their lineal family. Others also go the relatives, parents, grandparents, uncles and aunts in the village to seek protection, prayers and blessing upon their families, jobs and political ambitions. Unfortunately, the Church in Africa and in Nairobi in particular does not 'exploit' this traditional communal value of family life in her pastoral approach to the contemporary challenges of family life. For example, the sacrament of marriage, aimed at establishing family life, as it is understood, prepared and celebrated in Nairobi, fits more to Western culture where emphasis is on the individual freedom and consent as opposed to the African communal responsibility in marriage. I, therefore, agree with Kanyadago (1991) that an individualistic pastoral approach to family focusing solely on the nuclear family "does not adequately express the reality and experience of marriage in the African family and society" and therefore does not address adequately its challenges (p. 167).

In my opinion, despite the influence of Nairobi urban lifestyle where most people live in nuclear families, the Catholic Church's evangelization towards family life really needs to have an indigenized Family Ministry, meaning a Family Ministry which is rooted in the African communal understanding of family life. From that communal understanding of the family, the people related to a given family will be involved in addressing the challenges of that family. In terms of inculturation, the SCC is the perfect representation of that African community. The SCC can be on the one hand the community that prepares the young couples through the various stages leading to marriage including the consent. On the other hand the SCC ought to accompany the young couples in their daily joys, difficulties and struggles. That will not only secure

the stability of many families but it will also make the families a “domestic Church” where the evangelized members become evangelizers. The conclusion and recommendations on Christian family life and marriage in Africa today of the SECAM, sixth plenary Meeting in Nairobi in 1981 rightly puts it in the following words: “In the pastoral care of the family, encouragement should be given to the solidarity that is lived in the heart of the extended (lineal) family, for it is in keeping with Christ’s call to love and service. In particular, the duty of filial piety towards parents and the aged is to be remembered (Kanyadago, 1991, p. 171).

5.7. Discussion on the Limitations and Scope

The research was conducted in Nairobi especially within the locations of Our Lady Queen of Peace Parish in South B and Saint Theresa Parish in Eastleigh. Indeed, the two locations have an important representation of two socio-economic classes namely the middle and lower classes. Most of the lower classes reside in the slums of Mathare in Eastleigh and Mukuru Kayaba in South B while the middle class reside in estates with a higher standard of life. The research showed that the residents of Nairobi face different contemporary challenges in their families according to their socio-economic backgrounds. This portrayed the high disparity of socio-economic life between the poor and the rich in Nairobi.

The research was mainly conducted through individual and groups oral interviews among respondents of different ethnic communities, age, gender, marital status, educational and occupational backgrounds. The only dependant variable was the socio-economic background. The research used questionnaires. Among one hundred and fifty questionnaires distributed, hundred and twenty five respondents actively participated in the study by returning the questionnaires with their opinions on the various questions.

Regardless of their ethnic communities, age, gender, marital status, educational and occupational backgrounds, the respondents from both locations of the research shared different contemporary challenges facing their families depending on their socio-economic classes. With regards to the topic which dealt with ‘the Catholic Church’s evangelization and the contemporary challenges of family life in Nairobi’, the research noted that Saint Theresa Parish in Eastleigh has a better established Family Ministry which is yet to open up its pastoral spectrum in order to address comprehensively the contemporary challenges of families. Our Lady Queen of Peace Parish though has not yet established a formal Family Ministry, is striving to help young couples through marriage preparation and some needy families through a social welfare program via the SCCs.

The researcher’s knowledge of Kiswahili and English, the main languages used in the research, facilitated the contact with the respondents who were generally generous, hospitable and collaborative. The research was conducted within a time framework of two months especially for the data collection. However, there have been additional spontaneous contacts throughout the writing the thesis in order to confirm and clarify some data. Not many difficulties were encountered in the field research except five (5) Somali families in Eastleigh who were not available for the interviews for fear of being identified as Christians which would endanger their life. A very few respondents, represented by 2.4% were reluctant in sharing their opinions on some of their family issues which they said that they are “family secrets”.

5.8. Summary and Conclusions

The thesis was on the Catholic Church’s evangelization and the contemporary challenges of family life in Nairobi. The study explored, presented, discussed and interpreted the literature and the field research finding related to the contemporary

challenges facing Christian families in Nairobi and how the Catholic Church in her mission of evangelization is addressing these challenges.

From the field research data as presented in the third chapter and the literature review in the fourth chapter, it can be concluded that in the early age of Christianity in sub-Saharan Africa especially in Kenya, evangelization consisted mainly in converting “pagan” Africans from their traditional belief to Christianity. The Africans were to throw away their religious beliefs, cultural practices, customs and traditions including some norms and values that were sustaining marriage and family life and thus embrace the doctrine of Christianity, a new religion which was alien to them. Most of the family issues were not sufficiently taken care by most of the first missionaries. Influenced by the theology of that time, their main pastoral concern was to baptise as many Africans as possible in order to “save their souls from eternal damnation”. Without taking into consideration the values that governed African marriage, the missionaries taught the neophytes to memorize some prayer formula and to contract Christian marriage in order to participate in the sacramental life of the Church as Bujo (2009) puts it (p. 114).

With the influence of modernity, especially at the wake of Vatican II in 1965, there is a change of mentality and new approach to evangelization especially in Africa with regards to culture and family life. Evangelization is gradually understood not only as preaching of the Good News of Jesus Christ but also as making the Gospel alive in people’s daily life. If we abide by the respondents’ understanding, evangelization consists in promoting justice and peace in family; it is about bringing love, hope, reconciliation and unity in families especially the broken ones. In other words, evangelization is living and witnessing the Kingdom of God in families and in the society at large. The family being the nuclear of society where the individual’s moral, social, psychological, emotional, intellectual and spiritual needs are developed,

nurtured and evaluated, is therefore, the primordial social institution in which the Gospel should be incarnated.

In that perspective the Catholic Church in Africa and in Kenya in particular has shown, since Vatican II in 1965, a particular pastoral concern on the Christian Family in her mission of evangelization. Through various meetings, plenary assemblies and synods, the African bishops of SECAM and AMECEA, saw the urgent need to have a special attention on the challenges and problems affecting African marriage and family life especially with the influence of modern and urban lifestyle. In response to the call of Vatican II to make the family a “domestic Church” (LG 11), the Church in Nairobi has integrated various catholic groups and associations which collaborate with the Family Ministry in addressing the contemporary challenges of family life in Nairobi. Unfortunately, as pointed out by the respondents, the Family Ministry is not established in all the parishes in Nairobi. Furthermore, the pastoral approach of the Catholic Church Family Ministry is still predominantly based on the Western understanding of the nuclear family and, therefore, does not address adequately the contemporary challenges of family life, seriously affected by the modern or urban lifestyle of Nairobi.

Indeed, at the end of the study, the researcher can conclude that the African family especially the Christian family which was the object of the study is undergoing a metamorphosis both in its structure and values due to the urban and modern lifestyle of Nairobi. As expressed by the literature and especially by most of the respondents in the third chapter, the outstanding and common challenges included the disintegration of the family unity, the economic constraints, the cheating and unfaithfulness in all its forms among spouses. Indeed, the marital infidelity is on the rise in Nairobi both from men and women. The marriage vows as publicly declared before God and the Church have become, in my opinion, mere formality with little personal commitment. New and modern means of communication such as Internet, mobile phones, social network like

facebook, Twitter, Hi5 and the like, did not only facilitate the communication between family members but also favoured cheating and unfaithfulness among spouses. These modern means of communication have therefore, nourished misunderstandings, misjudgement and many domestic conflicts leading to divorces and/or separation.

The high rise of marital infidelity goes alongside with the high rise of HIV and AIDS in many families both among the rich and the poor. As it was pointed out by many respondents especially by the married couples, like Mrs Agnes, a chairlady of a VCT (Voluntary Counselling and Testing) in South B, the high rise of HIV and AIDS among married couples is alarming. Serious prevention measures need to be urgently taken both at the individual and the State level to save Kenyan families and the population in general from being swept away (Cf. App. C. No. 21).

Poverty, unemployment, the education of children, lack of quality time for each other, the abuse of alcohol and drug, the influence of mass media, intercultural marriages and family planning are among other challenges which are shaking many families in Nairobi.

Indeed, modernity and globalization, on the one hand has considerably opened Nairobi to the rest of the world and improved the standard of life of many families in Nairobi with modern means of communication, good and reliable health care services, modern education system, food, electricity and water. Unfortunately these facilities are not accessible to all Nairobi residents especially to most of the slums dwellers who are always on the move searching for jobs, for food and for better shelter, in brief, for better conditions of life.

On the other hand, modernity, globalization and urban lifestyle came with new mode of life, new civilization, new culture and new challenges which many Nairobi residents are not prepared to embrace. The encounter between the African culture and traditions which many Nairobi residents still treasure and the modern civilization,

created a permanent cultural conflict at the individual level, within the family and in the society. Consciously or unconsciously some people especially the younger generation strive to prove their victory over this “cultural cold war” in order to get the modern identity card of “civilized citizens”. They show it through various ways. For example they use bombastic English or foreign language words in order to demonstrate their general knowledge and their high standard of education. They like to drive good cars, live in big estates, shop in supermarkets and display rather strange public dressing code and behaviour to show that they are financially stable, free and independent to relate to whomever and go wherever and whenever they like. Most of these people have a shallow marital commitment and relationships, rarely relate to their relatives in the village and their family life is most likely unstable.

Those who contemplate such a lifestyle without the necessary materials and financial means get involved in gang groups, robbery and stealing.

But others, who remain abreast with their traditional values and show sobriety in their daily life, adopt a humble and decent lifestyle or do not display the above behaviour, are often referred to as “conservatives, traditionalists or even as non-civilized”. In most cases, they are more friendly and hospitable to all people in their families, good Christians; understanding and their families are most likely stable.

This description may sound exaggerated, but it portrays the kind of individuals and families we have in Nairobi with the influence of the urban lifestyle.

So, modernity or the modern lifestyle has affected the society in general and family in particular in Nairobi. People are becoming more individualist and materialistic, there is high rise of criminality, juvenile delinquency, street children, robbery, immoral and deviant behaviours such as abortion, rapes, paedophilia, human trafficking, to name but a few. With all these social vices, one may tend to say that the urban or modern lifestyle in Nairobi has swept away the African culture and the

traditional values of family life are no longer upheld. As presented by the respondents in the third chapter and the literature in the fourth chapter, it can be, therefore, concluded that the African values of family life are not eroded as some scholars or few respondents pointed out, but, in my opinion, they are simply been re-expressed differently in order to accommodate the demands and challenges of the modern and urban lifestyle of Nairobi. Many Africans in Nairobi still value and treasure both their lineal and nuclear family. They value life as sacred within the family. They value their friends and relatives to whom they show respect, hospitality and solidarity especially in time of joys and difficulties. The urban dwellers continue to support financially their lineal family members in the rural areas in their basic needs such as building houses for them, providing them with food, payment of the children's school fees, clothes or even providing some relatives, cousins, nieces or nephews with jobs in Nairobi. In return, many Nairobi residents expect blessings, protection and prayers from their relatives. They do visit them in time of holidays, funerals, birthdays and weddings. In other words, African family is still treasured by most Nairobi residents as communal, integral and never individualistic. The cases of individualism and anti-social behaviours within the family and in the society as experienced in Nairobi were rather considered by respondents as abnormal and not acceptable in the African context.

It is in that communal understanding of the lineal family which include not only the parents and their biological children but also the relatives, grandparents, uncles, aunts and cousins, the ancestors and the yet-to-be-born, that all matters and challenges related to family life should, therefore, be dealt with especially by the Catholic Church's evangelization on family life.

By and large, the Catholic Church's evangelization ought to be contextualized in a way that the contemporary challenges facing families, their joys and struggles entrenched in their modern lifestyle, are enlightened by the gospel message. In doing

so, the African families will not only be strengthened in their cultural values but also be the source of spiritual renewal and human integral development.

5.9. Recommendations for the Reader

In all cultures, especially in Africa, the lineal family is treasured as the basic and fundamental social institution from which individual human beings are born and moulded for their better integration in the society. As pointed out in the thesis, the African family especially in Nairobi is undergoing continuous flux due to the modern and urban lifestyle. Many families, poor and rich alike are facing various contemporary challenges which affect not only the society but also people's Christian faith. This has been for decades a pastoral concern by the Church in her mission of evangelization. The considerable effort of the Church in Kenya and particularly in Nairobi to address these challenges facing the families cannot be underestimated. However, as presented in the study, there were some weaknesses and misconceptions in the Catholic Church's evangelization with regards to family life which cannot be neglected. In order to improve the Church's pastoral care and also to make the families better Christian homes where the Gospel is lived in daily life, the study suggests the following recommendations:

- 1) An indigenized Family Ministry: the majority of the respondents confirmed the hypothesis of the study which stated that the Catholic Church's evangelization on Christian family life in Nairobi entrusted to the Family Ministry does not address sufficiently the contemporary challenges of family life as it does not take into account the lineal nature of African family. Indeed, the research showed that despite the modern and urban lifestyle, most of Nairobi residents still value their lineal family. They consider their relatives as part of their family who in most cases are still influential in their nuclear family life in Nairobi. In that perspective, it would be convenient and meaningful to inculturate the sacrament of marriage taking into consideration the

African communal responsibility in marriage. As some scholars like Bujo, Mbiti, Kisembo or Magesa, noted, the role of the community in marriage does not exclude or overshadow the individual's freedom to choose his/her partner but on the contrary the community promotes, protects and exalts it. Individual freedom as claimed by some people in the modern society can only be meaningful if it is valued and appreciated by the community in the community. In that perspective, the community, as in the traditional society, will journey with the family in its joys and difficulties. Bujo (2009) was right when he noted that "marriage cannot exist if the extended community is excluded" in other words, an "isolated marriage in Africa would very quickly face the trouble of dissolubility" (p. 103).

Indigenized Family Ministry would therefore mean an African Family Ministry which inculcate the sacrament of marriage and family life with a doctrine rooted in African culture. The African customary marriage with all its cultural richness should be gratified by the Church and all the stages leading to marriage should be emphasised by the Family Ministry in preparing the young couples for marriage. This is not a new suggestion, if only the conclusions and recommendation of African synod of 1994, and the plenary assemblies of AMECEA and SECAM were implemented. For example, Bishop Tsinda at the 1981 Bishops' Synod in Rome, recommended that an "inculturated Christian liturgical celebration of marriage should include the authorized representatives of the two extended (lineal) families" (Kanyadago, 1991, p. 45). But I wonder whether, till recent times, the African bishops have full competence to inculcate African marriage or to deal with matrimonial situations" as they asked in 1980 at the Synod of African bishops in Rome (Kanyadago, 1991, p. 42)?

As a way of inculturating the African communal participation in marriage and family life and for making the Church a "Family of God" in the African context, the SCCs should be revived in all the parishes in collaboration with the Family Ministry.

Like in traditional society, the SCC, as a lineal Christian family, will not only give their consent in the marriage but it will journey with the families helping them to cope with the contemporary challenges in a communitarian atmosphere. The community will have the responsibility to help the couple live their marriage vows and through social welfare associations it will assist the needy families in their economic or financial struggles in the example of the first Christians communities. “The whole group of believers were united heart and soul...everything they own was held in common... and it was then distributed to any who might be in need” (Cf. Act 4, 32-35). This means that the Church is called to “redefine and reform the structure of ministry, so that new forms of ministry can emerge and be developed with a view to promoting collective and communion responsibility for the evangelizing mission of the Church” as Orobator (2008) puts it (p. 88).

2) Social Welfare Fund: the study recommends that a social welfare with a common fund box should be established in each parish. Monthly collection, preferable on Sundays can be organized to fund the social welfare. The Christians should therefore be sensitized to generously donate regularly money, material, clothes or imperishable food stuff such as rice, maize or wheat flour, sugar among others. This social welfare Fund would be a concrete way of putting into practice the community’s solidarity and generosity towards the needy families in providing with food, medical care, and school fees of children especially the orphans.

3) Competent Family Ministry: As it was pointed out by many respondents, many parishes in Nairobi lack not only a Family Ministry but also competent pastoral agents capable of dealing with family issues. Some of the pastoral agents like Laurent in Eastleigh (Cf. App. C. No 41) testified that they have no professional training and competence enabling them to address some of the family issues. When they are confronted with difficult issues beyond their competence they refer them to the parish

priest or to a counsellor. The study, therefore, recommends that the Family Ministry should be established in all the parishes in Nairobi and the pastoral agents be professionally trained. Some of them can be sent for proper training in some Institutes specialised in Family Ministry such as the Pontifical John Paul II Institute for Studies on Marriage and Family in the USA, Spain, India, Australia or in Benin. The AMECEA's project of opening the same Institute in Lusaka in Zambia must be implemented. This means that the Kenya Episcopal Conference, the Archdiocese of Nairobi and the parishes need to establish good policies and allocate budget which support financially the Family Ministry and their agents. The high rate of Christian family breakdowns in Nairobi due to the contemporary challenges needs an urgent attention from the Church. The Family Ministry must, therefore, be given full support and the family matters should be a pastoral priority in Kenya and in Nairobi in particular.

It was also noted that even some priests and sisters are not really trained to handle some family issues. In that case, the research recommends that courses related to Family Ministry should be re-emphasised in seminaries, noviciates and religious Institutes and not only relegated to electives courses. The future religious, nuns and priests must, therefore, be well trained and continually attend seminars and refresher courses on Marriage and Family. This will enable them to journey with the families and to address holistically and adequately their contemporary difficulties and challenges.

4) Regular Family Visits: As Jesus said in Saint John Gospel "I am the Good Shepherd, I know my flock and my flock knows me" (Jn 10, 14), the pastoral agents including priests, and nuns must know their flock. And this can only be possible through regular visits in the SCCs and in the families. The lack of enough pastoral agents especially priests or nuns in big parishes like South B and Eastleigh which have thousands of Christians cannot be neglected. However, this should not be in any case an

excuse or a pretext to transform the parish into administration industry and the pastoral work into “office work” where one is always locked up in the office with the excuse of having a lot of works. I was surprised to hear Gabriel, a parishioner of South B, during the interview saying “it is the first time that a priest stepped in my house” (Cf. App. C. No. 55). Indeed, the regular visits will enable the pastoral agents especially the priests not only to know their Christians but also to know their joys and struggles of which some Christians have no courage to share in the office. Indeed, the family visits, is a better way for the priests or nuns to break the distance that is between the Church leaders and the people. In others words, through the family visits, the priests “bring the altar in the congregation”. They fellowship with their Christians in their joys and sorrows. Furthermore, the priests can even receive advice from some wise Christians. And that can help them to be real pastors and role models for the Christians.

5) Established Youth Ministry: In the interviews and questionnaires, many respondents especially youth and the married couples suggested that Youth Ministry should be established in all the parishes in Nairobi. Indeed, there are so many young baptised Christians in Nairobi, especially the “MTV generation” as some prefer to call them, who no longer go to Church. One of the reasons is that they find the whole Church liturgy boring and the sermons too moralizing. So they prefer to spend time watching on TV movies or soccer matches of their favourites clubs, with internet socializing through facebook and others social networks, in the stadium watching or playing, in pub and restaurants eating, drinking and dancing. Youth Ministry, run by youth themselves in the company of some Church leaders, would therefore establish youth programs which accommodate the spiritual, emotional, social, intellectual and psychological needs of the youth. These programs will not only compensate the familial education which some young people lack in their families, but they will

certainly enable them to be good citizens and good Christians both in their families and in the society.

6) Seminars and Forums on family related issues: in the research, the Catholic Secretariat pointed out that there are some catholic groups and associations which organise occasionally some workshops on family life. For example, the National Family Life Department of the Kenya Episcopal Conference - Catholic Secretariat planned and organised at St Joseph Pastoral Centre in the diocese of Machakos from 30th January to 4th February 2011 a workshop aimed at training the Natural Family Planning teachers. A seminar was also organised on June 19th 2011 by the parish priest and the parish council of Mary Mother of God Githurai Catholic parish in Nairobi. For one day, about a hundred of couples of 6 to 20 years of marriage had the rare chance to come together to discuss on issues of marriage and family life. The issues discussed included: marriage as a sacrament, love in marriage, chastity in marriage and spirituality in marriage (cf. Catholic Secretariat, 2012).

But these seminars and workshops are very few and rarely organized in some parishes in Nairobi. The study, therefore, recommends that open seminars, forums and workshops related to family issues should be regularly organized in the parishes in Nairobi. These seminars and forums should include not only couples but also the entire family including the children. This will enable the families to share and discuss issues related to families and thus enlighten each other on how to cope with their daily challenges and to make their families a peaceful and harmonious “domestic Church” (LG 11).

5.10. Recommendations for Further Study

The research aimed at understanding the Catholic Church’s evangelization and the contemporary challenges of family life in Nairobi. Far from being exhaustive, there are some areas of the study which need further study.

The study therefore recommends that further studies should be carried out on the understanding of family life today in Nairobi. As we mentioned in the study, with the influence of modern and urban lifestyle, the traditional understanding of family life is challenged. There are more and more various forms of family life that are emerging in Nairobi and crying out for recognition. There are for example the single parents families or the same sex unions. The understanding of these new forms of unions of families which have come to stay in Nairobi will help the Church and the society in general to know how to respond to and accommodate them.

The study also recommends that the active participation of the community in Christian marriage and family life as it is celebrated in the traditional society should be closely studied. This will help for a profound inculturation of the sacrament of marriage which will certainly become more meaningful for people. As we mentioned earlier, there are some people who contract Christian marriage due to social pressure and also to be able to participate in the sacramental life of the Church. They show very little commitment of perseverance they confronted with some misunderstandings and/or challenges in the family. The marriage vows are quickly forgotten, infidelity becomes normal and divorce or separation is the next step. Statistics showed the marriage and family life of those who went through the different stages of customary marriage before blessing their marriage in the Church is more stable and lasting than those who rushed to church wedding without involving their respective families. Are the young people in Nairobi well prepared to embrace marriage and family life? Some cultural practices such as the payment of bridewealth, the amount and its values are also some of the issues to be looked at in that study.

There is also a need for further study on the others non-catholic churches' understanding of marriage and family life in Nairobi. This aim of this study would be to find out how do the different churches understand and celebrate marriage and family

life and how do they address the contemporary challenges of family life in Nairobi. It will certainly help the Catholic Church to evaluate her own Family Ministry's pastoral approach and thus find better ways of addressing the problems and challenges affecting Christian families.

The government of Kenya has a great responsibility not only to protect individuals but also to protect families and safeguard their fundamental values. The study therefore recommends that further study should be carried out to find out what is the current policy of the state of Kenya in the protection of family life. This can be a stepping stone for the Church in her mission of evangelization especially on marriage and family life. As it was spelled out in the study, "to have better family life implies better Christians, better citizens and harmonious, society" said Munene (cf. App. C. No. 47).

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Appendix A

Field research Instruments

Questionnaires

I am Joseph Kientga, a student of Maryknoll Institute of African Studies at Tangaza College, Nairobi. I am carrying out a research on the Catholic Church's evangelization and the contemporary challenges of family life in urban areas especially in Nairobi. This research is a partial fulfilment of the requirement for a degree of Master of Arts in African Studies. The information you provide will be analyzed and anonymously used in my thesis. I will be very grateful if you could please help me answer the following questions. Please tick and/or give your view as appropriate.

Code for the seven types of questions

D: ===== Descriptive, F: ===== Functional, S: ===== Structural,

H: ===== Hypothetical, C: === Contrast, I: ===== Incident, P: ===== Personal

Questions related to the Limitations and Scope

1. Parish: _____
2. Religion: Catholic _____, Non-Catholic _____
3. Religious status: Lay _____, Religious _____, Priest _____
4. Gender: Male _____, Female _____
5. Age: _____
6. Marital status : Married _____, Marriage yet to be regularized _____, Single _____
7. Academic education: Primary level _____, Secondary level _____, Undergraduate _____, Graduate _____, Post graduate _____
8. Employment Status: Employed _____, Self Employed _____, Unemployed _____

Questions related to the Thesis Topic

9. How would you describe evangelization with regard to family life? (D)_____

10. How would you define and describe a family in your ethnic community? (D)____

11. Do you consider your relatives, grandparents, uncles, aunts, cousins, nephews, and nieces part of your family? Yes_____, No_____(P)

Kindly explain_____

12. What are the contemporary challenges facing families today in Nairobi? (S)____

Questions related to the Problem Statement

13. In your opinion and knowledge, did the first missionaries consider African cultures in the process of evangelization? Yes_____, No_____ (P)

Kindly explain_____

14. The way evangelization is carried out in Nairobi and particularly in your parish with regards to family life is: (D)

a) Alien to people's reality of life:_____, b) Adapted to people's life: _____, c) Not adapted:_____, d)Westernized:_____, e)Mixed: _____

b) Kindly explain: _____

Questions related to the Hypothesis

15. The Catholic Church's Family Ministry in its evangelization process addresses adequately the contemporary challenges of family life in Nairobi? Yes_____,

No_____(S)

If yes kindly explain_____

If no, why?_____

16. To whom do you refer in case of conflicts or problems in your family?

Parents _____, brothers, sisters, aunts, uncles and/or relatives_____,
 your friends _____, the Church leaders_____, specialists _____,
 Others_____ (S)

Kindly explain_____

17. In your opinion, is there a need of having family ministry which addresses the
 contemporary challenges of family life within your parish? Yes____, No____(P)

Kindly explain_____

18. Should that pastoral ministry consider the African values of family life?

Yes____, No____(S)

If yes which key values of the African family life should be addressed?

Marriage____, perseverance _____, love _____, children _____, strong bond between
 the members _____, unity_____, generosity _____, communal responsibility_____,

Other_____

If no, kindly explain:_____

Questions related to the Significance of the Thesis

19. Could people's spiritual life be strengthened if the family ministry were
 addressing the contemporary challenges of family life? Yes____, No____(H)

a). If Yes please explain how: _____

b). If No, kindly explain:_____

20. What can be done to strengthen the African values of family life? (D)_____

21. Do you think that strengthening the African values of family life can contribute
 in bringing about peace and social cohesion within the city of Nairobi?

Yes____, No____(S)

Kindly explain:_____

22. In your opinion, is this study on the Catholic Church's evangelization and the contemporary challenges of family life in Nairobi relevant today? Yes _____, No _____(P)

Kindly explain why? _____

Questions related to the Research Question One

23. Did the first missionaries address family issues in their evangelization process?

Yes _____, No _____(F)

- a) If Yes, could you give some examples of family issues addressed by the first missionaries _____

b) If No, kindly explain _____

24. Is there any change in the ways the family issues are addressed today by the Catholic Church? Yes _____, No _____(S)

a). If Yes, please give some examples _____

- b). If No explain please _____

Questions related to the Research Question Two

25. What are the African traditional values of family life that you cherish in your ethnic community? (D) _____

26. Are those traditional values relevant today? Yes _____, No _____(F)

a). If Yes please explain why? _____

b). If No please explain why? _____

27. Do you personally value and treasure family life? Yes _____, No _____(P)

Kindly explain why? _____

28. As an African, what are the values that you cherish personally in your family life? (P) _____

29. In your opinion what can be done to strengthen the values of family life in Nairobi? (P)_____

30. Who do you think can play the major roles in strengthening the values of family life within Nairobi? (F)_____

Questions related to the Research Question Three

31. With the modern lifestyle in Nairobi, what are the most contemporary challenges affecting families? (D)_____

32. Do you know some particular challenges in family life within your parish? (D)_____

Questions related to the Research Question Four

33. What are the effects of the modern lifestyle of Nairobi on your family life?

Positive_____, Negative_____(P)

a). If there are positive effects kindly list them:_____

b). If there are any negative effects, kindly list them: _____

34. In your opinion, do these contemporary challenges of modern lifestyle in Nairobi contribute in destroying family life? Yes_____, No_____(P)

Kindly explain how_____

35. Do the challenges of the modern lifestyle in Nairobi affect the spiritual life of people within the family? Yes_____, No_____(S)

a). If Yes, please explain how they affect people's spiritual life?(F)_____

b). If No, please explain: _____

Questions related to the Research Question Five

36. How your parish does express its concern about the families? (F)_____

37. Does the Church especially your parish assist families in times in times of difficulties and challenges such as divorce, separation, conflicts, single parenthood, HIV/AIDS and the like? Yes_____, No_____(F)

a). If Yes, kindly explain how?_____

b). If No please explain why? _____

Questions related to the Research Question Six

38. Is your parish's well equipped with trained personnel to address these contemporary challenges? Yes_____, No_____(S)

a). If Yes kindly explain:_____

b). If No, kindly explain:_____

39. Is there any special ministry in your parish which takes care of the family matters? Yes_____, No_____(F)

a). If Yes kindly enumerate the different activities of that family ministry:____

b). Is that ministry coordinated by priest (s) ____,Religious, ____, Lay (s)____?

Questions related to the Assumption One

40. The Catholic Church's teaching and evangelization especially on family life are still based on Western understanding of nuclear family. Yes_____, No_____(S)

Kindly explain_____

41. Could the Church help to better the family life in Nairobi today if its teaching was based on African lineal family values where the parents, relatives, uncles aunts, friends are involved? Yes_____, No_____(H)

Kindly explain_____

Questions related to the Assumption Two

42. The local newspaper “Daily Nation” in its Family Magazine (September 17, 2008, November 12, 2008, January 20, 2010) reports every Wednesday on family matters. It presents some of the challenges affecting families which traditional values are fading away. Would you agree that the urban life style has weakened the African family values in Nairobi? Yes_____, No_____ (I)

Kindly explain_____

43. How do you compare the family lifestyle in rural areas and family lifestyle in Nairobi in term of structure, values and morals? (C)_____

Questions related to the Assumption Three

44. How does the weakening of family values affect the Christian life of people? (F)

45. Would people be better Christians and good citizen if the African family values were practiced? Yes_____, No_____ (H)

Kindly explain_____

46. Do you see any relationship between family life and spiritual life of people?

Yes_____, No_____(C)

Kindly explain if there is any relationship or not_____

Questions related to the Assumption Four

47. What are the consequences of the deterioration of family values? (D)_____

48. Do you think that the Church needs a special pastoral ministry to address the contemporary challenges of family life? Yes_____, No_____ (S)

Kindly explain:_____

Questions related to the Assumption Five

49. Do you consider the “Yet-to-be-born and ancestors part of the family in your ethnic community? Yes_____, No_____(P)

Kindly explain how_____

50. How does the weakening of family values affect the society especially in Nairobi?(F)_____

51. With the rise of individualism in Nairobi due to modern lifestyle, do you think that the communal value of African family is at risk of being disintegrated?
Yes:_____, No:_____(S)

a). If Yes, please explain how: _____

b). If No, please explain why? _____

Questions related to the Assumption Six

52. As a Christian, who do you first refer to in case of problem in your family?(P)

53. Does the Church sufficiently address the challenges of family life in Nairobi today? Yes_____, No_____(F)

Please explain_____

54. What can the Church and your parish in particular do concretely to strengthen the values of family life? (D)_____

Appendix B

Field research Instruments

Oral Interview guides

1. How would you describe evangelization with regard to family life?
2. How would you define and describe a family in your ethnic community?
3. Do you consider your relatives, grandparents, uncles, aunts, cousins, nephews, and nieces, ancestors and the unborn part of your family?
4. Did the first missionaries consider African cultures in the process of evangelization?
5. Is the Catholic Church's evangelization with regards to family life, as it is carried out today in your parish adapted to people reality of life or alien? Is it based on the Western understanding of the nuclear family or the African lineal family?
6. Does the Catholic Church's Family Ministry in its evangelization process address adequately the contemporary challenges of family life in Nairobi?
7. In your opinion, is there a need of having family ministry in your parish and why?
8. Should that family ministry consider the African values of family life and why?
9. Looking at the various occurrences in Nairobi, Murders, violence, injustice, immoralities among others which are presented in the media; do you think that strengthening the family values can contribute in building a better society?
10. Do you think that a family ministry that seeks to strengthen the African values of family life can contribute in strengthening the spiritual life of people?
11. Do you think that the first missionaries addressed the family issues in their evangelization process?
12. What are the African traditional values of family life that you cherish in your ethnic community and their relevance today?
13. What are the contemporary challenges affecting the families today?

14. What are the consequences of the contemporary challenges of families and people's Christian life?
15. What are the consequences of the deterioration of family values?
16. Does the Church especially your parish assist the families in times of difficulties and challenges such as divorce, separation, conflicts, single parenthood and HIV and AIDS?
17. a) Does your parish have competent or qualified pastoral agents capable addressing sufficiently these contemporary challenges?
b) Are they trained?
18. Could the Church help to better the family life in Nairobi today if its teaching was based on African lineal family values where the parents, relatives, uncles aunts, friends are involved?
19. Do you think that the Church needs a special pastoral ministry to address the contemporary challenges of family life and why?
20. With the rise of individualism in Nairobi due to the modern lifestyle, do you think that the communal value of African family is at risk of being disintegrated?
21. What can be done to strengthen the values of family life in Nairobi?
22. Is the topic relevant? Why?

Appendix C

Field Research Interviews

1. 07/01/2009, in South B, Nairobi. To interview James and Lucy, Philip and Dorothee on their understanding of evangelization and their experience of marriage and family life in Nairobi.
2. 07/2/2009: in Eastleigh; to interview, Brian, Steven, Godfrey on traditional values of family life and the Church's Mission towards families in Nairobi.
3. 7/2/2009 In Eastleigh, Nairobi. To interview Patrick, Josaphat, John and Joseph on evangelization and on the traditional values of family life and the different changes today.
4. 7/2/2009 in South B, Nairobi. To interview Samuel on traditional values of family life and the changes today.
5. 8/2/2009 in Eastleigh, Nairobi. To interview, Juliana, Martin, on cultural values of family life, evangelization and cultural changes due to modern lifestyle.
6. 8/2/2009. In Mukuru in South B to interview Monica on Contemporary challenges on Christian faith
7. 09/02/2009 in Mathare, Eastleigh, Nairobi. To interview Michael, Mary, Peter, and Njoki on evangelization, family value, marriage and values of bridewealth.
8. 10/02/2009 in South B, To interview Kosmas (Unemployed in Mukuru) and Nancy (Single) on evangelization and on cultural values of family life: traditional values and modern.
9. 14/02/2009 in South B, To interview, Laurent, Oliva on the modern and traditional values of family life.
10. On 15/02/2009 in Mathare, Eastleigh, Nairobi. To interview Baraza, Beatrice, Timothy, on modern and traditional value of family life.

11. 17/2/2009 In South B, to interview Joseph and his wife Lucy, Jane and Emmanuel on Family life and significant changes of family life due to modernity.
12. 17/02/09 In Mukuru in South B, To interview Wanakina, Josephat and his wife Charity and Jackson, on the significant changes of values of family life in Nairobi and impact of family life in their faith.
13. 19/02/2009 In Eastleigh to interview Matthew, Veronica on role and function in the traditional family life and the significant changes of values of family life in Nairobi.
14. 20/2/2009, in Hazina estate, South B, to interview Mr Chris, Dominic and Agatha on the changes of traditional values of family life and the first missionaries' work of evangelization.
15. 4/4/2009 In South B, Nairobi, to interview Mrs Margret, Caroline, and Mung'ale to find out the traditional values of family life and how they are addressed by the Church in Nairobi through the family Ministry
16. 4/4/2009: in Eastleigh, to interview Paul (68 years), Clement and Denis, on the first missionaries and evangelization and the cultural values of marriage and family life
17. 24/01/10 : In South B, Group Interview: Baraza, Philip and wife Juliet, on values of marriage and family life and contemporary challenges in Nairobi
18. 24/01/10. In Eastleigh to interview Steven, Vincent and Jane, Jude, Fredy on traditional values of family life and the different changes.
19. 25/01/10: In Mukuru, Raphael, Liliane, Agnes, Theresia (Kikuyu, married, business, 38 years), Lucy (Single mother) Contemporary challenges, Family Ministry, different between family life in Nairobi and in the village,
20. 25/01/10 In Mathare, Eastleigh to interview, Agnes, Judith and Veronica on the traditional values of family life and the different changes due to modern lifestyle of Nairobi.

21. 25/1/2010. In Golden Gate Estate, in South B, to interview Joseph, Raphael, Moses, Peter, Michael, Ndirori, Agnes, in on Family Ministry, evangelization and effects of contemporary challenges on family life and on society.
22. 25/1/2010: in Plainsview Estate, to interview Steve, Laurent, Martin, Pascal, Theodor, on family values, evangelization, faith and culture.
23. 25/01/10 in Eastleigh for Group Discussion: Lucy, James, Benjamin, Martha, Edward, Harriet, on family values and challenges, evangelization and Family Ministry
24. 26/01/10 In Mukuru slum in South B, Group Interview: Liliane, Paul, Philip, Emmanuel, Monica, John (67years), evangelization of first missionary, African traditional values of family life, on relation between family life and faith.
25. 28/01/10 In Mathare slum, group Interview: Sabina, Steven, Peter, Rose, Margret, Kate, Judith on Evangelization in urban areas, especially in Nairobi
26. 28/01/10: In Eastleigh, to interview Mr Laurent (man, 56yrs old, Kikuyu, education: secondary school level, farmer), Clement, Pamela, Brian, on understanding of evangelization with regards to family, values of family life, relation between family values and Christian values
27. 26/01/10, in Eastleigh to interview George, (25years), John, Josephine, on Understanding of family in town and influence of modern lifestyle on family life, what can the Church do to strengthen family values
28. 26/01/10 In Eastleigh to interview, Salias, Nicholas, Alfred, Ndebaye from Loitoktok, 52 years, watchman, low education On Understanding of family, the contemporary challenges family life and Family Ministry.
29. 27/01/10 In Mathare, Eastleigh, to interview Sabina (Kamba, 32 years, business lady, Augustine, secondary school) on Family life and evangelization

30. 28/01/10 South B, Group interview, Theodor and Edith, Vicky, Benjamin, Victor, Fortunatus, Bernadette on the contemporary challenges to Christian marriage and family life and the role of Family Ministry
31. 30/01/10, In town, St Peter Clavers Parish, to interview Scholastic (36 years, in Family Ministry), Paul, on understanding of Family life and the contemporary challenges and how they are addressed by the Catholic Church.
32. 30/1/2010 in Eastleigh, to interview with Regina (33 years, small business, not yet married, Kikuyu), on Family and African traditional values of family life among the Kikuyu
33. 30/01/2010. In Mariakani Estate, South B, To interview Jane, Agnes (27, married and student), Cecilia, Brenda, on understanding of family life, Family Ministry and the challenges of family life in Nairobi and relation between family life and Christian values
34. 01/2/2010, in South B, To interview Jackson on Family Ministry and influence of modern technology on family life
35. 01/1/2010. In Eastleigh, to interview Regina (divorced), Margret (40 years, married but separated, Mkamba, secondary school level) On the Church's Family Ministry towards the contemporary challenges of family life.
36. 01/02/10 in Eastleigh to interview Sylvia, Rose and Paulina (Mkamba, 35years, secondary school level), Widow and four children on the contemporary challenges of family life
37. 02/02/10 In Eastleigh, to interview with the couple Samuel and Janette (Kikuyu, respectively 46 years and 41 years, all small business), on contemporary challenges of family life and the Family Ministry. Married in 2002. They experienced separation in 2009 for one year.

38. 02/02/10 In Eastleigh, group interview in SCC: Richard, Prosper, Philomena, Peter, Steve, Kenneth, Maurice, Lydia; on evangelization, meaning of family life today and challenges and effect of Christian faith
39. 02/2/2010. In Eastleigh, To interview Simon and wife Jacky, Emmanuel, on value and importance of lineal family and evangelization
40. 03/02/10 In Eastleigh to interview, Alfred, Sr. Margret, (Mkamba, 39 years, involved in marriage and family ministry), Sr. Jane, Paul, Eunice, on family life, evangelization, the first missionaries, the Church's role today towards families.
41. 04/03/2010. In Saint Theresa parish (Eastleigh) and Our Lady Queen of Peace (South B) to interview Raphael, Laurent, and other pastoral Agents and priests (they preferred to be anonymous) on the Family ministry in the parish of St Theresa of Eastleigh: the contemporary challenges of family life, the concern of the Church on family, the relation between family values and Christian faith.
42. 04/02/10 In Mukuru in South B, to interview Alfred (41 years, involved in the family ministry in SCC), on the Family Ministry and the relation between faith and family values
43. 04/2/2010, in South B shopping Centre to interview Janet, Anastasia, Justine, on the Church's evangelization and the contemporary challenges of family life.
44. 05/2/2010, In South B for Group Discussion, Philip, Lucy, Caroline, Zakaria, Delphine, Vincent, Agnes on Challenges of family life, education of children and work of the Church and suggestions.
45. 06/02/10: In Eastleigh, to interview Peter (Luhya) and wife Kate Mokeira (Kisii), on inter-cultural marriage and contemporary challenges of family life due to modern lifestyle
46. 09/02/10 To interview with John (luo, 54 years, post graduate and Petronila (46 years, small business, secondary level of education, from Tanzania). They live in

intercultural marriage union, happy together despite the different challenges they face every day. Challenges in their marriage.

47. 14/2/10: In Golden Gate, South B, to interview Paul (34 years, a teacher and businessman) on Evangelization, traditional values of family life and contemporary challenges of family life
48. 14/02/10 in South B, to interview with Patrick, James (Mkamba, 32 years, small business, primary school level), and Esther (30 years, house workers, primary school level) and their mother Catherine (Mkamba, 52 years, house wife, widow) on challenges of family life, the role of the Church today in its evangelization towards families.
49. 25/02/10: In Plainsview Estate in South B, to interview Dominic, Bob, Richard (Mkamba, unemployed, 44 years old, and Florence (Mkamba 39 years old, house wife with small business). They have 05 children. They are neither married in the church nor customary because, Richard has not yet paid the bridewealth.
50. 25/02/10 In Mathare in Eastleigh to interview Dominic, Anastasia (single mother, 47 years, small business, luhya) and her daughter Patricia (16 years, form 3 secondary school) in the slum of Mathare.
51. 17/2/2012 Interview with Kinywa (Embu) married to Mkamba, working with the diocese of Nairobi for Family Ministry, a consultant in the Kenya Episcopal Conference.
52. 19/2/2012 In Mukuru, South B, to interview James (HIV positive), James and wife Catherine on contemporary challenges of family life and the Church's evangelization to families in difficulties.
53. 20/2/2012 In Mukuru, South B to interview Nicholas and wife Canella, Norbert, Philomena on family values, challenges and challenges to day. The work of the Family Ministry towards families in Nairobi

54. 19/2/2012 Interview with Wamalwa, Nickson and his wife Linette, his grandmother Juliana and their two children Augustine and Brian
55. 21/2/2012. At Institute of Kenya, Mass Communication, to interview, Raphael, Kenneth, Mr/Mrs David, Gabriel and his wife Mary, Musyoka (lecturer), on Family life, Evangelization, Challenges, education of children
56. 21/2/2012; In Eastleigh to interview Linet, David on contemporary challenges in family life today in Nairobi and the evangelization of the Church
57. 21/2/2012. Group interview in Eastleigh: Frank, Josephine, Chris, Paul, Catherine and John on contemporary challenges and their effects
58. 22/2/2012, in Mukuru, South B, to interview Pascal and Nicholas, on cultural values of family life and evangelization
59. 22/2/2012 in Mlango Kubwa in Eastleigh, to interview Raphael and Paul on the evangelization of the first missionaries
60. 23/2/2012 in Mathare in Eastleigh to interview Florence, on the contemporary challenges of family life and their effects on people's faith and on society.
61. 23/2/2012, In South B, to interview Gabriel, Bernard, Ignatius and Pascal on evangelization and contemporary challenges in families in Nairobi
62. 23/2/2012 in Balozi Estate in South B, Nelson and wife Paulina, Louise and Innocent, Antony on the contemporary challenges of family life
63. 24/2/2012 in Garisse, Eastleigh, to interview Catherine, Cecilia, Petronila, Lona and Michael, on contemporary challenges family life and the consequences on people's Christian faith
64. 25/2/2012 in Golden Gate Estate, South B, to interview Rachel (Mkamba) and husband Tumuhaise (Uganda) on inter-cultural marriage
65. 25/2/2012 In Eastleigh, to interview Sheila and Benedict on the Church's evangelization and African cultures of family life

66. 26/2/2012 in South B, to interview Maurice and Peninah on Church's teaching and the African lineal family.
67. 26/2/2012, In South B shopping centre, Marriage and Family Association of Kenya, on contemporary challenges of family in Nairobi and their different services towards families.
68. 27/2/2012, In Gariise in Eastleigh, to interview James (27 years, car mechanist) Arnold, Nicholas, on family life as source of primary human, intellectual and spiritual formation.
69. 27/2/2012, in Eastleigh, Saint Theresa, to interview Musyoka (medical doctor), Lydia on values of family life and the influence of urban lifestyle on family values
70. 27/2/2012, in Day Star University, to interview Mugendi, on African indigenous values of family life and their relevance today

Appendix D

MARYKNOLL INSTITUTE OF AFRICAN STUDIES

OF SAINT MARY’S UNIVERSITY, MN

Thesis Proposal Approval

Student: Kientga Joseph

Address: Missionaries of Africa, South C, Box: 27736, Nairobi Kenya, 00506

Phone (mobile) +254 737 918 045

Student's signature Date

Thesis Advisor's signature Date

Thesis proposal approved _____ Thesis proposal not approved _____

Program Director's signature Date

Recommendation:

Resubmitted (date) _____ Approved _____ Not approved _____

Program Director's signature Date

Appendix E

MARYKNOLL INSTITUTE OF AFRICAN STUDIES
OF SAINT MARY'S UNIVERSITY, MNResearch Methods Approval

Student: Kientga Joseph. Program: Masters in African Studies
Address: Missionaries of Africa, South C, Box: 27736, Nairobi Kenya, 00506
Phone (mobile): +254 737 918 045

Title of Research: The Catholic Church's Evangelization and the Contemporary Challenges of Family Life in Nairobi

Purpose of Research: To explore, understand, analyse and present the contemporary challenges and issues affecting the family life in Nairobi and how these challenges are addressed by the Catholic Church in her mission of evangelization

Population and Sample: the population of the study is the family members residing in Nairobi especially in South B and in Eastleigh. The sample will be the middle and lower socio-economic classes from both locations and from the accessible different ethnic communities. Some pastoral agents will include the priests, religious and lay people involved in the Family Ministry.

How are the sources or subjects chosen? The pastoral agents will be interviewed in their respective parishes. The families and respondents in general will be chosen randomly for the interviews and for the administration of hundred and fifty questionnaires.

What consent and confidentiality information is to be given to the sources or subjects? The respondents will be assured before each interview of the confidentiality of their information if they wish so. They will also be asked whether they wish to be anonymous or not.

How will the results be used? The results will be use for the MA thesis in African Studies

Researcher's Signature _____ Date _____

Thesis Advisor's Signature _____ Date _____

Program Director's Signature _____ Date _____

Decision Approved _____ Not approved _____

Remarks:

Appendix F

MARYKNOLL INSTITUTE OF AFRICAN STUDIES
OF SAINT MARY'S UNIVERSITY, MINNESOTAPermission to Schedule Colloquium

Student: Kientga Joseph

Address: Missionaries of Africa, South C, Box: 27736, Nairobi Kenya, 00506

Phone (mobile): +254 737 918 045

Title of Thesis: The Catholic Church's Evangelization and the Contemporary Challenges of Family Life in Nairobi

We have reviewed this Thesis and agree it is ready for colloquium

Professor Mary Getui

Date

Professor Douglas Waruta

Date

Professor Michael Kirwen

Date