

INSTITUTE OF SOCIAL MINISTRY

TANGAZA COLLEGE

CATHOLIC UNIVERSITY OF EASTERN AFRICA

**SOLIDARITY WITH THE POOR AS A
POVERTY ERADICATION STRATEGY:
BY MEANS OF EDUCATION**

**IN REFERENCE TO OUR LADY OF NAZARETH PRIMARY
SCHOOL IN MUKURU SLUM AREA, NAIROBI.**

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**A FULL SCALE PROJECT THESIS SUBMITTED AS
PARTIAL FULFILLMENT FOR THE AWARD OF THE
BACHELOR OF ARTS DECREE IN SCIENCES AND
PRAXIS OF HUMAN DEVELOPMENT (FACULTY OF
SOCIAL SCIENCES – CATHOLIC UNIVERSITY OF
EASTERN AFRICA**

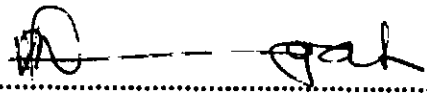
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DECLARATION

I have done the following research after a long time of discussion, fieldwork, and reading. To the best of my knowledge this is the first time this work is being produced in this fashion and sources in this research have been cited properly. I therefore hold myself responsible and accountable of the arrangement and set up involved in this piece of work. Therefore all the information in this paper I hold it responsible.

Student's Name: **Valentine Mulenga**

SIGNATURE 

DATE: 24 - 04 - 2007

This full scale project has been submitted for examination with the approval of the supervisor.

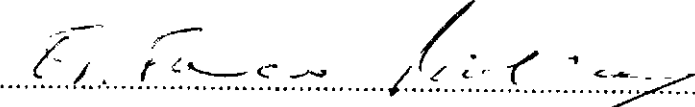
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Approved by the Head of the Department

Fr. Francesco Pierli MCCJ

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DATE: 04/03/2007

DEDICATION

This paper is dedicated to Blessed William Joseph Chaminade, the founder of the Society of Mary who the church declared Blessed on 3rd September, 2000 in Rome by Pope John Paul the Second. It is his spirituality, which has been adapted by the Marianist in terms of education.

ACKNOWLEDGEMENT

This research will be incomplete without acknowledging some people who helped me in many ways so as to carry out the research effectively. To begin with I would like to thank the entire community of Mukuru slum area most of all, those involved in the school like parents, students, members of staff and others for their availability to be interviewed as well as to fill in the questionnaires. Secondly, I would like to thank individuals like Bro. Frank (Regional Superior of the Marianists), Fr. Martin Solma (Manager of the school and Marianist representative in the school), the Headmistress and the Deputy Headmistress for taking their time for interviews and for providing me with the necessary information.

Thirdly, I would like to thank my tutor Mr. Oscar Mphande Mapopa for accepting to guide me in this research and for his tireless efforts and for his in-put in this research. I want to thank my community for the support they gave me and also for understanding me in so many ways when I was doing my research. Fourthly, I wish to thank my classmates for all the discussions and the mutual support. I learnt a lot of things in class. Lastly, I would like to thank Mary Wanjiku for putting so many hours in typing this work. Her competence helped to set this paper in a professional way. I would like to acknowledge Mr. Peter Miako the accountant of the Regional Office who assisted me with the figures for the budget. There are so many people who assisted me whose names might not appear here; to all I say, **“thank you very much and may God bless you in all your undertakings.”** When we talk of collaboration, we can not rule it out that it is practical in this sense. Thanks to all.

ABSTRACT

This research, “ **Solidarity with the Poor as a Poverty Eradication Strategy: by means of Education,**” was aimed at investigating to what extent the O.L.N. primary school has influenced the students, parents, teachers and the entire community of Mukuru. In order for us to reach these results we used the See, Judge and Act method with the support of the qualitative and quantitative method of approach. These methods were used so as to collect the data, present it and analyze it and these methods proved to be varied and effective.

The research revealed to us that there is a good level of participation and collaboration in eradicating poverty through education for the system of education or methodology used is that of calling all the concerned people in this slum area to be fully involved in the project. With this idea in mind, there were some challenges that came out as a result of this study.

The main issue that came out of this study is that O.L.N. Primary School is doing a good job in educating the children for future alleviation from poverty. But this is not responding fully to the objective of the school for there is little done with children who go to form one. Only 5% of the total number of those selected to form one get to secondary school because the majority have no school fees for the same reason that they come from poor families who cannot afford to send them to secondary schools. As a result of this the research at the end has a project proposal.

This project will be a secondary school, which will be run on the same basis like O.L.N. for the poor, to alleviate them from poverty and give them a bright future. The project will be run on two phases with a three-year budget proposal. The first phase is researching (to see if this school is really needed) and building structures. The second phase is to begin the school with form ones and each year add the next class. This project is a felt need and was echoed by almost all the people related with O.L.N. primary school.

LIST OF ABBREVIATIONS

C.M.E.	Characteristics of Marianist Education
G.A.U.N.	General Assembly of the United Nations
K.A.N.U.	Kenya African National Union
K.C.P.E.	Kenya Certificate of Primary School
K.E.C.R.	Kenya Education Commission Report
O.L.N.	Our Lady of Nazareth (Primary School)
U.D.H.R.	Universal Declaration of Human Rights
S.M.	Society of Mary (another name for Marianists).

LIST OF TABLES

Figure 4	Shows the data presentation strategy
Table 4	Shows the progression of the school from 1992 to 2000
Table 4.1	Shows the objectives of the school from the administration point of view
Table 4.2	Indicates reasons for the success of the school
Table 4.3	Recommendations by interviewers
Table 4.4	Indicates responses of members of staff of O.L.N.
Table 4.5	Shows general responses of parents of O.L.N.
Table 4.6	Shows other elements of responses by parents
Table 4.7	General information about the students of O.L.N.
Table 4.8	This shows what students of O.L.N. say about their school
Chart 6	Project management structure
Table 6	Activities of the project (school)
Table 6.1	Shows the schedule of the school (project)
Table 6.2	Shows project budget

TABLE OF CONTENTS

Declaration	i
Dedication	ii
Acknowledgement.....	iii
Abstract.....	iv
List of Abbreviations.....	v
List of Tables.....	vi

INTRODUCTION	1
---------------------------	----------

<u>CHAPTER I. HISTORICAL BACKGROUND</u>	<u>4</u>
--	-----------------

1.0 The beginnings of the School

1.1 Statement of the problem

1.2 Objectives of the study

1.3 Investigative questions

1.4 Research questions

1.5 Justification of the research

1.6 Basic assumptions of the study

1.7 Limitations of the study

1.8 Organization of the study

1.9 Conclusion

CHAPTER 2. LITERATURE REVIEW	10
---	-----------

2.0 Introduction to Literature Review

2.1 Definition of terms used

2.2 An overview of the problem

2.3 Development theories

2.4 The three theories of Education

2.5 Comparisons of the three theories of education

2.6 Theological reflections and Christian vision in relations with the existing theories

2.7 Comments on the main concepts, their strengths and weaknesses

2.8 Overview summary of the written materials and their resources

2.9 Conceptual framework

2.10 Conclusion

CHAPTER 3. RESEARCH METHODOLOGY31

3.0 Introduction to research methodology

3.1 Explaining each method used in this research

3.2 Practical materials used in this research

3.3 Data collection procedures

3.4 Justification of the research methodology

3.5 Conclusion

CHAPTER 4. DATA ANALYSIS: PRESENTATION AND DATA INTERPRETATION 35

4.0 Introduction

4.1 Interviews with management

4.2 Questionnaires

4.3 Observations

4.4 Documents

4.5 Data interpretation

CHAPTER 5. DISCUSSING THE RESULTS OF THE FINDINGS 50

5.0 Introduction

5.1 Discussing the objectives

5.2 Discussing Research questions

5.3 Discussing Basic Assumptions

5.4 Projections and recommendations

5.5 Summary and conclusion of major facts as a result of the study

5.6 Conclusion

BIBLIOGRAPHY 59

APPENDICES

- 6.0 Name of the project
- 6.1 Project overview
- 6.2 Statement of the problem
- 6.3 Project goals
- 6.4 Project's main objectives
- 6.5 Basic assumptions
- 6.6 Risks of the project
- 6.7 Justification of the project
- 6.8 Project management structure
- 6.9 Activities of the project
- 6.10 Schedule of the school
- 6.11 Project budget
- 6.12 Conclusion

INTRODUCTION

“The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, to let the oppressed go free and to proclaim a year acceptable to the Lord.” Luke 4:18-19.

When these powerful words of Jesus echoed in the synagogue of his hometown, many hearts trembled. Some hearts trembled with fear and guilt (the oppressors) and yet some hearts trembled with joy (the oppressed) because at last they could see one who was with them. The word “with” in this paper will be very important. Our modern society has seen an era of a lot of human challenges in terms of life experiences. We have also seen a lot of development programmes, some for good and others for worse. Some of these challenges we have seen or experienced, and will continue experiencing, are those which tamper with the development of the human person in his/her totality. Such experiences include economic poverty, illiteracy, health, environmental hazards, like water and air pollution, crime, and so on. Some of these challenges are caused by other human beings in terms of poor structures, individualism and struggles for social status. These structures affect the poor very much, the powerless and the voiceless, for they do not know where to begin in terms of challenging such oppressive structures. Therefore there is a need for other individuals and groups who are concerned with the rights of the oppressed to come out and challenge these kinds of oppressive individuals and structures either directly or indirectly. Directly could be by demonstrations, workshops, seminars, and so on, indirectly could be by empowering the oppressed by giving them the right tools to open their minds to new situations and one of these tools which can open people to new thinking is education. This is what the Marianists are doing in the slum area of Mukuru, Nairobi where they have a Primary school.

One may ask this question. Who are the Marianists? Briefly, the Marianists are a religious congregation of men and women in the Catholic Church who dedicate their life to Christ by working with the poor. They were founded in France by Fr. William Joseph Chaminade, a French man in 1816 (the Sisters) and 1817 (the male religious of Brothers and Priests). The Marianists came to Africa in the early 1960's and are in Kenya, Malawi and Zambia for the English speaking countries.

When they came to Africa, they were involved in education mainly in secondary schools but now they are involved in primary education and technical training schools. In whatever ministry they do, they are educators either in classroom or by their life witness. One of the institutions they have is Our Lady of Nazareth Primary School in Mukuru slum area, Nairobi. From the very beginning of their foundation up to now, the Marianists have a special concern for the poor. One way of doing so is by giving quality education to the poor children of Mukuru. They have the poor at heart.

The Marianists have come to Mukuru slum area with a conviction that through education they can bring a difference in the lives of the people of this slum area. In this way, the Marianists are using the indirect way of combating social structures which have left so many people of Mukuru, mainly children illiterate. The Marianists are positive that if they give quality education to the children of this slum area, then they (Marianists) are creating a positive future for the development of the people of Mukuru. Therefore this paper is going to deal with this question of empowering the poor of Mukuru through education. The paper will argue that the best way of doing this is by being in solidarity with the people to whom these services are offered. For it is our conviction that in every person, no matter how dull or intelligent he/she is, how poor or rich he/she is, there is an element of goodness and an ability to do something positive in his/her life. This paper will look at how the Marianists approach the question of working with the poor. Are they in solidarity “with” the poor or in solidarity “for” the poor?

In order to give quality education, the Marianists have their own method of educating the young people. Their approach to education is based on the **FIVE CHARACTERISTICS OF MARIANIST EDUCATION (C. M. E.)**, namely, educate for formation in faith, provide an integral quality education, educate in family spirit, educate for service and educate for adaptation and change.¹

These five characteristics of education are so important because they aim at educating the whole person, which we can call education for life. In the process of educating young people, there is a lot of participation by students, teachers, parents, the Marianists themselves and all the interested parties

¹ General Administration of the Marianists, *Characteristics of Marianist Education* (Ohio: Marianist Press, 1996), p.6

who happen to show interest in the welfare of the young people. The idea of these characteristics of education used by the Marianists comes from their founder who said that educating the youth is a process of preparing any form of development for any society. For education links us with the parents and the whole family of the children who come to our schools. So we should aim at educating the young people in a holistic manner.² In order to facilitate the best possible results of the study, this research is divided in five chapters. The first chapter is about setting the premises of our discussion by looking at the historical background of the project. The second chapter is about the available written materials, in which we will talk about the attitude we should have when we are working with the poor. It is in this chapter we will also look in some depth at the five characteristics of Marianist education, the philosophical theory of education by John Dewey and the Kenyan education system. We will be making specific references to education as a means that the Marianists are using in working towards eradication of poverty. We will also look at the theological reflections on the same issue. Chapter three will deal with the methods of study or research that we will use in this paper so as to get the information to support or not support our researched literature. In chapter four, we will present the data, analyze it in a qualitative and quantitative manner with an interpretation. As for chapter five we will discuss the results of the findings, both the literature and the data with comparisons between the two in relations with the statement of the problem and the objectives of the study. Finally, there is an additional chapter, which is chapter six. This chapter will present a project proposal as a result of this research.

It is hoped that this paper will bring some new approaches in terms of working with people, most of all, the poor. From the beginning to the end, we will use the See, Judge and Act method of study complemented by the qualitative and quantitative method. The See, Judge and Act method means that we will first identify the problem, discuss it with the available sources of information, come up with conclusions as a result of the research and finally recommend the cause of action to be taken. The qualitative and quantitative method means that we will present the data and below it do the analyzing. Now let us move to the first chapter.

² Katherine Burton, *Chaminade: Apostle of Mary* (Milwaukee: The Bruce Publishing Company, 1946), pp. 151-156.

CHAPTER 1 HISTORICAL BACKGROUND OF THE SCHOOL

The main aim of this chapter is to give the background of the project and also to look at the statement of the problem, the objectives of the study, research questions and the organization of the study and sources of information.

1.0 THE BEGINNINGS OF THE SCHOOL-

Our Lady of Nazareth Primary School is situated in “Mukuru kwa Njenga” one of the fast growing slums area of Nairobi. This slum area is on the southeast of Nairobi, close to the industrial area. One can reach the slum area by two ways. Firstly, by Mombasa road and secondly by Jogoo road. The primary school is situated at the end of the slum area and is surrounded by an empty space on the far end of the slum area, which poses two dangers (See appendix 1). Firstly, the empty space is an attraction to developers or land grabbers and in the process there can be possibilities of the so called developers and land grabbers not only eyeing the empty space but also the playing fields for the students. The second danger is that with all these open spaces there are high risks of insecurity. The population of Mukuru slum area is estimated to be about 40.000 people and the majority of the people are Muslim (verbal information because there is no written material on this slum).³ The slum is growing very fast every year and this will have an influence on the school.

The school itself was started in 1992 by Sr. Mary Kleen, a Mercy Sister. When it was started it was informal and the children did not want to come to school and their parents too did not see the value of their children going to school. Going to school for them was a waste of time for the children would be more helpful in going to the streets to beg and get something for the family to eat. Now it is a different situation for all the parents want their children to go to this school. The main issue here for parents and children resisting in accepting this offer was due to economic pressures. They saw that going to school was a waste of time, for the time spent in school could be used to look for money, and for food in anyway possible. They did not like education, for it was all about

³ Interview with O.L.N. member of staff on 17th November, 2000 at school.

promises of good life in the future while they starved in the present. They wanted short-term solutions to their poverty.⁴

The method of admission in the school was an interesting one as the school looked for students instead of students or parents looking for school. In the beginning this school was called St. Francis Primary School and was purposely for the Mukuru slum children because of the growing or increasing problems of poverty. There was, and still is, an extreme poverty in this slum area and so many social issues accompanied this problem of poverty. Issues like, unemployment, resulting in crimes like robberies; issues of prostitution for survival; problems of sanitation, and many more. In the mind of Sister Mary Kleen, education was going to have a positive influence on all the residents of the slum both in short term as well as in long term results. Short term influence would be seen in terms of the attitude of parents towards education for their children while long term could be seen in terms of the economic status of these children when they become educated and be able to lift up the standards of living of their families in terms of health, food, continuous education for other children, security, shelter improvement, and so on.

1.1. STATEMENT OF THE PROBLEM

Poverty is a problem in almost all the slum areas of Nairobi and what makes it worse is the method of eradicating poverty by the so called development agents. Some people would like to come and donate money, some people would like to impose their ideas in approaching this problem of poverty and yet others say we need to involve the people themselves. When we have the last approach, how well can one do it? How does one involve people in helping them to see the problem together, judge it and act together to eliminate the problem?

In this study we want to see the extent to which the poverty eradication strategy: by means of education has improved the lives of the students of O.L.N., the parents and residents of Mukuru. We also want to see to what extent have the Marianists been effective or feel that they are meeting the objectives of this ministry.

This study is going to critically look at this primary school by looking at the following objectives.

⁴ Interview with Mrs. Docars Mutinda, Deputy Headmistress of O.L.N. on 17th November, 2000 at school.

1.2 OBJECTIVES OF THE STUDY

1. To see and investigate the level of poverty of the children in this school.
2. To identify and evaluate the level of co-operation existing in this school.
3. To look at the link of education theory of the Marianist and how practical it is in this Primary School.

1.3 INVESTIGATIVE QUESTIONS

1. How have the Marianists approach to education helped the students of O.L.N. to be active and appreciate who they are?
2. How the call to participation and collaboration approach have helped the parents and the children in this area to change their attitude towards education?
3. How the people of Mukuru slum area have come to appreciate who they are, and how they see themselves as partners in the education of their children and not as observers?
4. To see how the sense of being involved in decision making, which is an important element of education has been carried out.

1.4 RESEARCH QUESTIONS

In order to facilitate a realistic research there are questions that need to be asked. These questions will help us to keep the discussion in a focussed manner and will aid us to meet our objectives so that at the end of the research we can come back to this place and ask ourselves if we really addressed the questions raised. Before we ask questions we need to know the groups of people involved in this research. We have the parents of the children in school, we have the students, we have the teachers, we have sponsors (the Marianists) and we have independent individuals who are either from Mukuru slum area or outside Mukuru slum area and are either directly or indirectly involved with the school and its operations. And so the research questions are in five parts and this is how we are arriving at research questions.

- a) Agents of development – The questions here will involve their role, the relationship between them and all the involved parties and whether the school is reaching its objectives.
- b) Members of staff – What is their role in school and in this process of Development? See

appendix 2.

- c) Parents – We will try to ask the responsibilities of parents in this school and what picture they have of development in relations with education. **See appendix 3.**
- d) Students – What is expected of them so as to reach the desired goals of the school?
See appendix 4
- e) Other groups or individuals who are related with the school in its daily operations and their contributions to the eradication of poverty in Mukuru.

In categories b, c and d , we will have a questionnaire for collecting the information, as for categories a and e we will have personal interviews.

1.5 JUSTIFICATION OF THE RESEARCH

Definitely there is an issue of poverty in Mukuru slum area. This research is important for it will try to see how the people of Mukuru with their children are involved in eradicating poverty. It is also important for it will show to us whether the Marianists as agents of development are involving the people in the area. In brief we want to find out if this project is a people's project or it is only in the interest of the agents.

1.6 BASIC ASSUMPTIONS OF THE STUDY

1. O.L.N. primary school is a suitable project in Mukuru slum area.
2. The children, the parents, members of staff and the Marianists are working together in this process of eradicating poverty.
3. The nature of the school has started influencing the surrounding area in terms of development.
4. There is an atmosphere of Family Spirit in the school.

1.7 LIMITATIONS OF THE STUDY

There are a number of limitations in this study

1. The term “ solidarity” is mainly used in religious circles, so this paper might look or seem to be one sided. It is not what is intended here but the intention is to try and to see what this word means.
2. There is the problem of written materials on this project (school) for this is the first paper to be

written. Much of the information will be done by interviews and questionnaires of the few who were there at the beginning of this school (not many are around).

2. Language barriers because most of the people are illiterate. Since I come from Zambia and my Kiswahili is not that deep and I have to talk to some parents (most of them do not know English) I see language barriers but this will not hinder my research.
3. Resistance and suspicion since there has never been any kind of study, many people might not be comfortable because they may think that this research is done for some other reasons which may be dangerous to their status.

In all, it takes a lot of commitment and trust so as to be able to draw the information needed.

These limitations will not hinder the effectiveness of this research.

1.8 ORGANIZATION OF THE STUDY AND SOURCES OF INFORMATION

This research is organized in five chapters. The first chapter is about the background of the project, the statement of the problem, objectives of the study, research questions, justification of the research, basic assumptions of the study and limitations in the study. The second chapter is about literature review. This is what people have written about being in solidarity with the poor and education as the means to this process of eradicating poverty. Chapter three is the process of research or the methods used in the research and organising the data collected. Chapter four is about presenting the data and interpreting this data. The fifth chapter is concerned with discussing the results of the findings. There is chapter six which is the proposal of the project as a result of this study.

In order to get the final analysis of this study there are sources of information that will help in this study. The first source is from the books from which we will get the materials for literature review. The school is another source of information, which includes the students, the teachers, the agents of the school and all those related to the school. The other source is the slum itself where we will talk to parents and other residents of this slum. The last source is myself for I know something about the school even before I thought of writing about it. There are other sources, which will be available to us in the process.

1.9 CONCLUSION

We have seen the background of the school, the problem at hand, the objectives of our study and all that is involved in this study. We have set the premises and the orientations of our study, which will help us to reach our goal. With this in mind we can now move on and look at what other people say about our question at hand which is being in solidarity with the poor in eradicating poverty by way of education. This is the main concern of the next chapter, which is literature review.

CHAPTER 2. LITERATURE REVIEW

2.0 INTRODUCTION TO LITERATURE REVIEW

There are a lot of things we can say about being in solidarity with the poor in terms of eradicating poverty. At the same time there are so many ways that individuals and groups can use in order to deal with this issue. In this chapter we are going to see one of the many sources of obtaining the necessary information on this issue. And this source is literature, that is, the written material that can be used in order to understand the issues to be discussed in this area. In order to facilitate a common understanding, we shall begin by looking at the major terms used in discussing this topic. As the topic states **“solidarity with the poor as a poverty eradication strategy: by means of education,”** we want to look at five terms, which are solidarity, poor, eradicating, poverty and education. These five terms are linking our major discussions and so there is need for us to look at them separately. A caution to all the readers is that defining such broad terms, which have many sources and can come from different schools of thought is not an easy task.

In this chapter we will also look at three theories of education so as to help us understand our discussions. The first theory is from John Dewey, the second is from the government of Kenya and the third one is from the Marianists. There are many theories on the subject of education but we want to discuss these three because Dewey's theory is independent and his theory is used by many educationalists. Looking at the government of Kenya's objectives of education make sense because the school is in Kenya, and so it good for us to see what the government has to say about education. Lastly, since the Marianists are the agents and managers of O.L.N, it is good to look at their methodology in terms of education. Then we will discuss the differences of the three systems and the end of this chapter. We will also look at what the Church and other sources of literature say about being in solidarity with the poor.

But before we move on us look at the major terms used or which will be used in this research, which are mainly in the title of this study. By doing so we are setting a sense of understanding in the process of this study.

2.1 DEFINITION OF TERMS USED

2.1.0 THE POOR

How do we define the poor? In order to lead us to a point of defining this term we can list some few things which make one poor. In this area, we may have things like, lack of adequate human basic needs such as, food, water, shelter, education and many more. We can talk of being poor by the fact that one feels inferior in quality, value and worthiness. We can also talk of being poor in terms of lacking materials, being barren, no ownership of property and so on. We can make a right turn and look at being poor in a spiritual sense.

“The spirit of the Lord is upon me, because he has anointed me to bring liberty to captives; and recovery of sight to the blind, let the oppressed go free, and to proclaim a year acceptable to the Lord. Lk 4: 19-20.

In this scripture passage, three words are important, that is liberty, recovery, and setting free. So one who is poor is any person who lacks freedom, one who is lost and one who needs to be set free. And so we can say that the state of being poor is a state where one has not reached the states of **life sustenance** that is lacking food, shelter, health, air, water and so on. One who is poor lacks **self-esteem**, which includes lack of self-identity, ownership dignity, acceptance, and love/affection. We can also say that one who is poor does not have **freedom of movement**, expression, choice, assembly and many more.⁵ This is a real state of being poor and these three states of lacking can be either material or spiritual for we are talking about the whole person.

2.1.1 POVERTY

This is another broad term we need to look at and is also confusing because of its nature. Poverty can be seen as a value. For example, when a person renounces his/her rights to own property in order to belong to a religious group so as to serve God we say that this person has taken poverty as a value. At the same time poverty can be seen as a state of being destitute and miserable because of structures that govern our societies.

Since the poverty we are talking about is that which cripples a person to be developed we want to

⁵ Webster's 7th New Collegiate Dictionary (Massachusetts: G. and C. Merriam Company, 1967)

say, poverty is lack of material possessions, falling short of having comfortable means for human sustenance which threatens the life of a human person.⁶ This definition might not be complete but the most important thing to note here is the element of lack of the essential human needs that which sustain the development of the whole person.

2.1.2 ERADICATION

This term is used as a process of eliminating something that has been established or that which has established itself.⁷ By using this term in this paper we want to say that it is possible for us to deal with the problem of poverty if we use the right methods.

2.1.3 EDUCATION

This term is too broad to restrict it to a few words in defining it. But we will define it in terms of the context we are writing about. Education is more than the provision of education and instruction. It is the awakening of human creative potential; it is the building of endogenous capacities (capacities within the interior self), it is forging attitudes of tolerance and understanding and providing individuals with the ability to master their own destiny.⁸ This for us is a very rich definition of education for it looks at what is already there in the human person, how to direct this capabilities to the intended results. The problem of defining education is that many people restrict education to the academic process forgetting that a person is being educated day and night in all the small ways and big ways, informal and formal and other forms. We shall develop this idea later in our research.

2.1.4. SOLIDARITY

This term together with the term education is the center of our discussion because what we are doing in this research is to see the process in which eradication of poverty is carried out. When we talk of solidarity, we cannot help it to think of words like, oneness, harmony, integrity, and unification. All these words have two things in common. There is an element of different elements

⁶ *ibid.*

⁷ *ibid.*

⁸ Characteristics of Marianist Education, p.8

existing by themselves and the processes of putting these elements together so as to have a common result. So we want to say, solidarity is a unity in a group or class that enables it to manifest its strength and exert its influence on someone. We can also say that solidarity is the unity that indicates interdependence of the parts, the completeness and perfection of the whole and a thorough integration and harmonious co-operation of parts.⁹ Understanding of solidarity in this sense will be the focal point of this subject. There are many gifts that people have as individuals and bringing these gifts together, unifying them for a common goal without confusion is what we can term as “solidarity.”

We have defined the terms poor, poverty, eradicate, education and solidarity and so let us now look at the whole picture of this issue in terms of its implications. What we have done is to define the topic so that we are clear about what we want to say.

2.2 AN OVERVIEW OF THE PROBLEM

When we talk of solidarity with the poor in eradicating poverty by means of education, we are already aware of the problems and challenges this process calls for. This is so because there is a call to the poor of taking responsibility for their own destination at the same time the poor are called to take care of each other in this process. Solidarity with the poor also calls the agents of initiators of this process to some specific challenges. Donald Dorr in his book, **Option for the Poor** has this to say. “Being in solidarity with the poor brings confusion which arises from the sense of threat for it puts a question mark over people’s present way of life.”¹⁰ We cannot talk of working with the poor when our life style is way up the ladder and very far from the life style of the people we are ministering to. This is already a problem because we cannot talk of being in solidarity and our life style is so different from the people we are trying to work with.

Being in solidarity with the poor is a struggle for justice rather than against other people or

⁹ Webster’s 7th Collegiate Dictionary

¹⁰ Donal Dorr, *Option for the poor* (Dublin: Gill and McMillian Limited, 1983), pp. 1-2

this is an important element to take note of. We are trying to say that in our struggles for justice we should make a difference between fighting oppressive structures and not fighting people. Donald Dorr continues by saying, "Solidarity means the participation by people in the building of community."¹² John Paul on the same issue said that the attitude of solidarity is a natural consequence of the fact that a human being exists and acts with others. Solidarity is also the foundation of a community in which the common good conditions and liberates participation, serves the common good, supports it and implements"¹³ There is no development that will take place without involving people whose development is meant for. Many development projects fail because the approach is that of giving and giving without the people contributing even in a small way. Each person has a role to play and he/she has to carry out his/her assignment and duties with commitment for the good of the community. The overall problem here is that people (the poor) think that they have nothing to offer to society in terms of development that is why their participation is very passive for they are used to relief when they are in need. And it is very hard to change this mentality in people. That is why we want to see how the Marianists are carrying out their development process through education. We need to help people to come to the understanding that in them there are a lot of things that they can offer in terms of development. The actual challenge is how to draw out these gifts from them and utilize them for a good purpose.

At the same time there is a big problem in this area of participation because many people think that participation calls for people to agree to whatever structures and processes put in place. The attitude of solidarity does not exclude opposition for opposition is not a fundamental contradiction of solidarity. Here we are talking of constructive opposition that is geared for the common good. There are instances when solidarity demands contrariness. In such moments, restricting oneself to the assigned one who expresses opposition does not remove himself/herself from participation in the community and does not withdraw his/her readiness to act for the common good."¹⁴

¹² Donald Dorr, *option for the Poor*, p. 245

¹³ Pope John Paul II, *an Anthology*, Editors Alfred Bloch and George T. Czuczka (New York: Cross Roads, 1981), p. 47

¹⁴ *Ibid* p. 48

As Jesus said, "When you have done all you have been commanded, say, 'we are unprofitable servants; we have done what we were obliged to do' " Luke 17-10. If we are going to foster the spirit of solidarity then there should be collaboration by all the involved people and part of this collaboration is calling for opposition which emerges spontaneously, more or less in spite of existing structures. The structure itself must facilitate the expression of opposition."¹⁵ The last item in this section of the overview of the problem is a concern for dialogue, which is linked to our previous discussion that is opposition in solidarity. "Dialogue serves the function of ensuring that opposition is not cut-off. It helps participants to eliminate purely personal attitudes and preferences and enable them to agree on what is objectively required."¹⁶ Solidarity is action oriented and this action involves sharing, reasoning together and making decisions together so that each member of the community feels responsible for the results reached in terms of the goals and objectives of the institute or the organization. This can not happen without the promotion of dialogue.

We can say a lot about being in solidarity but in brief we are saying that this process is not so easy for it involves a lot from the initiators and from the target group. Tolerance here will be an important aspect of this process. Tolerance of different ideas and opinions, cultures, traditions, religions, ethnic groups and many more. All these things are geared towards development of the person and so development of a nation. And there are so many methods coming up of development processes most of all in our modern society. Let us briefly look at some of these methods or theories of development.

2.3 DEVELOPMENT THEORIES

Development theories are the theories which look at a given situation or problem and ask the question; How are we going to deal with this problem? For example. We are talking about poverty as an issue growing so fast such that it is alarming many African countries. In order to address this question, we will try to see what strategy we are going to use in order to eradicate this alarming situation of poverty. Let us have a few examples of development theories.

¹⁵ Donal Dorr, *Option for the Poor*. p. 246

¹⁶ *Ibid.* pp. 49-50

2.3.1 RECOVERY OF ECONOMY

This is a development strategy or theory aimed at boosting the economy of the country. Some people argue that in order to eradicate poverty, we need to improve the economy of the country in so many ways. For example, by making good use of the natural sources, like minerals, by improving capital and labour that is using capital for the intended purpose at the same time using the human labour in the right way. We can have a situation where a well-trained person in health is seen as Minister of Education instead of this person being Minister of Health. This is misplacement of human labour or human power. Here also we are talking of promoting the local investments.¹⁷

2.3.2 POPULATION CONTROL

Some developers who are the disciples of Malthusian theory on population argue it out that in order to develop we have to balance between the human person's ability to increase and his/her ability to increase his/her subsistence. That is the progression of human beings in terms of numbers should go hand in hand with the ability of the human person to increase the necessities of human life like, food, shelter and others. For example, if the population of a given country increases at the rate of 5% a year, then the production out put of this country in terms of food, medical and other services must be also at 5% a year or more so as to balance the population growth¹⁸.

2.3.3 SOCIAL CONTROL OVER CAPITAL

This theory emphasizes that in order for any country to develop it has to control its own capital at the same time participate in the international market in terms of exporting, importing and setting prices of the products that this country produces. In this way, the country is in control over its own destine in terms of re-establishing of social control of its growth. This theory as the other two above makes sense for the issue of development should not be seen as an issue of only one country.

In support of the three theories above, it is argued that development issues cannot be confined to African countries only but they have to be seen as a global challenge. At the same time development theories should not be conceived of as a kind of area studies but must become more explicit than

¹⁷ Colin Leys, *The Rise and Fall of Development Theory* (Nairobi; London: Ndiana Kuwesily Press, 1996), pp. 188-190

¹⁸ *Ibid.* pp. 191 - 192

before.¹⁹ In summary we can say there are so many theories that are coming up in terms of development most of all in developing countries. The approach of this paper is to look at education as another development theory which some people want to use for they have convinced themselves that education is a road to development. Some have even gone to the extent of saying, “Education is key to Development.” And before we look at the specific strategies of education as a means of eradicating poverty, let us see some theories of education, which will be our basis of argument.

2.4 THE THREE THEORIES OF EDUCATION

As we said earlier on that we will look at the three theories of education coming from John Dewey, the government of Kenya and the Marianists who are the managers of O.L.N. primary school so let us look at these theories. We will begin with John Dewey’s theory of education.

2.4.0 JOHN DEWEY’S THEORY OF EDUCATION

As a pragmatist (one who believes more in actions or practical things than in mere words), John Dewey rejected authoritarian and classical approach to education, which he thought stressed the ability to talk about things rather than the ability to do things. His philosophy of education is based on the biological base on humanity, which says that a person is an organism living in an environment, an environment which helps to shape him/her, but which in turn, can be modified by the same person. In Dewey’s theory, the only reality for a person is experience: the business of education is to improve the quality of experience that human beings have²⁰ What Dewey is saying is that in the human person there are a lot of experiences this person has gone through in life even when one is young. We could be talking of the imitations of children in their environment or the first school of learning which is at home. They imitate a lot and so the work of education is to shape the good values that exist in this person (building on these values) and then shape up the ones which are

¹⁹ Ibid. pp. 193 - 196

²⁰ Joe Park, Editor. Selected Reading in the Philosophy of Education, Article: Democracy and Education by John Dewey (New York: The MacMillan Company, 1964), p. 94

not helpful to the person. It is this process of finding out the weeds in the human person which is very difficult, because whoever is making the elimination also comes from a culture and there could be possibilities that in the process of elimination he/she can be influenced by his/her own culture that is his/her own way of looking at things. Dewey's theory continues to say that the school is a special environment for it is where the special mode of social intercourse is instituted. And this mode of association has three functions.²¹

COMPLEXITY OF CIVILIZATION: Civilization is too complex to be assimilated in toto (Latin word meaning whole or totality). It has to be broken up into portions as it were and assimilated piecemeal (piece by piece or in fragments) in a gradual and graded way. If this is not done the child placed in such an environment will be confused. So the school is to provide a simplified environment. It selects the features, which are fairly fundamental and capable of being responded to by the young people.²² For example. We can look at the different personalities this child will find in school who have been shaped in another way, culture or tradition, so it will be important for this child to be molded and prepared in a way that he/she will appreciate others.

- A) It is the business of the school to eliminate, so far as possible, the unworthy features of the existing environment from influence upon mental habitudes. It provides a purified medium of action by weeding the undesirable²³. Not everything that happens in school is good. A child may find himself/herself in a group of other students who have bad habits like, drugs, smoking, and so on. So the school has to be alert to such things so that the innocent students may not fall in this trap or pick up the bad behaviours which they see in their friends. What we are saying here is that peer pressure is and can be a strong driving force for the students to influence each other.
- B) The school has to balance the various elements in the social environment, and to see to it that each individual gets an opportunity to escape from the limitations of the social group in which he/she was born, and to come into living contact with a broader environment²⁴

²¹ Ibid. p. 95

²² Ibid. p. 96

²³ Ibid. p. 97

²⁴ Ibid. p. 98

Each one of us has the tendency to think that he/she comes from the best community in terms of families, tribes, and ethnic group or has the best language. This attitude has to be checked when entering an environment where one will find a lot of cultures, races, tribes, and many more. Schools can be the best places to fight ethnocentrism, which tends to focus on one's community and see his/her community as the only important group. We should be able to appreciate the differences in us for it is in differences that we can learn a lot of things.

2.4.1 THE KENYAN EDUCATION SYSTEM

OBJECTIVES OF EDUCATION IN KENYA

1. Education is a function of the Kenyan nation: it must foster a sense of nationhood and promote nation unity.
2. Education in Kenya must serve the people of Kenya and the needs of Kenya without discrimination.
3. The public schools are an instrument of the secular, in which no religion is privileged, but they must respect the religious convictions of all people.
4. The schools of Kenya must respect the cultural traditions of the peoples of Kenya, both as expressed in social institutions and relationships.
5. An excessively competitive spirit in the schools is incompatible with the traditional beliefs and must be restrained. Every young person coming from the school must be made to realise that he/she has a variable part to play in the national life.
6. Education must be regarded, and used, as an instrument for the conscious change of attitudes and relationships, preparing children for those changes of outlook required by modern methods of productive organizations. At the same time, education must foster respect for human personality.
7. A most urgent objective of education is to subserve the needs of national development.
8. Education must promote social equality and remove divisions of race, tribe and religion. It must pay essential attention to training in social obligation of responsibility and service.
9. An outcome of educational provision at all levels must be adaptability to change.

These objectives are adapted from the Kenya Education Commission Report (K.E.C.R.) of 1964.²⁵ And what is emphasized here is that education should be seen in terms of developing the young person in so many dimensions and that this development should not be seen in isolation but is for the good of society and the nation as a whole. In summary the Kenyan primary education aims at national unity, national development, individual development and self-fulfillment, social equality, respect and development of cultural heritage and international consciousness.²⁶ This is well said but is it real?

There is another reference we want to make concerning the Kenyan education. This comes from Ernest Stabler in his book, **Education Since Uhuru: The Schools of Kenya**. This is what he says. "At independence some 50 percent of the children in the primary school age group were attending school and there were strong pressures to increase that promotion, in fact to move as rapidly as possible towards universal primary school. The Kenyan African National Union (KANU) manifesto of 1963 said that KANU intends that every child in Kenya shall have a minimum of seven years of free education."²⁷ He added by saying that Kenya had decided that the function of the primary education is to give fundamental education in respect of literacy, numeracy, manual dexterity and general knowledge of the world. It is the basis both for training in many of the skills of organized life and for further education.²⁸

There is an example given here of Francis Carey who is regarded as one of the greatest educationalists of Kenya, who was the Headmaster of Alliance school for 22 years. He emphasized obedience, punctuality, cheerfulness, and sports as part of the development of the student. But behind the emphasis on scholarship, the development of character through games and sports, and the training of leadership offered to prefects, there lay a central core of Christian faith. It was, indeed a faith that stressed service rather than reflection.²⁹

²⁵ Kenya Education Commission Report (Nairobi: Government Printers, 1964) Paragraph 19.

²⁶ Team Writers of Educators of the Kenya Institute of Education, 1976

²⁷ Stabler Ernest, *Education since Uhuru: The Schools of Kenya* (Middletown: Wesley Press, 1998), p. 25

²⁸ Kenya Education Commission Report, Paragraph 539

²⁹ *Education since Uhuru*, pp. 105-112

Now as the country progressed the Members of Parliament, the people of Kenya and some educationalists came to realise that the promises made by KANU of free education can not be a reality any longer.

This gave birth to the spirit of Harambee which represent a long tradition of self-help and symbolize the faith of African families in the investment value of education. The best form of education is when all people are committed in the process. Here we are talking of the government, the parents, the teachers and the students and their roles in making sure that the goals of education are met.³⁰ There are other elements involved here such as adaptation of the African style of education and building a strategy for education development. Therefore, if these are the objectives of education in Kenya (as seen in the Ominde Commission and in Francis Stabler's comments), how can they be achieved and in what idiom can they be taught? In the New Primary Approach, Kenya must embark on education, which stresses discovery, and exploration, that breaks with bookishness and brings rural life into the classroom, and uses an active and inquiring approach to teaching and learning which can provide a means of developing qualities of curiosity and initiative, readiness to cooperate, and tolerance for change that are precisely the qualities that young citizens of a developing country need.³¹ Most people agree that education is one of the several partners that share the task of quickening the pace of development.

2.4.2 THE CHARACTERISTICS OF MARIANIST EDUCATION

The foundation or history of the characteristics of Marianist education comes from the idea of their Founder, Fr. William Joseph Chaminade who said that transforming the social order, required the action not just of individuals but of many people working together with a common mission. And one way of shaping the social order is by means of education. For if we educate the young people in a proper way, we have invested in the development of the future of any society.³²

³⁰ Ibid, p. 164

³¹ Education since Uhuru, pp. 174 - 176

³² Characteristics of Marianist Education, p.11

Thus, the Marianist education aims at sowing, cultivating and bringing to fruition the Christian spirit in the human race. For this reason, in all the Marianist institutions, formation in Faith and the animating of Christian communities are truly priorities.³³ This is done with a Christian mentality because what a Christian does must have a Christian ending. If he/she studies or teaches, his/her studying or teaching must have a Christian end. It is for this reason that Marianist education defines success distinctively.

Their success is defined when their students are faithful to the spirit of the gospel of Jesus Christ, exemplify joy and courage in witnessing to that gospel, and when these students use their knowledge and competence to serve and transform society. This is promoting the spirit of service.³⁴ The Marianists argue that educators who impart knowledge for the sake of Love and who teach students to Love freedom for the sake of service, sow seeds that will bear fruit for generations, and prepare the ground in which can grow a pervasive culture of Life, of peace and Love. The plantation of Love and service in our students is important because our society is confronted with poverty and starvation, with the details of bloody wars and heartless political oppression.³⁵

In this process, educators may wonder whether their efforts will ever effectively address the pressing needs of the world. The deepest hunger that which even food cannot satisfy is the hunger for Love. The truest liberation, one that the government structures alone cannot provide, is the freedom of being a child of God in solidarity with one's sisters and brothers. And the most valuable knowledge, which merely understanding the ideas of others cannot secure, comes from loving others. Pope John Paul the second adds this to the same idea when he says that if children are properly helped and loved, they themselves can become peacemakers, builders of a world of fraternity and solidarity. With their enthusiasm and youthful idealism, young people can become witnesses and teachers of hope and peace to adults.³⁶

³³ Rule of Life of the Society of Mary (Rome: General Administration, 1983), articles 71 and 74

³⁴ Characteristics of Marianist Education, p. 13

³⁵ Ibid. p.14

³⁶ John Paul II Message for the World Day of Peace 1st January, 1996, Number 7

The Marianists educate or form a child from inside, out. They do not educate the children for the years spent in school, but for life. This is of capital importance in education.³⁷ To reach all the above ideologies of the Marianist education, Marianists have five things to improvise their education system, which are called the Five Characteristics of Marianist Education. And these are of prime importance to them and are key to the quality of education they provide.

To summarize these characteristics of education we can say that they are aimed at educating for formation in faith, providing an integral quality of education, educating in family spirit, educating for service and educating for adaptation for change. These five elements of education for the Marianists are very important and should not be seen in a narrow perspective but in a large context. We shall see what is practical as we come to chapter 4.

2.5 COMPARISONS OF THE THREE THEORIES OF EDUCATION

What we want to do at the moment is to briefly look at the three methods of education and see if there are similarities or not. To begin with we must say that the Dewey's philosophy of education is very good and captures some good elements in the approach of education. But one cannot only strict education to the biological set up. What about the religious formation part of it? Education has to focus on the entire person not just one section of it. His approach to education is practical but it has to include all the elements of human development.

The Kenyan approach is open to both the Christian values of education and the entire preparation of this child to be given the right kind of education that will help him/her to maturity and wider perspective of looking at things. The goals and objectives are good but coming to the present situation of the 8-4-4 system this is not fully practical. What is happening is that children are in school for too long such that at the end of the day they are too tired even to remember that they have homework to do. The children are prepared to bank the knowledge like a computer and then retrieve this knowledge at the exam time. This way the whole system is betrayed.

³⁷ F Armentia, *Nuestros Chicos ...y Nosotros* (Madrid: Ediciones, Societe De Marie, 1965) p. 247

The Marianist method of education captures most of the things which educationalists have to be aware of. The child is in the balance and approaches him/her in the totality of his/her being. It is concerned not only with the student but also with the students, the teachers, the parents, and the management. The fact that this is done by a Christian institution and a Catholic institution for that matter, it does not mean it has to give education only to those coming from this faith, no. It is open but it is clear in its operations that it does it in a Christian and Catholic way. But more has to be done in the area of inter faith promotion in terms of its approach to education which so critical in a pluralistic society.

What we can say is that no method is perfect or absolute in itself. Each system has to borrow some ideas from other systems so as to fill in the missing elements. For example in this situation if one wants to use John Dewey's method, one has to borrow some elements from the Kenyan and Marianists way of education. The same case for the Marianists who might want to borrow some ideas from John Dewey's method or the Kenyan method. What is good here is that there are a good number of similarities in the three methods and that they are all focused on the person as a social being who does not exist in the vacuum but whom a friendly and hostile environment surrounds. So the school systems are aware of the changes in society and prepare the students to adapt to new situations. This is a call to flexibility for both the educator and the student. This fact is very important and it is this, which gives credits to the three methods.

2.6 THEOLOGICAL REFLECTIONS AND CHRISTIAN VISION IN RELATIONS WITH THE EXISTING THEORIES

To link the relationship between this study and the existing researches we can begin by saying that solidarity has a human connotation in it for it suggests that the members of the human community are linked together by their own deliberate choice as well as by bonds of common origin.³⁸ We are all made and created in God's image. (Genesis 1: 27, 2:7)

³⁸ Option for the Poor, p. 89

This act of God's love calls each one of us to be in harmony and to be united in all our activities. St. Paul echoes this aspect of unity by saying that as the body is one though it has many parts and all the parts of the body, though many, are one body, so also Christ (1 Corinthians 12: 12) Each one of us has been given a gift by God not to keep it and bury it but to share it out. People cannot share if this gift they have is not aroused or if there are no opportunities created for them to share out their gifts. The 31st General Chapter of the Marianists said this. "The challenge of world poverty cries out for a response for Jesus our model became poor in order for us to become rich (2 Corinthians 8: 8-9). It is in people who are poor that we can see Christ (Matthew 25:31).

Therefore solidarity calls us to a conversion of heart that means we are to be poor, share our resources (knowledge, gifts, materials, time, and so on) and to offer warm hospitality and to be an experience of true human communion.³⁹ In whatever approach we use in terms of being in solidarity with the poor we need to be aware of the fact that we are one, who have different gifts and diverse ideas but this diversity can be a source of development of the human person. Donald Door has to say this, "At the heart of the optia for the poor lies a deliberate choice to enter in some degree into the world of those deprived, to share in a significant way in their experiences of being left out, mistreated, by-passed, neglected or by being left helplessly. This springs from compassion and involves a choice deepen this compassion by sharing to some extent in the suffering of the poor."⁴⁰

The Christian calling challenges us to be compassionate and enter into the life of our people as Christ did. If this is not our approach then we are very far from being true ambassadors of Christ. This should not be taken negatively but positively because when one enters the world of the poor he/she experiences their hopes and joys. This is what it means to feel and to be in solidarity with the poor.

³⁹ General Administration, Partners in Hope, General Chapter of the Marianists (Rome: General Administration, 1996), p.21

⁴⁰ Donal Dorr, The Social Justice Agenda: Justice, Ecology, Power and Church (Dublin: Gill and MacMillan Ltd. 1991), p. 109

2.7 COMMENTS ON THE MAIN CONCEPTS, THEIR STRENGTHS AND WEAKNESSES

The main concepts we are using here are poor, poverty, education and solidarity which are the most outstanding ones. We want to comment mainly on two terms; solidarity and poor. Mary Parker Follmer an American political scientist developed the idea of “power with and power over.” This concept says that the human person is capable of doing things with his/her abilities coming within at the same time the human person needs to be directed in the right direction.

When we say we want to be in solidarity with the poor we are saying that there are gifts within them that they can share at the same time we need to create an atmosphere where they come to realize that there is something that they can offer. Solidarity does not mean that we give them or control of the situation, no. We should allow them to contribute in such a way that the intended goal is achieved. We do not go there and impose all our ideas on them, no. They may even reject our ideas. Mary Parker suggested the involvement and participation as management behaviours, which will lead to effective management of people in organizations and therefore leading to good performance.⁴¹

At the heart of management is the human resource and how this resource is used is critical to any organization in terms of achieving the intended goals. Another management person is Douglas McGregor who developed the theory of X and Y.

Theory X takes the view that human beings do not like work and so they need close supervision. Theory Y takes the view that work is a natural welcome and activity and humans enjoy work and are responsible.⁴² What we need to understand here is that participation by people in any development process is an important element but this process must be approached cautiously. If people are left to do what they want that will result in chaos at the same time if we approach this process by the “rule of thumb” (that everything comes from us) we may not go very far.

⁴¹ Bartol, Kathryn, M. Martin, David C, Management (Boston: Irwin McGraw-Hill, 1996), pp. 5-20

⁴² G. A. Cole. Personnel Management, 4th Edition (London: Letts Educational Aldine Place, 1997), pp. 53-54.

Solidarity with the poor is not some activity that should be underrated it is an important aspect of development. We have seen how imposed projects have failed and how disastrous they have come out to be.

Solidarity has its own strengths and weaknesses, which have to be approached carefully. The greatest strength of this word, solidarity, is that people feel at home, feel respected, feel that they are part and parcel of the success and can build themselves to be responsible people. As for the weaknesses of this approach, we can say that this can be a weakness only when people are left to do what they want for they can lose direction and maybe develop their own interests instead of working together for the common good. There can be tendencies of people putting their own priorities and interests first instead of the common good, which is good for all.

2.8 OVERVIEW SUMMARY OF THE WRITTEN MATERIALS AND THEIR RESOURCES

The overall picture in this area is that solidarity is an important element in terms of working with people in any situation. And the Marianists are telling us that this solidarity in eradicating poverty can be possible through education, then we can argue that education for the poor is an eye opener. Pope Paul VI on this issue said this. “ For any development to take place we need to struggle against illiteracy and continue the expansion of school education for basic education is the primary object of any plan of development. Hunger for education is no less depressing than hunger for food.”⁴³ It is clear from all the sources in this paper that solidarity calls for each one of us to be aware of ourselves and what we can contribute to foster development. We must admit that when we are talking about this issue of being in solidarity with the poor we cannot avoid using the term development. And may people argue that for development to take place education becomes a means to this development. “Education is in fact the way in which society tries to build its future, to shape its younger generations, so that it may move forward and not decline.”⁴⁴ says Paul Mallia, a human rights activist.

⁴³ Pope Paul VI on Africa (Massachusetts: Publications Office, United States Catholic Conference, 1967), pp. 13-14

⁴⁴ Paul Mallia, On Human Rights, Conversation of the United Nations Declaration on Human Rights.

In 1948 the General Assembly of the United Nations (G.A.U.N.) of member countries declared a Universal Declaration of Human Rights (U.D.H.R.) and part of this declaration is the right to education. Article 26 says this. "Everyone has the right to education for education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedom. Education shall promote understanding, tolerance, and friendship among nations, racial or religious groups and shall further activities of maintaining peace."⁴⁵ Paul Mallia and the Universal declaration have the same idea to express which is the importance of education in any society. Education leads to development and elevating the poor from a life of misery to a suitable life.

When the Marianists think of empowering the poor by means of education, they are responding to the call of the United Nations and in order to reach to the end there is need for co-operation by all parties. At the primary school, Marianists have their own part to play, teachers have their own, students have their role, and parents have their own contribution. This is what is called solidarity. For example. If in this process of educating the children, parents are left out then this process is lacking something because parents have a prior right to choose the kind of education that shall be given to their children⁴⁶ Education is not primarily the process of filling the mind with a lot of information. It should help a person to develop the various qualities one has, to develop his/her character, strengthening one's human rights and respecting and preserving other people's rights. This is the kind of preparation education should aim at. If not, then whatever, form of education, which contradicts what has been said above, is not acceptable. In summarizing chapter two, we can say that the church, the United Nations, the management experts, Development agents, individuals, as sources of information on this issue of solidarity in liberating our brothers and sisters from poverty is seen as a common element and as an important aspect of development.

⁴⁵ Universal Declarations of Human Rights, by The United Nations, 1948

⁴⁶ Paul Mallia, p.24

Even when the community is given everything free if it is not involved development will not occur at all.

2.9 CONCEPTUAL FRAME WORK

This study will utilize the three educational theories discussed above for they are oriented to the main concerns of this paper that is to eradicate poverty through education we need to involve the concerned or targeted group. It is clear to us that the three theories are all focused on the development of the person in question that is the student. There is no way we can isolate the person in question when we are planning and putting in place any development strategy. It is true, as the three theories argue that if the education institutes are to be used as means of development they need to approach the methodology of collaboration and participation of the people involved.

It is true that the three theories may differ when it comes to the practical issues but they cover principal elements that any educational institute might want to use in order to talk of success in the education sector. From the very beginning the three theories point it out that the child, the parents, the school administration, form a single unit of collaboration and each of them has a role to play in order to see that the objectives of any given educational institute are met. These principals are not only good to the Kenyan Government but to most, if not all, of the developing countries who are in the process of defining and modifying their methods of development.

Therefore, we can conclude that in order to eradicate poverty by means of education and involving the target group, there should be a well-defined strategy or process which is clear and which is aimed at achieving the intended goals or objectives. If we are talking of quality education then we should also talk of quality strategy. There is also a need to emphasis the importance of change of attitudes from both sides that is the agents of development and the people whose development is meant for. Here we are talking of attitudes, which open the mind of the developers to realize that in the poor or the target group there is always some good elements and therefore it is important to tap the good qualities and initiatives from them and use them in the development process. On the other hand it is important for the target group also to understand that they have

something good that they can offer and not just receiving. In this way then we can talk of being in solidarity with the poor in eradicating poverty by means of education.

2.10 CONCLUSION

We have seen what is said about working with the poor or being in solidarity with the poor, some development theories, the three theories of education, the comparisons among these theories and what the church says in terms of being in solidarity with the poor. We have looked at this issue in the totality of the child in school (which includes his/her spiritual being) and have seen that to apply certain theories we need to borrow ideas from different sources so that we can fill in the missing parts of our methods. We looked at the three theories of education to help us to look at the Marianists method of education critically so that we can see how other people do it or think about it. This helped us to have an open mind for a sincere critic. We will see what is practical in chapter four but before we do that we need to discuss our methods of research or collecting data. This is what the following chapter is all about.

CHAPTER 3. RESEARCH METHODOLOGY

3.0 INTRODUCTION TO RESEARCH METHODOLOGY

What we are going to look at in this chapter is the whole process of research that is the methods used, why these methods, practical materials for research, procedures used in collecting the data and analysing the data. This practical research was done at Our Lady of Nazareth (OLN) Primary School which is run by the Marianists. We will explain each method that was used in the process of research. This research was not an easy one for it involved a lot of time, negotiations with people involved in terms of setting time for things like interviews, and many more impediments. At times it looked like we were heading nowhere but courage and perseverance helped so as to get the materials that were needed. Why did we embark on collecting information? Collecting information is an important aspect of our study for:

- a) It increases understanding of the situation that has to be analysed for facts are better than assumptions.
- b) It helps all of us to be concerned and also participate in the process and be focused on the issue.
- c) It may assist the Marianists, the staff, the students and the parents to evaluate the situation and to plan any action.
- d) It may help the concerned people to judge whether the intended project will answer the need of the people, whether this project is achievable or whether it succeeds in meeting its goals.

These are the major reasons to why we did research work on this project.

3.1. EXPLAINING EACH METHOD OF THE RESEARCH USED

Basically there are four methods that we used in this research process which are; interviews, questionnaires, observations and a little bit of it came from the documents existing in this school. Let us briefly explain each of these methods.

- a) **INTERVIEWS** – This process involved meeting the persons(s) who was (were) to be interviewed. Some were formal and others were informal interviews. Formal interviews were well-structured process with questions set to ask the person to be interviewed, and informal interviews were done causally. The method of informal was done through unstructured method

and unplanned time. Most of the interviews were done at the site that is at the school itself.

The people interviewed included the headmistress, the deputy headmistress, two representatives from the sponsoring congregation (the Marianists), parents and students. Circumstances forced the interviews of teachers to be in a limited way because most of them thought that the information gotten from them can be used to sack them. The background of this fear was that at the beginning of 2001, the government cut a lot of subjects in the syllabus and this created a situation of being over-staffed at the primary school. So they connected this research with this issue (this is one of those uncontrolled variables or factors, which may hinder the research process).

b) **QUESTIONNAIRES** – A prepared questionnaire for teachers (this time they answered because signing the name was optional), students and the parents. The questions were in two forms, objective questions, and open-ended – questions. This means that there were questions, which only needed yes or no, and questions, which needed an explanation. Language here was a problem because the questionnaires were in English. This was a problem to some parents for some could not understand English so they asked their children to help them answer the questionnaire.

c) **OBSERVATIONS** - This was carried out by observing people and activities at school without people knowing that they were watched. The main focus in the observation was to see the relationship between students and teachers, relationship among the teachers themselves and the administration with the entire people involved in school. Parents were not observed so much because out of all the visits made to the school there was no opportunity to see parents.

DOCUMENTS – This is what was gotten from the school which was very little. The documents contained mainly the speeches (which had summaries of the school from the beginning) of the headmistress. In this one there were limited information to get.

3.2 – PRACTICAL MATERIALS USED IN THIS RESEARCH

The materials involved in this research are mainly the stationary, which includes papers, pens, and pencils. It also involved the books in the literature form, Computer for preparing questionnaires.

photocopy machine and the camera for taking pictures.

3.3 DATA COLLECTION PROCEDURE

The procedures involved in data collection are as follows:

- a) **Interviews** – First we had to prepare the guideline for the questions to be asked and the kind of people to be asked these questions. We did sampling of these questions before we finally did the actual interview. When satisfied with the kind of questions needed, time was allocated for each interview (one hour, two hours, and so on). After this there followed scheduling appointments with the people to be interviewed. When this was done, the interview followed by starting with setting the atmosphere of the interview (introductions, reasons for interviews, clarifications, and so on). This is important because if the interviewee is not clear from the beginning it can cause a lot of mixed feelings. Clarification was made with the person interviewed if it was possible for taking notes during the interview. In most cases this was okay. It is then that the interviews began.
- b) **QUESTIONNAIRES** – In this part first there was the identification of the kind of people needed to be give the questionnaire. Questionnaires were categorized in four categories. These are the parents, the teachers and students and any other. The questionnaire was prepared sampled, to see if the questions would help to reach the objectives of the research. Finally, questionnaires were distributed to the specific people or individuals. For the questionnaires we gave the time line of two weeks before collecting them.
- c) **OBSERVATION** – In here people were not informed that there was an observation going ongoing in the school and there was no took notes on the spot for this would have made people to be suspicious and could lead to them being careful of what they are doing. Notes were taken later.
- d) **DOCUMENTS** – For the documents, we read through them and picked the necessary materials. By the way not much was available here.

3.4 JUSTIFICATION OF RESEARCH METHODOLOGY

In this research we have used four methods of collecting the information which are interviews, filling in questionnaires, through observations and by the little written materials available.

a). Why interviews? It is easy to talk to people and one can get a lot of information by talking to them face to face. A lot of clarifications can be made when one does not understand.

b). Why questionnaires? Questionnaires are good because there are people who are uncomfortable to talk to people on a face to face level. At the same time through questionnaires one can reach so many people and save time.

c) Why observations? Through observations one can pick the natural behaviour or response of people to situations most of all if they are not aware that they are being observed.

e) Why documents? This helps to see what other people have said or written about on the same issue.

In summary what we are saying is that each method of collecting information is not absolute so there is a need to use as many methods as possible. If one or two methods are used there are likely chances of missing a lot of information. That is why we used the four methods in this research. And this method is a triangulation one for it points to the same results in terms of information validity and liability.

3.5 CONCLUSION

This methods used in this research seem to be too many. But it is important to note that for a good valid research of this kind it is good to use as many methods (not too many) as possible so as to get the most reliable and valid information. What one method might miss, can be gotten through another method. That is why we have a number of methods. Now let us move to what these methods revealed to us. This is chapter 4.

CHAPTER FOUR

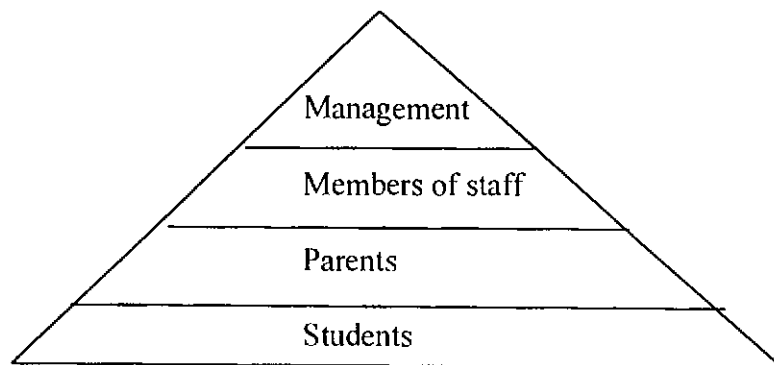
DATA ANALYSIS: PRESENTATION AND DATA INTERPRETATION

4.0 INTRODUCTION

The following data presents the findings after a research was done through interviews, questionnaires, observations and documents. For interviews and questions, open-ended and closed type of questions were used so as to obtain the necessary information. Both the interviews and questionnaires were used on the management (which included the Marianist representatives), members of staff of O.L.N (both teaching and non-teaching), parents and students. In presenting the data we will use the qualitative and quantitative methods side by side.

Our method of presenting the data analysis will be done as seen in figure 4 below. This method does not indicate the importance of the groups involved but it is used as a presentation strategy. This is the main reason for using this method.

FIGURE 4



The figure above shows us the four groups, which were interviewed or which answered the questionnaires. For the management we only had person to person interviews. We will begin by looking at the responses that we got from the interviews with the management.

4.1 INTERVIEWS WITH THE MANAGEMENT

In here we had interviews with the Superior of the Marianists (Bro. Frank Annunziata), the Manager of the school (Fr. Martin Solma) who happens to be a Marianist, the Headmistress (Mrs. Cecelia Murage) and the Deputy Headmistress (Mrs. Dorcas Ngali Mutinda). The interviewees authorized the use of their names.

The general information as a result of these interviews revealed that the Sisters of Mercy started the school in 1992 under the administration of Sr. Mary Kleen (who was outside the country during the time of the research, but Mrs. Mutinda the Deputy headmistress provided the information about the beginning for she joined the school in 1993). Mrs. Mutinda said that the school started as an informal school teaching Maths, English and Kiswahili with only 150 students, 4 teachers and one Head/teacher. The form of recruiting was done by picking children who were loitering in the slum area and were required to pay 50 shillings which was not compulsory. One of the things, which attracted the children to the school, was the feeding programme. Here there was food for them in the morning and lunch during their lunch break. Given the backgrounds of the children, this was an important aspect of the school programme. At this time children were forced to come to school and their parents had a negative attitude towards school which is different today. The main objective of the school at this time was to assist the poor who could not afford education for it was expensive to take children to government schools. At this time City Council schools were charging between 3000 and 6000 shillings to begin standard one and they continue paying 150 shillings per term. Now things are changing both in the response of the children and their parents.

TABLE 4 SHOWS THE PROGRESSION OF THE SCHOOL FROM 1992 TO 2000

YEAR	TOTAL NO. OF STUDENTS	PARENTAL SUPPORT	PERSEVERED	DROP-OUTS
1992	200	100 -- 50%	80 -- 40%	120 -- 60%
1993	300	120 -- 40%	150 -- 50%	150 -- 50%
1994	500	280 -- 56%	300 -- 60%	200 -- 40%
1995	600	380 -- 63.2%	450 -- 75%	150 -- 25%
1996	700	500 -- 71.3%	600 -- 85.5%	100 -- 14.5%
1997	800	700 -- 87.4%	700 -- 87.4%	100 -- 12.6%
1998	1000	950 -- 95%	960 -- 96%	40 -- 4%
1999	1250	1200 - 96%	1240 - 99.2%	10 -- 0.8%
2000	1320	1310 - 99.2%	1310 -- 99.2%	10 -- 0.8%
2001	1400	1400 - 100%	-----	-----

From the above table we can make a few conclusions. To begin with we can see that the morale for education in the beginning was very low as we can see that the number of drop-outs was very high.

According to the research the reasons for the high number of dropouts were:

1. The parents thought going to school was a waste of time instead their children can go out and bring money in anyway for food. In this way they could be more productive and useful than spending the whole day at school.
2. The parents did not have money to pay school fees for their children for they are poor.
3. The environment, that is Mukuru was not conducive for the encouragement of the idea of going to school. Children had peer group pressure to do others things than going to school.
4. Lack of employment for most of the parents of the children of Mukuru.
5. Most of the children come from single parents most of all single mothers and it proved hard to look for money to send these children to school.
6. Most of the children were under the influence of drugs.

But as years progressed, there was a change of attitude towards education and this new Mentality to education resulted in the increase each year of the number of students in the school. According to Mrs. Mutinda the increase of interest in education from 1992 to 1996 is attributed to the feeding programme. Most of these children come from homes where they only have one meal in a day or nothing at all so when they discovered that the school provides a meal, many were interested in going to school. This was a motivating factor, which developed into something positive.⁴⁷

The second thing we can note from the above table is that from 1997 when the Marianists took over, up to the present, the interest of the parents has gone up rapidly and this has helped in reducing the number of drop-outs. Two reasons have contributed to this development. Fr. Martin says this. “When we the Marianists took over the Primary school, we changed the name and the physical environment. The school was painted very well with bright colours so that these colours could help the students to see themselves as bright as those colours. This is according to the Marianist way of giving quality education.”⁴⁸ (See appendix 5).

⁴⁷ Interviews with Mrs. Dorcas Mutinda

⁴⁸ Interviews with Fr. Martin Solma, OLN School Manager, on 11th January, 2001 at the Regional Office

The second reason for parental support and reduction in dropouts comes from Bro. Frank who strongly said that the development of the school is all based on the Characteristics of Marianist Education' which aims at educating the whole person. At O.L.N. we Marianists are interested in the children, their families and their environment. And so when parents see some changes in their children, they keep on encouraging them and advertising the school to their neighbours"⁴⁹ Mrs. Mutinda who has seen two administrations said that the differences in terms of administration and approach to education can be seen in the sense that parents now have changed their attitudes towards education for their children.⁵⁰ The Headmistress had this to say. "Nowadays it is so hard to enroll new students in O.L.N. because the numbers are overwhelming for the places are too few. Each year we plan to enroll 120 or 130 students but we are forced to enroll between 130 and 150, which is really congesting the children.

4.1.0 OBJECTIVES OF THE SCHOOL

Talking to the four key players in the administration I discovered that they look at the objectives of the school in the same way although they said them in different words.

TABLE 4.1 SHOWS THE OBJECTIVES OF THE SCHOOL

NAME OF INTERVIEWEE	OBJECTIVES OF THE SCHOOL
Mrs. Cecilia Murage	<ul style="list-style-type: none"> -- To make students to read and write (in the beginning 1992, 1993 ...) -- To be on the National map in terms of performance. -- To develop the extra curriculum activities.
Mrs. Dorcas Ngali Mutinda	<ul style="list-style-type: none"> -- To assist the poor children whose parents cannot afford to send to high fee paying schools. -- To build a positive self-image in the children and people of Mukuru slum area through education.
Fr. Martin Solma	<ul style="list-style-type: none"> -- Develop basic education for the children of Mukuru -- To develop a sense of responsibility in the children, the parents and the Mukuru community.
Bro. Frank Annunziata	<ul style="list-style-type: none"> -- Providing Characteristics of Marianist Education to the children of Mukuru. -- Provide quality education and services to the children of Mukuru by improving the environment. -- Marianists response to work "with" the poor.

⁴⁹ Interviews with Bro. Frank Annunziata, Regional Superior of Marianists on 14th January, 2001 at the Regional Office
⁵⁰ Interviews with Mrs. Mutinda.

4.1 .1. ACTIVITIES OF THE SCHOOL

According to the Headmistress, there are three categories of activities in school. Category one covers the academic part, category two the social element and category three the spiritual element.

a). ACADEMIC ELEMENT: In this category we find activities in form of academic formation.

This includes teaching them English, Kiswahili, Maths, Social Sciences, Environmental Sciences, Home Economics, Arts and crafts, and Physical Education. This also includes elements of sports like, football, handball, basketball, netball, scouting and so on. There are special services offered to the students of O.L.N. Here we have computer classes, library and reading programme most of all for those students who are behind or who have problems in reading.

b) SOCIAL DEVELOPMENT: Because of the background of the students, the school programme introduced some elements of counseling (both for students and the parents), medical services and feeding programme.

According to Mrs. Murage, these services are essential because

children will concentrate on school instead of being worried about so many things.⁵¹

c). SPIRITUAL ELEMENT: As this is a Catholic sponsored school, according to Bro. Frank, it makes sense to help the children to grow with a Christian mentality so that they can be instructed to grow not only in knowledge but also morally. At the same time the Marianists educate in such a way that they create a Christian environment and it makes sense that they also implant these values in the children who are in their schools. By doing so they remain faithful to the spirit of their founder who wished it to be this way. And this has become their conviction. There is a celebration of mass every Thursday of the week. Catechism is also offered to Catholic students⁵²

⁵¹ Interviews with Mrs. Cecilia Murage Headmistress of O.L.N. on 14th January, 2001 at the Regional Office

⁵² Interviews with Mrs. Mutinda

4.1.2 WHAT IS THE SECRET OF THE SUCCESS OF THIS SCHOOL?

The four people interviewed had different things to say about the reasons for success of this school.

Let us see these things in the table.

TABLE 4.2 INDICATING REASONS FOR THE SUCCESS OF THE SCHOOL

NAME OF INTERVIEWEE	REASONS FOR THE SUCCESS OF THE SCHOOL
BRO. FRANK	<ul style="list-style-type: none">-- Positive influence by Marianists and teachers.-- Positive relationship with the government and the area chief. Also the support of the Mukuru community.-- The annual Staff Development programme.-- Clean environment and good facilities for teaching and reading. A very good library, the best in the division.-- Positive response from the parents who encourage their children to come to school
FR. MARTIN	<ul style="list-style-type: none">-- Good trained teachers who are committed.-- Physical appearance of the school. Its very clean.-- Responsible and co-operating members of staff.-- There is a good sense of responsibility from parents.-- Positive response from donors mainly from Europe, U.S.A. and even locally.-- Staff development in terms of seminars and short courses offered to them.
MRS. MURAGE	<ul style="list-style-type: none">-- Good management by the Marianists-- Positive response from parents-- Committed members of staff.-- Emphasizing the following of the syllabus-- Collaboration among the sponsors, the staff, the students and the parents.-- 100% of the students feel that the school has the best environment in terms of facilities, physical appearance and relationships. Seen as a family.
MRS. MUTINDA	<ul style="list-style-type: none">-- Good understanding by parents the goodness of education-- Children have started appreciating education-- Marianists are interested in the whole Mukuru community.-- Administration is advanced and effective.

Commenting on the success of the school, Mrs. Mutinda said that she can notice a lot of changes in the attitudes towards school by parents and students because the Marianists have come to be with the people here in Mukuru and this can be seen in their approach of doing things. There is a lot that has happened and each one of us feels that he/she is part and parcel of the development of this school and that is what the Marianists have induced in us.

4.1.3 CHALLENGES OF THE SCHOOL

The interviewees agreed on the following as challenges of the school.

1. **Financial constraints.** According to the research it was revealed that the school spends approximately 9.5 million shillings per year. Out of this budget 70% comes from international donations both individuals and organizations. 20% of this budget comes from local donations, which are also from individuals as well as organizations. 4% of this budget comes from the interests from the fixed accounts. The remaining 6% is the one which comes from parents of children in the school in terms of school fees. According to the administration of the school this is low and there is a need for the parents to be more generous without losing the objective of the school.
2. **Growing Slum:** Mukuru slum is growing at a very fast rate. This means there will be a lot of parents bringing their children in the school where there are limited places.
3. There is the problem of the land. The school has no title deed yet for the land, and anything can happen to the land and this will be a blow to the 1400 children.
4. To continue reducing the number of dropouts.
5. Resources are somehow tight, like school books and other materials.
6. The outside environment is not very good. There is a lot of insecurity.
7. There is little Marianist presence. Out of the 43 members of staff only 5 of them are Marianists. This is difficult to build a Marianist spirit in the school.

With all these things happening, the school has played an important role in influencing the children and the people of Mukuru. Some of the positive influences include responsible parents, responsible children, appreciating education, participation for both parents and students, collaboration and environmental awareness and shared responsibility.

4.1.4 RECOMMENDATIONS FROM THE INTERVIEWEES

Here are some of the recommendations that interviewees gave for the future development of the school.

TABLE 4.3 RECOMMENDATIONS BY INTERVIEWEES

INTERVIEWEE	RECOMMENDATIONS
BRO. FRANK	-- Start a parents club where they can discuss how to help the school. -- Build a secondary school within the time line of 10 years. -- Build a scholarship fund for students who go to form one but have no school fees.
FR. MARTIN	-- Improve basic standards of education to the teachers. -- Develop a secondary school after resolving the land issue.
MRS. MUTINDA	-- Build a secondary school -- Increase the fund for sponsorship.
MRS. MURAGE	-- Continue with staff development programme. -- Build a secondary school.

From the above table we can see that there is a call to build a secondary school so that there can be a continuation of assisting these children for leaving them with the primary education is doing half a job.

4.2. QUESTIONNAIRES: In this section we shall look at the questionnaires filled by the members of staff, the parents and the students of O.L.N. primary school. We shall begin with the questionnaires filled by the members of staff.

4.2.0 QUESTIONNAIRES FILLED BY O.L.N. MEMBERS OF STAFF

In this exercise, 40 questionnaires were distributed to the members of staff, 32 responded and eighty were not turned in. Out of the 32 all are Christians, 10 are single while 22 are married. Majority of them stay in other areas and very few stay in Mukuru itself. According to them, the objectives of the school are the following:

1. To brighten the future of the children making them grow in wisdom, age and grace.
1. Provide education, develop the brain of the children to make them good, useful and responsible citizens.
2. Lift the standards of living of the poor of Mukuru slum by providing holistic education.
3. To offer quality education and assistance to the most disadvantaged children of Mukuru so as to better their lives in future. The following table shows three important things that the members of staff expressed in the questionnaires, which are positive things happening in school, challenges of the school and suggestions for the betterment of the school.

TABLE 4.4 INDICATES RESPONSES OF MEMBERS OF STAFF OF O.L.N.

POSITIVE THINGS IN SCHOOL	CHALLENGES OF THE SCHOOL	RECOMMENDATIONS
<ul style="list-style-type: none"> - Lunch for the children - A good library - Computer programme - Staff development - Good management - Hard working staff - High enrollment as a sign of a good school - Collaboration between the school and the government - Prize giving day for both teachers and students 	<ul style="list-style-type: none"> - Low payment of school fees. - Some parents not co-operative - Muddy during rainy season - Poor background of students - Rude students who have taken drugs - High death rate of parents leaving many orphans - A lot of unemployed parents/guardians - Poor sanitation of the slum - Large numbers of pupils in one class - Poor transportation and communication to the school 	<ul style="list-style-type: none"> - Build a secondary school - Obtain a title deed - Acquire more text books - Turn the school into a boarding - Build permanent structures - Improve communication services - Introduce pre-unit in the school - Increase the books in the library - Promote parents/teachers seminars or workshops

One member of staff echoed in the questionnaire that since he came to OLN he has come to learn what to be at service to others means. This he learnt from this school because of good management and collaboration.⁵³

4.2.1 QUESTIONNAIRES FOR PARENTS

The general information from the questionnaires of the parents is as follows.

TABLE 4.5

Number of questionnaires sent.	Responded	Male parents/guardians	Female parents/guardians	Working	Single	Family size
100	70	30	40	20	Male --- 10 Female - 25	5-8 children.

The table above can tell us something about the level of responsibility of the parents of the children in O.L.N. We can say that most of the children receive support from female parents and

⁵³ Interviews with a member of staff of O.L.N. on 27th October 2000 at School.

most of them are not working. If out of 30 parents 20 are not working, then this is a serious situation. We shall have in the end a lot of students coming from families who do not work. Even for those who are working we can ask, what kind of work? Is it one that can support the family? As one parent said that the most difficult thing today is to look for money to send my children to school at the same time to bring food in the house. I am working but I am paid 2 000 shillings a month and I find it so hard to pay school fees for my four children and use the same money to buy food. This is one of the many situations of the same kind in Mukuru. According to the questionnaires and the responses from the parents there are some things they like about the school, things they do not like, and they made some suggestions for the improvement of the school.

4.2.2. WHAT THE PARENTS LIKE AT O.L.N PRIMARY SCHOOL

1. The teaching methodology is up to date
2. Members of staff are self-motivating and co-operative
3. There are good recreational activities like, library, T.V. games, and so on.
4. Introduction of computers
5. Good and reasonable fees for quality education
6. Feeding programme. Giving food to our children.

4.2.3. WHAT PARENTS DISLIKE AT O.L.N PRIMARY SCHOOL

1. Pre-mature pregnancies of students
2. There is no programme for the campaign of AIDS awareness
3. The Thursday morning mass should not be compulsory.

TABLE 4.6 OTHER ELEMENTS OF THE RESPONSES OF THE PARENTS

Activities of children when they are at home	Other contributions parents make to the school	Suggestions from the parents to improve the school
<ul style="list-style-type: none"> - Send the children upcountry to help their grandparents - Give them house work - A few mentioned that they help their children do their home work 	<ul style="list-style-type: none"> - Most of them mentioned nothing - Visit the school and check the progress of their children - When called to solve disciplinary cases of their children with teachers 	<ul style="list-style-type: none"> - Organize a Harambee to raise funds for the school - Sponsors and the parents to be united - Teachers need to be motivated - Build a secondary school

4.2.4 QUESTIONNAIRES FOR STUDENTS OF O.L.N. PRIMARY SCHOOL

In this section of questionnaires we have three categories of students. That is the standard 6, 7 and 8 who filled the questionnaires. This is so because the level of maturity is different and we wanted to make comparisons in terms of their responses. We will also categorize them according to their grades.

TABLE 4.7 GENERAL INFORMATION ABOUT STUDENTS OF O.L.N.

Class	Questionnaires sent	Questionnaires returned	Religion	Family status	Residence	Single parents	Parental support
STD 8	80	70	Christians 40 Muslims 30	Experiencing Poverty	All students come from Mukuru	30 out of 70	60 out of 70
STD 7	70	60	Christians 45 Muslims 15	Experiencing Poverty	All students form Mukuru	30 out of 60	55 out of 60
STD 6	60	55	Christians 40 Muslims 15	Experiencing Poverty	All students come from Mukuru	30 out of 55	50 out of 55

As we can see in the above table we that there is a good percentage of the students who are supported by the parents even though they come from poor families. One student said that he is struck by how his parents struggle so much to get him school fees such that at times they go without food at home. They are restless until they get me money to pay school fees.⁵⁴ There is a lot of confidence in the students and they have started appreciating school and they think it is their second home. What else did the students say about their school?

⁵⁴ Interviews with a standard 8 student of OLN on 21st October, 2000 at O.L.N.

TABLE 4.8 WHAT STUDENTS SAY ABOUT THEIR SCHOOL

What they like in school	What they dislike in school	Activities in school	Activities at home
<ul style="list-style-type: none">- Awarding hard working students- Learning trips- Lunch and medical supply- Competing with other schools- Educative video shows- When visitors come to school- Computer lessons- Clean school- Prize giving day	<ul style="list-style-type: none">- Being beaten by teachers- Being punished like manual work- Some big boys abuse girls- Stealing from each other	<ul style="list-style-type: none">- Sports like, football, netball, athletics, and so on- Singing in the choir- Reading in the library	<ul style="list-style-type: none">- Helping parents- Doing home work (not very good because we do this in the dark)- Helping mothers in hawking clothes- Going to church- Most of them dislike being beaten by parents most of all the fathers

Most of the students appreciate what is being given to them even though they come from difficulty homes. One student said this. "O.L.N. for me is my second home for the teachers are so good to us and we are given food. I feel bad when I know that I will be going back home at the end of the day. I wish I could be in school forever."⁵⁵ The students did not shy off from giving in their suggestions for the improvement of their school. For they say it is their school and they belong to it so they would like it to develop as much as it can. Here are some of the suggestions they gave in order to develop their school.

4.2.5. SUGGESTIONS FROM THE STUDENTS SO AS TO IMPROVE THE SCHOOL

1. We are too congested so they should build more classes.
2. Teachers should not be beating us. They should be like Marianist Brothers who do not beat us.
3. Bring tap water, give us enough food, and bring more books in the library.
4. Those students who do not have school fees should not be chased but given free education.
5. Do Harambee in the school so that we can improve our school and build a big library.
6. Keep the school clean by collecting the entire dirt and throw it away.

⁵⁵ Interviews with a standard 7 student of OLN on 19th January, 20001 at O.L.N.

7. Class 8 to be given frequent tests so that they are used to the exam before Kenya Certificate of Primary Education (K.C.P.E.)
8. There should be an improvement in the food department.
9. The pupils should be taught about moral issues like, the dangers of using drugs and not to engage in sexual activities with the cases of AIDS.
10. The school not to give up helping us the poor and needy children.
11. To build a big hall.

4.3 OBSERVATIONS: In this section some observations which were not scheduled and nobody knew that they were being observed.

1. It was found out that the students are so happy and like playing during their break time (see appendix 6).
2. Teachers report to class on time and are always serious with their classes.
3. In most cases teachers who are not teaching are busy preparing their lessons.
4. It was also observed that there is some beating of students in the school.
5. There was a feeling of Family Spirit in the school.

4.4 DOCUMENTS

Not much were gotten from the documents of the school because there are not so many written materials. We got a few things on finances as seen in 4.1.3 and a few things like objectives of the school, the target group, from the annual reports, which are already mentioned above.

4.5 DATA INTERPRETATION

We have seen the presentation of the data in this chapter. From the very beginning of the research up to the end we can say that the general responses of the people involved either in the interview or questionnaire process has been positive making the findings reliable to a certain degree. In this case we can qualify the results of this research for argumentative process. What we have at the end of this research are the facts about the school and what people involved in this development are doing so as to build this project to the maximum usefulness. As for now let us see the quality of our research by giving it some interpretation.

According to the data presented above, we can say that there are a number of indications that show the effectiveness of the school in relations with our concern, which is solidarity with the poor in eradicating poverty. We can see that the mission of the Marianists as seen in table 4.1 of giving quality education to slum area children is coming to light. This is so because people appreciate their services by even recognizing that the feeding programme is important to them, by looking at the level of motivation as in table 4 and parents who had such negative attitudes towards education coming to a sense of responsibility and participation (table 4.2). This project is for the entire Mukuru community and they (Marianists) receive all the support they need. This is important. And if the parents are so supportive, then they will keep on encouraging their children to go to school instead of discouraging them. We can see the level of progression in table 4. Teachers too are motivated through many ways like, staff development programmes (table 4.4) and have expressed a sense of satisfaction with the way things are done in the school. It goes without saying it when one looks at the smiling faces of the children during their break time, and their time of enjoying lunch. These children have acquired some degree of responsibility as we can look at their suggestions so as to improve their school (4.2.5). They appreciate education and are interested to value some things in their life for example, cleanliness was echoed by almost all the children. One of the most echoed activity of the school by both teachers and students is the prize giving day as seen in tables 4.4 and 4.8 (see appendix 7). Here the best students receive presents in any category of their performance, be it in sports, in class, in leadership, in cleanliness, and many more. Almost all the members of staff receive something as an appreciation for their work in the school. This is a very positive contributing factor so as to motivate the members of the school to do their best. Even though this is a positive thing, two questions arise. Can there still be progress without these kinds of incentives? Because in most government schools there are no such kinds of things. Secondly, there is a lot of money involved here. If this practice is eliminated in the school, will the members of this school be motivated to learn, for students and to teach, for the members of staff? This remains a big question.. But all in all we can say that at O.L.N. there is a certain level and sense of belonging and this is what

it calls us to work with the poor. If they do not feel this way then we are doing zero work and we need to restructure things.

At the same time the data shows us some areas which show us that this participation is not coming out fully. The data shows us that at the moment the selection of students is really stiff and this takes only a few children in the school (table 4.4). There are also no written objectives for all these objectives were communicated verbally. The objectives have to be written so as to help those coming to school as new comers (most of all the new staff) even those who are visiting the school. The level of participation by parents is also in question. Time spent in school is too long as we had seen in the Kenyan school system in chapter 2, which the Marianists have to do something about. The Thursday compulsory mass should be looked into (4.1.1.2) so as to respect the inter-faith element of our religious values. The data shows us too that female parents support most of the children and so they miss one part of the parental support. We can also tell from the data that most of the parents are not working so the fact that Mukuru residents are poor remains an issue and it is one of the major contributing factors to all these challenges of working with the people of Mukuru. One may want to raise school fees so that the parents become more and more responsible but facing the reality one may feel betraying the people and working with them when they cannot even have money for their daily bread. It is understood that at O.L.N. there is family spirit as we have seen but this can be debatable when we see that children, in one of their complaints, are being beaten by teachers. One may wonder if there are no other ways of correcting students than physical beating.

We can say a lot about the data that is presented in this chapter but we have highlighted the major issues and the rest of our discussion follows in chapter 5 below so as to give us the true picture of what we are talking about here and what is really happening in relations with the literature review. The following chapter will give us the full discussion of the results and the early questions raised in the beginning.

CHAPTER 5. DISCUSSING THE RESULTS OF THE FINDINGS

5.0 INTRODUCTION

This chapter is going to critically look at the findings of the study and the research and then discuss them so as to see if what is written is what is happening at the school. In here we are trying to qualify or disqualify the findings in the research according to what is practical. The purpose of this chapter is not to disapprove any of the things happening in this school but to give the true picture of what is really happening and what is not happening. And after looking at all these things we shall then give the conclusion as per discussion and the findings, according to the problem and objective of the study.

5.1 DISCUSSING THE OBJECTIVES

When we look at the objectives of this study we will see that we wanted to see and investigate the level of poverty of the children of OLN, to identify and evaluate the level of co-operation existing in the school and to look at the link of the education theory of the Marianists, and how practical it is in this primary school and to the surrounding area of Mukuru.

According to our findings we can say that the children of OLN come from very poor families. Many things testify this. Let us look at some of them:

- a). It is still hard to have parents pay 150/- shillings as school fees per month which only covers 6% of the total budget of the year.
- b). Most of the parents are not employed and have no clear sources of income to feed their families, leave alone paying school fees.
- c). The research revealed to us that the feeding programme (providing breakfast and lunch) is one of the most appreciated services that the school offers to the children for most of them, if not all depend on these two meals.
- d). According to the observations, it was noted that most of the students have no shoes, their school uniforms are torn and have the faces, which can tell one that they are in a poverty situation.

What we are saying here is that the children of OLN come from poor families and the level of poverty is below the poverty line. This is an extreme poverty but the children are happy in school. With this situation, is there any co-operation in the school? According to the research we can say yes there is co-operation in this school. The question is at what level? In normal circumstances one expects rude behaviour from children of this background and due to the influences of harsh conditions of life they go through at home. But the children are co-operative, the parents are, the management is co-operative and this has motivated the members of staff to be co-operative. When we say that there is co-operation in the school, it does not mean that there are no cases of non-co-operative members. There are some instances when there is an absence of co-operation like, some parents who do not want to pay school fees in time until their children are sent home that is when they pay the school fees.

When we look at the practicalities of the Marianists education theory, we can say that this method has really helped in building the school and the area. Almost every person beginning from the staff, students, parents and the Marianists themselves have a sense of **FAMILY SPIRIT**. Most of the people involved at OLN feel that this school is their second home where acceptance becomes an important aspect of creating a conducive environment. The Marianists have embarked on developing the whole person, appreciating the whole being of the person, giving the person his/her dignity, making him/her a fully human fully alive person. This is the holistic approach of making one to be a fully human being. Irenius (a Church Father) said that the Glory of God is human being fully alive, so Marianists find the glory of God in making others fully human fully alive.

5.2 DISCUSSING RESEARCH QUESTIONS

Looking at research questions we can say that the questions raised in chapter one were very much linked with the objectives. Here we had designed questions which were aimed at finding out the level of commitment or the expectations of all the parties of the school, that is the parents, the students, the teachers the Marianist (as the agents of development) and any other group(s) of people interested in this school. The research questions helped so much in trying to see what are the

practicalities that are in OLN as a development institution. The following findings came out as a result of using the research questions.

- A). We discovered that the Marianists method of education is aimed at educating the whole person, making this person to be responsible and appreciate oneself. Training the students to be leaders does this, like, school prefects, sports captains, class-monitors, and many more. These responsibilities are so much appreciated by the children who see themselves as being helped to build their self-esteem and their leadership roles.
- B). The students are being prepared to serve the community as a whole as they begin this at OLN. Helping the students to appreciate work while done during their manual work does this (which is part of the school programme) They have moments of cleaning not only the school but the surrounding area. for example putting stones on the community road which is in bad shape most of the time.
- C). The parents and teachers have come to understand their roles and responsibilities in the development of the school and their children. We can tell or affirm this when parents are trying to help their children with their home work and encouraging them to do so.
- D). The study questions helped us to identify other groups and individuals that help the school in many ways. Groups include the Securicor Company, which from time to time donates money and equipment to the school and children surprisingly take note of these gestures.

In general what we are saying is that the study questions had helped us to discover the meaning of being in solidarity with the poor in eradicating poverty through education. The Marianists have put practical things or elements in their education methodology so as to appreciate the children, the parents, and the staff of OLN. And this has had a positive influence on the people of Mukuru in a short term and in long term processes. We can tell this by looking at the increase in enrollment of the students each year (table 4). It is only space that cannot allow or else the school would be very big. There are other elements, which we will discuss in the conclusion.

5.3 DISCUSSING BASIC ASSUMPTIONS

The assumptions in this study, which can be seen in chapter one (1.5) were affirmed after the research. These assumptions were basically looking at the cooperation, in this process of research from the school and the neighbouring area, getting the necessary materials for carrying an effective research, drawing a conclusion at the end of the research (which will be done in 5.5 of this chapter) and to be aware of the people involved or dealing with who are literate and illiterate.

There is no doubt that OLN is a suitable project in Mukuru slum area for there is need for these children to be served. The working together of people at OLN is evident such that the research provided with us with one sentence to summarize the atmosphere at OLN, “**FAMILY SPIRIT.**” This is a very strong Marianist characteristic of their community life as religious and we are not surprised that they have taken this spirit to their ministry. This research was possible because we received maximum co-operation (which is rare) from every single group that was involved in the interviews and the questionnaires. This is so because of transparency and readiness to be evaluated (in a sense) so as to see how to develop the school.

One area, which was weak in this research, was the written material from the school itself. Not much was gotten because there has been no research done in this school and the files for information are not available (maybe they are not there). In this research, we were surprised that a very good and well-organized school has very little records about the school except for annual reports (4 pages each) and speeches of the Headmistress (two to three pages)

5.4 PROJECTIONS AND RECOMMENDATIONS

If there is anything that this study has done is to reveal a lot of positive things in terms of looking at communities and people of poor conditions of life and the ideas that can come from them. It makes sense for us to admit that there are so many things we miss by poor perception of people. The following recommendations come from the research as well as from the observations done during this research. There were a lot of recommendations, which came out, but we will try to form them up in categories of their importance.

5.4.0. SORT OUT THE LAND ISSUE

There was a strong feeling that most of the things are hanging in the balance because the land issue has not been resolved yet. The Marianists feel uneasy and they cannot look in building so many structures at OLN because they are afraid that the land is still in the hands of the government. There is a total investment of more than 5 million shillings in the school, which is at stake. Therefore, getting the title deed must be seen as a priority. Many politicians and developers have their eyes on this land.

5.4.1. BUILD A SECONDARY SCHOOL

If the land issue is resolved, then there could be a secondary school. The present situation is this. The school was started to help the poor children of Mukuru who could not afford school fees in government schools. These children are taken in OLN and at the end of their eight years in primary school, a good number of them pass to form 1. The question of school fees comes back. The current situation is that all those students who score above 500 marks are assured of being sponsored by the available scholarship fund. What happens to the rest? A secondary school will help so much as long as it is run in the same way as OLN. Many people said that they feel OLN is doing half the work but we need to continue with the students instead of leaving them hanging in the balance (more will be said on this since it is the project proposal of chapter 6).

5.4.2. EXPAND THE FUND FOR SCHOLARSHIP

Since the secondary school is not visible in the very near future, the immediate assistance that can be done to the children is to expand the funds for sponsorship. It would be good if all the students selected to form one to be helped to continue with their education.

5.4.3. READING THE SIGNS OF THE TIME

In here two recommendations were suggested for we have to bring awareness to the children and the community at large to these changes of our life.

a). **AIDS AWARENESS** – There should be a moment in school which focuses on the moral issues of life like, Aids and its consequences. This should be done in the primary school: mainly to the students. We should not take it for granted that they are too young to know such things we have

to give them the basic knowledge of how to live an upright life and how to deal with Aids when it comes in the family.

b). Education for justice, peace and human rights. The students must know their human rights at the same time they need to know the rights of others so that they can relate well. They should be told that everything begins in their families but their families are not the ends in themselves there are other families, associations, groups and movements that bring people together. Learning to appreciate who they are and appreciating others.

5.4.4. Include ecological subjects or awareness in the school programme so as to help them to take care of their environment. For there are a lot of ecological issues like, dumping anywhere, blocked water, poor sanitation, and so on. Ecological awareness will help the students to know and understand how to take each of their environments.

5.4.5. Expansion of the Library – There are a lot of cries for expanding the school library for most of the students feel that the library is too small and there are a lot of books missing.

5.4.6. More Marianists are needed in the school. A lot of people felt that there is a need for more Marianists to be teaching in the school for their presence will give a positive influence on both teachers and students. At the same time some members of staff did not feel strongly for this because they felt that if this happens then they might lose their jobs.

5.4.7. Form Parents Associations like OLN Mothers Club, OLN Fathers Club. These parental clubs will be looking at how to help the school in its day to day, activities raising money for the school and supporting each other on how to best contribute to the growth and development of the school.

5.4.8. There was a feeling to have a student body which could be a link between students and the school management. This can improve the relationship between students and the administration at the same time it is preparing students to be at service as well as to be good leaders.

5.4.9. Turn OLN into a boarding school. Many students have very little time to concentrate most of all when they go back home. They have all kinds of jobs to do and the environment at home is not conducive for studying. So if OLN becomes a boarding school it can really help the children to perform well.

5.5. SUMMARY BY CONCLUSION OF MAJOR FACTS AS A RESULT OF THE STUDY

From the very beginning of this paper, we have been trying to address the question of being in solidarity with the poor in eradicating poverty. We had started by looking at the complexity of the situation in the introduction and we were specifically looking at a primary school (OLN) run by the Marianists or the Society of Mary in Mukuru slum area. In this chapter we looked at the objectives of the primary school. Chapter 2 in which we looked at the literature review followed this. That is what other people have written about eradicating poverty through education. To really address this issue, we had to look at some theories of education of the government of Kenya, John Dewey and the Marianists themselves. We also looked at some theories of development since education is one of the methods used to bring up development. In the same chapter we gave a theological reflection on the same issue of our topic. Chapter three gave us the introduction to the methodology used to collect and analysis the data. In chapter four we looked at the data that was collected in a quantitative and qualitative approach. This means the data was presented in its quantity and below it, it was supported with in a qualitative form.

Chapter five was all about discussing the results of the findings and giving the recommendations. So what we can say is that we used the Sec, Judge and Act Methodology supported by the qualitative and quantitative approach.

Being in solidarity is not an easy thing for it involves the aspect of being totally in the life of the people. This begins by understanding the social, economical, cultural and all human activities of the target group, which includes the environment. In this case the Marianists are dealing with a community which has a lot of issues related to poverty. At the end of the day the Marianists have to ask themselves, what are we to do with these people? How do we involve them in eradicating their poverty ?

According to the research it is evident that the Marianists are doing something **tangible** in this slum area both to the children in school as well as to the parents for they take the values they get from school like, being clean, taking education seriously, and others, back to the slum area. The increasing number of students each year can also testify to this. The school has a reputation. The

Marianists first are building self-esteem in the children and the teachers bringing human dignity to them so that they can have a positive self-image. It is from this point that all activities in the school will make sense to the children and all those associated with the school. It is this self-dignity that has opened up the children and their parents to bring out the little that they have like, talents, leadership roles, financial support, and so on, to the development of the school. The Marianists method of education, which is based on developing the whole person as an integral being, becomes an essential element in the process of developing a person.

The Marianists are building and investing on the inclinations of the person, which already exists in him/her. The Marianists have developed good relationships with the children, their parents, and the members of staff. This also involves teaching children to relate to all in a humanitarian way without looking at the race, colour, the tribe, religion, culture, and other traits of human existence. Without any doubt we can conclude that the Marianists are in solidarity with the poor people of Mukuru in eradicating poverty through education. But still this need to be developed more than it is.

It is clear that the results of the influence on this area by the school may not seem to be very clear because what the Marianists are doing is what Paul said, "We plant and water, but the growth is all up to the Lord" It is not easy to see results right there but all has to be seen in a long term period, may be five to eight years from now when these children become old enough to be responsible. This is important because in all the development of people, one has to let go, leave them alone and be "**independent**" (the word independent here is used unanimously) to a certain degree so that they too can be of service to others in order to improve their life style. This is important for we cannot be perpetually attached to them.

The second element of the critique is that there is little participation from the parents in terms of financial support. Out of the total cost of school expenses per year only 6% comes from school fees (parents provide school fees). There is a need to embark on local contributions to at least move up to 40% but will this be too heavy for the parents to bear? Will this deny many children from coming to school because they could not pay school fees? If this will be, definitely we will miss our objectives.

The last issue, which is the proposal, is to build a secondary school. What is happening now is that the OLN Primary School begins very well with the children but at the end of standard eight there are a lot of them who do not continue to secondary schools even though they have passed due to school fees. This leaves the children hanging and there are possibilities that they can go back to the same old life. Building a secondary school with an emphasis of admitting from ones from OLN will help this process of eradicating poverty.

In conclusion, we can say that the Marianists are trying very much best in working with the poor in eradicating poverty through education, except for the three challenges that have to be looked into. God bless them and bless their work.

5.6 CONCLUSION

The beliefs and values have a direct bearing on people. Some people think that to work with the poor you need to give them everything. And yet others believe that to work with the poor you need to collaborate with them for there are a lot of good things from the people. In the beginning people had a low morale for education but now they are highly motivated because the Marianists have tried to involve the people in this development process. Things have worked to some extent because the methodology used here is that of focussing first on the poor people of Mukuru and then looking at the structures that contribute to their poverty. This is key to development because there are so many resources in these people. On the other hand we are talking of empowerment of the people, their participation and collaboration in this ministry. This has helped the people of Mukuru to re-discover themselves, their potential, and their own self-image. They feel a sense of belonging and see this primary school as their own. This is what it means to be in solidarity with the poor.

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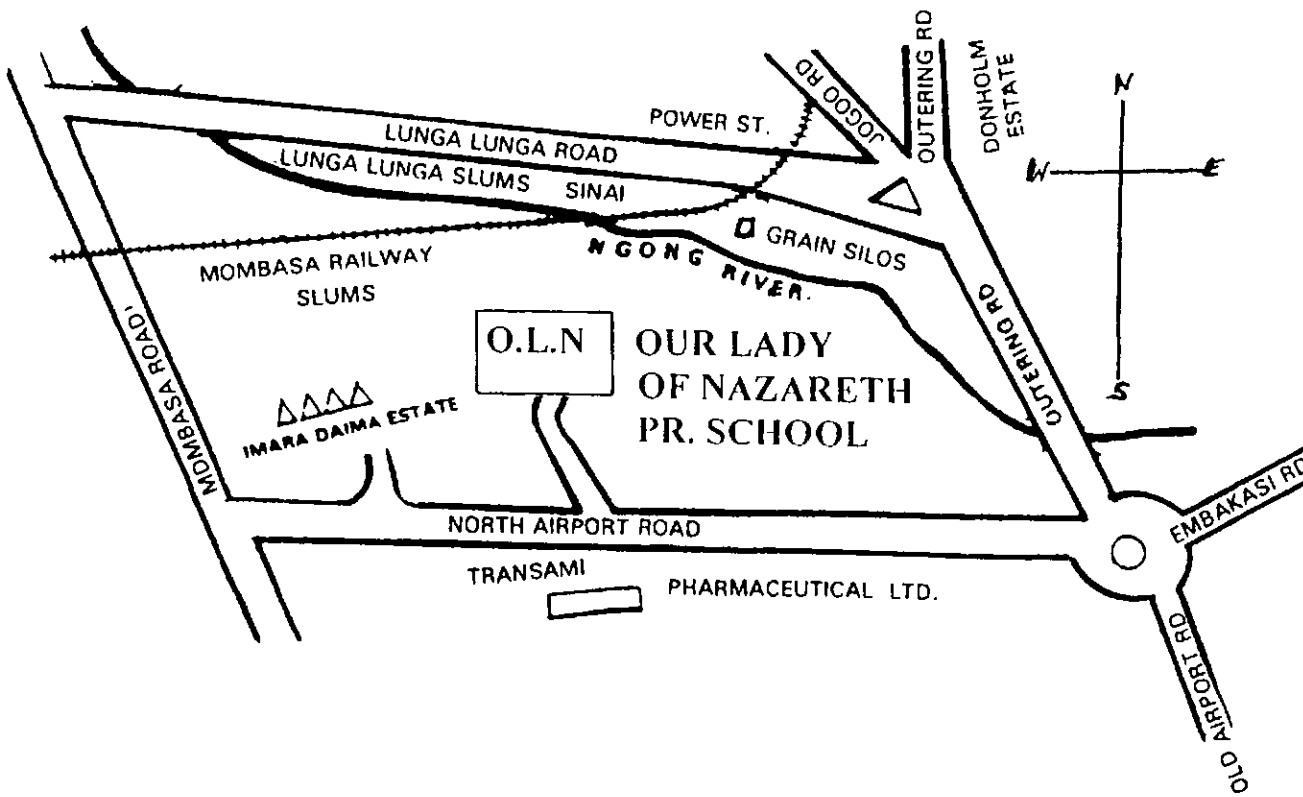
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APPENDIX 1

This map indicates the location of Our Lady of Nazareth Primary school.



APPENDIX 2

**QUESTIONNAIRE FOR MEMBERS OF STAFF OF
OUR LADY OF NAZARETH PRIMARY SCHOOL**

Fill in the spaces provided

NAME OF STAFF AGE SEX

MARITAL STATUS (MARRIED/SINGLE) RESIDENCE

EDUCATION LEVEL TYPE OF WORK AT OLN

HOW LONG HAVE YOU BEEN IN THIS SCHOOL? RELIGION

WHAT IS THE OBJECTIVE OF THE SCHOOL?

.....

WHO ARE THE SPONSORS OF THE SCHOOL?

HOW IS YOUR RELATIONSHIP WITH THE STUDENTS?

.....

HOW IS YOUR RELATIONSHIP WITH OTHER MEMBERS OF STAFF?

.....

HOW MANY HOURS DO YOU WORK PER DAY?

HOW IS THE MANAGEMENT OF THE SCHOOL?

.....

WHAT MOTIVATES YOU TO BE IN THIS SCHOOL?

.....

.....

WHAT ARE THE ACTIVITIES OF THIS SCHOOL?

.....

.....

MENTION A FEW GOOD THINGS GOING ON IN THIS SCHOOL

.....

MENTION SOME CHALLENGES IN THIS SCHOOL

.....

.....

WHAT IS THE RELATIONSHIP OF THE PARENTS AND THE SCHOOL?

.....

WHAT WOULD YOU SEE HAPPENING IN THIS SCHOOL WHICH IS NOT HAPPENING?

.....

.....

WHAT HAVE YOU SEEN HAPPENING THAT YOU WOULD NOT LIKE HAPPENING?

.....

.....

SAY SOMETHING ABOUT THE BACKGROUND OF THE STUDENTS

.....

.....

IS THERE ANY COLLABORATION OR CO-OPERATION WITH THE GOVERNMENT?

..... IF YES. WHAT TYPE?

.....

WHAT SUGGESTIONS DO YOU HAVE FOR THE FUTURE DEVELOPMENT OF THIS SCHOOL?

.....

WHAT INFLUENCE DO THE SPONSORS HAVE ON THE STUDENTS?

.....

ANY OTHER COMMENTS

.....

APPENDIX 3

**QUESTIONNAIRE FOR PARENTS/GUARDIANS OF THE STUDENTS
OF OUR LADY OF NAZARETH PRIMARY SCHOOL**

Please fill in the spaces provided.

NAME RESIDENCE SEX

AGE OCCUPATION

RELIGION

HOW MANY CHILDREN DO YOU HAVE?

HOW MANY ARE IN SCHOOL?

HOW MANY ARE NOT IN SCHOOL?..... WHY ARE THEY NOT IN
SCHOOL?

HOW MANY CHILDREN DO YOU HAVE IN OUR LADY OF NAZARETH PRIMARY SCHOOL
..... HOW MANY ARE IN OTHER SCHOOLS?

WHAT IS YOUR RELATIONSHIP WITH THEM? GUARDIAN/PARENT

WHAT THINGS DO YOU LIKE ABOUT OUR LADY OF NAZARETH PRIMARY SCHOOL?

WHAT THINGS DO YOU DISLIKE AT OUR LADY OF NAZARETH PRIMARY SCHOOL?

HOW MUCH DO YOU PAY FOR SCHOOL FEES FOR EACH STUDENT?.....

THIS AMOUNT. IS IT PER YEAR, PER MONTH OR PER TERM?

WHAT IS YOUR SOURCE OF INCOME?

MARITAL STATUS (married or single)

WHAT DO YOUR CHILDREN DO WHEN THEY ARE NOT IN SCHOOL?

.....
.....

APART FROM PAYING SCHOOL FEES, WHAT OTHER CONTRIBUTIONS DO YOU GIVE TO THE SCHOOL?

WHAT HOPES DO YOU HAVE FOR THE GROWTH OF THIS PRIMARY SCHOOL?

.....
.....

WHO ARE THE SPONSORS OF THE PRIMARY SCHOOL?

WHAT IS YOUR ROLE AS A PARENT/GUARDIAN IN THE EDUCATION OF YOUR CHILD?

.....
.....

WHEN DO YOU VISIT THE SCHOOL?

.....
.....

HOW MANY TIMES DO YOU VISIT THE SCHOOL?

.....
.....

WHY DO YOU VISIT THE SCHOOL?

.....
.....

ANY SUGGESTIONS YOU HAVE FOR THE DEVELOPMENT OF THIS SCHOOL

.....
.....

ANY OTHER COMMENTS

.....
.....

APPENDIX 4

QUESTIONNAIRE FOR STUDENTS OF OUR LADY OF NAZARETH PRIMARY SCHOOL

Please fill in the blank spaces provided.

NAME OF STUDENT SEX STANDARD

AGE RESIDENCE RELIGION

NAME OF CURRENT SCHOOL

HOW MANY ARE YOU IN YOUR FAMILY?

HOW MANY ARE IN SCHOOL?

IF THERE ARE THOSE NOT IN SCHOOL, WHAT ARE THEY DOING?

.....
.....

HOW LONG HAVE YOU BEEN IN THIS SCHOOL?

FATHER'S NAME OCCUPATION

FATHER'S RELIGION

IS YOUR FATHER MARRIED? HOW MANY WIVES?

MOTHER'S NAME OCCUPATION

MOTHER'S RELIGION

DOES YOUR MOTHER STAY WITH YOUR FATHER?

NAME OF GUARDIAN (where applicable)

RELATIONSHIP WITH HIM OR HER

OCCUPATION RELIGION

WHO PAYS FOR YOUR SCHOOL FEES?

WHAT OTHER ACTIVITIES ARE YOU INVOLVED IN SCHOOL?

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CHALLENGES YOU FIND IN SCHOOL

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CHALLENGES YOU FIND AT HOME

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WHAT ARE SOME OF THE GOOD THINGS HAPPENING IN SCHOOL?

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WHAT THINGS DON'T YOU LIKE IN SCHOOL?

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WHAT DO YOU DO WHEN YOU ARE NOT IN SCHOOL?

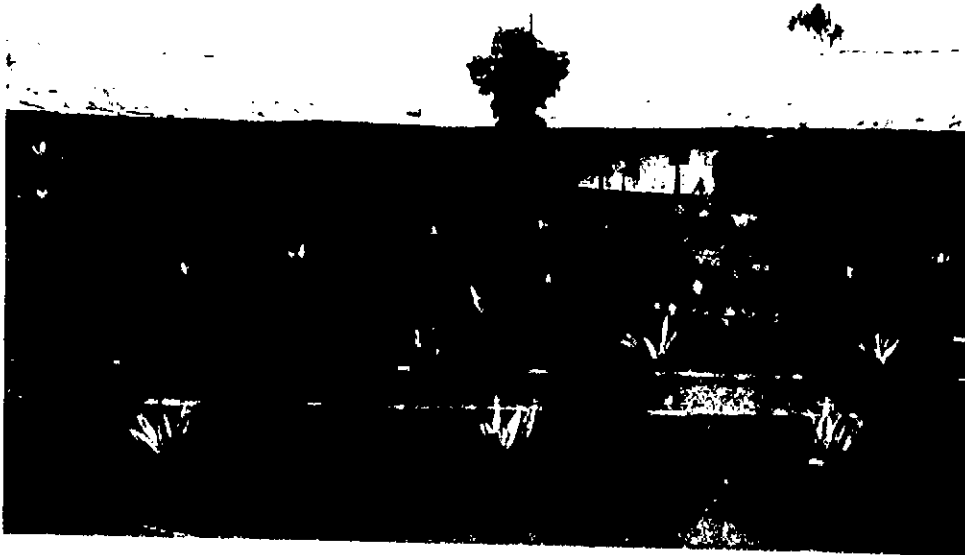
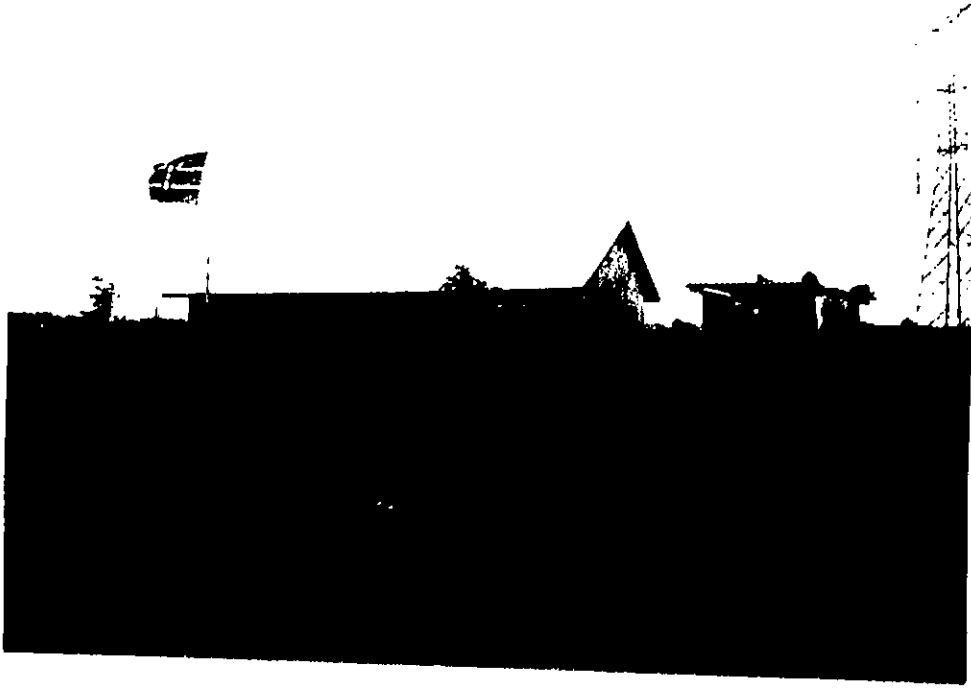
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WHO ARE THE SPONSORS OF YOUR SCHOOL?

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ANY SUGGESTIONS YOU WANT TO GIVE SO AS TO IMPROVE THE SCHOOL?

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.....
.....
ANY OTHER COMMENTS YOU HAVE

APPENDIX 5

The immediate picture (below) shows the first buildings of O.I.N., which had a lot of water and mud. The bottom picture shows part of the new improved structures neatly painted. What a difference!



APPENDIX 6

Tea and lunch breaks are always full of fun. Students having a good time during their break.



APPENDIX 7

Prize giving day is always a moment of joy and happiness. Scouts demonstrating their talents while invited guests watching the grand performance by the scouts.



CHAPTER 6 PROJECT PROPOSAL

6.0 NAME OF THE PROJECT

Chaminade Secondary School (in honour of the Founder of the Marianists, the man whose ideas of education for the poor and children are behind the success of the Marianists Education).

6.1 PROJECT OVERVIEW

Mukuru Slum area is growing at a fast rate every year, and this is creating an impact on the number of admission of students at OLN and so the primary school is growing every year that means we shall have the number of standard eight sitting for K.P.C.E. increasing. As we have seen earlier on that only a few students who get above 500 marks get scholarship to go to secondary school, we have at the end of the day a lot of students stopping at standard eight even though they have passed.

This is so because their parents cannot afford to pay secondary school fees which are at the minimal of 10,000 shillings per year (for boarding schools). These parents find it hard to pay 250 shillings per term at OLN.

According to the estimates 80% of standard eight students who are eligible to go to secondary school do not make it because of lack of school fees. There are high possibilities that these kids may end up in anti-social activities to earn a living. OLN has done a good job at the primary level but they are left in an awkward situation. That is why some continuity to secondary school becomes important.

6.2 STATEMENT OF THE PROBLEM

Mukuru residents face a lot of challenges in their life. Economic poverty is an issue which result in unemployment, poor sanitation, which causes many diseases in Mukuru, prostitution to earn a living, which leaves many children as orphans because their parents have died of aids, criminal activities and many more inhuman activities. All these things leave people with low self-esteem poor self-image and cause a lot of harm to their interior being. The problem here is that if people remain in this state they will never appreciate education as a liberation process and every cent or coin they will get will go to their domestic needs and so their children who have been selected to secondary school will never get the chance to continue their education.

6.3 PROJECT GOALS

The goal of this project is to raise awareness of the importance of education and how this can help them to raise their standards of living. These children who have gone to OLN will continue picking values of this institution and carry them home to change their life style.

6.4 PROJECTS MAIN OBJECTIVES

- a). The main objective is to continue assisting the poor children of Mukuru by empowering them with quality education which aims at building their dignity so that they can be of service to the entire society. This will help and increase the number of students from O.L.N. to go to secondary school.
- b). A call to a strong sense of participation and collaboration with the Mukuru residents, by the agents of development, so as to bring development to this slum area where people will feel at home with the project.

6.5 BASIC ASSUMPTIONS

- A) Mukuru residents are basically economically poor that is why they fail to send their children to expensive schools.
- B) If children of Mukuru are educated at secondary level, they might be more useful in society than leaving them at primary level.
- C) The secondary school will continue influencing the residents of Mukuru in their life-style.

6.6 RISKS OF THE PROJECT

- a). If it is at a low level of school fees the numbers of the students will be too enormous and this can cause a lot of stress in terms of scouting for money and too much load on teachers.
- b). The place does not own the land and given the situation in Kenya, the place can be grabbed by the so called developers and this can cause many children to go without education.
- c). The space is too open on one side so there could be insecurity in terms of robbers trying to break in places like the library and where essential materials are kept.

6.7. JUSTIFICATION OF THE PROJECT

The majority of the people of Mukuru are poor and therefore they cannot afford to take their children

to secondary school even though they have passed. So this project will be very helpful to them and to the children. It will be a millennium gift to them.

1. Strengths

- a). The sponsors, the parents and students with their teachers are in favour of this project.
- b). The priority will be given to students of O.L.N, who pass to form one.
- c). The management is good and encourages a strong sense of cultural mix and interaction.

2. Weaknesses

- a). It is expensive
- b). It will call for a lot of scholarship for most of the students may not be able to pay.
- c). Parents contribution is low in terms of school fees.

3. Opportunities

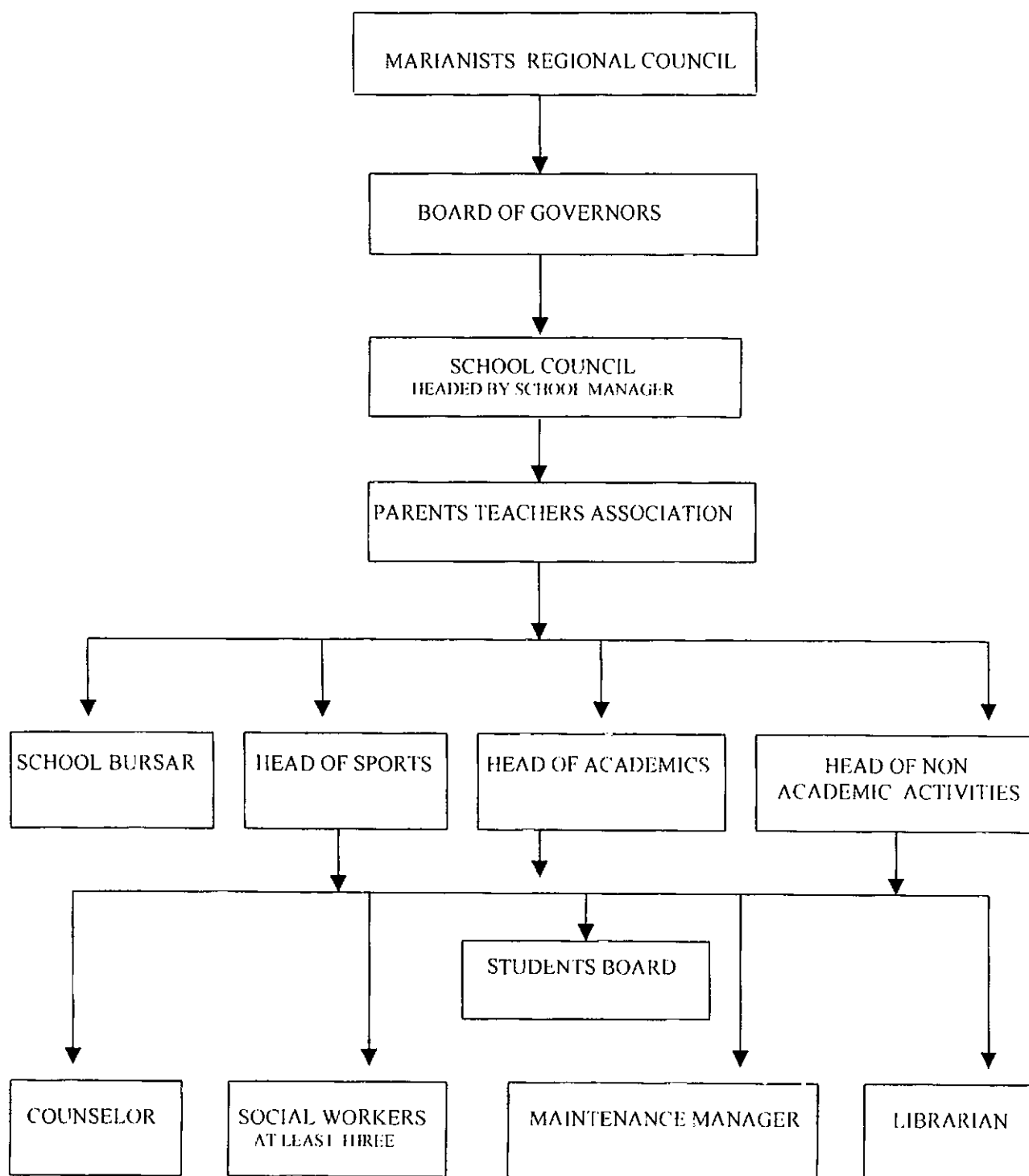
- a). No purchase of land because the existing primary school has enough room for building.
- b). The location of the school has an access to other places for there is a road.
- c). There are other primary schools in the area, which can benefit from this secondary school.
- d). There is already a need for this project.

4. Threats

- a). Because the place is too open there are still some security concerns.
- b). The slum is growing too fast.
- c). This project can only be done after securing the title deed of the land.
- d). The government may take the land away from this project.

6.8 PROJECT MANAGEMENT STRUCTURE

CHART 6



PROJECT MANAGEMENT STRUCTURE

1. **The Marianists Regional Council.** If the school will be run and sponsored by the Marianists it will be good that the Regional Council is in charge for good management, fundraising and continue the spirit and method of education as at O.L.N.

2. **Board of Governors** is composed of people of different backgrounds who will be the policy makers of the school. We could have seven people specialized in different things like, finances, education, administration, religious, and so on.
3. **School Council** - The school council is composed of the Principal, the deputy, the Manager of the school, the bursar, one representative from the Parents Teachers' Association (P.T.A), namely the chairperson, one person from the local community and one member from the student board. Its work is to periodically look at the needs and progress of the school. The manager be the chair person of the Council and is the official member of the board from the school council.
4. P.T.A. is the body of teachers and parents whose main work is to build strong relationships between the school and the parents.
5. a) Academic head -- This one will be in charge of developing the students academically and with the approval of the principal to work out the school teaching schedule.

b) Head of sports - He/she will be in charge of all sports activities of the school, like football, volleyball, netball and so on.

c) The head of non-academic activities will be in charge of all activities like, clubs, seminars.....

d) School Bursar will be in charge of supplying materials for the school and keeping the schools financed books.
6. The student board will be comprised of students themselves who will look into their own affairs, the affairs of the school and air their views to the school council through head of academics.
7. a) The Counselor will be in charge of social and health affairs of students

b) The Social workers will be primarily for visiting families of students with serious cases.

c) Maintenance Manager will see to it that the physical look of the school is in good shape.

d) Librarian is to keep order in the library, look for books, help students to use the library well and keep good records of all the books.

6.9 ACTIVITIES OF THE PROJECT

TABLE 6

ACTIVITIES	OBJECTIVES	DESCRIPTION OF WORK	ESTIMATED COMPLETION TIME
Management and Administration	Ensure day-to-day smooth running of the school	Preparing the school activities for each year	3 Years
Counseling and Social work	To deal with the deeper level of the students	Person to person counseling and home visit	3 Years
Academic studies like English and Maths	Imparting knowledge and education	All the required studies for the students	3 Years
Sports	Help to balance the life of students socializing	Involves all students to participate in sports	3 Years
Clubs	Develop gifts within the students	To have all students in certain clubs	3 Years
Formative activities: like Pastoral activities	Build the spiritual and moral life of students	Religious classes and pastoral care for students	3 Years
Staff Development programme	Help the staff to build the morale and motivation	Long term and short term by seminars and studies	3 Years
Fundraising	Build a strong fund for scholarship and maintenance of the school	Writing, and inviting local people to the school as well needed by the school	3 Years
Building	To have permanent structures for the new school	Building all the structures of the school and sanitation	One year
Maintenance	Keep the building strong and clean	Close attention to the maintenance of buildings: e.g. painting and repairing	Periodical maintenance
Recruiting new students	To have new students in school	At the beginning to recruit form ones, and each year	3 Years
Occasional Programmes like, Aids and health seminars	Global concern to educate students to be responsible	Every term to have a seminar on any of those topics	3 Years
Feeding Programme	Provide nourishment to students for their health and attentiveness in class	Feeding children for breakfast and lunch prepared at the school	3 Years

At the end of three years the project will be evaluated and see if it is meeting its objectives.

NOTE: 1. Most of the activities of the school remain in operation as long as the school exists.

2. The activities of the school do not have the estimated budget for this will be shown the project proposed budget.

TABLE 6.1

6.0 SCHEDULE OF THE SCHOOL

DAY	TIME	7.30 8.00	8.00 8.40	8.40 9.20	9.20 9.50	9.50 10.30	10.30 11.10	11.10 11.50	11.50 12.30	12.30 1.30	1.30 2.10	2.10 3.40	3.40 4.40
MON	Assembly	Class period	Class Period	B	Class period	Class period	P	Comp.	L	Class period	Study Time	Sports	
TUE	Report	Class Period	P.E	R	Class period	Comp	Class period	Class period	U	Class period	Study	Clubs	
WED	Report	Class	Class	E	Rel Studies	Rel. Studies	Class	Class	N	Class	Study	Sports	
THU	Report	Class	P.E	A	Comp.	Class	Class	Class	C	Rel Studies	Study	Clubs	
FRI	Assembly	Comp	Class	K	Class	P.E	Class	Class	H	Class	Open	Sports / Clubs	

- ❖ Classes to be taken is up to the school administration
- ❖ Religious studies can be done according to different faiths in school
- ❖ Children are free to join any club but it must be a compulsory activity.

6.11 PROJECT BUDGET

TABLE 6.2

ACTIVITY	YEAR ONE	YEAR TWO	YEAR THREE
PHASE	ONE	RESEARCH	BUILDING
1. Research – If this project is Needed visiting, interviews.	50,000	10,000	10,000
2. Building, class-rooms, Administration, Sanitation, library, etc.	10,000,000	2,000,000	2,500,000
PHASE	TWO	OPERATIONAL	COSTS
Enrolment of new students		50,000	30,000
3. Staff salaries, Recommitment, staff Development loans, Medical, housing and Transport allowance etc.		2,400,000	3,000,000
5. Feeding programme		500,000	550,000
4. Administration, transport, structures, materials supplies, office supplies etc		200,000	300,000
4. Sports and Clubs		100,000	120,000
7. Maintenance, toilets, Structures, library, supplies		50,000	100,000
5. Scholarships		2,000,000	2,500,000
8. Academic Studies, Classes computer, Pastoral etc		150,000	200,000
9. Counseling, social Work, visits, etc	20,000	10,000	10,000
9. Medical programme		250,000	300,000
10. Equipment e.g. furniture, cooking Utensils etc.	2,000,000	100,000	120,000
11. Others, water, phone, electricity		150,000	180,000
12. Formative Programmes, like, AIDS, Health, etc.		30,000	50,000
13. Miscellaneous, non - Budget items, Emergencies	100,000	200,000	250,000
SUB-TOTALS	12,170,000	8,200,000	10,220,000
CONTINGENCY 18%	2,190,600	1,476,000	1,836,000
GRAND TOTAL	14,360,600	9,676,000	12,056,000
OVERALL TOTAL	36,092,600		

6.11.0. SOURCES OF FUNDRAISING

- a) International donors
Marianists General
Individual international donors ↑↓ 50%
- b) Local donations
Companies
Individuals
Government ↑↓ 30%
- c) School fees Parents ↑↓ 20%

6.12 CONCLUSION

The proposed project (Chaminade Secondary School) will be an important venture for the Mukuru slum area. We can see the echo of different people emphasizing the need of this secondary school. And this is what has to happen in any development programme. People identify their need and then the agents of development assist or work together with them in realizing their dreams. If this project will be a success, then from the very word “go” people should be involved. They may not be involved in the technical part of it like, drawing structures (even though there is a possibility that one or two residents might be an architecture), it will be good for them to participate fully so that this project is seen as theirs. When people identify themselves with a project they feel that it is theirs and their level of responsibility is automatic and there is no need to push them around.

There are a lot of talents and gifts hidden in this slum, so it is important that from the word go to the operation of the school people of Mukuru have to be fully involved. Participation does not necessarily mean putting in some financial help (this is important but it is not the only way of contributing to development), no, there are so many ways of doing this like, giving ideas supporting those deeply involved and co-operating in anyway possible. This is what is called being in solidarity with the poor. Being in solidarity with the poor is to put on hold our ideas, our resources, our intelligence and put our energies in listening and hearing the suggestions of the group of people we want to work with. Then we can put the two ideas together, then we will make progress. This is

what our modern development agents are calling, "Development strategy" One cannot isolate people in any development programme if he/she does this he/she is doing zero grazing and this will end up in zero work. The end results will be frustrations, burnt-out, stress, and low self-esteem. This is disastrous. To all development agents, I say watch out for these results.