Interrogating Clergy Compensation and Available Resources Competition in ACK Embu Diocese in Kenya.

Alexander Njue
St.Paul's University, Kenya
Email Address: alexandernjue@gmail.com

Abstract

The purpose of this study was to examine resources available against clergy compensation in ACK Embu Diocese. Descriptive study was carried out in four archdeaconries and inferential statistics were obtained using SPSS. The archdeaconries that were studied were Nginda, Kagaari, Kianjokoma and Karungu. The district has a population of 278,196, with total Christian population of ACK numbering to 25,000. The research design used in this study was descriptive. Kerringer (1969) state, descriptive studies are not only restricted to the facts finding but may often results in formulation of important principles of knowledge and solution to significant problems. The study employed questionnaire as the method of data collection. The researcher targeted a population of 300 people (clergy and laity). From the target population, a sample of 70 clergy and 120 laity people was purposively selected from the four archdeaconries. After data collection, the researcher put together all raw data and analyzed it by tabling it under respective groups of respondent (clergy, laity and administration). At the end of analyses the researcher presented the results in form of tables, pie charts and bar charts to help the readers understand the analyses in a better way. Validity and reliability were tested using pretesting methods. Validity is the accuracy and meaningfulness of the inferences which are based on the research resource. The study findings indicate that the resources available for clergy remuneration are land, investments (businesses such as rental income, book shops and schools) and also quota payments.

Key Terms: Clergy, Resource Competition, ACK, archdeaconries.

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Introduction

Resource mobilization is a process which will identify the resources essential for, development, implementation and continuation of Church work for achieving the organization mission. (Adeng, 2007). The basic principle in resource identification is knowledge that the greatest resource a community has is its own people. Every community has its unique assets upon which the future is built. Hence it is the task of each community to discover the available resources and put in place strategies to mobilize them.

In Embu ACK diocese Gitari states “unlike the government which can raise its revenue by taxation the church is voluntary organization that rely entirely on its members and well-wishers in raising funds to sustain it” (Gitari, 2005). He argues that the church is an institution whose members join voluntarily and cannot be compelled to give towards annual budget thus, the revenue of the church depend entirely on willingness of the members to support its budget. Kiiru (2010) outlines four strategies of resources mobilization in the church. These include, getting the most from the church members in terms of offering and donations, identifying some close friends who have ties with the church or ministry locally and a broad, encouraging sales and services which meets the needs of the congregation and establish income generating activities and viable projects seek out diversified sources of funding. Aderg, (2007) state, “There are three types of resources which can be mobilized to provide continuous services to organization and community to become self-reliant.

According to the ACK diocese of Embu mission statement, the diocese exists to facilitate a growing and caring Diocese through preaching, teaching, healing and empowering all people holistically with the gospel of Christ. One of the aspects of the Embu mission statement is to meet its worker’s basic needs especially the clergy such as food, clothes and shelter. However, majority of clergy

working in the field continue to suffer from lack of financial support compared to their counterparts working in the diocesan office. Huge salary arrears and inability of clergy working in the diocese to meet their monthly remittance which is a condition for their salary payment continue to be a challenge. Some clergy have opted to leave the ministry in search of better paying jobs. In response to these problems, the study proposed to investigate resource mobilization strategies and management for clergy remuneration. The researcher planned to carry out a participatory investigation into the resources available within the diocese and how they are managed for clergy remuneration. The researcher also explored alternative strategy for clergy remuneration.

LITERATURE REVIEW

There are many types of resources within ACK Embu Diocese which can be mobilized for both spiritual and physical development. These are money/cash, technical assistance, human resources, physical goods and free services resource mobilization notes (2006). According to training manual for volunteers and counterparts (1987), six types of resources are identified. These are human, material, financial, technological, informational, and individual.

Many scholars have identified human resource as one of the major resource for development. Armstrong (1999) states, human resource is concerned with providing learning and development opportunities, making training intervention in planning, conducting and evaluating training programs. The study carried out in Kenya by human resource department in the year (2012), recommended that bank managers should focus on employees training and development needs for the department to keep up with changes in the recruitment process. Mutongu (2011) states, church related organizations usually assume that employees do not need high salaries or are content with low payment. Mutongu highlights two main concerns of human resource. First

concern for people and secondly, concern for performance. Concern for people means attracting, retaining, development and motivating the right kind of employees and helping to develop an appropriate culture and climate.

Armstrong (1999) states, human resource is necessary because of three reasons. First, it serves to establish employment levels when demand for firm product is variable, prevent young college recruits from leaving organization after expensive training has been carried out on them because there are no challenging position for them to be promoted into, reduce the problem of managerial succession by permitting plans for replacement to be drawn in advance incase key executives leave the organization suddenly due to resignation or death.

Mondy (2008) argues that, human resources must forecast both for a company and work for availability. Human resource management practice to improve their competitiveness, in global market place as a result we see the development of reliable and valid measure of human systems, the world of work is rapidly changing, human resource management must be prepared to deal with the effect of changing world of work (Chikati, 2009). For human resource people it means understanding the implication of globalization, work force diversity, changing skills requirement, corporate downsizing, continuous improvement, initiative reengineering the continence work force.

In ACK Embu Diocese, Human resource management is under the personnel committee. According to the personnel committee report of (2008), the mandate of the committee is to advertise non-clerical Diocesan posts, interview suitable candidates and employ those who are successful. The a diocese of Embu strategic plan (2010-2013) through the board of finance set a human resource development plan and recommended an appraisal system

requiring a constant review and a need for a comprehensive staff development policy to address staff training needs assessment. In this system, the Diocese would seek to do a number of things to achieve its objective, which is to ensure that recruitment is done right and entry point constantly reviewed to the needs of population that is served by the Diocese.

The system mandate are: improve productivity guided by work ethics among the staff, enhance the staff recruitment system, develop opportunities for upward mobility, rationalization of the existing human resource, establish rewards and remuneration systems, strengthen the staff recruitment and retention processes, enhance the development appraisal and promotion policy, institutionalize staff training, rationalize workload and constantly review the terms and conditions of service. However despite this elaborate human resource strategic plan little results have been realized especially in the areas of clergy and church workers remuneration. Hence the impetus of this research proposal.

Natural resources are materials and components that can be used and can be found within environment. Every man made product is composed of natural resources at its foundational levels. A natural resource will exists as a separate entity such as water, minerals forest, land, air and can be used for economic gain. These are materials created millions of years ago under earth surface. According to Kenya biodiversity (2008), the country has the ingredient-colored stones, diamonds, silver, and gold including man power at her disposal. Wampum (2008) states, local artisans with extra training and better equipment can compete with the rest of the world in this mineral stones cutting. The Kenyan constitution promulgated (2010) stresses the need to protect and enhance intellectual property and indigenous knowledge of biodiversity and the genetic resource of the community.

ACK Embu Diocese has a development arm whose mandate is to carry out development programmes within the Diocese. According to the Christian community services (CCS) report of (2012), this programme started in (1991) has been able to increase availability and accessibility of adequate safe water for domestic and agricultural use in six hundred households living in Embu. Christian community services programme does not target Anglican Christians only hence there is no direct benefit to the ACK Embu Diocese Christians, but if it can be integrated it could be the vehicle through which the Diocese can mobilize resources for better payment of its workers especially the clergy.

Natural resources are conserved and developed to enable the earth to provide for her population inhabitants. Optioned (1997) states, material things can be considered as resource only if the technology for building and utilizing it is both available and acceptable economically and culturally. "Natural resources can be classified as inorganic, this include materials and gases, liquids, solids of earth components that used directly"(Otiende,1997).He goes on to say fuel resource are very important natural resources for sustainability of human life.

This include hydroelectric power from water geothermal energy from the hot springs found beneath the earth surface, wind power, energy from the sun, power alcohol from plants, wood fuel from forests, biogas from animal products and nuclear energy from radioactive elements generated using new technologies. This can results in cutting domestic fuel cost for the Christians and such saving can go to support the clergy better pay. Biogas can be another source of saving instead of electricity. This natural resource is unexploited in the in the Diocese yet over 95 per cents homes keep livestock which can provide raw materials for production of the biogas. Use of biogas can lead to production of cheaper cooking and lighting in small-scale.

The money from such savings would lead to financial productivity and better pay for clergy. ACK Diocese of Embu, has numerous water falls where cheap electricity can be generated. The lower part of ACK Embu Diocese bounding Mbeere and Kitui is rich in clay soil which is used for bricks making but the resource has not been exploited fully. This natural resource can be exploited for cutting the cost of building stones. The money saved can go to paying clergy salaries. Nature provide sun energy which cannot be exhausted .This resource has not been exploited in the Diocese. The use of modern technology can generate power energy where by a lot of money can be saved as well as protecting the environment.

Christians could be encouraged to have solar panels in their homes to produce fuel for domestic use. This would save them from air population produced by carbon gases emission from fossil fuel such as petroleum. A lot of money goes towards the treatment of diseases would go towards quota payment for clergy salaries. If such resource is exploited land rich in natural resources in the lower side of the Diocese bordering Mbeere and Kitui would generate resources for the church to be able to pay her clergy. Hence the reason why the study is recommended.

The world is endowed with traditional knowledge which can be mobilized as other type of resources. The research carried out in Nandi district on the local knowledge in the year (2012) discovered about forty pieces of the medicinal plants which local people use for various diseases treatment. In the rest of the world indigenous knowledge has been mobilized to identify traditional methods for food security. According to the Pennsylvania state university international consortium for indigenous knowledge (2012). According Nyunja, et al. (2009), medicinal plant resources and their utilization by the adjacent Luhya community survey and document plants used from the forest as medicine or in traditional healthcare and collect, identify

and preserve specimens of such plant in the herbarium. Field observation and 240 open ended interviews conducted during this research have indicated that the people highly value plant medicine for their primary healthcare needs and that the plants are used to cover a wide range of ailment and conditions affecting both man and his domestic animals.

Indigenous knowledge is applicable in several areas namely, forest conservation, wetland conservation and biodiversity conservation as well (Olalo, 2010). In forest conservation, there were taboos and restrictions on gathering of plants, which limited to some degree the harvesting of plants resources. On wetland conservation, there were indigenous knowledge systems put in place in the course of protecting water courses including rivers. Biodiversity which has to do with environment and its inhabitants were protected using customary laws. The conservation values of traditionally protected forest was judged from the unique plants and animals' species they harbor.

Professor Wangari Mathai of Green belt movement in an article retrieved from Quality management for farmer/producer group (2006) says, "let us respect nature by maintaining healthy environment through our cultural methods of living. If we destroy nature, then "nature is very unforgiving" Trees should not be destroyed, for they are naturally beneficial in various ways. All types of trees are rain harvester while some are medicine. According to an article written by Mung'ou a contributor in Mazingira news issue no 004, September 2008, on indigenous knowledge and biodiversity say: Kenyan community has always had a cultural background governing the use the use of genetic plants and animal resourcee. All the 62 different ethnic groups have a rich indigenous base with deep knowledge of medicinal plants, food resources and domestic animals, unique to each community.

The contribution of indigenous and local communities to the conservation and sustainable use of biological diversity goes far beyond their role as natural resource managers. There is also a broad recognition of the contribution their tradition knowledge can make to both the conservation and sustainable use of biological diversity-to fundamental benefits arising from utilization of traditional knowledge. Mutongu argues that their indigenous knowledge and skills have undergone many millennia of adaptation to, and manipulation of, their land, flora and fauna and it constitutes an invaluable and largely untapped resource. He goes on to say indigenous knowledge on biodiversity regrettably, this community based information has hardly been exploited; neither has it been documented or properly packaged to allow effective dissemination. This has contributed to the massive loss of indigenous knowledge from one delegation to the next. As the few practitioners die with the knowledge.

Kenya has not had a law covering traditional knowledge, but in the last few years there has been a change in the national indigenous scene. Explicit references are made to indigenous knowledge action plan 1999, and the environmental management and coordination of ACT (EMCA) of 1999. Involvement of local communities will curb piracy and promote the equitable sharing of benefits accruing from research with local communities. The National environment management Authority (NEMA) coordinated the formulation of the action plan for mainstreaming indigenous knowledge into development. This involved other lead agencies including ministry of Culture and social services, agriculture, Health, planning, and National development. Kenya industrial development research institute(KIRDI),Kenya medical research institute(KEMRI), Kenya Agricultural research institute (KARI),and Non –Governmental organizations(NGOs) such as the African center for technologies studiesACTSo.other related initiatives include the development of policy on Traditional medicine and medical plants coordinated by the

ministry of planning and national development, and legislation on indigenous knowledge, folklore and genetic resources coordinated by the attorney General's (AG) Chamber.

During the Bonn international day of biological diversity held in Rio de Janeiro in 1992, it was noted that the world growing population faces rising food prices and pressure from the climate change continue to affect fields and orchards that feeds the world. In her article in the Mazingira new entitled regulation of biological diversity and resources Musembi (2008) says: The regulations on the conservation of biological diversity and resources, access to genetic resources and benefits sharing relate to "obtaining, possessing and using genetic resources conserved, whether derived products and, where applicable, intangible components, for the purpose of research, bio-prospecting, conservation, industrial application and commercial use. Genetic material refer to any material of plant, animal, microbial or other origin containing functions of heredity. The regulation are also meant to protect environmentally-significant area and provide for the conservation of species that are in danger of extinction due to the manmade or natural changes in the environment.

This is true because in many parts of the world indigenous knowledge was the conserve of native people and until recently the knowledge was not considered as important resource. The National Environment Management Authority (NEMA), in consultation with lead agencies, is required to monitor the status and the components of biological diversity in Kenya and take necessary measures to prevent and control the depletion and produce the inventory of threatened, endangered and rare species. Information obtained from world web on 2.6.2014 on environmental conservation in Kenya the role of volunteer projects is as follows: Mammal inventory endangered species research invasive plant removal, fence removal

construction of water holes, road maintenance, soil erosion control, animal tracking, anti-poaching patrol, vegetation mapping, birds census, building and maintaining nurseries and habitat restoration.

NEMA, issues a permit for anyone who intend to access genetic resources in Kenya. Application must be accompanied by evidence of prior informed consent from interested persons and relevant lead agencies. The person is required to obtain a research clearance from the National council of science and technology and must meet the following condition: Duplicate and holotypes of all genetic resources shall be deposited with the relevant lead agencies, record all interchangeable components of plants genetic material collected shall be deposited with NEMA. Reasonable access to all genetic resources collected shall be guaranteed to all Kenya citizen whether genetic resources and intangible component are held locally or abroad. All agreement entered into with respect to access of genetic resources shall be strictly for the purpose for which they were entered into. Furnishing of quarterly reports to NEMA on the status of the resource, including all discoveries from research involving genetic resources and intangible component thereof. The holder of access permit shall inform the authority of all discoveries made during the exercise of the right of access granted under the access permit. Contravention of failure to comply with any of the matters provided in the regulations shall constitute an offence.

The traditional leaders designated certain areas as exclusion zones in order to conserve forest. Indiscriminate felling of trees and other vegetation in the areas was forbidden. Violators were fined some quantities of food or live animals by the village authority or referred to colonial government for tough sentences. The effectiveness of traditional sanction is shown by the fact that the forest reserve have been virtually untouched for generations. They stand out as ecological museum of local vegetation,

which can be mobilized for development. There two basic reasons why it is important for researcher to consider indigenous knowledge when carrying out research project. First it can contribute to empowerment, increasing self-sufficiency and strengthening determination.

According to Grenier (2005) analysis, utilizing indigenous knowledge in research project and management plan give it legitimacy and credibility in the eyes of both local people and outside scientists, increasing cultural pride and thus motivation to solve local problems with local ingenuity and resources (ibid), local capacity building is a crucial aspect of sustainable development, and researchers and development specialists should design approaches which support and strengthen appropriate indigenous knowledge and institutions.

Grenier, (2005), some indigenous knowledge of the people may be helpful or may cause problems example, use of agriculture systems adapted to other ecological zones. Traditional healers and lawyers are joining forces with scientist in Zambia to help draft a National policy for protecting indigenous knowledge and genetic resources. According to Zambian economist review on unleashing indigenous knowledge (2011), the initiative is intended to bring economic empowerment through benefit-sharing and [providing] royalties to communities rich in indigenous knowledge. In the year 2005 president Mwanawasa initiated similar effort in Zambia but abandon it for lack of money.

After a partial audit of indigenous knowledge in the northern and eastern provinces very little was taken forward. Abdullahi (2011) reported that traditional medicine still play an important role in the nomadic life. It has been practiced since time in memorial because it was the only medical systems accessible to the majority in the remote areas. According to them, traditional healers know a lot about the transmission and spreading of diseases.

Adekunle et al. (2002) posit that indigenous diseases control measures are carried out through herd management in the following ways, herd dispersion is used to reduce the risk of infecting all animals belonging to one household, choosing animal for breeding was based on the health of the animal, prevention of contact between health and ill animals, pastoralist avoids regions where insects or cattle diseases use medication without proper care and therefore complication arise, there may also be over dosage, false application and wrong treatment.

Throughout India and Africa traditional farmers have known about the medicinal properties of the neem tree for centuries. In Niger and Mali, farmers have wrongly observed the immunity of its leaves to desert locust attack. Although not as powerful as synthetic pesticides, the neem extract contains 20 active ingredients which make it for any insect pest to develop a resistance to them all (Adekunle et al. 2002). Over many generations, the Barabaig have learnt to sustainably exploit various forage regimes based on sophisticated seasonal grazing rotations.

The forage most important to the Barabaig is muhajega, a highly nutritious mix of grasses and herbs which grows on fertile soil that collect on depression on the Basotu plains in Hanang district. The muhajega is highly valued by the Barabaig for its capacity to produce high milk yield and stimulate cattle growth as well as to improve the recuperative power of livestock suffering ill health from stresses involved with dry season and drought (Inglis, 1993). Among the Langi, the alignment of the stars, or acere, indicate rains or dry weather. Stars which are concentrated and divide the sky equally into two patterns indicate a normal "balanced" dry and wet season. A band of stars to the east indicate the disappearance of the wet season and the onset of the dry.

Another indicator which confirm the arrival of dry season is the appearance of numerous bright stars scattered in the sky. Birds and insects are of the most important categories of “grassroots indicators” for the local people. First, internet is a key method of keeping traditional cultural alive to celebrate and promote them. Secondly, as long as some records or speakers of a language remain it can be resurrected and spread through language classes.

Third, cultural villages here a fully-functioning, inhabited settlement is developed, which can be lived in and used as an educational tool for visitors to explore how particular group of people used to live. The ARIPO Swakopmund protocol on protection of traditional knowledge and expression of folklore, a protocol adopted in August 2010, within the framework of the African Regional intellectual property organization (ARIPO). It is open to signature to African member countries of ARIPO. Countries can use and refine the protocol to develop laws to protect traditional knowledge at a national levels.

The proposed constitution of Kenya 2010 chapter on land and environment, part 2-Environment and natural resources, obligations in respect to environment 69(1) , The state shall- (c) protect and enhance intellectual property in, and indigenous knowledge of, biodiversity and the genetic resources of the communities.(h) utilize the environment and natural resources for the benefits of people of Kenya. It is against this background faith based organization like churches can partner with the state and build capacity for community to be able to identify such resources and exploit it for the benefits of the communities. (2) Every person has a duty to cooperate with state organs and other persons to protect and conserve the environment and ensure ecologically sustainable development and use of natural resources.

ACK Embu Diocese has not been able to tap traditional indigenous knowledge available in within the Diocese to be

able to utilize such knowledge for conservation of resources such as water catchments areas like forest, wetlands, agro-pastoralism which are important for food production used for domestic purpose as well as for commercial purposes. Such efforts are important for economic development and productivity leading to increase of resources such as money to pay for Diocesan workers especially the clergy remuneration. Hence the importance of this research.

RESULTS

To examine resources available for clergy remuneration in ACK Embu Diocese.

Objective one of the study was to find out the resources available for human development in ACK diocese of Embu. Table 4. Below shows the study findings.

Table 1. Responses from the clergy on resources available in Embu diocese

resource	Frequency	percentage
Quota/tithes/collections	30	60
Investments	11	22
Land	9	18
	50	100

The research findings indicate that 60 per cent of the clergy identified quota, tithe and collections as a resource in Embu Diocese, 22 per cent indicated investments such as the bookshops, rental income from the mother's union houses and the Canaan hotel as a resource while 18per cent indicated land as a resource. This indicates that quota, tithe and collection is a major resource in the diocese that can be exploited to enable the diocese remunerate its clergy.

Table 2. Responses from the laity on available resources in the diocese

Resource	Freq.	Perc.
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Quota, tithes/collections	65	54.2
Businesses such as rent from canon hotel and faith house, bookshops, mother's union rental houses.	40	33.3
Land	15	12.5
total	120	100

Responses in table 2 indicate that 54.2 per cent indicated that quota/tithe/collections was the major resource, 33.3 per cent indicated that businesses such as rental income from the diocese investments (such as Cannan hotel and mothers' union rental houses) as a resource and 12.5 per cent indicated that land is a resource. This shows that the major resource is the quota/tithe and collections basing on the largest percentage of respondents.

The respondents were further asked to give their opinion on whether the clergy should be remunerated from income from other sources apart from the quota, which is the present scenario. The responses are as shown in the table below.

Table 3. Showing responses from clergy on whether clergy can be remunerated from other sources of income other than the quota and other church contributions

	Freq.	Perc.
Clergy salaries can come from other sources apart from the quota and church contributions	43	86
Clergy should only come from the church contributions such as quota	7	14
Total	50	100.0

The above results show that 43 out of 50 respondents (clergy) said that the clergy can be paid from other sources of income in addition to church contributions. This translates to 86 per cent of the respondents. Only 7 out of the 50(14%) respondents who felt that the clergy should only be paid from the church contributions such as the quota. This affirms that there are resources in the diocese which can be exploited and managed to give income which can be used to remunerate the clergy and hence avoid accruing salaries.

Table 4. Showing responses from the laity on whether clergy can be remunerated from other sources of income other than the quota and other church contributions

	Freq.	Perc.
Clergy salaries can come from other sources apart from the quota and church contributions	95	79.2
Clergy should only come from the church contributions such as quota	25	20.8
Total	120	100

The findings above show that 95 out of 120 respondents (laity) said that the clergy can be paid from other sources of income in addition to church contributions. This translates to 79.2 per cent of the respondents, 25 out of the 120(20.8%) respondents who felt that the clergy should only be paid from the church contributions such as the quota. The responses from the laity also indicates that there are resources in the diocese which can be exploited and managed to give income which can be used to remunerate the clergy and hence avoid accruing salaries.

The respondents were asked to suggest reasons as to why the clergy were not regularly paid. The responses from the clergy were as indicated in the figure below.

Figure1.showing reasons from the clergy why the clergy do not receive their salaries regularly

Majority of the clergy (70%) were of the opinion that the clergy failed to receive their salaries regularly because the major source of the income to pay them came from the church collections in the diocese which was not enough to pay them all regularly. 30 per cent of the clergy said that the salaries of the clergy who were in the field were not

prioritized, meaning that the income from the diocese first of all took care of the other expenses without prioritizing the clergy in the field.

The responses obtained from the laity on the reasons why the clergy were not regularly paid are shown in the figure below.

Figure 2. Reasons why the clergy are not regularly paid

The study findings indicate that the major reason why the clergy did not receive their salaries regularly was because the church contributions such as quota, tithe and other collections were not adequate to regularly pay all the clergy regularly. This was suggested to be the reason by 107 out of 120 respondents (89.2%). 10.8% (17 respondents) were of the opinion that the salaries of the clergy especially those in the field were not prioritized. This indicates that already the church (laity and clergy) is aware that the church collections/contributions are not adequate to cater for the clergy payments. This calls for another way of mobilizing resources for human development in the ACK diocese of Embu.

CONCLUSION AND RECOMMENDATION

Conclusion: ACK diocese of Embu is endowed with resources such as land, investments and even human resources. These resources if well mobilized and managed they would lead to more income to pay the clergy. This would curb the problem of accumulating arrears on clergy payments which is the current scenario.

Recommendation: The researcher sought to identify the resources available in ACK diocese of Embu for clergy remuneration. The study findings indicate that the resources available for clergy remuneration are land, investments (businesses such as rental income, bookshops, and schools) and also quota payments. These were identified by both the clergy respondents and the laity. This indicates that indeed there are resources in the diocese which can be mobilized for payment of the clergy.

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