

Problems Between Migrant Ethnic Groups And Indigenous Agĩkũyũ Community In Rũaka, Kĩambu County

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Abstract:The study investigated problems between migrant ethnic groups and the indigenous Agĩkũyũin Rũaka, Kĩambu County. After the construction of the Northern bypass, Rũaka opened up and this saw a number of investors coming into the area in large numbers to invest and some to settle. Migrants on the other hand, moved into Rũaka in a big way for reasons such as proximity to the City of Nairobi, family reunion and more viable commercialization. Having come from various socio-religio-cultural and economic backgrounds, the residents' way of life was changed through their interactions with the migrants thereby giving rise to both positive and unpleasant challenges hence the main objective of the study: to investigate the arising problems between the host community and the migrants in Rũaka. A case study research design was employed and data was collected through documented sources, questionnaires and interviews. Similarly, Leonardo Boff's and Clodovis Boff's theory of mediation and Kasemann's et al redaction criticism theory were used to help unearth the issues faced by the merged communities and to guide the study to give a liberating way forward. Some of the key problems identified by the study include environmental concern, insecurity, ethnicism, and intensive sexual immoralities, among others that the study has exposed and discussed. Among the recommendations is that the Church should insert herself more seriously within the diversified residents of Rũaka, in her capacity as the community of communities, in order to establish the root cause of the disturbing factors and act upon the findings in view of evangelizing fruitfully.

Keywords: Indigenous Agĩkũyũ, Migrant(s), Migration (human)

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I. INTRODUCTION

Movement of people from one place to another has been an ongoing aspect of human history (Kerwin et.al 2009:ix). Migration happens often from one country to another from time immemorial. Globally, the most prevalent one is the internal migration (UNDP 2009). Fuelled by push and pull factors of opportunities, people migrate because of socio-political, socio-economic, health and ecological factors (The 2012:1). Kerwin, for instance, asserts that people shift from their homes in order to realize a greater dignity for their families and themselves (Kerwin et.al 2009:6). They move to the cities in search of unskilled work such as construction, street sweeping, garbage collecting, and hawking due to the high rate of poverty and unemployment (Jesuits Ministry Outlook 2015:78). The study thus investigated the reasons for migration to Rũaka before establishing the resultant challenges. A realistic assumption is that migration comes with diversified challenges. After the Athi sold to the Agĩkũyũ the right to cultivate their land, displacement and deforestation came out as a problem of migration (Cagnolo 2006:15) hence the need for a related study in Rũaka.

The Kenyan constitution allows freedom of movement by citizens (*The Constitution of Kenya*, 2010) and consequently a considerable number of Kenyans have moved and settled away from their places of origin. Partly, due to such freedom enshrined in the Kenyan constitution and development of infrastructure, Rũaka, which is predominantly occupied by the Agĩkũyũ of Kenya is now multi-ethnic habited by the Luhya, Akamba, Ameru, Kisii, Luo, Maasai among other ethnic groups. The migrant groups and the Agĩkũyũ community are learning to live alongside each other mutually experiencing the good and the challenges that co-existence brings. Moreover, Rũaka is not only a multi-ethnic area but also a densely populated dwelling with several Christian denominations, RCC being the predominant faith affiliation. Since Rũaka is multi-ethnic, there is need for every resident to live comfortably as members of the body of Christ without being discriminated. This is not the case, however, since a number of the residents are facing difficulties hence the need to receive salvation, which is the gift of God (Ephesians 2:8). The study, therefore, sought to unearth

what the Church in Rũaka has done to reach out to all residents of Rũaka especially the affected, her degree of awareness of arising communities' "merger" and whether the stumbling blocks are handled adequately in evangelizing ministry for the people to live as brothers and sisters of the same Father.

II. STATEMENT OF THE PROBLEM

Rũaka has become easily accessible and has provided hitherto unavailable opportunities for economic and socio-religio-cultural development in the area. This is because of its proximity to the City of Nairobi, the United Nation offices and good infrastructure observable from the construction of the Northern bypass. Attracted by this, a considerable number of people from different ethnic groups have come in to buy or rent houses to live in. These migrants, having come from different social-religio-cultural, economic and political backgrounds, have brought with them beliefs and behaviours some of them new to the host community (Kahanec 2008:2) and they in turn have found themselves in a new and unfamiliar territory which has resulted to some problems that the study sort to uncover. From experiential knowledge, Rũaka is facing environmental challenges as seen in how Rũaka and Karura Rivers have been polluted and therefore denying residents' access to clean water. Boff asserts that both liberation theology and ecological discourse stem from two wounds that are bleeding; the wounds of poverty and unhappiness (Exodus 3:7), and that of systematic aggression against the earth (Rms 8: 22-23), (Boff 1995:69). The present environmental outcry in the contemporary society generally and particularly in Rũaka provided an impetus to the study in view of a liberating way forward.

In the traditional Agĩkũyũ society, a stranger acquired land after his behaviour and history were scrutinized to ensure that he lived in harmony with the land owning community (Mũriũki 1974:75). In the contemporary society, a considerable number of people in Rũaka, due to need of money, have sold their lands to the migrants without having their character properly scrutinized. This research investigated problems caused by such dysfunctional Agĩkũyũ structures to both the host and the migrants. Furthermore, the high population in Rũaka has attracted a number of Churches in the area and though this is the case, emerging problems have continued to be faced in the area no wonder the need to investigate the role of the Church in the community of Rũaka. To be able to liberate these groups, there is need for the Church, the Agĩkũyũ and the migrant groups to be aware of the challenges facing them hence the researcher's insight to investigate the challenges between the Agĩkũyũ and the migrant ethnic groups. The findings of the study would be critical in addressing challenges that may come up as a result of development in infrastructure in other areas since the devolved government is working on opening up various areas just as the development of the northern bypass in Rũaka. Since Rũaka is multicultural with residents from not only Kenya but outside Kenya too, the research findings will help other multicultural areas to solve their problems amicably. Finally, Kahanec asserts that researches on migration have been conducted though majorly on economic dimension (Kahanec 2008:2). A study on mutual challenges on the host and the migrant community would be relevant to the body of knowledge.

III. LITERATURE REVIEW

Pope John XXIII records in his encyclical *On Peace On Earth* that everyone has a right to movement and to settle anywhere in their country and the fact that they are members of other ethnic groups should not be deter them from attaining membership from the new community (On Peace on Earth 1963: No.25). Though Pope John XXIII says that everyone has a right to movement, he does not discuss the challenges that may come up following their migration a gap that the study filled. John XXIII goes on to say that human beings should work for one another's welfare, recognise and respect other people's rights in the community and lastly contribute to the establishment of a civic order where rights and duties are acknowledged and fulfilled without threatening other people's rights (On Peace on Earth 1963:No.s 31,62). The study thus examined how the failure of both the migrants and hosts in Rũaka to work for one another's welfare had led to problems among them. Similarly, the study investigated the role of the civil authorities in as far as challenges were concerned.

From the research conducted by the Jesuits, there has been a threefold increase in migration since 1960. These migrants face challenges, which prevent them from having a holistic survival with their host communities. Migration is thus a global phenomenon and no longer a regional or a continental concern (Bihuzo 2015:130). The Jesuits based their study on the challenges posed by the host communities to the migrants failing to look at how the migrants in return pose a challenge to the host communities a gap that the study intended to fill. Kahanec asserts that people migrate for reasons such as to improve their economic status, ensure a more secure living environment, re-unite with their family members and to avoid persecution in their country of origin. He adds that various effects emerge through the interactions of migrant and native populations and these determine how the host communities will react to their inflows; either positively or negatively and form their attitudes accordingly (Kahanec 2008: 2) hence a similar study in Rũaka in view of challenges. Migration in Eastern Africa has been mainly due to bloody conflicts in neighbouring areas leading

to massive movements of refugees as witnessed since 1980's in countries such as Sudan, Chad, Ethiopia, Rwanda and the Democratic Republic of Congo that have sort refuge in countries such as Tanzania, Kenya and Uganda (Bihuzo 2015:109). Funes does not show how the reasons behind one's migration may affect their coexistence with the host community a gap that our study filled.

Land is very important and most sacred in the tribal organisation of the Agikūyū because it supports life, provides material needs and binds them with their ancestors (Kenyatta 1938:13). Moreover, according to the customary law of land tenure, if one of the brothers wanted to sell out his share, the first priority was given to relatives to avoid strangers in their midst. Despite their valuing of land, Kenyatta does not show the challenges that may arise when the land value goes up and Agikūyū sell off their ancestral land to the migrants to improve their economic conditions. The study established the effects of selling land to the migrants, which Kenyatta had not foreseen. With a considerable number of migrants in the area, the study sort to understand the role of elders in a multicultural area. Wachege asserts that among the Agikūyū, elders had a role of reconciling and unifying people amongst one another and with God. They were liberating messengers, family establishers, guardians of religion, and stabilizers and promoters of healthy relationships within the community (Wachege 1992:31). Wachege failed to oversee a time when a community will become multi-ethnic and thus did not give the way forward to the role of the elders in such a case, a gap that the study filled.

Magesa discussed that in African spirituality, hospitality was highly valued and was to be extended to travellers, strangers and even visitors who were new to the host regardless of the potential risks (L. Magesa 2014:96). Migrants in this study are equated to visitors. Magesa did not elaborate on the kind of hospitality to be given to the strangers and failed to oversee a time of economic constraints that this virtue could be compromised. He also failed to enlighten the Church on the need to teach this virtue a gap that the study filled. Furthermore, members of an age set stood together in solidarity that *Riika* mates looked at each other as actual brothers and sisters and behaved accordingly. The spirit of comradeship was so strong to the extent of sharing wives (Mūriūki 1974:119). Firstly, Mūriūki does not project a multi-ethnic future and the challenges that may arise when one of the migrants particularly in Rūaka shares a wife with the host with whom they are age mates and most especially in this era of HIV and AIDS a gap that the study investigated among other challenges.

Wachege holds that women have been economically, traditionally, socially, politically, ecclesiastically, sexually and intellectually oppressed and exploited by men (Wachege 1992:45-102). He fails to discuss how migration especially to Rūaka has contributed to the exploitation of women, a gap that the study filled. Mwikamba says that rapid population growth affects the state of Africa's environment negatively because large population growth and environmental degradation are always intertwined (Mwikamba 2000:34). Mwikamba did not explain how the environment would be negatively affected and he did not refer to Rūaka as well a gap that the study filled. The words of Pope Francis of Assisi, praise be to you, my Lord, reminds us that the earth is our sister with whom we share life and an affectionate mother who opens her arms to embrace us (LAUDATO SI' 2015: No 1). Despite her love she is in tears because of how we have abused her (LAUDATO SI' 2015: No 2). Pope Francis did not refer to Rūaka a gap that the study filled. Ogutu, on the other hand, adds that human beings have abused God's power given to them over His creation in Genesis by exploiting Mother Earth who gives them food for sustenance (Ogutu 1992:6). Trees have been cleared in order for people in Rūakato build houses. Mwikamba likewise says that since man is part of nature, it is his role to safeguard the earth since a sick environment undermines the inhabitants' health (Ogutu 1992:39). This study thus examined how migration to Rūaka had contributed to the exploitation of Mother Nature, which could in return be a challenge to its resident's stay, a gap that the two failed to fill.

IV. METHODOLOGY

Mediation theory (Boff & Boff 1987:24-39) and Redaction Criticism theories (Collins 1983:196-229) were key in guiding the work. The researcher employed Boff's first mediation, which is the Social-analytical mediation by inserting herself among the residents of Rūaka with an aim of establishing the reasons behind peoples' migration to Rūaka with the resulting challenges as discussed below. Hermeneutical mediation, which is Boff's second mediation, was used to elaborate on the will of God on the challenges experienced in the areaby relating them to His will as found in the Bible and Tradition. The theory was likewise relevant in determining Christian teachings on communal living with redaction criticism as important to ensure scholarly sourcing from the Bible therefore giving the work a theological reflection to distinguish it from sociology or anthropology. The last mediation (Praxis) was elaborate in drawing conclusions and making recommendations hence contributing to the field of knowledge with a hope of transforming the situation in Rūaka.

The study adopted a case study research design (Kombo and Tromp 2006:72) where Rūaka was selected as the area of study. Furthermore, the study employed simple random sampling and snowball technique to sample respondents from the indigenous Agikūyū and the migrant groups. Through simple random sampling, respondents stood an equal chance of being selected. Snowballing on the other hand was

vital in helping to reach targeted respondents especially the elders and the county council officials. Purposive sampling was further employed to the administration at Rũaka police post to establish the most reported cases in the area. The jobless corner was purposively chosen too to determine their challenges and lastly the members of clergy to understand their role in as far as addressing and mitigating the challenges was concerned. Questionnaires and structured interviews were used to collect primary data and after which the findings were coded and sorted thematically based on the objectives of the study and interpreted before relating with the secondary data to enrich the findings. Having employed the above methodology through insertion in the community, the researcher established that there were mutual challenges between the indigenous Agĩkũyũ and the migrant ethnic groups therefore confirming the hypothesis.

V. FINDINGS

5.1 Reasons for People's Migration to Rũaka

Movement of people from one place to another has always been inevitable in human history (Kerwin 2009: ix). People migrate from one place to another for various reasons. Mateos observes that from ancient times, people's migration is driven by factors such as: weather conditions and natural disasters, expeditions and adventures, commercial and employment opportunities, family process, wars, conquests and persecutions, slavery, famines and epidemics, among others (Mateos 2015:84). Deluca adds that people migrate because they expect better living conditions in their place of destination (Deluca 2010:12, 113-123). This study established that migrants have migrated to Rũaka because of family reasons, response to God's call, business opportunities available in the area, its proximity to the city of Nairobi and for employment.

5.1.1 Business Opportunities

Majority of the migrants asserted that they migrated to Rũaka because of several business opportunities available in the area attributed to the high population. This is no wonder Rũaka has gone through radical transformation as seen in development of business premises and residential houses from the time the northern by-pass started to be constructed. As the area opened up, a number of investors saw business opportunities and therefore bought land and built flats to meet the demand for houses. Apart from flats, salons, boutiques, Churches, private schools, shops, supermarkets, private hospitals, recreation centres, banks, among other businesses have been put up in Rũaka. The high population in Rũaka has provided a ready market and this has seen Mega real estate companies among them Centum Investment Group, move in the area and it has now put up a Two Rivers Mall. The business opportunities have been indispensable in helping them improve their living conditions. These findings are in line with Deluca et al. ideas that people migrate to improve their living standards (L.A Deluca et.al. 2010;12: 113–123) and Kerwin's observation that people migrate to realize a greater dignity for their lives and that of their family (Kerwin 2009:6).

5.1.2 Employment Opportunities

As people have migrated to Rũaka to invest and start-up businesses, they have created job opportunities for several other people. A good number of migrants to Rũaka have thus migrated to the area in order to acquire the available job opportunities in order to improve their financial lives. This thought marries with that of Harzig who states that migrants leave their place of birth to other places because they can neither lead meaningful lives nor feed themselves and their families (Harzig et.al. 2009:3). Rũaka has developments such as Sahara West Park, Village Falls Park plus a number of joints collectively referred to as bypass. Two Rivers Mall, which was officially opened on 14th of February 2017 is another investment and largest mall in East and Central Africa that is anticipated to create about 10,000 job opportunities for people. Likewise, Rũaka has quite a number of supermarkets among them Tuskys, Quick Matt, Clean-Shelf and Joyland. All these investments among others mentioned above need employees. A good number of migrants asserted that they had been employed as cashiers in supermarkets, as bar attendants, guards for various premises (especially from the Luhya community), others as drivers in passenger and private vehicles, as taxi drivers and others in the construction sites to help in the construction work. With such developments, several migrants are expected to move into the area. Seeking employment means that majority of the respondents believe that God expects them to work since He discourages laziness for as Paul puts it, "If anyone is not willing to work, let him not eat..." (2nd Thss 3:10-12).

5.1.3 Family Reasons

A good number of migrants had moved to Rũaka for family reasons such as joining their spouses, relatives and even getting relieve from marital conflicts. Those who had moved to join their spouses had either newly been married or had sought for transfer in order to be near their spouses and children. Migration driven by spouses' reunion is therefore evident in Rũaka. Other respondents supposedly moved to Rũaka to join their relatives in order to help them do house chores while others to be educated by their relatives. Others migrated

after the death of their husbands since they could not bear the mistreatment of the husband's family while others moved to Rũaka after divorcing to ensure their spouses did not interfere with them afterwards. Comblin observes that the mistreatment of widows and orphans after the death of the family was evident in Israel (Comblin 1988:7). This was against Exodus 22:21-23 that warned against wronging widows and orphans. Lastly, a handful of people had fled to Rũaka due to fear of being killed by their relatives over family wrangles as seen in Genesis 27 where Jacob fled to Laban's place to avoid his brothers wrath after stealing his birth right and blessings.

5.1.4. Proximity to the City

Proximity to the city of Nairobi was another reason why there were many migrants to Rũaka. Rũaka is 15km away from the city while using Limuru Road and 17Km away when using Kĩambu road. With the good road network connecting to it, majority of the respondents said that they preferred to live there. This was convenient for their movement. For this reason, it was established that a house does not remain unoccupied for long.

5.1.5 Response to God's Call

A number of migrants' migrated to Rũaka due to a call for evangelism. These were especially the members of clergy from diverse faith affiliations. Manning enriches our study as he holds that Christians migrate for Samaritan reason with a hope of spreading their faith, which they believe helps the communities in which they migrate to (Manning 2005:8). Just as the disciples of Jesus, such migrants feel that they have a call to win more souls to the kingdom of God as commanded by their master Jesus (Lk 9:1-2) as observed in the early Church (William 1987:1). With the dense population in Rũaka, a number of members of clergy were candid enough to admit that the tithe was enterprising. The clergy is analogically like the Roman Catholic Jesuits community who are by nature mobile and follow the footsteps of their founder Ignatius of Loyola who travelled to Europe in search of a better way to respond to the will of God as a pilgrim (Bihuzo 2015:44). Despite their assertion that they were responding to the will of God, the researcher observed that a number of Churches for instance Karura Community Chapel was not genuine since the Church is strategically built between the residence of the rich among them Runda and Roselyn. To them, it could have been a business opportunity to make money.

5.2 Challenges Between the Indigenous Agĩkũyũ and the Migrant Ethnic Groups

Due to migration to Rũaka, challenges have been inevitable affecting both the host and migrant groups. Although majority of the respondents confirmed that they were Christians, it was surprising to learn that a number of them contributed to the challenges in the area. This finding was contrary to Bulough and Bulough's observation that Christianity was regarded as a religion of love and charity traditionally (Bulough 1993:63). This thus raises the question, why are there challenges in Rũaka yet a good number of the residents are Christians? This question is in line with Samson's who asks, "Why do Africa which is "most religious" in the world grapple with grave calamities in all history? How best can the ecological crises in Africa be addressed?" (Gitau 2011:309). Some of the outstanding challenges established include; poor environmental conditions, sexual immorality, insecurity, among other challenges elaborated below. The findings of this study are in agreement with Samson's who holds that, "In the whole of Africa, there is widespread poverty, deplorable living conditions, piling of garbage, low life expectancy, prevalence of diseases including the dreaded HIV and AIDS, destitution, unemployment, occurrence of orphaned and vulnerable children (orcs), industrial and agricultural pollution and immense climate changes" (Gitau 2011:309).

5.2.1 Poor environmental conditions

Environment is key to our survival and our understanding of God. Through nature, God speaks to us and we are able to understand him (*Laudato si* 2015: No.12). Our Mother Nature loves and she produces fruits for the sake of humanity (Canticle of the creatures 1999: No.113-114). Though our Mother Earth loves humanity, Pope Francis states that she is now crying because of how she has been misused (*Laudato si* 2015: No.2). A good number of residents in Rũaka have disposed their wastes poorly as they walk and even travel and others as they live in their rentals. They have anyhow dropped polythene papers, sweet wrappings, banana and sugarcane peels, old dirty clothes, used pampers, charcoal wastes, plastic and glass bottles, maize cobs, together with other solid wastes that produce foul smell once they rot. Their conduct has made the town and the adjacent Rũaka and Karura Rivers to be filthy and their waters unfit for consumption. A number of the perpetrators asserted that they did so to ensure that the County Council got work to do while others said that they were not aware of the presence of dustbins in the area. Still since the RCC, the SDA and the ACK Churches helped in cleaning the environment, a number of residents disposed their wastes assuming that the Church would clean. Thanks to NEMA that has banned use of polythene bags that would help solve this crisis. Majority of the residents have ignored the traditional education that emphasized on the need to respect the

environment since it was sacred (Waruta 1993:121). Mwikamba's assertion that it is the role of man, and that of the world religions and even nations to safeguard the earth (Mwikamba 1992:39) seem to have been watered down in Rūaka. Several other residents poured dirty water from their houses even as far as from fifth floor and therefore inconvenienced passers-by. Water pollution had made water to be expensive in Rūaka since they had to buy it.

Through the research, it was established that the government had not designed an adequate drainage and sewage system for Rūaka residents. Following this, a considerable number of apartment owners had gone ahead to direct raw sewage onto the roads/paths making the paths to be filthy and muddy for the poor passers-by to use. Although the situation was reported to the administration, which later warned the apartment owners, the named apartment owners had continually assumed their words. The administration also asserted that regarding the sewage and drainage system, a follow up with the government was in progress. The sewerage problem was compounded by the fact that many people who bought land and built in Rūaka had directed their drainage and sewage systems into River Rūaka. These include a local franchise supermarket and an apartment owner. A few of them asserted that it was expensive to build soak pits and septic tanks. Others still held that they did so because there was no sewage system in Rūaka. Such residents had gone against God's mandate for man to care for the environment, and be her steward (Gn 2:15). Ogutu discusses that human beings have failed to adhere to God's commands and instead of taking care of His creation, they have exploited Mother Earth who gives them food for sustenance (Ogutu 1992:6) as seen in Rūaka. Poor housing is another environmental challenge that a number of residents of Rūaka are facing. The finding is related to Bilborrow's who says that poor quality of houses is a common problem cited in urban areas (Bilborrow 1998:27). Since the demand for houses is high in Rūaka, a considerable number of the investors have built houses in a hurry thus endangering residents' lives. A five-storey building was observed sinking just after a wall had collapsed in Rūaka killing one person.

Rūaka residents have likewise fallen down trees and coffee and coloured the area with buildings therefore watering down Boff's assertion that human beings are mandated to express care and concern for nature and to bring degradation and destruction to an end (Boff 1995:26). They have built apartments for their own benefit not thinking of its long-term consequence to the residents. Gitau adds that "When the choice is between taking care of the environment and meeting basic requirements like shelter, food and clothing, the poor of Africa will certainly choose the second option (S. Gitau 2011:310). Another environmental challenge that was established was lack of public toilets. Despite increase in population following migration to Rūaka, public toilets had not been established therefore forcing majority of residents and businesspersons to relieve themselves in the nearby Rūaka River making the place to have a foul smell.

5.2.2 Lack of a Public Hospital

Migration at times leads to emergence of slums and this leads to health challenges due to poor sanitation. Likewise, from the environmental challenges discussed above, waterborne diseases are likely to affect the residents of Rūaka. Accident victims as discussed above through environmental challenges among other health issues also need an affordable hospital. Ill health affects productivity. Lack of public hospitals in Rūaka has made it hard for a considerable number of residents to go for check-ups because the private hospitals in the area for instance AAR and Aga-Khan are expensive especially for the poor residents who do not have medical insurance cards. This has caused quite a number of residents to take herbs or rather traditional medicine sold by Maasai traders in the area. Though this has created a market for the Maasai, there is need for the residents to seek proper medical attention to promote good health. Apart from buying from the Maasai traders, quite a number of the residents visited the local chemists, explained their problems and medication prescribed by the pharmacists some of who were quacks. On inquiring from the administration why there was no public hospital in Rūaka, it was reported that there lacked space to establish one.

To be treated at an affordable price therefore, a number of them visited Nnderu Dispensary, Muchatha Health Centre, Karuri or even Kihara Hospital in Gachie and Sacred Heart Hospital which is between Muchatha and Banana. Among these hospitals, only Kihara had beds for admission. Karuri hospital only admitted maternity patients for a maximum of a day. This clearly showed that residents of Rūaka were in dire need of a public hospital in the area. Research has revealed that the Church in Kenya has been concerned with people's welfare in the medical, education and social field. Kenya Catholic Secretariat and the Christian Health Association of Kenya have 521 Static Health units that include 48 hospitals, 81 health centres, 30 maternity homes, and 378 dispensaries (Mbaro 2010:31). Despite the great effort done by RCC to start up hospitals in Kenya, Rūaka residents have not enjoyed this opportunity. It is thus a challenge to the Roman Catholic Church in Rūaka to help address the issue by starting up a dispensary in Rūaka that would be affordable for the poor residents. Based on these findings therefore, it was deduced that there was need to establish a public hospital in Rūaka affordable by all to curb the existing challenges and more so because the population in Rūaka is growing fast.

5.2.3 Lack of public schools in Rūaka

Rūaka does not have both primary and secondary public schools. Just like the reason given for lack of a public hospital in Rūaka, the study revealed that there was no land to build a public school, which required not less than two and a half acres of land. Quite a number of the locals had sold land to the migrants who had instead build their residential and commercial structures. The available public schools were in Ndenderu and Gacharage, which were four and five kilometres away respectively from Rūaka. The private schools available in Rūaka on the other hand were very costly. Lack of public schools in Rūaka had contributed to school drop out in the area, which had in return increased the dependence ratio due to joblessness and as a result led to theft and therefore insecurity. The government of Kenya though insists that every student has a right to education, has not implemented this in Rūaka which has no public school affordable for all.

5.2.4 Insecurity

Rūaka has become a den of robbers, thieves and carjackers. The research established that there was high rate of theft, carjacking, robbery with violence, kidnapping, and conmanship in Rūaka. To add on that, it was established that these vices were caused by various reasons among them migration, high cost of living, poverty and unemployment, drug abuse, school dropout, a big gap between the rich and the poor among other reasons that would be discussed. Firstly, unemployment was observed as one of the cause of theft in Rūaka. From a research conducted in Angola as earlier mentioned, poverty and unemployment had forced many villagers to move to the cities in such for employment (Bihuzo 2015:78). The situation is replicated in Rūaka where a considerable number of people had moved into the area for unskilled labour. There were several cases of theft in Rūaka attributed to high level of joblessness among the youth. The researcher found out that in Rūaka there was a place called jobless corner where many youths sat waiting for “*kibarua*” such as building and even working as touts. Though some were fortunate to get some work to do, the pay was low and this made it difficult for them to sustain themselves. Most youths confessed that their dropping out of school was a reason for their joblessness.

A considerable number of parents had contributed to their children’s joblessness in Rūaka hence theft by requesting boys to run their matatu business after they close school while asking girls on the other hand to drop out of school and marry. This exposed the boys to handling money and in return dropped out of school and after differing with their parents over money issues and failing to succeed in other businesses, they have engaged in drug abuse, formed gang groups that have seen majority of Rūaka residents robbed and hijacked. The parents have thus failed in their role to ensure their children get adequate education and advising their children on financial management.

Drug abuse, was likewise found to be the cause of theft in Rūaka. A number of youths in Rūaka were drug addicts. Majority of them took bhang and when under its influence, robbed in order to buy more bhang and alcohol. The study established that bhang was available and cheaply sold, since it was supplied by a prominent person. Other reasons why bhang was taken in Rūaka was because of stress from parents who sell their land expensively and fail to share the profit with their children or only give them a tip. The youngsters were therefore determined to frustrate the rich whom land was old to by their parents’ hence high level of insecurity. To add on that, availability of money contributed to drug abuse in Rūaka since parents who do business or sell land and even build rentals monthly give money to their sons who have no knowledge of financial management and due to peer pressure end up abusing drugs hence high level of theft in return. Article 11 of the African Charter of Human and People’s Rights however states that everyone had a right to associate with others as long as the association promoted national security, health, ethics and rights and freedoms (Harrington 2012:12). Perpetrators of theft had thus not adhered to this right and therefore deserved punishment.

Abuse of drugs and intake of alcohol had made the area unsafe since a number of residents had complained of the pickpockets who had snatched their phones, money and other belongings by members of the jobless corner. A number of the perpetrators had been stoned to death while others were burnt alive. Apart from snatching, people’s houses had been broken into and electronics and other valuables taken. It was established that there was no police station in Rūaka apart from a police post that was overwhelmed by work and was therefore not s efficient.

Apart from unemployment and drug abuse, insecurity was an issue in Rūaka due to the widened gap between the rich and the poor and high cost of living. This finding is marries with that of Santa who asserts that half of the human community were living in absolute poverty while quarter in unprecedented affluence therefore widening the gap between the haves and the have not (J.D.A Santa 1979:x). A local supermarket was for instance reported to be throwing food on a daily basis whenever it remained instead of donating to the poor of Rūaka or those in the adjacent Githogoro slum. For this reason, Pope Francis challenges us not to be in a comfort zone when food is thrown in dustbins when people are starving (*Evangelii Gaudiu*: No. 53).

Presence of conmen and con-women in Rūaka had also been a challenge to the residents since a considerable number of them were new to each other. A number of people pretended to be prophets after fully

researching about a certain home and demanded for lots of money in order to pray against the problem. This was after knowing that the target person had money after selling land to migrants. Others borrowed loan/money never to return. The presence of conmen and con-women watered down Magesa's view that in African spirituality, hospitality was highly valued and thus extended to travellers, strangers and even visitors (L. Magesa 2014:96). The rate of theft in Rūaka was likewise high because migrants reported that their character was not vetted before settling in Rūaka a finding contrary to Muriuki's who held that among the Agikūyū, outsider's character was vetted before allowing them to settle to ensure that they kept peace with the land owning community (Muriuki 1974:75).

5.2.5 Sexual Immorality

Rūaka has seen challenges of migration among them sexual immorality acts such as prostitution and rape. Bakwesegha defines a prostitute as, a woman or man who leases his or her body for material gratification Bakwesegha 1982:8. Due to migration, several clubs had opened up and different types of alcoholic drinks sold. A respondent complained that clubs admitted children below 18 years, operated 24 hrs a day due to high demand of alcohol hence rape and prostitution. High intake of alcohol was also attributed to its low price especially the locally brewed sold as little as ten shillings. Manual work that paid workers daily had also contributed to high alcohol intake since the manual workers had money on daily basis and therefore indulged after work. A number of the residents engaged in prostitution when drunk hence became vulnerable to abuse especially women. Prostitution had seen many become single mothers therefore challenging the role of elders among the Agikūyū who ensured the weak were protected by mediating in matters of *kūhaarana mahū*(Scrutinizing those responsible for pregnancies) (Wachege 1992: 32). A part from single motherhood, divorce was established to be an effect of prostitution and it destabilized a number of families. The victims watered down Christian virtues, became a bad model to children and youths who were exposed to sex and alcoholism at a tender age and had become responsible for the spread of HIV and AIDS and the spread of other STIs. Their conduct made it hard for residents to raise upright children due to influence from the neighbourhood.

The many joints that had opened up in Rūaka also contributed to sexual immorality in the area. A number of women asserted that they engaged in prostitution because they lacked money to provide for their basic needs and that of their family. Most Church leaders asserted that some Church members had been victims of prostitution. As Cahill puts it, prostitution is unbiblical since the Bible emphasizes on faithful heterosexual marriage and sex outside of that context is clearly not part of the normative picture of the early Christians (L.S Cahill.1996:154-155) Young girls had also acquired financially established old men referred to as sponsors from nearby posh estates of Runda, Roselyn, Village Market and Muthaiga. The poor girls not only engaged with them for sexual favours but also for money. The study observed that this had caused a number of them to drop out of school thinking that the old men would always support them. Prostitution was moreover a challenge to the body of Christ since as a priest put it, prostitutes who attended Church lowered the dignity of the Church since as the sage goes, one foul fish, destroys others in the basket. Apart from prostitution, a number of residents in Rūaka asserted to be victims of rape. The finding contradicts the states assertion that, "The state shall ensure the elimination of every discrimination against women and also ensure the protection of children as stipulated in international declarations and conventions" (Harrington 2012:15). Despite the states mandate to protect women, Njambi observes that barely does a day pass without reports of rape cases in the daily newspapers, which comes along with hatred, fear and guilt to the victims (Njambi: 1991:27). Wachege while discussing on the category of raped single mothers holds that several women who had been carjacked were gang raped, impregnated and infected with STIs in the process and this had caused psychological trauma to them (Wachege 2003:73). Likewise, the study established that there were numerous cases of carjacking that saw women raped, left to be single mothers and left with no option dropped out of school due to shame, guilt and trauma. The scenario has saddened a considerable number of residents who were calling on the government to take action and protect women as stipulated in the law.

5.2.6 Ethnicity

Ethnicity has been an issue in Kenya for a long time and it has cost people's lives, led to clashes that have broken families, caused disability after the injuries and even left many as orphans (Mbaro 2010:18). Tribal clashes begun in 1991 prior to the first multi-party general election and has since then resurfaced every electoral year until the worst in 2008 (Mbaro 2010:78). Rūaka as mentioned earlier is multi ethnic. When an outsider looks at Rūaka, he sees cultural integration as seen in intermarriages, business co-operation and development of schools with students from various tribes. Despite this observation, Rūaka has become a corrupt town where tribalism is visible. A considerable number of residents preferred to rent houses and buy commodities from their fellow tribe's men or women and this created enmity among sellers and among property owners. This therefore indicated that instead of migration uniting Rūaka residents, it had led to division on tribal basis. To add on that, the administration was accused of solving cases unjustly contrary to

Agiküyū, elders who judged the adulterous, the thieves, the witches and any evil doers truthfully and honestly (Wachege 1992:33). Furthermore, tribalism was visible in Church leadership, in the language used to preach, among congregants where a particular Church for instance had the majority of its members as Kisii among other issues.

5.3 Church Intervention

Having looked at the challenges that the residents of Rūaka are facing, it is important that we examine Christian teachings that promote good neighbourliness and compare them to the challenges of Rūaka with an aim of establishing whether its Gods will for Rūaka residents to face the challenges. As noted above, Rūaka is in an environmental crisis and the Church in Rūaka had not put a lot of efforts to address the issue. In his first Encyclical, Pope John Paul II warned human beings for having failed to see any meaning in their natural environment (*Redemptor Hominis* 2015: 5). Furthermore, Pope Benedict XII has also asked humanity to recognize and admit that their irresponsible actions have damaged the planet gravely (Pope Benedict 2015:6). The study observes that Rūaka residents should protect the environment and interact with the beings on it in a respectful manner since God has destined its goods for the benefit of every human person hence need to be responsible stewards to ensure a sustainable living for the current generation and a future for coming generations (Opongo, 2007: 29-30). They should understand that communal living requires members of the community to behave responsibly with God's resources (Gn 1:28, 2:15).

The youth in Rūaka are facing challenges that have resulted in several insecurity cases in the area. The study conscientizes the Church of its role to help young people to overcome obstacles deterring their development such as illiteracy, idleness, hunger and drugs (*Ecclesia in Africa* 1995: 93). In helping the youths of Rūaka especially those in the jobless corner the Church should dig deeper into the reasons behind their unemployment, drug use and even robbery with violence to make Rūaka a better place to be. The Church should warn the youth against laziness and advocate for hard work (Prov10:4). They should be encouraged to use their God-given talents in order to be a blessing to the rest of the community members instead of being a distress. While acknowledging the indispensability of the government, the Church emphasizes that the state is tasked with the role of promoting human dignity, protecting human rights, and building the common good, which also embraces providing citizens with education, food, decent housing, accessible infrastructure, security, health facilities, and favourable environment for transacting business and earning one's living. The citizens should reciprocate by fulfilling these responsibilities and promote common good for all (Opongo, 2007:33). Looking at Rūaka, there is neither a public hospital nor public schools (both primary and secondary). According to this principle, the government is challenged to make the above available to all in collaboration with the residents. This will help minimise school dropout hence eradicate drug abuse and therefore promote security.

Pope John XXIII in his Encyclical *Pacem in Terris* says that as social beings, human beings should work for one another's welfare as they live in the community and respect other people's rights (*Pacem in Terris* 1963:31). Rūaka residents are thus challenged to act responsibly and respect the rights of other members in the society. Those who release raw sewage on the paths, the rapists, robbers, thieves, conmen among others are encouraged to uphold morality and do everything for the common good. The ministers on the other hand are reminded that they should be role models to the residents by acting responsibly. Wachege notes that as the ministers preach on love, they must strive to live what they preach taking after their founder Jesus the best liberator. (Wachege 2000:167).

It was observed that majority of residents in Rūaka though Christians were tribal and could only promote businesses owned by their tribe's men. This is contrary to Biblical teachings, that condemn all acts of corruption such as ethnicism, nepotism and even bribery. The study reminds residents of Rūaka to overcome ethnicism since they are all created in God's image and likeness (Gen 1:26-27) and should henceforth relate well with other ethnic group members in respective communities. They should follow the footsteps of Jesus the best liberator who mixed with sinners and tax collectors and even on one occasion camped with Samaritans for two days whom his fellow Jews side-lined (Jn 4:40).

There is a widened gap between the rich and the poor among the residents of Rūaka and this was established to have contributed to theft and robbery with violence in the area. The study enlightens the community members to live in love for as Pope Benedict XVI in his Encyclical *Deus Caritas in Veritate* (God is Love) highlighted, love is an important principle of life in society (*Relatio Finalis* 2015:No. 38). The rich are challenged to share their wealth with the poor and even remunerate them fairly whenever they work for them. Zacchaeus gave half of his wealth to the poor after meeting with Jesus (Lk 19:8). The rich men in Rūaka should thus embrace such charity pedagogy in order to reduce the gap between the rich and the poor in the locality.

VI. IMPLICATIONS, RECOMMENDATIONS AND CONCLUSION

6.1 Implications of the Study

The study's implication to the pastoral team in Rūaka is that they should device better ways to reach out to the diversified community. They should for instance preach through crusades and win more to Christ. Similarly, they should highlight various ways in which the residents pollute the environment and the resulting effects in order to awaken the residents to know their responsibilities towards environment. They should further come up with programmes like tournaments and talent shows in liaison with the government to help youths in Rūaka to identify and grow their talents especially the marginalized like the drug addicts, the alcoholics, the prostitutes, the unemployed at the jobless corner, and thieves among others. Such activities will not only, distract them from the evils and help them overcome their challenges but will also help them to create a good rapport with the community hence live in peace without fear. The pastoral team is also consented to embrace door to door visits and community life groups that would help members to bond amongst them and through them, the needs of the society would be identified hence better ways would be adopted to address the challenges. The sermons composed should also address issues concerning marriage, insecurity, environment, equality among other themes touched by the study. Finally, the study reminds every individual in Rūaka to be the salt of the world by spicing and adding value to other people's lives. They are reminded of the love that God has for them despite their weaknesses and therefore their mandate to draw near to Him.

6.2 Recommendations

Now that we are about to end the study, we articulate some accruing recommendations emerging from the work as follows:

- i) There is need to sensitize the youth of Rūaka on the dangers of drug abuse since majority of them are under its influence following its availability, peer pressure, stress joblessness and lack of role models. The phenomenon has resulted in several cases of insecurity and sexual immorality in the area among others hence a need for all stakeholders to fight it. The Church in Rūaka should evangelize the youth in a manner that brings them close to the Church and responds to their needs in an innovative way. It should hold youth seminars and in it dig deep into the root cause of drug abuse and conscientize the youths on its effects. Furthermore, the Church should engage the youths in several Church activities in order to distract them from drug use together with other vices and empower them by helping them to develop their talents. To add on that, the Church should start institutions like schools and dispensaries, which the residents are in dire need of and through them, the youths could be employed thus fighting joblessness, idleness, theft and drug use. The administration on the other hand should be more vigilant to fight this vices in the society by partnering with the Church to find out the root cause of the vice, sensitize the youths and take a legal step for any person especially the youth found using drugs. The public should be more open in giving information to the security officers as pertains to security, drugs, environmental pollution among others to ensure a peaceful society. The authority on the other hand is challenged to take seriously and with utmost confidentiality, the information given to them by the public to ensure trust is built among them. The government should construct a public school in Rūaka both primary and secondary to promote education and involve parents, the Church and other stakeholders to enlighten the community on the importance of education as a tool of mitigating poverty and promoting unity and security. Financial discipline should likewise be taught to the residents of Rūaka.
- ii) The study established that there were environmental concerns in the area. Firstly, the study highlights the plea of the residents' need of public toilets in the area to the government in order to promote sanitation. A proper drainage and sewage system should also be established in Rūaka by the government and it should be vigilant to ensure that property owners who release the raw sewage on paths are arrested to serve as an example to the rest who secretly do it or plan to do. There is need to sensitize them on the need to live harmoniously with the environment. The study also appeals to the county council to be more vigilant in order to ensure a clean environment. They should consider changing the location of the dumpsite since as at now, it is adjacent to Karura and Rūaka Rivers that are polluted every time it rains hence deny residents access to clean water. The council should also investigate and punish the apartment owners who occasionally release the raw sewage in the river. They should also get hold of those who drop their wastes anyhow and punish them so that they can serve as an example to those who continually abuse our Mother Nature. The Church on the other hand should be a role model in matters pertaining environment. It should engage in community activities such as cleaning the environment, planting trees in the Church compounds and encourage its members to do the same in their homes and lastly compose sermons on the need to conserve the environment in order to make people understand the need for a clean environment.
- iii) The Church and the government should appreciate and include the role of the elders in the contemporary society. The study therefore recommends that a research should be done in Rūaka with an

aim of finding the role of African religion in preserving environment and in promoting communality especially in Rũaka since there seems to be a gap on this in the area. To add on that, although migration to Rũaka had led to several challenges, with it, positive things had come up in the area. A study of this kind in Rũaka would be necessary. Lastly, the study recommends that a study should be done on the effects of migration on the host culture.

VII. CONCLUSION

The study set out to investigate problems between the indigenous Agĩkũyũ and migrant ethnic groups in Rũaka. It elaborated the research problem, its objectives, methodology, and the theories that were adopted. Through the theories and the methodology, it was established that people migrated to Rũaka for employment opportunities, security reasons, family reunion, its proximity to the City of Nairobi, business opportunities in the area and for pastoral reasons. As a result of their migration to Rũaka, environmental, insecurity, sexual immorality and tribal challenges emerged into the area hence the need to be emancipated. Christian liberation approach was important in addressing the challenges by enlightening the society to transgress ethnic differences and adopt communal way of living cherished and upheld by the traditional Agĩkũyũ society. It is hoped that the above recommendations and related ones from future research will go a long way in making Rũaka and the society generally a better place. Furthermore, ours being a case study, it follows that other related works should be done in other localities and perspectives to complement our effort.

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