Whereas, the majority of Kenya's population is believed to be religious, there is still prevalence of social evils like corruption, bribery, drug addiction, abortion and the high rate of thuggery. These aspects of social instability which are of great concern to all Kenyans have been aggravated by changes in life patterns both in rural and urban areas. Accordingly, the large number of rehabilitation centres, law courts and jails are not sufficient in curbing such ills in society.

In attempting to curb this situation of immorality, some African scholars have attempted to underscore the importance of indigenous moral values as found in different ethnic communities in Kenya. This has been facilitated through researches and writing of books on African morality. It is therefore within this setting that the present study endeavours to highlight the indigenous Logooli concept of morality.

This study employs a descriptive approach by analysing various moral values through inductive and deductive reasoning. The study investigates the fact that most aspects of morality were practical to indigenous Logooli members regardless of their age, gender or status in society. These moral values were inculcated to all members of this society in a life-long process. It is in this context that all people in this society were obliged to sanction morality. Furthermore, the reputable dead members of society were regarded with great respect and veneration, because, it is those values which they cherished that were taught and perpetuated in life to the current generation.

In the indigenous Logooli society, the taboo system was considered the cardinal element towards understanding their morality. Taboos helped to explain why different places, persons, tools and forms of conduct were respected in daily life. Apart from taboos, the study also describes the place of oaths and curses in instilling moral values among these people. These two additional moral principles were meant to assist the indigenous Logooli assert the truth behind certain actions. And, an attempt is then made to explain various ways in which the indigenous Logooli pacified and reconciled their errant members.

Nonetheless, socio-economic, political and religious values have undergone changes in the contemporary Logooli society. Therefore, some of the contemporary Logooli moral values are not seriously adhered to as in the indigenous society. In this regard, it is expected that if the indigenous Logooli moral values could be taught in various stages of an individual's physical and moral development, the high rate of crimes and immoralities would be radically reduced and the need for rehabilitation centres eliminated.

2. PROF. NAHASHON NDUNG’U, AKURINU CHURCHES WITH SPECIAL REFERENCE TO THEIR THEOLOGY

The phenomenon of African Independent Church movement has attracted the attention of scholars from different disciplines such as History, Sociology and Anthropology, who have attempted to discover the factors that lead to the rise of these Churches. Much emphasis is put on the social, economic and political factors in explaining the rise of the independent Churches in Africa. This work attempts to incorporate the theological factor in the study of the Akurinu Churches movement which emerged in Gikuyuland in the 1920s. This study on the Akurinu Church had three objectives: (a) to investigate the historical background and development of the Akurinu movement, (b) to study the Akurinu theology as manifested in their beliefs and practices, (c) to find out how their theology has
influenced their social status.

Field data mainly from the Central and Rift Valley Provinces has been utilized in testing the following hypotheses of this study: (a) that the Akurinu Churches mainly appeal to people with a low education standard, (b) that the Akurinu beliefs and practices have been influenced by the Gikuyu religion, (c) that the Akurinu hold a futuristic eschatological view, (d) that the future of the Akurinu Churches will depend on the reforms which will encourage the youth to remain in the Churches.

Four main things are clear about the Akurinu Churches from the study. Firstly, the Akurinu movement, like other African Independent Churches among the Gikuyu, emerged as a response to the social, economic, cultural, political and religious upheavals caused by British colonisation and the teachings of Western Christian missionaries among the Gikuyu in the 1920s. Secondly, the Akurinu Churches have been responsive to social changes. Thirdly, in their beliefs and practices, the Akurinu have retained some aspects of Gikuyu religion. Fourthly, in their theology, the Akurinu Churches are basically pneumatological. Although they accept the Triune doctrine, they however lay more emphasis on the Holy Spirit who is believed to be present and active among these Christians.

This study is important to those interested in understanding the nature of the African Independent Church movement. It is also relevant in enriching our knowledge on how the Africans have made the Gospel message relevant to their social and cultural environment. Finally, this study has shown how the Akurinu Churches have contributed in the growth of Christianity through their hymns which other Churches are using during worship. The ways in which the Akurinu have made the gospel message relevant to their members by incorporating some Gikuyu customs should be of interest to those advocating for an African Christian theology and the inculturation of the Gospel.

Three problems facing the Akurinu Churches were identified during the field study. Firstly, there is the continued rise of new Akurinu groups which are formed by expellees from the older Akurinu Churches on disciplinary cases or due to theological differences and power struggle. Secondly, there are no theological training institutions among the Akurinu. With the number of educated and trained clergy in this Church. Thirdly, the Akurinu have a financial problem which partly explains why no full-time salaried pastors have.

Finally, this study has identified the dependence of some Akurinu on faith healing. This is an area that requires further study as it would be of interest to the medical professionals and the general public at large.


This study focuses on the historical development of theological education in Africa Inland Church (A.I.C.) Kenya especially from 1928 to 1995. Africa Inland Mission (A.I.M.) whichfounded A.I.C. was interdenominational hence it did not have a single mother Church in the west. However, A.I.C.'s theology and theological education have been fashioned by evangelicalA.I.M. missionaries. The study traces and analyses the major developments in A.I.C's theologicaleducation. The study is a product of both field and library research. 236 informants drawn from areas where A.I.C. has been established and where A.I.C.'s theological education institutions are located wereinterviewed to supplement library and archival sources relevant to the study. The study found out that the need for theological education arose out of the missionaries'realization that on their own they could not spread Christianity as far as they wanted. Initially theproblem was lessened by training evangelists at the mission stations. The study reveals that the first A.I.M. Bible School was established in 1928 while the first theological college was set up in1962. In 1971, when A.I.M. handed over leadership to A.I.C, there were 5 pastors' traininginstitutions. In 1995, there were 13 pastors' training institutions, 7 lay Bible training centres and 1 missionary training college. Despite the growth in theological education it is highlighted that due to low and unstandardizedsalaries among other reasons, some local Churches in Nyanza and Rift Valley Provinces areunder untrained Church elders. Therefore, the basic objective of theological education of trainingadequate pastors and leaders for all local churches has not been fully achieved. The study
shows that although Kenyan teachers have taken positions in institutions of theological education, there is still a presence of expatriate missionary teachers. The study also shows how local initiatives have been utilized in promoting theological education. An example is given of Kapsabet Bible College where in 1993 all the teachers were Kenyans and about 80% of the financial support of the college was locally generated. The study further found out that the process of contextualizing theological education is being implemented in some of the leading colleges by expatriate teachers some of whom do not fully understand African needs. The orientation adopted in A.I.C theological education has indoctrination elements. The early A.I.M. Missionaries trained Africans to despise African culture. The situation has not changed much. Students are trained to understand reality as presented by the key expatriate teachers. Any teaching that is contrary to the position taken by A.I.M. missionaries is taken as being unorthodoxy. This study is relevant to those interested in church ministry. It brings out the unique features in A.I.C.'s theological education. The study also brings out the continued role of expatriate missionaries in theological education. The study is also relevant to those involved in inculcation. The study has shown that due to indoctrination methods used by A.I.M. missionaries, some A.I.C. trained pastors are not adequately equipped to inculcate Christianity in African culture. The study is also significant to those interested in training church personnel. The study shows that A.I.C. has contributed in training church personnel for other denominations such as the Church of the Province of Kenya, Presbyterian Church of East Africa, and African Brotherhood Church among others. The study makes the following suggestions. First, the unplanned mushrooming of institutions of theological education some of which lack basic training facilities should be curbed. Second, the curriculum should be expanded so that it may produce pastors who can perform all duties expected of a pastor. Currently A.I.C. pastors leave college before they are licensed and ordained. Third, locally trained pastors and theologians should be more involved in Church work and theological education in way of teaching and publishing books. Fourth, A.I.C.'s institutions of theological education should open dialogue with their counterparts in East Africa.

4. DR FRANCIS E A OWAKAH: A Critique of the Culture of Philosophy: Obstacles, Challenges and Possibilities for Philosophy in Africa [12]

This research revolves around issues and obstacles that hinder the development of philosophy in Africa. In particular, the focus is on why a culture of philosophy based on African cultural value definition has failed to facilitate a discourse of philosophy in which Africans are the players and beneficiaries of this discourse. We began by seeking to establish the parameters that guide what qualifies as philosophy. Our aim was to set standards of operation in a way that the subsequent discourse would be analysed within this framework.

This laid a basis for the understanding the theoretical as well as paradigmatic issues that are involved in the controversy on the meaning and nature of African philosophy. That, these issues arise only when there is talk about philosophy is worrying since it would imply that African philosophers should for the time being remain defensive with regard to the practice of philosophy in Africa, since after all, philosophy in its proper sense does not obtain in Africa.

We sought to trace the history of African philosophy and clearly establish where the conceptual problem in African philosophy arose. Our claim is that Western discourse distorted the understanding of Africa and by extension, African thought and reality by erecting paradigms that left little bearing on who and what Africa was. Never the less, these are the paradigms that defined Africa, and consequently African philosophy. These paradigms that defined the course of the history of philosophy in Africa.

When Africans tried to confront this situation in a bid to correct this image, many fell into the same ideological trap set up by the West in which many African scholars continued the discourse on dichotomizing reality into a Superior West and an inferior Africa. The theories that have so far attempted to define African philosophy have failed to understand the points of controversy hence unable to project African philosophy into the future. This is dangerous to philosophy in Africa, since it may obliterate any meaningful discourse that seeks to project philosophy in Africa into the future. These issues were exposed and analyzed.
It is our contention that the future of philosophy in Africa lies in seeking to deconstruct discourse that is responsible for the social institutions erected by the colonial state in Africa. Thereafter, it is the duty of the African philosopher to seek to interpret and critique African culture by linking it to the historical past and the general development of African societies in a bid to project how thought and interpretive ability can liberate Africa. As presently set up, we argue that philosophy in Africa lacks a future, because it lacks a past. We have identified certain limitations, both theoretical and methodological which in our view when addressed will make philosophy relevant to the developmental needs of Africa.

5. DR. JACKSON MUYILA WAFULA, TRADITIONAL AFRICAN COMMUNALISM AND THE NEOCOMMUNAL SPIRIT IN AFRICA [13]

Communalism in traditional African Societies has become a common theme in most discourses on African Philosophy. This has made it crucial that detailed studies be done on this way of life to establish its underlying philosophical tenets and its impact on the people and societies in Africa.

This study, therefore, has attempted an examination of the reality and Ontology of communalism in traditional African societies, the underlying philosophical issues, and the influence that it has continued to exert on the continent since the end of colonialism.

In order to do this, the study begins with an examination of the Ontology and Phenomenology of communalism as a form of social organization in traditional African societies. A case study of a specific traditional society is used for the purposes of unveiling and understanding the specific features, norms, practices and institutions that served as means to communalism.

It is established that the society, developed deliberate institutions and practices that ensured a communal and harmonious society. The case society also enables us to understand certain underlying issues in traditional communalism.

The study goes on to show that the sustenance of communalism in traditional African societies was greatly enhanced by the people's apparent orientation towards the past, which is herein referred to as a past-word looking philosophy. The ideal for most African societies, it appears, lay in the past while the future was shunned and associated with uncertainties and dangers.

In addition to this philosophy, the existence and belief in a mystic force, the use of customary morality and the subjection of these societies under the authority of elders and ancestors ensured the institutionalization and intensification of communalism in traditional Africa. The study shows that communalism was a deliberately desired social structure which was established and zealously sustained by a people's Will and desire to survive under the most certain and tried conditions.

At independence, the colonial era in Africa was seen to have eroded and corrupted the African culture, way of life and therefore identity. The period at and after independence was therefore dominated by a neo-communal spirit as an attempt by Africans to restore their traditional values and ways of life, their dignity and as a way of facing up to the challenges of the post independent era.

In our study, neo-communalism testifies to the lasting impact that communalism had had on the African people and their societies. The study shows that this impact has made communalism and its inherent features and characteristics to continue manifesting themselves in the continent, unfortunately and largely in a negative way.

The study concludes that communalism was a reality in traditional African societies and had a far-reaching impact on the African people and their societies, so much so that it continues to manifest itself in various forms in contemporary Africa. A number of contemporary African problems appear to have their roots in traditional communal ways of life.

And finally, the reality of communalism in Africa, as it appears, lies not in its existence but in the fact that it was institutionalized, intensified and lasted longer in Africa than anywhere else and, thus, the impact it has had on the continent.

Pastoral counseling is one of the major strategies used by Churches to ensure stability in marriages and families. Despite the establishment of this service in the Churches, families have continued to face different challenges which include high rates of divorce and family break ups. This study aimed at evaluating the effectiveness of pastoral marital counseling in AIC and Catholic Churches in Machakos and Nairobi counties in Kenya. This descriptive survey was guided by the following specific objectives: to establish the status of pastoral Marital counseling, to access the professional level of training given to pastoral counselors, to evaluate the content of the pastoral counseling training and to investigate the attitude of different categories of people towards marriage and marital counseling.

It is assumed that the findings of the study will benefit the Church and society because ways of improving the service have been suggested in order to promote family stability. Attachment theory and sound relationship house theory were used in the study. The population of the study was A.I.C. and Catholic Churches in the two countries. The study targeted Church ministries, teachers/instructors in pastoral institutions, the married or once married, the unmarried, professional counselors, sociologists, lawyers and “administrative” offices. Random sampling and purposive sampling were used to identify those to fill questionnaires and those to be interviewed respectively.

Two hundred and forty eight respondents participated in this survey which had targeted a total of 278 respondents. So the response rate was 89%. The primary data from the field was analyzed and interpreted.

In the A.I.C and Catholic Churches pastoral marital counseling was being carried out mainly by Church ministers assisted by best couples and marital counseling teams. The counseling is mostly provided to those who wanted to get married, and the newly married who have problems in their marriages. The pastoral marital counselors had these levels of training in counseling:-

1/3 had diplomas, ¼ had certificates, ¼ had first degrees, a few had masters degree and two had Ph. Ds while two had not been trained at all. During training marriage therapists were taught Biblical foundation of marriage, love, communication, conflict resolution, financial management, preparation for wedding, family roles, sexuality, parenting and relationship with in-laws. In the actual counseling at Churches some areas were not adequately handled e.g. sexuality, communication, finances and parenting.

The study found that despite the fact that the counselors were well prepared in the colleges they attended, their delivery on the ground was not effective. It appeared that the pastoral counselors knew counseling theory but not how to do practical counseling. Approximately 60% of the congregant respondents who want to get married go through pre-marital counseling which lasts for about 3 months.

The fact that theological institutions and schools have developed curriculums on counseling shows that this service is valued by the Churches. The Churches offer free marital counseling together with spiritual nourishment. More people should be encouraged to use this service for stable marriages and families.

The study recommends that counseling training should incorporate a lot of practicals so that they internalize counseling skills and become proficient in the use of the skills whenever need arises for them to use the skills.


Our study is an exposition of the foundations of the philosophy of human nature. This task, of the exposition of the foundations of human nature philosophy, is undertaken because in our preliminary investigations, we discovered that the philosophies of the human nature generally fall into two basic camps, namely, “purism” and “realism.” “Purism” consists of the position that there is an
unadulterated philosophy of human nature, knowable purely by reasoning, which then composes the substance of human nature. “Realism,” on the other hand, consists of the position that there are no pure concepts of human nature, which transcend social and existential circumstances, and, therefore, there are no concepts or philosophies of human nature which are “purist” in that sense.

These two camps, namely, “purism” and “realism, contradict each other and generated, and continue to generate, a lot of controversy in the philosophical discussion of human nature. Therefore, we felt that an exposition of the foundations of the philosophy of human nature would go a long way towards clarifying this confusion in human nature philosophy.

To tackle the problem in our research, we employ the eminent philosophical methods of thinking, like critical thinking, conceptual analysis, comparison, definition and historical exegesis, under the general method “deconstructionism.” Our “deconstructionism” of the philosophy of human nature reveals that neither “purism” is pure, nor is “realism” free from purist assumptions.

The study concludes that a metaphysical assumption, as well as socio-historical contexts, are basic foundations in the philosophies and conceptions of human nature.

8. PROF. KARORI MBUGUA: Competing Paradigms for Explaining the Aetiology Human Male Homosexual Orientation: A Case Study in the Application of the Methodology of Scientific Research Programs

This thesis is a case study in the application of the principles of the methodology of scientific research programs to a contemporary debate: the debate concerning the causes and origins of human male homosexual orientation. It begins by identifying two major scientific research programs that seek to explain homosexual phenomenon, namely, the biological and experiential research programs. Using the methodology of scientific research programs as a framework for analysis, the study shows that the two programs have stagnated. Neither of them meets the Lakatosian criterion of ‘progressivity’. The study argues that lack of progress in this area is a logical consequence of the two groups of researchers, the biologists and the experientialists, rigidly clinging to the hard cores of their respective programs. The study calls for an interactionist approach to the study of homosexual aetiology and suggests that such an approach could benefit from recent trends in developmental systems theory and evolutionary psychology. It is also argued that this episode in the history of science undermines the normative generalizability of Lakatos’ account of science.

9. PROF. JACK A. ODHIAMBO: LA COMUNICACIÓN VARÓN-MUJER Y SU RELEVANCIA PARA EL CONSENTIMIENTO MATRIMONIAL VALIDO (THE COMMUNICATION BETWEEN MAN AND WOMAN AND ITS RELEVANCE FOR A VALID MATRIMONIAL CONSENT)

The thesis examines the circumstances under which a valid matrimonial consent can be given. The marriage, seen as a contract between a man and a woman, a mutual total self-giving after the model of the donation contract. The thesis examines what would be the conditions of communication between man and woman that would enable the specific matrimonial contract to be established through mutual consent. Thus the validity of such a consent would be dependent on the verbal and non-verbal communication of the same, the non-verbal aspect bearing an equally important role. The thesis thus evaluate types of communication, from the more superficial expressed in deferent types of exchange theories to the more profound communication envisaged by the existentialists and personalists.

10. DR. ABDUKADR HASHIM: Reforming and Retreating: British Policies on Transforming the Administration of Islamic Law and its Institutions in the Busa’idi Sultanate 1890-1963

After the establishment of the British Protectorate in the Busa’idi Sultanate in 1890, the British colonial administration embarked on a policy of transforming the administration of Islamic law and its institutions which included the *kadhi, liwali and mudir* courts. The ultimate objective of the transformation process was to incorporate such institutions into the colonial enterprise and gradually reform them. Within a span of seven decades of their colonial rule in the Busa’idi Sultanate, the British colonial authorities managed to transform the administration of Islamic law and its
institutions. Key areas of the transformation process included the formalisation of the administration of Islamic law in which procedural laws related to MPL and wakf regulations were codified. Kadhi courts and wakf commissions were institutionalised and incorporated into the colonial apparatus. In the process of transforming the kadhi courts, the British colonial authorities adopted three major policies: institutional transformation, procedural transformation, and exclusion of criminal jurisdiction from kadhi courts. The focus of the transformation process was on the curtailment of kadhis powers. By 1916 criminal jurisdiction was removed from kadhis and their civil jurisdiction was gradually confined to MPL. Other significant areas of the transformation process were the wakf institutions and slavery. Wakf institutions were related to land issues which were crucial to the colonial politics and the abolition of slavery in the Busa’idi Sultanate was a primary concern of the British colonial administration. Through policies of compromise and coercion, the British colonial officials managed to gradually abolish slavery without causing political or social upheavals in the Sultanate. Due to the fact that there was no uniform policy on the transformation exercise undertaken by the British colonial officials on the ground, the reform process was marked with transformative contradictions which seemed to be a hallmark of British colonial policy in the Busa’idi Sultanate. For instance, British colonial policies on transforming wakf institutions were caught in a contradiction in that, on the one hand, colonial efforts were geared towards transforming the land system in order to achieve economic development, and on the other hand, the British colonial officials were keen to uphold a paternalistic approach of adopting a non-interference policy in respect of religious institutions. Similarly, in abolishing slavery, the British colonial government, on the one hand, was under pressure from philanthropists and missionaries to end slavery, and, on the other hand, the British colonial officials on the ground portrayed their support of the slave owners and advocated a gradual approach to abolish slavery. Findings of this thesis reveal that the British colonial administration managed to achieve complete reform in some cases, such as, the abolition of liwali and mudir courts and confining kadhis’ civil jurisdiction to MPL, while in other areas, such as, the management of wakf institutions and the abolition of slavery, the British faced resistance from the Sultans and their subjects which resulted in partial reforms. Hence, in the process of transforming the administration of Islamic law and its institutions in the Busa’idi Sultanate, the British colonial administration adopted a dual policy of reforming and retreating.


This thesis attempts to describe the best life that everyone should lead. It undertakes a case-study of Aristotle’s Nicomachean Ethics. The problem involves the description of the best life and Aristotle’s conception of it. For Aristotle, the best life is a happy life (eudaimon life), while the best good is happiness (eudaimonia). Eudaimonia consists in contemplation and an eudaimon life is a contemplative life. But Aristotle is not quite clear on the relationship between eudaimonia and an eudaimon life. It is not clear whether these are different or the same. Yet his eudaimonia does not seem to be what everyone wants.

For Aristotle contemplation is the sole preoccupation of ‘the gods’; only a philosopher can lead this ‘divine’ life in exercising the ‘divine faculty’ of reasoning. But it is impossible to prove that the so-called gods exist and that they contemplate.

As Dr. Solomon Monyenye has observed, there are different conceptions of happiness: “The term happiness has a wide range of application and diverse modes of life may each be conceived of as generating happiness to the people concerned.” [1][20] It is a question of relativism.

However, contemporary Aristotelians seem to disagree about Aristotle’s conception of eudaimonia. Some scholars argue that eudaimonia is a composite end which includes many desirable goods besides contemplation, but other scholars maintain that eudaimonia consists in a single monolithic good, namely contemplation. These views have been called the ‘inclusive’ and the ‘dominant’ views, respectively (thanks to F. W. R. Hardie) though they are not necessarily mutually exclusive. But there are other scholars like Emilie Oksenberg Rorty who insist that Aristotle was simply undecided whether to advocate the inclusive or the dominant view of eudaimonia. Ackrill, Cooper and White present the inclusive view whereas Hardie, Kenny, and Kraut present the dominant view.

It is difficult to tell which one of these schools of thought is a true representation of Aristotle’s view...
of eudaimonia, without reading Aristotle's Nicomachean Ethics. After reading the text, I discovered that the ‘inclusivists’ and the ‘exclusivists’ argue at cross-purposes. For the latter think that eudaimonia is the best human good while the former think that it is the best human life since Aristotle's view of eudaimonia is ambiguously unclear. All in all, I found that Aristotle leans towards the dominant view of eudaimonia. According to my own interpretation of Aristotle’s view of eudaimonia, the two are different. But for me, eudaimonia(happiness) and an eudaimon life(happy life) are synonymous terms. They mean the same thing conceptually and practically, in abstraction as well as in concrete reality. But for Aristotle these are two different things.

At first I thought like Aristotle that there was one kind of human life that is the best of all other kinds of life. But later I realised that different people have different opinions about the best life and that the question ‘what is the best life?’ cannot be answered conclusively. There is no consensus on this matter. It is a matter of relativism. But the fact that there is no possibility of a universal agreement on what is the best life for all human beings does not prevent anyone from expressing one’s view as to what it might be! The best that one can do is to state one’s opinion about the best life. I have reiterated the view that the best life is not, as Aristotle thought, an exclusive life of sheer contemplation. I have argued that the best life for me is a satisfactory life comprising all necessary goods. In my view, it is an easy life in which all that one needs is available. But such a life is unrealisable. It is unattainable and untenable in practice. It is only possible in theory.

12. DR JACINTA MWENDE: An Investigation Into How Journalists Experience Economic And Political Pressures On Their Ethical Decisions At The Nation Media Group In Kenya [21]

This study investigates how journalists experience economic and political pressures on their ethical decisions at the Nation Media Group (NMG) conglomerate in Kenya. The study uses qualitative semi-structured interviews to examine how journalists experience these pressures on their professional ethics as they make their daily decisions. Grounded in the critical political economy of the media tradition, the findings of the study indicate that economic and political pressures from advertisers, shareholders' interests, the profit motive and the highly ethnicised political environment in Kenya largely compromise the ethical decisions of journalists.

The study draws on the work done by Herman and Chomsky in their ‘Propaganda Model’ in which they propose ‘filters’ as the analytical indicators of the forms that political and economic pressures that journalists experience may take. The study explores the ways in which journalists experience these pressures, how they respond to the pressures and the ways in which their responses may compromise their journalism ethics. The findings indicate that aside from the pressures from the primary five filters outlined in the Propaganda Model, ethnicity in Kenyan newsrooms is a key ‘filter’ that may compromise the ethical decisions of journalists at the NMG. The study therefore argues that there is a need to modify the explanatory power of the Propaganda Model when applying it to the Kenyan context to include ethnicity as a ‘sixth filter’ that should be understood in relation to the primary five filters.

From the findings, it would seem that the government is no longer a major threat to journalists’ freedom and responsibility in Kenya. Market forces and ethnicity in newsrooms pose the greatest threat to journalists’ freedom and responsibility. The study therefore calls for a revision of the normative framework within which journalists’ and media performance in Kenya is assessed. As the study findings show, the prevailing liberal- democratic model ignores the commercial and economic threats the ‘free market’ poses to journalism ethics as well as ethnicity in newsrooms and only focuses on the media- government relations, treating the government as the major threat to media freedom.

13. DR ORIARE NYARWATH: An Exposition and Critique of H. Odera Oruka’s Philosophy [22]

This work is a conceptualization of the philosophy of H. Odera Oruka. It is, in the main, an exposition of the philosophical ideas of Odera Oruka.

The problem this work set out to address is to investigate and determine the nature of Oruka’s philosophy and philosophical commitment. It is therefore an attempt at identifying some
fundamental ideas around which Oruka's philosophical works revolve and on the basis of which they are understood and interpreted. A philosophy of an individual constitutes one's fundamental ideas which either form an ideatic thread running through one's works or a kind of an eclectic web.

The general objective of this work, as already been mentioned, was to identify main ideas or ideals the pursuit of which dominated Oruka's philosophical engagement, and from which his philosophical commitments are inferable. More specifically, this work was concerned with the thematization of Oruka's philosophical works and the determination of the nature of connection between the themes.

In pursuit of the objectives, this work adopts a holistic conception of philosophy by which philosophy is conceived as essentially normative. A deeper comprehension of philosophy as love of wisdom reveals that philosophy has both theoretical and practical aspects; but that the theoretical aspect is just a means to the practical or normative aspect.

I posit, as the finding of this research, that Oruka's philosophy rests on the fundamental idea of human minimum; which is the minimum necessary for a human being to live a life worthy of a human person – a life of some dignity and which accords a human person the capacity to exercise rationality as a moral agent. A condition of life below the minimum deprives a human being of personhood and reduces a human being to a moral patient; but not a moral agent. Such a human being lacks in dignity and the ability to make moral choices for which one can be morally held responsible.

In essence, Oruka's philosophy is based on the recognition or is an affirmation that there is no greater right of a human being than that to life and dignity. Consequently, his philosophy is a commitment to the search and articulation of a moral principle that would guarantee and safeguard the primacy of human life and dignity.

The human minimum is a moral minimum which is both a right and a duty. As a right, it is the minimum that any human being, who cannot meet it by his/her own efforts, can reasonably demand from fellow human beings as moral beings. But as a duty, the human minimum imposes moral obligation on any human person to ensure that any other human being who lacks the human minimum is assisted to have it. The human minimum is also the lowest limit of social justice; it is the minimum necessary for any sensible talk about social justice. Therefore, Oruka's philosophy is essentially a search for a moral principle that would elevate human survival and dignity to the primacy of social justice.

In recognition of the primacy of human life and dignity, and the fact that our world is increasingly becoming bedevilled by great inhumanity, this research recommends that it is imperative that scholars and governments world over should emphasize the respect and realization of the right to a human minimum as a fundamental universal human right, and as a means towards the humanization of our world.


Entrepreneurship is the catalytic practice by which human beings propel themselves, individually and collectively towards better life conditions. It is a key aspect of economic engagement, distinguished from other activities through unique ways of generating viable options of sustaining or enhancing material, social, and intellectual values.

Yet statistical indications on entrepreneurial practices that violate individual and social good (Curver, 2004; Velasquez, 2002) are astounding both in terms of prevalence and magnitude. In a number of studies, (Hisrich, 2004; Drucker, 1985; Carr, 1968) entrepreneurial violations are conceived as though they were the same irrespective of social and cultural circumstances. Moreover, some of these studies are descriptive accounts and therefore fail to raise critical issues and their ramifications. In view of these shortcomings and taking cognizant of the fact that this is a philosophical study, the normative approach is preferred, but informed by the diverse insights of the...
This study provides a socio-cultural sensitive account of entrepreneurial practice vis-à-vis social good through analysis of normative and social scientific accounts of entrepreneurship. Two hypotheses guided this study:

1) The primary virtues of entrepreneurial practice are determined by the social tradition in which they are deployed;

2) The primary virtues of entrepreneurs are in conflict with social good.

The study undertakes a critical evaluation of entrepreneurial practices vis-à-vis social good using the heuristic resources of the concept of tradition and the auxiliary concept of practice and narrative. Analysis of narratives and biographical accounts entrepreneurial practices in three traditions, namely the liberal, the libertarian, and communitarian tradition are carried out on the basis of such primary aspects of entrepreneurship as industry and commitment, stakeholders, and advertisement. This analysis is a prolegomena to the presentation of model of ethical entrepreneurial practice and the fundamental principles of entrepreneurship.

For each of the three traditions, the study presents bridged narratives of entrepreneurs and analyzes them with the objectives deriving and systematically presenting the virtues of entrepreneurial practice and deriving models of entrepreneurial ethics in each tradition. Towards realizing these objectives, and informed by the wisdom of Rosenstand (2000) and Krieger (1996) the study uses two kinds of narratives: biographical narratives and fictional narratives. In the choice of the various narratives analyzed, the study uses the criteria of significant relevance to entrepreneurial practice, centrality of tradition (MacIntyre, 1984) as the conceptual framework.

The analyzes and application of the conceptual framework of tradition and the auxiliary concepts arrives at the conclusion that the specific forms of entrepreneurial are determined by the social tradition of the practice. In the liberal tradition, rationality is diversely understood due to the heterogeneity of visions and conceptions of good. The entrepreneurs subscription to honesty, trust, cooperation, and pursuit of social good is eclectic and hence the necessity for legal and political institutions to intervene and secure social good. Nevertheless, there is visible ambivalence towards self-interest and institutional interventions. In the libertarian tradition, the outstanding features of entrepreneurial practice are liberty, greed, industry, and justice. Entrepreneurial practice in the communitarian tradition is more informed and structured by social good, with individual gain and justice de-emphasized.

The study also found that the matrix of the virtues is determined by the tradition of moral agent. In the liberal tradition, the position of rationality in the order of other virtues is neither definite nor fixed. Honesty and justice are subject to protracted negotiations that generate manipulation, coercion, and deception. In the libertarian tradition there is a more definite and unambiguous indication of the relationship between the virtues. Rationality is the primary virtue through which self-interest, greed, industry, and justice are secured. In the communitarian tradition, the significance of rationality and industry is subordinated to social good.

In conclusion, the study derived three principles as fundamental to entrepreneurial practice, irrespective of tradition:

a) The principle of Sufficiency

b) The Principle of rational relevance or contextual acceptability

c) The principle of appropriate motivation

One of the key recommendations of this study is that entrepreneurship training ought to build on the learners’ virtues.
15. PROF. DOUGLAS WARUTA: A STUDY OF NEED ASSESSMENT BASED APPROACH TO EDUCATIONAL PLANNING AND ITS UTILIZATION IN THE DEVELOPMENT OF DISTANT AND EXTENSION EDUCATION PROGRAMS IN EASTERN AFRICA [24]

The need assessment approach to educational planning suggests that educational planners be able “to provide an empirical basis for decision-making about matters related to education, for example, the allocation of resources or the content area, styles of teaching or learning and general organization of educational programs” (Carolyn Watanabe Barbulesco, 1976). Needs assessments are crucial in providing educational planners with both the qualitative and quantitative data in order that they can better determine the nature, extent, and priority of educational needs.

Utilizing the tools and techniques for need assessment, the study attempted to establish the “felt needs” or concerns as expressed primarily by the consumers of theological educational programs from selected theological programs and institutions in the Eastern African region. The study established that it is not only possible but also desirable that Extension education Programs, by virtue of the fact that they are meant to meet educational needs of Adults, many of whom with limited time and resources to benefit from residential institutional based programs, deserve serious consideration in our resources starved but educationally hungry African environment. Besides their cost effectiveness and flexibility, programs designed according to validated hierarchical needs of the learners in their context could also score highly in quality, relevance, and problem solving. The study confirmed Ross F. Kinsler’s observations that a needs assessment based education programs “are meaningful because they relate to present problems, live questions and immediate needs. Real learning, the educators tell us, depend on the perceived importance of what is studied” (Bases of Change in Theological Education, 1978 P. 12).

The study finally found that the fast growing African Church is facing crises of ministry that cannot be met through residential institutions only and suggested the development of innovative theological education programs which are creative enough to meet the real needs of the African Church guided by the criteria for relevance, flexibility, and viability.

Prof. P. N. Wachege: Jesus Christ Our Mũthamaki (Ideal Elder); A Christological Study Based Upon The Agĩkũyũ Understanding of Elder. [25]

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By its very title, the present thesis is both anthropological and theological: anthropological in the sense that it investigates from oral, written and experiential material the traditional Agĩkũyũ understanding of elder; theological in that it is intended to examine the meaning and relevance of the Christ event from a new Agĩkũyũ perspective.

Various reasons motivated the subject matter. Among them is that Vatican 11 and other Post Vatican 11 Magisterial Documents and Directives/Instructions are quite emphatic in challenging us to make theological Inculturation a reality. In Ad Gentes Article 22[1] [20] we are informed that no culture is totally satanic, and that every culture is imbued with some valuable elements. Hence the Document teaches us that all cultures, including the Agĩkũyũ culture, have their potential contribution to Christianity. This Document does not merely ask us to utilize our cultures for the purpose of the Church. It also maintains that the task of Inculturation is an obligation. According to it, theological investigations must necessarily be stirred up in each major socio-cultural area.[2] [26] This is what the theory of special and general revelation, which is among the ones guiding this thesis, is about.
Likewise, in his address to the bishops of Zaire- and indeed, to the whole of Africa- Pope John Paul II accentuates the same point as follows:

One of the aspects of this evangelization is the Inculturation of the Gospel, the Africanisation of the Church...That is part of the indispensable efforts to incarnate the message of Christ. The Gospel, certainly is not identified with the cultures, and transcends them all, but the Kingdom that the Gospel proclaims is lived by man deeply tied to a culture...[3] [27]

He further stresses that in theologizing:

It is important to carry out a thorough investigation of the cultural traditions of the various populations and of the philosophical ideas that underlie them in order to detect elements that are in contradiction with the Christian religion and the contributions that can enrich theological reflection.[4] [28]

The above and other magisterial teachings provoked us to choose our present subject so as to make Jesus Christ, our Redeemer and Savior, more meaningful and His Good News more fruitful to our people. As such, this is the main goal of the study.

We were also inspired by our strong urge to elaborate an Agĩkũyũ Mũthamaki Christology in response to our people’s needs, aspirations, thought forms and mentality, thereby hoping to contribute to African Christology in particular and to the global Christology in general. Consequently, our kind of Christology is enabled to meaningfully dialogue with Karl Rahner’s transcendental Christology and Leonardo Boff’s Liberation Christology to avoid being fixed in parochial mindedness technically called force particularism. Moreover, since Christology is a central theme in theology, we are convinced that our choice is a good point of departure for further and deeper treatment of theological subjects and themes from similar African perspectives. This is thanks to the theory of inter-connection of Christian mysteries which the thesis employs especially in the area of implications of the study and further areas of related theological investigations triggered by the study.

The legitimacy of the endeavor and the basic approach in our thesis is further and explicitly supported by Edward Schillebeeckx. In his book entitled Interim Report On The Books Jesus and Christ, he provides very interesting reflections in which he spells out the theological legitimacy of looking for NEW TITLES for Jesus and the conditions for doing so.[5] [29] Schillebeeckx does not allow such an insight into Christology which he gives remain a mere abstraction. Neither does he let it be an idle speculation. He himself profoundly, critically, scientifically and systematically exemplifies its validity in another monumental monograph thus showing us how to go about it. Thanks to all these, our thesis explicates that we not only concur with the Magisterium but we also share the views of E. Schillebeeckx in the condition for such research.

The work is divided into two main parts:

**Part One** is anthropological and is subdivided into: Chapter 1 which deals with historical and social contexts of the Agĩkũyũ useful or necessary for a better understanding of the Agĩkũyũ elder-hood; Chapter 2 which visualizes elder-hood within the Agĩkũyũ world-view. The main thrust is the question: to the Agĩkũyũ, what makes an elder an elder?; Chapter 3 which dwells on the relevance of the traditional Agĩkũyũ elder-hood for today and the future. A re-evaluation of the role and function of Agĩkũyũ elder-hood will verify that the traditional Agĩkũyũ elder-hood is still relevant for today and the future.

**Part Two** is, in a certain sense, the most important part of the thesis. This is mainly because our thesis is primarily theological in its intent. In this vital Part, an effort is made to scrutinize the Christian teaching on the Redeemer and Savior in the light of the Agĩkũyũ understanding of Mũthamaki (Ideal Elder). For this purpose, this Part is divided into Five Chapters namely: Chapter 4 which examines the Biblical notion of elder and of the Biblical understanding of Christ within the perspective of elder- using the theory of redaction criticism of historical critical method. An explanation is arrived at that, basing ourselves on our perception of the Agĩkũyũ notion of elder, it is
justifiable according to both the Old Testament and New Testament concept of elder-hood together with the other given characteristics in the Bible application to Jesus Christ, to call Jesus a Muthamaki, but in a higher and eminent sense; Chapter 5 which examines Inculturation in the Church mainly from the point of view of the Magisterial Documents for guidance and support in our work in the first article. The article will illustrate that our kind of Inculturation is not only supported but it is also prescribed and given guidance in and by the Church authority thus legitimizing our Agikũyũ Mũthamaki Christology. In the second article of Chapter 5 will be an elaboration of Christologies in the Church. The article will show that each Church epoch understands, presents and concretely interprets the same Jesus Christ according to its needs, aspirations and thought-forms. The Chapter will further examine the important Magisterial teaching on Christ- a teaching which provides a fundamental basis for our Agikũyũ Mũthamaki Christology.

The kernel of our thesis will be Chapter 6. It’s worth emanates from the understanding that it is here that an effort is made to create an Agikũyũ Mũthamaki Christology. We will endeavor to reflect systematically on Christ’s mystery from the perspective of Agikũyũ sense of elder-hood. We will begin with a comparative analysis between the Agikũyũ elder-hood and that of Christ so as to find out the analogies between the two types of elder-hood. This will end with some further interpretation of the similarities and differences. Then we will tackle Christ’s elder-hood in the light of other Christian mysteries.

Eventually, an explanation will be arrived at that, in view of the theory of interconnection of Christian mysteries, our Agikũyũ Mũthamaki Christology will have implications for our understanding of the Trinity, Incarnation, Redemption and Ecclesiology. After that, the Chapter will strive to show the goal or finality of our Christology. The method to be followed is the one based on the teachings of Vatican 1 (DS 3016) and Vatican 11 (Optatam Totius, Art. 16) as the Chapter explicates.

Dialogue with others will be allotted to Chapter 7. For mutual enrichment and complementarity, an effort will be made to hold dialogue with other Christologies.

The above will be followed by pastoral relevance in our final Chapter (8). The focus will be on the spiritual, catechetical and liturgical relevance of our Agikũyũ Mũthamaki Christology. The Chapter endeavors to show that since our theological reflections have revealed Christ as the Mũthamaki par excellence, these facts have important implications for catechetical and theological purposes. The Chapter ends with the general conclusion of the whole thesis. It finally provides an appendixed Christianized elder-hood ritual which is of relative importance as a major consequence of the study. Thus this thesis not only builds on our related M.A. dissertation but goes beyond it profoundly.

[4] [34] Ibid., p. 258.