

Poverty, church, and development in Kenya:

A case study of Kibera slums in Nairobi

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ABSTRACT

This study was aimed at unearthing the underlying factors for the Church's poor engagement in poverty and development and to propose an appropriate strategy for transformational development in Kibera. The research asked "What are the underlying factors for the Church's poor engagement with poverty and development that will inform a comprehensive strategy for transformational development in the Kibera area? This was shaped strongly by the believe that God has strategically positioned and mandated the local church as the agent of both spiritual and social transformation in communities, more so in Kibera.

The study focused on the stakeholders of change or development in Kibera, who included church leaders, government representatives, non-governmental organizations, civil society organizations as well community members. In addition, the study also targeted key informants who have critical information on the subject of study, within and outside Kibera.

The study applied purposeful sampling to identity respondents. This was because purposeful sampling is easy, flexible and helps one to target the right respondents with the right information for the right questions. It also saves a lot of time. Both structured and unstructured questionnaires were used to carry out interviews with the sampled groups. Overall the response to the study was almost 80 per cent, which is a good representation. Data was coded and analysed and a report generated, which formed the basis for presentation on the findings guided by the main research question.

The Bible is very clear on issues of poverty and development and sets the foundation for human engagement for transformation. All good development can be traced to Scripture. It was very clear that Kibera faces a huge problem of poverty, which is complex and multi-faceted in nature. Despite the various efforts by many players including the Church to alleviate poverty, the situation has remained unchanged. Although there are many churches that are seeking to impact the poor in this sprawling informal settlement, their influence remains untapped.

The study found out that several factors combine together to make the church's engagement in integral mission very low. Some of these factors include, low educational levels, lack of adequate and relevant training that empowers the churches to engage in holistic ministry. In addition poor and uncoordinated approaches as well as ignorance on the part of the church, still contribute greatly to this problem. Hence an urgent need for an appropriate strategy that seeks to engage the local churches fully in bringing transformational development in Kibera.

Following these revelations, the study has identified several elements that should be considered in developing an integrated transformational strategy for Kibera. Some of the key elements include partnerships, empowerment and capacity building on the part of the churches, holistic programming as well as a strong focus on advocacy to help confront the systems and structures that continue to perpetuate poverty in Kibera.

Towards that end, the study recommends a three-legged model: Sustained Transformational Model (STM) for Kibera that focuses on sustained holistic programming, sustained partnerships as well as sustained advocacy. The primary focus of the model (centre) is to ensure sustained well being of communities.

In the end the study has made some critical recommendations for key stakeholders in Kibera. The churches are called upon to embrace a more holistic and sustainable approach to ministry. The governments and other development partners are challenged to consider and include in their strategies ways and means to strengthen the local churches as the sustaining community institutions to bring authentic transformational change in Kibera. Finally, those interested in further studies are provide with some key areas that they can investigate further, key being the specific contribution of churches in development in Kibera,

PREFACE AND ACKNOWLEDGEMENTS

The genesis for this study begun with a deep desire to understand the relationship between faith and development. This follows many years of working at the grass root level to support the local churches. Knowing the potential there in within churches, the desire of the researcher is to see churches across Africa mobilised and empowered to play their transformational role to bring renewal and healing to a broken continent. It is hoped that this study will enlighten a few others and help them gain a vision of a renewed and transformed continent of Africa and beyond, particularly within the growing urban areas.

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CHAPTER ONE

1 INTRODUCTION

Title: Poverty, Church and Development in Kenya: *A Case Study of Kibera Slums in Nairobi*

Key words: Poor, Poverty, Development, Church, Kibera, Slum, Nairobi, Kenya

1.1 BACKGROUND AND PROBLEM STATEMENT

1.1.1 Background

The quest to investigate poverty and the Church in Kenya, and by and large the place of faith in development, requires a careful analysis and a broader understanding of the social, cultural, economic and political contexts of the country.

Administratively, Kenya is divided into eight provinces, namely the Coast, Eastern, North Eastern, Central, Rift Valley, Western, Nyanza, and Nairobi. Since independence in 1963, Kenya has witnessed several changes in the political and socio-economic arena. The World Fact book, compiled by the Central Intelligence Agency, estimated Kenya's population at 36.9 million as at July 2007. It is expected to grow to 44.2 million by 2015. The annual population growth stands at 2.5% (2004-2015) from 3.1% (1975-2004). Life expectancy at birth is estimated at 47.5 years. Most of the Kenyan population is youthful with, 42.9% under 15 years in 2004, and projected to decrease to 42.6 by 2015, compared to the population over 65 at 2.8% in 2004 and projected at increase to 2.8% in 2015. Kenya's African population is divided into three broad linguistic groups – Bantu, Nilotes and Cushite. There are over 70 distinct ethnic groups in Kenya, the largest being the Kikuyu 22%, Luhya 14%, Luo 13%, Kalenjin 12%, Kamba 11%, Kisii 6%, and Meru 6%. Other African ethnic groups account for 15% of the population, non-Africans (Asian, European, and Arab) 1% (GOK, 2002: 12).

1.1.2 Overview of Poverty in Kenya

Kenya was the most prosperous country in East Africa between 1960 and 1980 with its Gross Domestic Product (GDP) per capita rising by 38 per cent. Between 1980 and 2000, however, it recorded a zero increase in per capita GDP. The incidence of poverty rose from 49 per cent in 1990 to 55 per cent in 2000 (Daily Nation, October 31, 2007:13). Poverty in Kenya is spread across ethnic groups rather than being regionally concentrated. Kenya is one of the ten most unequal countries in the world and five most unequal in Africa. This has been increasing especially since 1994. As a result, the richest 10 per cent of Kenya's families now control more than 42 per cent of the country's total income, while the poorest have access to a mere one per cent, (Daily Nation, October 31, 2007:14). The pressure on natural resources and particularly access to land, widespread decline or collapse of institutions and services, and the depletion of human capital especially due to the HIV and AIDS pandemic are some of major factors responsible for the erosion of rural livelihoods in Kenya.

The greatest challenge facing Kenya at Independence in 1963 was how to reduce widespread poverty amongst Kenyans (Republic of Kenya 1965:3). Prior to independence, poor Kenyans had no voice in government; the nation's natural resources were organized and developed mainly for the benefit of non-Africans; and the nation's human resources remained largely uneducated, untrained, inexperienced and were not benefiting from the growth of the economy. The economy, then run by the colonial government, did not favour the local people. It was subsistence in nature. Its major weakness was the exploitation of the country's natural resources for the betterment of colonial masters, and not the locals. While schools, health facilities, financial institutions were set up then, the prevailing legal framework again did not favour the local people. A few people, mainly those who supported the colonial agenda benefited from education, jobs, and medical facilities. On the other hand the rural people remained poor, and their means of production not improved (GOK, 1965.3).

The Church too was heavily controlled by the Western missionaries, although they deserve credit for the commendable work they did in setting up some of the best schools, hospitals and other social amenities across the country. The local church was not well resourced, lacked quality leadership, and had no clear vision for the country (Kariithi & Tongoi, 2003:10).

Following independence, the government embarked on a transition from subsistence to a monetary economy. The government moved from economic dependence on agriculture to a more balanced growth, from development of natural resources for others to developing human and natural resources for the benefit of the people of Kenya (GOK, 1965:10). Poverty, ignorance and disease were identified as the major constraints to social and economic development. While this concern has occupied a central place in Kenya's development priorities since 1963, the problem of poverty persists and is threatening the lives of more people than ever before. Today, Kenya holds position ten among the ten most unequal countries in the world and is placed fifth of the most unequal in Africa. This situation has been further exacerbated by the effects of the HIV/AIDS pandemic that threatens to wipe out all development gains realized in the recent decades in Kenya and across the continent (GOK, 2000:5).

Since independence, the Kenyan government has attempted various strategies aimed at addressing these challenges. Some of the government-led initiatives include the land transfers in 1964-1972 that saw land transferred to schemes to help resettle the indigenous people, the establishment of financial institutions like Agricultural Finance Corporation (AFC) to provide credit to farmers and the Agricultural Development Corporation (ADC) to expand the extension program for both crops and livestock. Development of the rural infrastructure in terms of feeder roads was also done for the farmers to help open to the local and national markets. In addition, several parastatals were set up aimed at giving more opportunity for locals to get involved in the development process (GOK, 2003: 4).

To expand the economic space, several laws were passed between 1967 and 1969 restricting Asian businesses in rural areas, to allow for the locals to take up the challenge (GOK, 1965:10). Although most of these institutions have since collapsed due to mismanagement and political influence, the areas that benefited from these initiatives are the most developed ones in Kenya's Rift Valley, Central and Eastern provinces. However the full impact of these governments led initiatives has been a subject of discussion. The most notable initiative however by the government includes the launching of Kenya's Economic Recovery Strategy Paper 2003-2007 for Wealth and Employment creation. Among other things, this strategy paper has seen the introduction of free primary education, and creation of both Youth and

Women Funds, all aimed at encouraging small enterprise businesses among the youth and women (Republic of Kenya, 2003: 4). The biggest obstacle to these good initiatives is the political manipulation by the politicians aimed at benefitting those considered as pro-government areas and groups, which limit the impact of these strategies (Kariithi & Tongoi, 2003: 13).

Over the past 40 years since independence, poverty has unfortunately been on the rise in Kenya. Poverty seems to be a paradox in a country that has the best-developed economy in eastern Africa, with relatively advanced agricultural and industrial sectors and substantial foreign exchange earnings from agricultural exports and tourism. According to IFAD, more than half of the country's 31.3 million people (according to 2003 estimates) are poor, while 7.5 million of this group lives in extreme poverty. About 80 per cent of the population, including three out of four poor people, live in rural zones. Most Kenyans live in areas having a high potential for agriculture, which comprise about 18 per cent of the country's territory. Population density in high-potential areas is more than six times the country's average of 55 persons per square kilometre. While the poorest of the poor are found in the north, over 80 per cent of the rural poor people live in higher-potential areas surrounding Lake Victoria and in the Mount Kenya region (IFAD, 2007:1).

Poverty in Kenya, as in other African countries is a major problem. It is actually a crisis. Although a recent government report on households and wellbeing indicates a drop in poverty incidence, the situation is phenomenal and both statistical and proxy indicators show that the majority of the population in Kenya is characterized by low income, limited access to food and poor food security, limited opportunities and choices as well as generally insecure livelihoods, according to the Kenya Human Development Report (GOK, 2006:14).

Poverty varies by geographical locality with the most alarming and increasing poverty trends being displayed in Coast and North Eastern rural areas. In rural Coast, poverty had increased from 43.5% in 1992 to 55.6% in 1994, 62.1% in 1997 to 69.7% in 2005/6. In Nyanza, poverty ranges between 42% and 48%, while in the Western province the phenomenon stands at 52.2%. The highest poverty incidence is in North Eastern followed by Coast, Eastern,

Western and Nyanza. This is unsurprising given the limited attention given to the livelihoods support and socio-economic development in these areas coupled with problems of poor governance exemplified by tilted resource allocation, corruption and mismanagement (TearFund, 2007: 12).

Several factors account for this state of affairs. Lack of income growth due to the absence of sustained per capita income growth because of low investment and an inefficient parastatal sector, is a primary cause of continued poverty in Kenya. The slow increase in employment opportunities, increased inequality in social expenditures, lack of a sound land policy that encourages production and poor production-related infrastructure are other contributing factors (World Bank, 1996:2-4). Worst still is the marginalization and corruption that have continued to accelerate economic, political, social and cultural exclusions of the poor by the 'elite' class while the poor continue to bear the economic burden of the country (TearFund, 2007:67).

1.1.3 Overview of the Church in Kibera

The Church in Kenya has been described as one of the fastest growing in the region (Wang'ombe, 2004:3). Currently there is no recent demographical survey that gives authoritative statistics regarding churches, denominations, other religious groups and their exact numbers in Kenya. Some data is however, available although the data present conflicting figures and are generally unreliable as most are based either on questionable estimates or are arrived at on the basis of inadequate sampling procedures.

Among some of the helpful sources is the Kenya 2003 *Demographic and Health Survey* (DHS), jointly conducted by the National coordinating Agency for Population and Development (NCAPD) [Kenya], the Ministry of Health (MOH), and the Central Bureau of Statistics (CBS). This survey, among other things, incorporates the religious profile of the informants. According to the DHS report, a nationally representative sampling of men and women between the ages of 15 and 54, and between 15 and 49 respectively, indicate that

88.5% of the national population is Christian at a ratio of 62.6% Protestants to 25.9% Catholic. The survey rates the percentage of Muslims at 7% leaving about 4.2% of the national population who are not aligned to any 'established' or 'organized' religion (GOK, 2003:23).

The same DHS report provides valuable information regarding the numerical strength of the church in Kenya. It also reveals a slow but steady decline in the overall population of Christians from 92.1% in 1989 to 88.5% in 2003. While the biggest loser is the Catholic Church decreasing from 34.7% to 25.9%, the Protestant Churches, on the other hand have registered a growth of 5.2% over a period of 14 years (between 1989 and 2003). The gain in Protestant population is most likely accounted for by the vibrant Pentecostal and charismatic revival movements. These movements form, in most cases, distinct denominations but largely remain part of the Protestant family. We should also note that over this same period the percentage of Muslims share of the national population increased from 3.5% to 7.0%. The category here listed as 'No religion' also nearly doubled increasing from 2.6% to 4.2% over the 14-year period (GOK, 2003:23).

Although the Church is called to participate in integral mission (Lausanne International Congress on World Evangelization 1974:3, The Micah Challenge 2001:2), it is obvious from various reports and studies that the Church has not fully engaged in the development process to alleviate poverty. Several reasons could explain this inaction by the Church. It can partly be attributable to the 'dualism' that has always existed between the secular versus the spiritual, spirit versus body, as well as the lack of capacity within the Church to respond to the challenges posed by poverty in many developing countries including Kenya (Moberg 1972, 35; Newbiggin, 1989: 24).

1.1.4 An Overview of Kibera

Kibera is one of the eight administrative divisions in Nairobi province of Kenya. According to the 1999 population census, Kibera had an estimated population of 271,111 people and 2004

estimates indicate an increase to 355,471 people. Currently the population is estimated at one million people (cf. Itotia 200, Bodewes 2005). The division is sub-divided into seven smaller administrative units namely, Kibera, Lang'ata, Karen, Mugumoini, Nairobi West, Laini Saba, and Sera Ngombe. The division hosts one of the largest slums in Africa, the Kibera slums. According to a poverty assessment report on rural and urban poor, released by the government of Kenya, statistics indicate that 40.76% of the population in Kibera lives below the poverty line (Bodewes, 2005: 10-15).

A national survey of churches in Kenya by ACM-FTT Afriserve, estimated that by 2004, there were 189 churches against an expected number of 355 churches (Wang'ombe, 2004:23). What is most interesting is the fact that the area boasts of witnessing the largest number of new African instituted churches that have sprung up, as well as a myriad of local non-governmental organizations working to alleviate poverty. The reality is that poverty continues to increase despite the increase in Church growth.

1.1.5 Problem Statement

Today's poverty is an outrage. While the misery it causes is graphically clear, humanity clearly has the means to defeat it. With the storm clouds of unheralded climate change brewing, the most critical challenge now facing the world is how to end acute poverty and win the fight for social justice. In Kenya and Africa in general, in the last few decades, poverty has been increasing, despite the efforts by the governments, Non-Governmental Organizations, and other development partners. Estimates show that over 50% of Kenya's population live below the poverty line. In his book *Hope for Africa*, Professor George Kinoti of the University of Nairobi categorically observed that poverty is the most pressing of all of Africa's many problems. He posits, "it is at the heart of all the important problems in Africa, be they social, spiritual or moral". He further observes that poverty is manifested in five significant areas: hunger, low income, disease, dehumanization, and injustice (Kinoti & Kimuyu, 1997:3).

The situation is not different in Kenya either. The irony is that Kenya is blessed with huge resources! But most interesting is that most of Kenya's poor are deeply religious. Religion

provides consolation in the midst of misery. Typically, faith is also part of the poor's personal identity, the foundation of their sense of community and the basis of their hope. Not only are faith communities among the poor, in many cases they are the poor (Belshaw et al, 2001:3).

While poverty levels continue, increasing at a fast rate, the Church on the other hand is said to be growing too at a fast rate as well. In Kenya, statistics indicate that more than 80% of the population identify with Christianity (Wang'ombe (2006:12). But what is most amazing in Kenya, as with many other African countries is the fact that the Church is growing faster in areas with the highest levels of poverty. The same spirituality championed by majority churches seems unable to transform the poor. There is a "hole" in our gospel being preached or advocated for by the Church in Kenya and Africa in general.

On the other hand, the development strategies advocated for by leading development organizations and partners seem to be insufficient in transforming the poor, as they seem to ignore an important developmental asset, namely the spiritual capital of those being transformed. It stands out therefore that Kenya, and the world in general, lacks the capability (capacity and ability) to combine the success factors in a functional way in dealing with poverty. The Church has not been spared either. The key question in the minds of many African scholars is the relationship between poverty, Church and development in Kenya. Because of the above issues therefore the main research question for this study was "What are the underlying factors for the Church's poor engagement with poverty and development that will inform a comprehensive strategy for transformational development in the Kibera area?"

The specific research questions were:

- (i) What is the nature and state of poverty and social development in Kibera, Kenya?
- (ii) What light does Scripture shed concerning issues of poverty and social development?
- (iii) What is the nature and history of Church's involvement in poverty and social development in Kibera, Kenya?

- (iv) What should be included in a strategic framework to address the core issues of poverty, Church and development in Kibera, Kenya?

1.2 AIM AND OBJECTIVES

The main aim of this research was to unearth the underlying factors for the Church's poor engagement with poverty and development and to propose an appropriate strategy for transformational development in Kibera area. The objectives of this research therefore were to:

- (i) Study and outline the nature and state of poverty and social development in Kibera, Kenya.
- (ii) Establish the evidence of Scripture concerning issues of poverty and social development.
- (iii) Study and determine the nature and history of Church's involvement in poverty and social development in Kibera, Kenya.
- (iv) Outline an appropriate strategy for alleviating poverty through transformational development in Kibera, Kenya.

1.3 CENTRAL THEORETICAL ARGUMENT

A Christ-centered approach to transformational development that seeks to empower the local people, local churches, faith-based organizations as well as other development partners, including the government, using appropriate social-cultural analysis tools of the context can be a useful poverty alleviation strategy in general and also in Kibera. Hence determining the relationship between poverty and spirituality will lead to greater effectiveness in the mobilization and equipping the local communities and the local Church in particular to become an effective agent of God for spiritual and social transformation of communities in Kibera, and Kenya in general.

1.4 RESEARCH METHODOLOGY

The study employed various methods of data collection. An exegetical study of relevant passages of Scripture was done in order to establish the evidence of Scripture concerning issues of poverty and social development. Literature review of past works (research, publications and other secondary materials) was done to determine the nature and state of poverty and social development in Kibera. The same method was also used to determine the relationship between poverty, church and development.

An empirical study was done to determine the nature and history of Church's involvement in poverty and social development in all the eight locations of Kibera. Data was collected through purposeful sampling of focus group discussions with pastors, Church members, and local leaders. Interviews were done with specific government representatives and representatives of other Christian agencies working in Kibera, as well as with elected local authority leaders. A questionnaire tool was developed and applied to collect data from individuals or representatives of Non-Governmental Organizations working in the area, as well as from mother churches that have existing branches in Kibera.

In addition, the researcher participated in organized forums and workshops (local development committee, constituency development fund meetings, chief's meetings, and other workshops held by agencies working in Kibera) whose agenda was to discuss the welfare of the people of Kibera. The purpose for participation in these was to learn how the people of Kibera, particularly the local churches are involved in the decision-making processes in the area regarding issues of poverty.

To avoid the researcher's biases in determining the needs and a strategy for alleviating poverty in through transformational development in Kibera, local representatives, (government, Church leaders and NGOs) were also asked to give feedback on the findings, interpretation and evaluation and propose suggestions where appropriate.

1.5 CHAPTER DIVISION

Chapter One: Introduction

Chapter Two: The Nature and State of Poverty and Social Development in Kibera, Kenya

Chapter Three: The Biblical Perspective Regarding Poverty and Social Development

Chapter Four: The Nature and History of Church Involvement in Poverty and Social Development in Kibera, Kenya

Chapter Five: Towards a Strategy for Transformational Development in Kibera

Chapter Six: Conclusion and Recommendations

CHAPTER TWO

2 THE NATURE AND STATE OF POVERTY AND SOCIAL DEVELOPMENT IN KIBERA, KENYA

2.1 INTRODUCTION

The general objective of this chapter was to study and outline the nature and state of poverty and social development in Kibera. The chapter has been organized into three parts. Part one provides both historical and demographic overviews of the research area (Kibera) through the lens of Nairobi and Kenya in general. Part two outlines the nature and state of poverty in Kibera and looks at its meaning, manifestations, characteristics, measurement, and indicators. Part three examines the nature and state of social development and delves into the definition of development as well as the present coping mechanisms. It also explores the various development practitioners and their role in Kibera and ends with a conclusion of the discussion. This has been done through desk research and study of the past and current works on socio-economic development in Kibera.

2.2 LOCATING KIBERA WITHIN KENYA AND NAIROBI

2.2.1 An Overview of Kenya

A brief review of the geographical, social, political, economic and religious context helps provide a good overview of Kenya as a whole.

2.2.1.1 Geographical Context

Kenya, as a country is located within East Africa and lies right along the equator, on the eastern coast of the African continent. Its coastal region is on the southeast, and to the east lies Somalia. Ethiopia is to the north, the Sudan to the northwest, and Uganda directly to the west. The south-western border of the country is marked by Lake Victoria, and southward lies Tanzania. Kenya's geography is marvellously varied. While much of north-eastern Kenya is a flat, bush-covered plain, the remainder of the country encompasses pristine beaches, scenic highlands and lake regions, the Great Rift Valley, and the magnificent Mount Kenya (Kariithi & Tongoi 2005: 20).

In terms of area, the country covers a total area of 582,650 sq km. However, land covers 569,250 sq km and water covers 13,400 sq km. It has a coastline of 536 kilometres. Administratively, the country is divided into eight regions, Nairobi, Eastern, Coast, Central, North Eastern, Western, Nyanza and Rift Valley. The country enjoys a variety of climatic conditions; the temperature remains comfortably warm year-round. Much of Kenya experiences heavy rainfall from March through May and, to a lesser extent, from October through December (Kariithi & Tongoi 2005: 20-22).

2.2.1.2 Social Demographic Context

A review of the various studies on the population dynamics undertaken in Kenya, in the recent past indicates that there has been dramatic demographic change during the late 1970s and 1980s. The interest in these changes have stemmed from considerable debate about the possibilities for substantial fertility declines in sub-Saharan Africa, a region that has been characterized by longstanding high fertility and child mortality rates (Population Reference Bureau 2010:1).

According to the United Nations Development Programme, Kenya's population was estimated at 36,913,721, up from 28.7 million reported in the 1999 national census and from 15.3 million in the 1979 census. By 2009, the population was expected to hit the 40 million mark (UN, 2008:3). These numbers are expected to grow to 44.2 million by 2015. The annual population growth stands at 2.5% (2004-2015) from 3.1% (1975-2004). Life expectancy at birth is estimated at 47.5 years. Most of the Kenyan population is youthful with, 42.9% under 15 years in 2004, and projected to decrease to 42.6 by 2015, compared to the population over 65 at 2.8% in 2004 and projected at increase to 2.8% in 2015. Kenya's African population (97%) is divided into three broad linguistic groups – Bantu, Nilotes and Cushite. There are over 70 distinct ethnic groups in Kenya, the largest being the Kikuyu 22%, Luhya 14%, Luo 13%, Kalenjin 12%, Kamba 11%, Kisii 6%, and Meru 6%. Other African ethnic groups account for 15% of the population, non-Africans (Asian, European, and Arab) 1% (GOK, 2002: 10).

According to the Economic Survey 2008, it was estimated that about 75 per cent of Kenya's population is concentrated in the highly productive agricultural belt that runs northwest from Nairobi to the Ugandan border. This belt makes up only 10 per cent of the country's total land area. Most of the remaining area is either arid or semi-arid and is sparsely populated. Approximately three (3) million people live in Nairobi, Kenya's capital city. Notably, the urban population is growing at an alarming rate as many Kenyans migrate from their rural homes to urban centers, including major cities such as Nairobi, Mombasa and Eldoret, in search of employment and better standards of living (GOK 2008: 2). Kenya's primary languages are English and Swahili, though regional tribal languages abound. The former being used as the official language and having been inherited from the British, the former colonial master.

The Human Development Indicator report estimates life expectancy at 53.6 years, adult literacy rate at 73.6 and Growth Domestic Product (GDP) per capita at 1,542 (UNDP, 2009: 22). It is therefore worthy noting that a study of population dynamics in Kenya suggests several continuing trends for the future of Kenya, in the absence of any marked political or socio-economic changes. Mortality and child mortality rates are estimated to continue to drop as seen in the recent decades, with the decline of family size dropped from 6.2 children in 1977–1978 to 4.4 children in 1988–1989. It is also expected that women will continue to seek to meet this ideal in the next 10 years. The widespread uptake of contraception indicates that the acceptance of family planning has taken hold and will not easily be reversed. Thus, we can expect to see continued demographic change in Kenya, with future declines in fertility and child mortality (Brass & Jolly, 1995: 4).

2.2.1.3 Political Context

As pointed out earlier, Kenya is administratively divided into eight provinces, namely the Coast, Eastern, North Eastern, Central, Rift Valley, Western, Nyanza, and Nairobi. Kibera is located within Nairobi province. Kenya attained her independence from the British colonial masters on December 12th 1963, when it became a Republic and since then, the country has experienced three major political transitions from the founding father of the nation, Jomo

Kenyatta to Daniel Moi who ruled the country for 24 years (Kariithi and Tongoi 2005:20). More recently (2002), the independent ruling party, KANU lost to the opposition thus ushering in a new political dispensation in the history of the country and the expansion of more democratic space as marked by a robust multi-partyism and coalition government. Currently, the country is ruled by a coalition government, which brings together the president's party, the Party of National Unity (PNU) and the Orange Democratic Movement (ODM). This follows the post-election violence of 2007 as a result of the contested presidential elections (GOK. 2008: 256).

2.2.1.4 Economic Context

According to the government's *Sessional Paper No.10*, Kenya emerged from colonialism; a nation of diverse people with a simple yet profound unifying vision of eradicating poverty, ignorance and disease in order to achieve social justice, human dignity and prosperity for all. This was a vision rooted in the political awakening of hitherto disparate African peoples, cultures and societies who had been subjected to the dehumanizing effects of colonialism seeking to create a one indivisible Kenya without any prior history of nationhood except that forged by the struggle. Inspired by this vision, Kenyans embarked on nationhood looking into the future with confidence and expectation of shared economic progress (GOK, 1968:13).

Kenya's economy is reasonably diversified, though most employment depends on agriculture, which contributes two per cent of the GDP. Kenya is the world's third largest exporter of tea, which, together with coffee and horticultural products, contributed about 53% of total merchandise exports in 2002. The GDP in 2002 was US\$12.1 billion. Agriculture makes up 19% of GDP, industry 18% and services 62.6%. Although the industrial sector is still small, it is a growing source of East African exports. The horticultural and tourism industries are growing, becoming two of the country's most important sources of foreign exchange (IEA 2003: 14).

The country experienced steady growth and improvement in living standards during the first decade following independence. Unfortunately, the country was unable to sustain this vigour

beyond the first decade of independence. Following the global decline of oil prices in the 70's and by the 80's, the country was grappling with adjustment and reform. Following liberalization, there was some short-lived positive growth in the mid-90s, but this was reversed by the end of the decade. Since then, the country has experienced constant decline and worsening living conditions for the majority of the people of the people and increased poverty (IEA, 2003:14).

Kenya entered the 21st century as a nation justly proud of its achievements but also a society in distress, and perceptibly at risk of a downward spiral towards economic collapse and social disintegration. The country is united in its conclusion that it is going through unprecedented economic and social distress. As Kenyans embarked on the journey into the 21st Century, they recognized that they are not a prosperous nation. Instead they are a nation where economic injustice and inequality thrive, the economy not very competitive or able to respond to the challenges of increased globalization. Today, majority Kenyans do not feel they have a stake in the nation; they are a society where intolerance and suspicion amongst one another thrives. More importantly many Kenyans appear to have lost faith in their ability to change things and create a different society (GOK, 2005:6).

The Institute of Economic Affairs (2003:18-24) observed that Kenya faced several challenges that range from political, social, economic as well as spiritual/moral issues that hinder effective and efficient building of a united Kenyan nation with a sense of common destiny based on shared national values, democratization, rule of law, and economic equity across the country. The same is corroborated by the 2005/2006 Kenya Integrated Household Budget Survey (GOK, 2007: v). The 2009 Human Development Indicator report, which refers to 2007, highlights the very large gaps in well-being and life chances that continue to divide our increasingly interconnected world. The HDI for Kenya is 0.541, which gives the country a rank of 147th out of 182 countries with data (UNDP, 2009:22).

2.2.1.5 Religious Context

Information on religious demographics in Kenya is scanty, but like many other African countries, the country is notoriously religious with the highest growth noted in Christianity (Belshaw et al, 2001:3). According to the *Demographic Health Survey* report, a nationally representative sampling of men and women between the ages of 15 and 54, and between 15 and 49 respectively, indicated that 88.5% of the national population was Christian at a ratio of 62.6% Protestants to 25.9% Catholic. The survey rated the percentage of Muslims at 7% leaving about 4.2% of the national population who are not aligned to any 'established' or 'organized' religion (GOK, 2003:23).

Missionary efforts from the mid 19th Century to the start of the 20th Century form the bedrock of present Christianity. The coast in both epochs was the initial mission point. However, in the latter epoch, missionary enterprises penetrated further into the interior of Kenya. Thus by the threshold of the 20th Century, there were already Christian missions and missionaries situated in the central and western parts of Kenya (Wang'ombe, 2006: 12).

As far as religion in Kenya is concerned, the constitution guarantees freedom of religion and worship to its people. Various groups have therefore co-existed peacefully in the last four decades, something to celebrate.

2.2.1.6 Conclusion

The above discussions have all pointed to the fact that Kenya is a country with a rich and diverse history that dates back to pre-colonial days. More than four decades after independence, the country continues to witness the same diversity and attract both global and regional attention, politically and economically. The post election violence of 2007 was a pointer to this global focus of the country. With a fast growing elite population and a faster adoption of western ideas in Kenya than many other countries, one can only wait and see what will become of Kenya in the next two decades.

2.2.2 An Overview of Nairobi

2.2.2.1 Introduction

Probably, no other city in the continent attracts more media attention than Nairobi, partly because of her strategic location as well as the role it plays in the regional and global arena. It is worth understanding the context of Nairobi before delving into Kibera, the study area, as this greatly shapes the life of this informal settlement.

2.2.2.2 Geographical Context

Nairobi, the capital city of Kenya is the home of Kibera. The City of Nairobi owes its birth and growth to the Kenya Uganda Railway (KUR). The railhead reached Nairobi in May 1899 “en-route” to the present day Kisumu and part of what is now Uganda. By 1900, Nairobi had already become the capital of Kenya. In 1950, it became a city (Situma, 1992:167). Nairobi was a marshy waterhole for the Maasai people and of little interest to the European colonialists until the 19th Century when the spiritual leader of the Maasai negotiated a treaty with the British hence allowing them to march the Mombasa-Uganda railway line right through the heart of the Maasai grazing lands. The area was an essentially uninhabited swamp until 1899 when a supply depot of the Uganda Railway was built, which soon became the railway's headquarters. The railway brought wealth into the city, which made it grow dramatically (Njeru, 2006:1).

2.2.2.3 Social Demographic Context

Nairobi has over the years witnessed vibrant social demographic changes. Nairobi is a city that never seems to sleep. The entire town has boundless energy, and is a thriving place where all of human life can be found. This is a place of great contrasts where race, tribe and origin all become the face of a unique Nairobi character. According to the Official website of the *Nairobi City Council* 2009, the population of Nairobi, based on the 1959 population census, stood at 350,000 people, by 1963- growing at an unprecedented rate of over 7% per annum to the current total of over 3.2 million people. This population size is contained within an aerial expanse of 685 square kilometres (<http://www.nairobicity.org/> December 15th 2010).

Nairobi is a culturally diverse city with major Kenyan ethnic groups represented here. There is also a sizeable population of Asians, Europeans, Somalis and a growing community of expatriates as numerous embassies and international organizations have set up offices in the city. It is also the home to many companies and organizations, including the United Nations Environment Programme and the UN Office in Africa. Compared to other world cities, Nairobi is a relatively young urban centre and almost everything here has been built in the last hundred years or so (Njeru 2006:1).

Nairobi today is a bustling city with a high rate of crime, political disputes that result in violent confrontations, and corruption. The US Embassy bombings in 1998 were a tragic event. The city still goes on with its life, trying to cope as best as it can. However, the horrifying problems of the city remain uncollected garbage, potholed roads, water shortages, poor sewage disposals, mushrooming slums, increasing child poverty and destitution manifested in hundreds of street children (Situma, 1992:168). However, as indicated earlier, the concern for this study is the response of Church to these nagging problems.

2.2.2.4 Economic Context

The livelihood of most inhabitants of Nairobi comes from informal economic activities, and formal wage employment has been decreasing, as the public sector continues to retrench its employees. The informal sector where most of the poor belong has been noted to generate more employment than the formal sector. Official data indicates that in Nairobi, 86.3 per cent of the people aged between 15 and 64, are economically active. Poverty incidence in Nairobi as a whole is 44 per cent (GOK, 2005:11). Since independence, there has been considerable growth in wage employment in the modern sector. Access to formal sector employment declined marginally by -0.43 per cent between 1998 and 2001 (GOK, 2002:210).

The 1992 Economic Survey, for example, showed that there were 141,877 persons engaged in the informal sector (an apparent 27 per cent increase over 1991). The high rate of growth is a consequence of increased demand for goods and services (GOK, 1993:5), although the

informal sector also acts as a safety-valve. The activities in this sector range from painting, carpentry, shoe making, driving, and domestic service to petty trading and hawking of various food commodities. Informal income-generating activities can perhaps best be thought of as, the unregulated and unprotected production of goods and provision of services, by those with relatively little capital. Earnings from many informal sector activities in Nairobi compare favorably with those from urban unskilled or rural agricultural wage employment. The formal and informal sectors are generally thought to be symbiotic, with the vitality of the informal sector depending upon the wages and demand generated by formal sector (Obudho & Aduwo 1992: 54; House, 1978:55).

The informal sector contributes significantly to Nairobi's economy and has strong backward linkages with commercial and public enterprises. The creation of employment opportunities in this sector is not necessarily dependent upon direct public expenditure and commitment of public investment in advance. The other advantages of the informal sector are that it uses simple technology appropriate to the resource base of the communities and that it produces jobs at lower costs. Despite the growth of this sector, unemployment is particularly widespread among young urban dwellers and women (GOK, 1993: 55).

In the recent decades, Nairobi has witnessed rapid growth. Like many other leading world and African cities, urbanization in Nairobi has been dramatic, dynamic and rapid. Furthermore, most slums are located on sites not planned for housing and residents are exposed to different forms of pollution including industrial pollution. Industries emit hazardous waste indiscriminately near poor settlements. Various interventions continue to be undertaken by the government and city authorities with the support of donors and civil society organizations, including community-based organizations (Mitullah, 2003:16).

2.2.2.5 Political Context

Nairobi is the principal economic, administrative, and cultural centre and is one of the largest and fastest growing cities in Africa. As both a province and district, Nairobi comprises of eight political constituents (which correspond to the eight administrative divisions). These include Makadara, Kamukunji, Starehe, Langata (Kibera), Dagoretti, Westlands, Kasarani and Embakasi. The Nairobi City Council (NCC) which runs the city administratively is supervised by the central government through the Ministry of Local Government. The NCC performs mandatory functions such as provision of public health and primary educational facilities, maintenance and repair of urban roads, and burial of destitutes, as well as functions that require permission, which include administrative activities, sewerage and drainage, water supply, collection of garbage, markets, and social welfare services. The relationship between the central government and the NCC is an advisory one, with the Minister of Local Government having veto powers (Obudho and Aduwo, 1992:55).

The day-to-day operations of the NCC are carried out by the mayor and his elected councilors. There are also nominated councilors who are co-opted into the NCC. Politics has had a lot of impact on the delivery of services to urban dwellers. At independence in 1963, Nairobi was a fully fledged urban centre run by an elected council. However, the council was dissolved in 1983 and replaced by a Nairobi City Commission. For nine years, Nairobi was run by various appointed commissioners. In 1992, the City Council was re-constituted and it is now run by an elected mayor and councilors who are members of different political parties. The politics of Nairobi is currently dominated by opposition parties. Whether elected or appointed, the local government has failed to cope adequately with the growth of the city. The problems can, *inter alia*, be attributed to a lack of resources, bureaucratic lethargy, corruption and indiscipline, lack of clear lines of authority, and disregard of public opinion (Obudho and Aduwo, 1992: 2).

Nairobi is the hot bed of Kenyan politics and this can be traced from the pre-colonial days to present day. The city serves as the headquarter for major political parties, partly because the city serves as the political capital of Kenya as well. It houses all the major three arms of the government, namely the Executive, Parliament, and the Judiciary. Such grounds as Uhuru

Park, Nyayo stadium and Kamukunji are all associated with the struggle for both independence and democracy.

2.2.2.6 Religious Context

Data on the religious demographics of Nairobi is scanty and mostly unofficial. Since the foundation of Nairobi, religion has played a key role in the shaping of the city (Niemeyer, 1990: 47). Niemeyer further argues that the settlements in Kenya were often related to missionaries, the initial structure of the city divided the socio-urban landscape not only along racial, but also along religious lines. As just one example, the Asian communities set themselves apart from other social groups, creating coherent Hindu and Muslim areas in the city.

Today, religious activities make up an important part of the everyday lives of the Nairobi population. People from all social groups, religions and all areas of the city attend religious services regularly. It is worth noting that these churches and their leaders are shaping the political, social and economic landscape of the city through the establishment of some of the best academies, hospitals, vocational centres as well as entry into politics. The public grounds known as 'Uhuru Park' have one crusade after another every Sunday. Weekdays, lunch hour prayers are held in literary every open ground, all public halls by the various groups, to the extent that the mayor of Nairobi has accused some of these preachers of noise pollution and has actually banned preaching on the streets of Nairobi (Niemeyer, 1990: 47).

2.2.2.7 Conclusion

As the political, social, political and economic hub of the Horn of Africa and by and large the continent, it will be interesting to see the role Nairobi will continue to play in the regional and global arena given the global publicity the country attracts.

2.2.3 General Overview of Kibera

2.2.3.1 Introduction

It is important to bring out a caution here that there is very limited official information and data on this fast growing slum. This can be attributed to the fact that the government of Kenya still considers Kibera an illegal settlement and hence there is lots of reluctance when it comes to writing on Kibera. Much of the available sources quoted here on Kibera might be scanty and may not fall within the academic circles except for a few.

2.2.3.2 Geographical Context

Kibera is located within Langata division, one of the eight administrative units in Nairobi and is home to more than one million slum dwellers. The Kibera settlement is 7km from the Central Business District and is composed of 12 Villages, each varying in population and size, topography, culture, ethnicity and religious make up. The physical area is around 250 hectares, densely populated with over 2,000 people per hectare. This means that an average of 1,500 people live on the equivalent of a football field (Itotia, 2007: 7).

Kibera's history goes back to the colonial period when the urban layout was based on government-sanctioned population. As an informal settlement, Kibera dates back to the 1920s when the British colonial government decided to allow a group of Nubian soldiers, to settle on a wooded hillside outside Nairobi. The name "Kibera" is derived from *kibra*, a Nubian word meaning "forest" or "jungle." The British failed to repatriate the Nubians or to compensate them with title deeds to these lands acquired from the Kenyan people. Consequently, the Nubians built homes, and set up businesses but they were still squatters with no legal rights. This place became a military reserve in order for the soldiers to act as informal military forces should their services be needed again on a short notice. Later, the colonial government needed labour to construct the Kenya-Uganda railway line, to extract natural resources from the land, and to transport these resources to the port and load them on ship. The Nubians were easily available labour for such British projects (Bodewes, 2005:31). To date Kibera has grown to

become the second largest informal settlement in Sub-Saharan Africa, next to Soweto in South Africa.

2.2.3.3 Social Demographic Context

Kibera is composed of 12 main villages each varying in population and size, topography, culture, ethnicity and religious makeup. Eighty per cent of youths in Kibera are unemployed. It is commonly seen as a “city” within the city of Nairobi. It has its own class of people, own complete districts, services, churches, shopping areas, medical clinics and bus stations. The informal settlement has an estimated population of one million people. Kibera’s population has been growing steadily from 6000 people in 1966, through 248,000 people in 1992 and more than 700,000 people in 2007. Half of the residents of Kibera are under the age of 15. It is also estimated that more than 15% of Kibera's population is either HIV positive or has AIDS (Itotia, 2007: 5).

The slum contains many young people and the burden on women is severe. Thus, the shift in gender roles has intensified, and destabilized families, because both man and woman have now to contribute to the welfare of the family. This has a detrimental effect on male-female relationships. In Kibera, women are particularly disadvantaged because half of the population lives in female-headed single-parent households. Education of girls is not encouraged either and many of them end up marrying young. This has been worsened by the unending rural to urban migration that has quickened the growth of Kibera’s population. This is because people from rural areas have the perception that Nairobi being the capital city has more job opportunities. Furthermore, overall decline in agricultural productivity combined with a growing population necessitates the migration (Itotia 2007:9).

Kibera has residents from all the major ethnic backgrounds with some areas being specifically dominated by one tribe. A good example is Kisumu Ndogo, which is predominantly occupied by the Luo people. Many move from rural areas due to the problems of rural under-development. This multi-ethnic nature coupled with the tribalism of Kenyan politics has led Kibera to become the site for small ethnic conflicts throughout its near-100 year history, as

evidenced by 2007/8 post-election violence in Kenya in which many resident's homes were attacked by arsonists (Kang'iri, 2008:8).

The high population growth in Kibera has put a lot of pressure on the few existing services. The net effect is the pollution of the environment due to overcrowding as people scramble for survival. Kibera has little clean water, electricity or sanitation. It has also become a breeding ground for some of the worst health conditions in the world. Typhoid, malaria, HIV/AIDS, hepatitis, and all manner of diarrhea and respiratory diseases run rampant, especially in infants and young children (Itotia, 2007:10; Kagiri, 2008:8).

2.2.3.4 Political Context

Politically and administratively, Kibera is located within Langata division, one of the eight administrative units. The slum has attracted people from literally all parts of the country. This multi-ethnic nature coupled with the tribalism of Kenyan politics has led Kibera to be the site of small ethnic conflicts throughout its near 100 year history (most recently in 2002 in which many resident's homes were attacked by arsons (Itotia 2007:10).

On the other hand, Kibera has always attracted politicians who have represented them in decision making organs of the country. Unfortunately some of these may not have the wellbeing of the Kibera people as their main interest but use the opportunity for political mileage. Currently, Kibera is represented by Kenya's second Prime Minister, Raila Odinga, and yet poverty levels continue to sour higher each day. Kibera has a very dynamic political life (Kang'iri 2008).

As noted earlier, Kibera remains a black spot in Kenya's map. The sad news is that Kibera has remained isolated, vulnerable and the environmental degradation and pollution is alarmingly high. The situation remains unchanged 44 years after independence. What has gone wrong? What is missing in our development agenda? These questions continue to beg for answers every day.

2.2.3.5 Economic Context

The economic conditions in Kibera are alarming. The slum is characterized by a lack of all that is basic to a life of dignity: water, privacy, education, health, family structure etc. The people in Kibera are only united by their poverty. Poverty is king in the slum with all the attendant problems that come in its wake (Bodewes, 2005: 27). Itotia (2007: 6-7), observes that Kibera presents micro and macro issues of a people living under conditions of extreme poverty. The slum is severely overcrowded and lacks proper infrastructures (e.g. sewage systems, water supply and sanitation, access roads, drainage and electricity, schools, health centres, community centres, recreational facilities, communication services, open spaces and so on). High unemployment rates, a huge number of school drop-outs and low income earners are some of the major problems that characterize Kibera today. There are also bureaucratic government systems and structures that match government's lack of social energy, poor local and international policies, trade, and debt issues as well as Africa's own problems i.e. land ownership, traditions and customs, corruption and lack of contingency plans in case of disasters. Nevertheless, Kibera's physical environment is a hotbed for crime, prostitution, rape and other forms of anti-social and immoral behaviours (Bodewes, 2005:8).

Kibera is one of the most studied slums in Africa, not only because it sits in the centre of a modern city, but also because UN-HABITAT, the United Nations agency for human settlements, is headquartered in the same city. The UN Secretary General, Ban Ki-moon visited the settlement within a month of his selection as UN secretary-general. As one of the most talked about slums within Kenya, it is undergoing intensive Slum Upgrading process. The government, UN-HABITAT and a contingent of NGOs notably Maji na Ufanisi are making inroads into the settlements in an attempt to improve the housing and sanitary conditions. However this process continues to be challenged by the high rate of petty and serious crime, lack of building foundation as the ground is literally composed of refuse and rubbish and the unyielding topography and cramped nature of the area. This means that any construction efforts are made more difficult and costly by the fact that all materials must be brought in (UN, 2007:6).

Although one may be tempted to ask, why people should live in such an awful place like Kibera, the slum is widely located in close proximity to employment opportunities in the

cosmopolitan city of Nairobi, (Itotia, 2007:7). Today, Kibera is witnessing tremendous growth on a daily basis. The area continues to attract more researchers to study the changing socio-economic landscape with a hope of seeking solutions to its myriad of problems.

2.2.3.6 Religious Context

It's difficult to analyze poverty and social development in Kibera without examining the religious context of the area. Although there is very little data on the religious composition of the people in Kibera officially, the slum settlement is home to most religious groups and denominations (Muslims, Christians and others). Most of the soldiers of the early British colonial armies in East Africa were Nubi, an ethnic group that had developed from an Islamized mix of Sudanese, Ugandan, and Congolese people, many of them former slaves and soldiers of the Egyptian army in southern Sudan. When in the early 1890s they were recruited by the British to serve in Uganda, they brought with them thousands of wives, children, servants, and slaves. This varied group of people had "melted together" to form a community with a collective military identity, and with their own distinct language, food, and religion (Joan, 2009: 1).

Bodewes (2005:9) observes that the earliest known church to be established in Kibera is the Christ the King Catholic Church started in the 1950s. Like many other parts of Kenya and Africa, the people in Kibera are notoriously religious. A study done on behalf of AfriServe/Finish the Task on church planting in Kenya reviewed a more disturbing truth about the slum areas in Nairobi, including Kibera. In one incidence, it was shown that if one throws a stone, it could hit about ten churches! This illustrates the mushrooming numbers of churches. The informal settlement has become fertile ground for church planting. By 2004, church attendance in Kibera stood at 6 per cent despite the large population that is often perceived to be Christian. In the same year, the expected number of churches stood at 355, while this was projected to grow to 434 by 2010. This means that there is still a huge deficit of churches despite the huge population growth in Kibera (Wang'ombe, 2004: 23).

Coupled with this is the emergence of several other church based ministries, some of which are briefcase NGOs, which have “invaded” Kibera in the name of God to help the poor. However despite the increasing numbers of many worshipping communities as well as Christian NGOs working in Kibera, the area remains one of the most undeveloped. This raises a more fundamental issue on the role of the faith communities in poverty and social development.

2.2.3.7 Urbanization and its Challenges

The developing world as a whole has been predominantly rural but is rapidly becoming urban. According to the *Population Reports* published by the Johns Hopkins Bloomberg School of Public Health, in 1975 only 27 per cent of people in the developing world lived in urban areas. In 2000 the proportion was 40 per cent, and projections suggest that by 2030 the developing world will be 56 per cent urban. Although the developed world is already far more urban, at an estimated 75 per cent in 2000, urban areas of developing countries are growing much faster, and their populations are larger. Rapid urban growth reflects migration of people to cities as well as natural population increase among urban residents. Rural areas have virtually stopped gaining population (Kagiri, 2008:20).

However what is clear in the minds of many urban planners is that urban areas in developing countries are at the crux of the struggle to achieve better living standards. Worldwide, urban areas large and small have become engines for economic growth in the global economy as well as centers of diversity and change. Yet, facing rapid population growth, rising poverty levels, and often inadequate public institutions, many urban areas are hard pressed to provide infrastructure, housing, services, and opportunities. If they are not able to meet people’s needs, poverty and hopelessness will increase (Kagiri, 2008: 23-33; Oxfam, 2009:12).

The rural to urban migration witnessed in Kenya in the last few decades quickened the rapid growth of Kibera’s population. This is because people from rural areas have the perception that Nairobi being the capital city has more job opportunities. Furthermore, overall decline in agricultural productivity combined with a growing population have contributed to this

migration. The net effect of this movement is that the households in these settlements have poor access to services such as safe water, sanitation and solid waste disposal and are being exposed to dangers of ill-health and disease.

Despite the upward trend in the gross domestic product (GDP) particularly over the period 2003-2007, over a third of the urban population of Kenya live in absolute poverty and the proportion, which is classified as the urban food poor, is increasing. Income disparities in the urban areas of Kenya have also increased during the period 1997-2006, whereas those in rural areas have on average gone down. Rising inequalities can hamper poverty reduction efforts and economic growth (Oxfam, 2009: 8). According to the 2006 Human Development Report, the population of Kenya stood at 33.5 million in 2004, the current estimate being 34 million. The current urban population constitutes approximately a third of the total population; by 2020, it is predicted that this proportion will have risen to more than half reflecting the continued urban growth experienced by Kenya over the last three decades. Table 1 below illustrates these trends.

Table 2.1 Kenya Population Trends

Population Parameters	1990	2000	2010	2020
Population	23,574,000	30,669,000	36,941,000	42,695,000
Urban Population	-	10,234,000	15,857,000	21,710,000
Level of Urbanization		33.4%	42.9%	50.8%

Source: UN-HABITAT 2002

Growing urban poverty is a major concern. About 30% of the poor now live in urban areas. By 2035 the proportion is projected to reach 50%. Most of the urban poor live in slums and squatter settlements, without adequate access to clean water, sanitation, and health care. While health and child survival rates are better in urban than rural areas on average, they often are worse for the poor than for other urban residents. Pollution of the water and air endangers the health of urban residents, causes chronic illnesses, and kills millions. Many municipalities

cannot keep up with the soaring demand for water. Where access to clean water is scarce, sanitation is poor, contributing to a variety of water-related diseases (Oxfam, 2009: 16). As urban areas grow in population, they expand outward as well as upward, often overwhelming the natural environment and destroying ecosystems. Urban areas in developed countries, where consumption levels per capita are much higher than in developing countries, have a greater impact on the environment. But rapid urban expansion, rising consumption levels, and unplanned growth of many cities in developing countries also strain the natural resource base.

How can conditions improve for the growing millions of urban residents? Meeting the challenges posed by rapid urbanization will be as important to the future as addressing rapid population growth itself has been in the past half century. It will be important to study and understand how Kibera will contribute to this debate in the coming decades.

2.2.3.8 Conclusion

As Africa's second largest informal settlement, next to Soweto in South Africa, Kibera continues to attract all manner of people (scholars, theologians, politicians, economics, development specialists etc). The complexity of the issues in this context is worrying and doesn't yield easy answers. However, despite its appalling conditions, Kibera continues to have prolific political and socio-economic life as its mere numbers are enough to shape the political, social, economic and religious life of the Nairobi city.

2.3 NATURE AND STATE OF POVERTY

2.3.1 Introduction

The issue of poverty in Kibera is a complex one as one does not need to travel far in the area without seeing its effects or feeling it. Before attempting to explore the different approaches to combating poverty by different stakeholders in Kibera, it is important to develop a broad theoretical understanding on what poverty is. Two principles must underpin poverty analysis. First, we should never forget the hardship and tragedy that lie behind the figures. Reliable statistics show that each year two million African children die before their first birthday. Virtually every one of these leaves a grieving family. Second, we must grasp the meaning of the multi-dimensionality of poverty. We do not mean merely that poverty has many dimensions: that dignity and autonomy are every bit as important to well-being as income, although this is true. The different dimensions of poverty interact in ways that reinforce each other; this point is the crucial insight from social exclusion. The poverty trap is as much a social dimension as an economic one, in many cases more so. The poor can become the outcasts, whose very poverty removes them from social support systems that may have allowed them to recover their position (World Bank, 2001: xiii).

2.3.2 Definition of Poverty- a Theoretical Perspective

Many varying arguments have been put forward by scholars and development practitioners on the meaning of poverty. There is no single worldwide standard of defining poverty and therefore no universally accepted count of the poor. Though poverty is a relative concept, it is a multidimensional problem, encompassing not only the material aspects of human life but also its social, physical, mental and spiritual dimensions. For a long time however, poverty has been viewed and measured as lack of money which also includes chronic inadequacy of resources of all types to satisfy such basic human needs as nutrition, rest, warmth and bodily care (World Bank 2004:1). This however, is quite a narrow view of poverty. Even though it includes such material deprivation, many such needs can be satisfied without money, as by one's own agricultural production. Many analysts now acknowledge that poverty is a much broader concept including many dimensions though the narrower definitions still remain relevant (Burkey, 1998:3).

The different views show that poverty is not only material deprivation but also powerlessness i.e. lack of opportunities and choices open to the non-poor. The powerless are those whose likes seem to them to be governed by forces and persons outside their control - by people in positions of authority or by "evil forces" or "hard luck" (Burkey, 1998:3, World Bank, 2004:2).

Looked at from both physical and monetary terms, poverty can also be viewed as the inability to attain a minimal standard of living, measured in terms of body consumption needs or the income required to satisfy them. It is therefore conventional to draw up a 'poverty line' reflecting the monetary value of consumption which separates the 'poor' from the 'non-poor' (May, 1998:23). The World Bank offers a more comprehensive meaning that defines poverty as the lack of basic needs. For them, poverty is hunger, lack of shelter, being sick and not being able to see a doctor, not having access to school and not knowing how to read, not having a job, fear for the future, living one day at a time, and losing a child to illness brought about by unclean water (World Bank, 2000:15). While agreeing with this definition, Bikam (2004:2) adds that those experiencing poverty are denied various choices and opportunities basic to human development. This means the inability to lead a long creative and healthy life, to acquire knowledge, to have freedom, dignity, self-respect and respect for others and to have access to the resources needed for a decent standard of living (Christian, 1994:3).

As a complex and a multi-dimensional phenomenon, poverty is felt in all areas of one's life. To this end, Narayan et al (2000: 32) have provided the most comprehensive definition of poverty and sees it as material deprivation, isolation, alienation, dependence, lack of decision-power and freedom of choice, lack of assets, vulnerability of external shocks and internal social conflicts and insecurity. Other leading development thinkers such as Myers (1999), Chambers (1993), Christian (1994), Friedman (1992), add to the above list and agree that poverty includes material, spiritual, social and physical deprivation, and that poverty is a function of systems that do not work well in a particular community or individual and leave the poor entangled. These systems work together to disempower the poor, leaving them with no access to social power. For Myers, the point of departure is that poverty is a result of relationships that do not work, that are not just, that are not for life, and that are not harmonious or enjoyable (Myers, 1999:87-88).

Poverty has to do with power, and Christian (1999: 17) argues that the poor are those who lack basics for living, are disposed through acts of injustice or lack of diligence, are frail and weak, are needy and dependant and have been oppressed or afflicted. This view is shared by Robert Chambers and supported by the World Summit for Social Development held in Copenhagen (Chambers, 1993: 20; UN, 1995:4).

However, it is Sen (1999:87) in his book *Development as Freedom*, that considers poverty as deprivation of basic capabilities that provide a person with the freedom to choose the life he or she has reason to value. These capabilities include good health, education, social networks, and command over economic resources, and influence on decision-making that affects one's life. Income is important because money allows a person to develop his or her capabilities, but it is only a means to live a valuable life. From this perspective, poverty is a condition with many interdependent and closely related dimensions.

From a theological perspective too, the poor are first and foremost people. One cannot define poverty without describing it from the perspective of the person. They are whole, living people, inseparably body, soul, mind and heart. Further they are persons embodied in families, communities, and corresponding social systems. The biblical narrative tells us that the poor are made in the image of God and thus have gifts, skills and the potential to become kingdom-like, just as others do (Myers, 1999: 61-62).

As can be observed, the list of definitions is endless. For purposes of this study, poverty will be considered as one's inability to sustain decent living as God intended. In this way poverty is expressed in economic, spiritual, social, and physical terms, and as a condition. This condition drives the victims to a state of hopeless and helplessness and hence resulting to fear for the future.

2.3.3 Poverty as a Global Problem

Poverty, as a global problem, cuts across cultures, geographical locations, peoples and religions. Its impact cannot be ignored. It has been recognized as the most central challenge to the development of human society ever since the dawn of history. Alongside poverty is the issue of wealth, its creation, possession, distribution and our attitude towards it. Poverty is considered a major constraint to any form of development of human beings (UNDP, 2007: 11). The ways and means of eradicating it are now intensely studied and researched in several academic disciplines like economics, politics, history, sociology, religion, theology, ethics and even law. Tremendous amounts of resources and time have been spent on this problem by both governmental and non-governmental organizations and institutions for several generations (World Bank, 2004:10).

The 2007 UN Human Development Report, indicates that 2.6 billion people - 40% of the world's population - live on less than US\$2 per day, and 1 billion lived on less than \$1 a day (UNDP, 2007: 25). On the same note the World Bank estimated that the number of people living in extreme poverty fell from 1.9 billion in 1981 to 1.8 billion in 1990, and to about 1.4 billion. Accordingly, millions of people are still trapped in poverty, most of them in Sub-Saharan Africa and South Asia. Of the worst affected are poor children and women (World Bank, 2005:1).

In Africa, the situation of poverty has been made complex by the rapid urbanization. A majority of African cities have to cope with a situation of having close to 30 per cent of the population – mostly women – living on income levels below subsistence, an average of 70 per cent of residents living in slum settlements, and a dominant mode of livelihood located in non-formal sectors. This situation not only impairs the coping capacities and dynamism of Africa's urban residents, but it also undermines the ability of service delivery systems to provide for the needs of the population. The situation gets worse as we move to the slum settlements, like Kibera (UN-Habitat, 2006: iii).

Yet today, there are more human beings suffering chronic deprivation than ever in history. Recent estimates show that nearly half the world's population, about three billion people, live on less than two dollars a day. Most of these are destitute, trapped in absolute poverty. All over the world, disparities between the rich and the poor even in the wealthiest of nations are rising sharply. Fewer people are becoming increasingly "successful" and "wealthy" while a disproportionately large population is becoming even poorer. Ironically, all this is happening in a world that God has blessed with abundance, enough to allow every living soul on earth a descent and comfortable life (William, 1998:1-5).

2.3.4 An overview of Poverty in Kenya

Over the past 30 years, poverty has been on the rise in Kenya, despite being a country that has the best-developed economy in eastern Africa, with relatively advanced agricultural and industrial sectors and substantial foreign exchange earnings from agricultural exports and tourism. For instance in 1994, the welfare monitoring survey estimated the poverty index at about 47.2% while in 2004 it was estimated at about 56%. This is against the government of Kenya's commitment at the time of independence in 1963, to fight illiteracy, disease, ignorance and poverty with a view to eradicate them and achieve sustainable development. A policy on poverty reduction was stated in *Sessional Paper* No. 10 of 1965 on African socialism and its application to planning in Kenya. Several National development plans, Sessional papers, presidential commissions, Task forces and studies in Kenya have been there to address the issue of poverty (GOK, 1999: 5).

The Poverty Reduction Strategy Paper (GOK, 1997: 100) for the period 2001 – 2004 and the second Participatory Poverty Assessment (1999: 4) reports indicate that poverty in Kenya is caused by several factors. Some of the major causes include; low agricultural livestock productivity and poor marketing, insecurity, unemployment and low wages coupled with lack of infrastructure for self-employment, bad governance, poor land policy, inadequate roads, cost of social services, HIV/AIDS, gender imbalance, disability, as well as personal causes such as laziness and social breakdowns.

Since the 1980s, Kenya's economy has performed below its potential, with low economic and employment growth and a decline in productivity. Consequently, per capita income in constant 1982 prices declined from US\$271 in 1990 to US\$239 in 2002. The number of people openly unemployed currently stands at over two million or 14.6 per cent of the labour force, with the youth accounting for 45 per cent of the total. The majority of the unemployed, though educated, do not have necessary skills. In addition, the number of the working poor is staggering comprising primarily of subsistence farmers, female-headed households and slum dwellers. Unemployment is also a serious problem, especially in the public sector. Moreover, the incidence of HIV/AIDS has increased, thereby imposing an increasing social and economic burden (GOK, 2004: 8).

Estimates on unemployment also indicate an increasing trend over the last two decades. In 1978 the urban unemployment rate was approximately seven per cent. By 1986 it had increased to 16 per cent and continued to rise to 25 per cent by 1999. The unemployment rate in the rural areas for the same period was less acute at 9.4 per cent, while for Kenya as a whole it was estimated at 14.6 per cent. However, underemployment is significant and has contributed to the existence of a class of Kenyans who are the working poor (GOK, 2004:10).

In Kenya, the key determinants of poverty include location (rural/urban); household size; level of education of head of household, gender (male versus female headed households); agricultural output (cash crop farmers or subsistence farmers); access to land; and ownership of livestock and of selected durable farm tools. Factors highlighted in participatory poverty studies as affecting household consumption include having low agricultural productivity and poor access to markets; being unemployed or earning low wages; living in areas with poor infrastructure (especially roads), and with limited availability of affordable basic services; living with HIV/AIDS or with a disability; being a member of a minority or other group that is discriminated against; and living in an area with a poor and degrading environment. Natural calamities also add to that list (Alemayu et al., 2005:14).

However, today, poverty is still a challenge and it is recognized as a major threat to a very significant section of Kenyan households, with worrying follow-on consequences for the security and economic well-being of those with surplus income and good services.

2.3.5 Poverty in Kibera

Poverty as a multi-dimensional phenomenon is perhaps best exemplified in urban areas, like Kibera. Not only is urban poverty characterized by inadequate income (and hence inadequate consumption of basic necessities) but also by inadequate asset base, shelter, provision of public infrastructure - for example, piped water, sanitation, drainage, and so forth; inadequate access to services such as health care, schools, vocational training, and protection of poorer groups' rights; together with a limited or non-existent safety net, voicelessness, powerlessness within political (and judicial) systems and bureaucratic structures (UN-Habitat, 2003:4). The living conditions in Kibera are representative of the state of urban poverty worldwide. Kibera is characterized by a high population density, poor sanitation and water quality, low access to basic services like health care and education, and incomes often well below the poverty line. Further, residents of Kibera, like many other urban poor communities, lack legal rights like security of tenure, leaving them without power to leverage structure owners to provide structure maintenance or basic services (Crosson, 2005:5).

This gloomy condition was best expressed by *The Standard Newspaper* journalist (Dann Okoth) who observed that:

A walk down the dusty pathway that cuts across Kianda reveals the scars of the brutality one year on — a burnt out shop standing forlornly in a hidden corner, charred remains of homes, churches and schools.

Venturing deeper into the slum, the true face of depravity is revealed — ramshackle makeshift shacks, filth and wretchedness. Gloomy faces line either side of the murky path as men, women and children engage in various activities resulting in a mighty cacophony.

A drunken man staggers into the street from a drinking den nearby and falls in a heap onto the road, scattering toys belonging to children who had been engrossed in a game by the roadside. Even in the awkward circumstances the children can still afford a cheeky laugh.

The dreary trail leads to the St George Orthodox Church compound on the eastern side of Kianda — an apparent oasis of peace and sanity in a sea of chaos and madness. Behind its

steel gates, occupants can enjoy a temporary reprieve from the din and confusion outside. But that is not the only reason the church has become an important landmark in the community. The church is home to the first community library in Kibera (Standard Newspaper, 15/2/2009.)

It is therefore evident that poverty in Kibera is of great consequences and measures to alleviate it need to be sought urgently to reverse the current situation.

2.3.5.1 Manifestations of Poverty in Kibera

One of the key questions we must answer is how poverty manifests itself in Kibera, given its pervasive nature. As noted earlier, poverty in Kibera is multifaceted and manifests itself in the poor quality of life the poor find themselves in, such as housing, quality of health, quality of education, transport system, water, insecurity, as well as weakened livelihood of the slum dwellers as discussed in detail below. The poor housing is manifested by the poor structures which are rented on a room-to-room basis. The average home size is three meters by three meters, with an average of five persons per dwelling. The best description of the manifestations of poverty in Kibera is offered by Farrell (2005:4), who states that:

The typical resident of Kibera lives on less than 100 Shillings a day. In the slum's markets, everything is pared down and priced in quantities to buy at 5 Shillings each. Little packets of sugar, flour, and tea are all these residents can afford. There is no stocking up to save for later. For those in formal work as domestic servants, guards or taxi drivers, a monthly wage of 6000 Shillings does not go far considering there are often school fees to pay, unexpected medical expenses or a death in the family that brings relatives knocking on the door. If there is extra money, men, mostly men, will find their way to a pub where they will spend 60 Shillings on a half-litre of legal beer or 10 Shillings for tin can of an illicit alcoholic beverage distilled by the river. To clothe themselves, they will dig through piles of welfare clothing from the United States and Europe, paying 40 Shillings for shirts or 60 Shillings for a skirt. It is under these conditions that the young of Kibera (and, indeed, other slums of Nairobi) are being raised. Most families share one meal a day together and if they are lucky they will have a bag of fries for a mid-day snack. The reports of sexual assault, early pregnancy and sexually transmitted infections (STIs) transmission are also very high among these young people. Malaria, cholera and environmental diseases that have been eradicated from Nairobi's affluent suburbs are a reality for residents living in Kibera, along the polluted waters of the Nairobi River. Crimes

ranging from pick pocketing to armed home invasions also present challenges for the residents there. In general, it is a seemingly tragic place to live.

In terms of water and sanitation, these services in Kibera are minimal. There is an average of one pit latrine for every 50 to 200 people. People resort to “flying toilets” (referring to the plastic bags used as storage for waste in Kibera). Housing is also poor as majority cannot afford to pay for better housing. Their house rents may range from \$12-24 (1000-2000 Shillings) a month depending on how many rooms they have and whether or not it is necessary to have an electric connection or a toilet (Itotia, 2007:10).

The *Africa Medical Research Foundation (AMREF)*, with a long history of supporting the poor in Kibera in health and sanitation notes that poor health is a major cause of the many problems in Kibera with smells that are constantly challenging. There is a stink all over that is compounded by lack of toilets and open sewage, rotten foodstuffs as well as smells from charcoal burners or burning firewood. The pathways are narrow alleys and are littered with rusty nails, plastic bags, wood, pieces of metal, broken glass, and plastic, empty lighters, name it. However, HIV/AIDS continues to be a permanent condition in Kibera creating thousands of orphaned children. The disease exacerbates poverty, stigmatizes people, and stigmatizes those afflicted and their families. In addition, drinking water is not only lacking but, is also sold to the inhabitants in plastic containers after it has been pumped through metal and plastic pipes alongside sewage trenches. These trenches carry refuse and human waste to the river at the base of the valley. The river then runs into Nairobi Dam which is used for recreation and other resources. The plastic pipes are brittle and exposed, often breaking and being repaired without care for sanitation (Oxfam, 2009: 26-40).

Further, Itotia (2007:11) argues that the slum lacks good educational facilities. There are few schools in Kibera run by well wishers. These schools are run by donations from individuals and corporate bodies which occasionally donate items like food, books and desks, pens, building materials and teacher’s salaries commonly referred to as volunteer teachers. The available government sponsored schools are on the outskirts of the slum (Kang’iri, 2008: 29-33).

Many slum dwellers suffer from weak livelihoods and depend on the “informal economy”, which involves “some kind of petty retailing” e.g. opening a tiny kiosk named ‘Duka’ – a mini-market. Unbelievably, the size of such a Duka is that of a closet or just a stall i.e. a place to sell soft drinks, soap, candy, cigarettes, cooking oil, maize flour or fresh vegetables and fruit bought from the main markets. Employment elsewhere is in the service industry i.e. domestic - ‘maids’, waiters, bar maids, guards, watchmen, prostitutes etc. Other people find jobs in small business as charcoal sellers, dressmakers or brewing e.g. the Nubian gin or *chang’aa*, an illicit alcoholic drink made of maize, sorghum, or sugar cane. In the past, local brews have turned lethal claiming many lives. Children sell trinkets and newspapers, scavenge through garbage, and shine shoes. Other activities include selling kerosene and small hotels or food stands (Kramer, 2006:13).

2.3.5.2 Causes of Poverty in Kibera

What causes poverty in Kibera? It is generally agreed that there is no established theory of poverty, a conceptual framework that allows the identification of the major causal factors in a particular setting. However, the causes may be classified in various ways, three of which appear particularly helpful. First, they may be classified by social process: economic, political, social/demographic, and situational (for example remoteness). Second, they may be classified by level: international, national (macro) and household (micro). Finally, causes may be identified as being either primary or proximate. Whatever the case may be, it is worth noting that many causes interact, so that cause and effect are not always easy to determine (World Bank, 2001:xvii). Several studies in Kibera by researchers and government departments have highlighted, the lack of land ownership due to poor government policies, poor housing, rapid population growth in the slum, lack of necessary facilities and services such as electricity, water, poor drainage system, unemployment, insecurity, declining moral culture and poor governance. All these factors are at play jointly to make poverty a complex phenomenon in Kibera (Itotia, 2007: 13; Oxfam, 2009:27-29).

From the foregoing discussions, a multi-faceted and multi-disciplinary strategy is necessary to deal with such a complex situation. Such an approach needs to be holistic and integrated and

should address issues such as land tenancy rights, housing, water, electricity, health clinics, education, employment, security plus much more. Some of these problems are being addressed to a lesser or greater extent by many organizations including the Churches, UN-Habitat, MSF, AMREF etc. There are many international organizations including Gates Foundation, Bill Clinton Foundation, all well known charities and of course the churches both in Africa and internationally that have over the years given money to help in Kibera. However, the use of this money so that it can actually help people has been a problem. In addition to money there is need for intelligent, keen, willing and compassionate people to help.

2.3.5.3 Measuring Indicators of Poverty in Kibera

Definitions regarding poverty measurement differ from place to place and contexts. This is further complicated by the multi-dimensional and multi-faceted nature of poverty in urban areas like Kibera, and hence making it more difficult to objectively and quantifiably measure people's poverty. Beyond low income, there is low human, social and financial capital. The most common approach to measuring poverty is quantitative, money-metric measures which use income or consumption to assess whether a household can afford to purchase a basic basket of goods at a given point in time. The basket ideally reflects local tastes, and adjusts for spatial price differentials across regions and urban or rural areas in a given country. Money-metric methods are widely used because they are objective, can be used as the basis for a range of socio-economic variables, and it is possible to adjust for differences between households, and intra-household inequalities. From this study, it was clear that there exists no documented approach to measure poverty specific to Kibera. However several approaches have been applied globally to measure urban poverty, which could also apply to Kibera. Some of these approaches are briefly discussed below:

2.3.5.3.1 Income or Consumption/Expenditure Index

The Income and expenditure index is used to assess whether an individual or household can afford a basic basket of goods (typically food, housing water, clothing, transport, etc.). Consumption is generally considered to be a better measure than income because incomes tend to fluctuate over time; there are problems of under-reporting (particularly income derived

from the private and informal sectors). Money-metric measures can be adjusted to account for the higher cost of living in urban areas when measuring poverty. However it needs to be noted that income or consumption measures also do not capture many of the dimensions of poverty. For example, in the urban context, the urban poor rely heavily on the cash economy thus making them more vulnerable to fluctuations in income. In addition, there are severe environmental and health hazards due to crowded living conditions in urban slums, as well as lack of tenure security. Other aspects of poverty, both rural and urban, which are multi-dimensional relate to access to basic services such as water, sewage, health and education, and a safety net to mitigate hard times (Baker & Schuler, 2004:3).

2.3.5.3.2 Unsatisfied Basic Needs (UBN) Index

This approach defines a minimum threshold for several dimensions of poverty classifying those households who do not have access to these basic needs. They include characteristics such as literacy, school attendance, piped water, sewage, adequate housing, overcrowding and some kind of caloric and protein requirement. If a household is deficient in one of the categories, they are classified as having unsatisfied basic needs (Baker & Schuler, 2004: 3-5).

2.3.5.3.3 Asset Bases Index

According to the World Bank (2001:11), asset-based approaches highlight the paucity of various kinds of capital as a major element of deprivation and as an indicator of vulnerability, since assets provide a buffer against adverse shocks. In the asset-based approach, poverty within households is measured according to the rates of ownership of individual households in comparison with others within a specified area. According to Borat et al. (2004:1), an asset index can be constructed using data on household durables (for example, owning a radio, refrigerator etc) and household characteristics (for example, the number of rooms in a house or sanitation facilities).

2.3.5.3.4 Vulnerability Index

This approach defines vulnerability as a dynamic concept referring to the risk that a household or individual will experience an episode of income or health poverty over time, and

the probability of being exposed to a number of other risks (violence, crime, natural disasters, being pulled out of school). Vulnerability is measured by indicators that make it possible to assess a household's risk exposure over time through panel data. These indicators include measures of physical assets, human capital, income diversification, links to networks, participation in the formal safety net, and access to credit markets. This kind of analysis can be quite complex, requiring a specially designed survey.

2.3.5.3.5 Capacity Approach

The Human Development Report of the United Nations Development Programme (UNDP, 1996) was the first to introduce the concept of Capacity Poverty Measure (CPM). They noted that this method is composed of indicators that reflect the percentage of the population with capability shortfalls in three dimensions, namely living a healthy and well-nourished life, having the capability of safe and healthy reproduction, and being literate and knowledgeable. If used, the capacity approach can shed light on aspects of the human condition and their development within a particular context.

2.3.5.3.6 The Human Poverty Approach

According to the UNDP (2003:43- 44), the human development index (HDI) is a measure of a country's economic and social well being, introduced by the United Nations Development Programme (UNDP). This approach in measuring poverty within the context of a specific society concentrates on deprivation in three essential dimensions of human life reflected in the Human Development Index (HDI): longevity, knowledge and a decent standard of living. It is asserted that this indicator is constructed to determine the extent to which people live long, informed and comfortable lives, and which combines measures of life expectancy, education levels and standard of living.

2.3.5.3.7 Approach to be used for this Study

As already noted above, there are a number of documented measures of poverty that can be used in Kibera. For purposes of this study, people's well-being index for good life, embraced by the World Bank will be applied, although not exclusively. This approach considers material well-being, bodily well-being, social well-being, psychological well-being, security

and freedom of choice and action (World Bank, 2009:15-16). The choice of this approach is simply because it takes a broader view of poverty to include physical, economic, emotional, social and spiritual aspects of poverty. In other words, it is a more integrated approach and more suited to analyse poverty in a complex informal settlement like Kibera. Since the primary focus of this study is to critically examine the churches' low engagement in integral mission in Kibera, spiritual well-being will be added into the above list as key indicators for considerations.

2.3.5.4 Characteristics of Poverty in Kibera

Poverty, as ill-being is pervasive and a paradox in many ways. The bad life (poverty) that characterizes the poor is marked by many bad conditions, experiences and feelings of the poor. Different studies have suggested various categories in describing the characteristics of poverty in urban areas in Nairobi, which includes Kibera. These are briefly summarised below:

2.3.5.4.1 Socio-economic Characteristics

Borrowing from a World Bank study on the characteristics of the urban poor in Nairobi, there are more males than females, the ratio being 55:45, with a greater proportion of both school-age children (5-14) and adults (defined as 15 years or more) being male (51% and 58% respectively). Most of the informal settlements have disproportionately few children. The average household size is 3.0. The majority of heads of households are men. The same could compare with Kibera (World Bank, 2006: 23).

2.3.5.4.2 Access to Services

Three services are considered in the foregoing: water, sanitation and electricity. In Nairobi, access by city dwellers to formal water supply is highly inequitable. High-income groups, which make up barely more than 10% of the city's population, consume 30% of domestic water, while low-income groups, comprising 64% of the population consume only 35%. While 60% of Nairobi's population live in the informal settlements, only 22% of the slum

households have water connections serviced by the Nairobi City Water & Sewerage Company (NCW&SC) with the majority (75%) purchasing water from water kiosks or other water delivery services. Public taps serve a mere 3% of households. Private entrepreneurs, who often operate as cartels charging high prices for water, usually run water kiosks (UN-Habitat, 2006: 13). On the other hand, approximately half the city's populations have access to a flush toilet. This contrasts sharply with the sanitary conditions in the slums, which are particularly poor. In these areas, the majority of the residents resort to pit latrines that are over-used and sometimes serving up to 150 people per day. The same study also shows that only one in five slum households have access to an electricity supply, which is used for lighting purposes (Oxfam, 2009: 30; World Bank, 2006: 2).

2.3.5.4.3 Health and Disease Prevalence

Poverty in Kibera is also characterized by lack of access to clean water, poor hygiene, and high densities. These are closely associated with illnesses such as diarrhea, malaria and tuberculosis, which affect large numbers of slum dwellers, especially children. The Nairobi Urban and Health Demographic Surveillance System 2004 showed that the poor health status of children could be explained by the continuous exposure to environmental hazards and lack of good hygiene practices as well as the absence of health services in the area. Low vaccination rates are another contributory factor. HIV/AIDS continues to be a significant concern amongst the informal settlements residents, leading to the presence of children orphaned as a result of HIV/AIDS (Oxfam, 2009: 33).

2.3.5.4.4 Other Characteristics

Housing and Tenure

As noted in the 2006 World Bank study, in contrast to many other cities of the world, an “extraordinary” 92% of the slum dwellers in Nairobi are rent-paying tenants rather than squatters who own their units. In Kibera, unit owners are mostly absentee landlords who provide extremely poor housing units, which are mostly illegal, sub-standard in quality often being constructed using semi-permanent materials such as polythene bags and splinter wood, over-crowded, and lack on-site services such as toilets, water supply, or electricity supply, yet

charge high rents. Moreover, as tenants, households have no titles over the land on which the structures are built, and live under the threat of eviction either by the government or by private developers. This inhibits them from enjoying their rights as urban citizens (Oxfam, 2009:35).

Physical Environment

Population densities in Kibera and other slums in Nairobi are high; typically, 250 housing units per hectare compared with 25 units per hectare in middle-income areas and 15 units per hectare in high income areas. There are generally few open spaces available for recreational purposes. Access paths between the structures are narrow and difficult to maneuver especially during the rainy seasons. Proper drainage systems are rare: inadequate, hand-dug channels carrying untreated wastewater often blocked by rubbish are common. With no apparent system of designated dumping sites, rubbish is dumped in open areas and along the riverbanks, attracting rodents and flies and creating health problems and smells. Flooding is also a common occurrence (Oxfam, 2009:35).

Employment, Income and Expenditure

Studies has shown that unemployment rate in Kibera is high and stands at 26% over all informal settlements in Nairobi, (World Bank, 2006:14). Disaggregating by gender, women were found to be almost five times more likely to be unemployed than men: the unemployment rate was 49% among women compared with 10% among males. Unemployment amongst the youth is held to be one of the key factors behind the increasing levels of insecurity and violence in the informal settlements, the post election violence of early 2008 being one manifestation of the latter. It is also likely that the majority of households rely on only one wage earner. Although female-headed households are significantly less likely to have a member with a wage-paying job than male-headed ones, a much higher proportion of them operate household micro-enterprises (Oxfam, 2009: 37).

Education

There are limited government sponsored schools in Kibera and none have the facilities to match the numbers of children in the community. Informal structures have mushroomed as a result and that means that there is very little supervision on the quality of education being offered.

Insecurity and Vulnerability

According to the 2006 World Bank study, feelings of insecurity ranked high in the city's informal settlements. Nearly two-thirds (63%) of the households concerned reported that they did not feel safe inside their settlements. Surprisingly, this perception did not vary by gender. Just over a quarter (27%) reported that a member of their household had actually experienced a criminal incident over the previous 12 months, with a higher proportion (31%) of male than females (23%) being affected. The majority of these incidents took place within the settlements. The physical characteristics of the areas such as non-existent and/or uneven, narrow pathways, open drainage channels, dark and unlit areas, and so forth, provided fertile grounds for muggers. Marginalized groups, particularly the unemployed youth, are vulnerable to, or at risk of, falling into crime and violence and political manipulation, as well as being 'fertile ground' for criminal youth gangs to recruit members (World Bank, 2006:10-16).

In conclusion, the situation in Kibera is seen to be getting worse. All these issues raised above coexist with concerns for the present. The future is seen as getting worse for them. All these are indeed very sobering experiences of the poor. As can be seen from this discussion, what the poor care about are still many of the same things all of us care about: Happiness, family, children livelihood, peace, security, safety, dignity and respect (Satterthwaite, 2001:146).

2.3.5.5 Conclusion

As can be observed from the previous discussions, poverty as a complex phenomenon is holistic in nature. Poverty as a distortion and injustice is as a result of systems that do not work well. Most often, poverty is a situation people want to escape. In this context therefore poverty should be perceived as a call to action -- for the poor and the wealthy alike -- a call to change the world so that many more may have enough to eat, adequate shelter, access to education and health, protection from violence, and a voice for what happens in their communities (Samuel & Sudgen, 1999: 410-428).

2.4 NATURE AND STATE OF SOCIAL DEVELOPMENT

2.4.1 Introduction

In the previous discussion on the nature and state of poverty in Kibera, it was clearly observed that poverty is pervasive and only applying the right and appropriate strategies would help reduce poverty in Kibera. In this section, the focus is to try to provide a theoretical definition of development and attempt to outline how it has been applied in Kibera by examining the key players, their strategies and success, in an area that is synonymous with poverty.

2.4.2 Defining Development- A Theoretical Perspective

Having developed a broad and holistic understanding of poverty in the previous section, it is important to develop a broad understanding of development as understood in this context. Development, like poverty too, has over the years acquired several meanings. For purposes of this study, the term transformational development or social action and development will be used interchangeably. The term development evokes different meanings to different people. The World Commission on Environment and Development held in Brundtland, upheld the view that development is the process of helping people meet their basic needs without compromising the ability of future generations to meet their own needs (World Bank, 1987:12). Such a view takes a needs based approach to understanding development which is narrow.

In the same tradition, Korten (1992:3) in Myers (1999:102) argues that true development is not something arrived at, but rather a process that is consistent with the people's aspirations, and that it must be sustainable. However this process must lead to expansion of access to social power for the poor. For Korten, therefore, development is a process that seeks the empowerment of the households and their individual members through their involvement in socially and politically relevant actions. But it is Freidman (1992:33) who expands this view and adds that in this process the poor need to be empowered to participate in four key areas namely; participation in the political, economic, environmental and life space processes that includes just and legal systems.

The above views are limited in that they do not reflect the totality of people's well-being. Robert Chambers, a leading development practitioner has introduced the concept of people's well-being in defining development. He defines development as responsible well-being that has had a profound effect in the humanitarian industry. In his view, the objective of development is responsible well-being for all. Well-being in this context is described as quality of life; its opposite is ill-being and is measured in the areas of livelihood security, sustainability, equity, as well as (Chambers, 1997:10). International development agencies have also added their voice to this debate and have offered a more integrated and holistic meaning to development. World Vision International (2004:6) sees development as transformational, the process and actions through which children, families and communities move toward fullness of life with dignity, justice, peace, and hope. This view is shared by Myers (1999:95) who observes that transformational development, in its pursuit, should be characterized by life substance, justice, dignity and self-worth, freedom, participation, reciprocity, cultural fit and ecological soundness.

Christian (1994:335) on his part further suggests that development or lack of it has to do with people's power. He sees development as kingdom response to powerlessness. This view is rooted in the proposal that the powerlessness of the poor is the result of systems of socio-economic, political, bureaucratic and religious processes (systems) that disempower the poor. Accordingly, a true transformational development response must reverse the process of disempowerment with a kingdom of God response that includes, dealing with the relational dimensions of poverty, dealing with forces that create or sustain powerlessness, and challenging the time element in the process of disempowerment. Myers (1999:113) in his book, *Walking with the Poor*, a masterpiece for development practitioners, amplifies this kingdom concept further, and submits that transformational development is about helping the poor to read and re-tell their story in relation to the biblical story. In this way, communities or the poor begin by articulating the better future the community decides it wishes to pursue and is built around the kingdom vision, as summarized in the idea of shalom: the expression of just peaceful, harmonious, and enjoyable relationships with each other, ourselves, our environment, and God.

From this perspective therefore, transformational development seeks positive change in the whole of human life materially, socially and spiritually. The poor are enabled to make choices, setting aside that which is not for life in us and our community while actively seeking and supporting all that is for life. Transformational development focuses on expanding the voices of the poor through empowerment so that they can refuse all forms of exploitation and injustices committed against them, and being able to only accept the things that work for them (Myers. 1999:113).

In conclusion, the above evidence alludes to the fact that there is both a narrow and broad view of development. This study will pursue a holistic view of development.

2.4.3 Development in Kibera

The journey of development in Kibera can be examined through the lens of the three major epochs namely:

- **Pre-independence period:** In this era, the Nubians were settled by the British after the World War 1, basically as a way of rewarding them but also a source of cheap labour. Very little focus was given to developing the area as the land was still not theirs.
- **Post-independence period upto the late 80s-** Upon the attainment of independence, the government continued to isolate Kibera residents in mainstream development. The people were denied legal ownership of the land and the government continued to treat the area as an illegal settlement. Thus major government services such as piped water, schools, health facilities, electricity and road network, all essential in accelerating development remained a dream for many Kibera residents.
- **Period between 1990s to date-** By late 80's the population of Kibera had began to soar. With the emergence of multi-party debate in Kenya, Kibera began to attract attention as some of the leading crusaders for democracy ran to Kibera to rally support from the poor masses. Soon they began to make promises through campaigns; some promises for employment, water, and good shelter, focusing on the years of neglect by the previous government. This debate still goes on, and has attracted the UN Habitat,

Government, International Non-Governmental Organizations and a myriad of other local organisations who have poured money to help the poor. Through efforts such as the Informal Settlement Upgrading Programme by the UN Habitat in partnership with the government, the poor in Kibera are beginning to experience a ‘taste’ of development through improved housing, water provision and good drainage (Itotia, 2007:7-10).

Unofficial data indicates that Kibera has attracted more than five hundred organizations that are working to alleviate poverty. However despite all the millions of dollars being poured in this informal settlement annually by the United Nations agencies, government departments, International Non-government Organizations, civil society, community based organizations and the faith communities especially churches, the area still witnesses the highest levels of poverty in Kenya. Years of development neglect in Kibera by previous regimes and key development agencies has resulted in severe shortage of basic services, such as the provision of clean water, healthcare, education, and sewage disposal. Water runs through corroded, plastic pipes that, when cracked, are repaired with duct tape or remain open for contamination by unclean water which results in waterborne diseases. The water pipes run alongside the exposed sewage trenches, carrying human waste and refuse to a river feeding the Nairobi Dam where people swim, bathe and wash clothes. Moreover, official estimates indicate that over 12 to 15% of the population is HIV positive. The net effect is that in the slum the poor have poor health, lack good shelter, lack basic educational facilities and environmental pollution due to congestion and poor drainage which continue to claim lives yearly (Bodewes, 2005:5).

The worsening conditions in Kibera have been complicated by poor government policies which do not encourage asset ownership, poor infrastructure, a growing population in the slums, lack of basic facilities for decent living, lack of good will and poor and uncoordinated development approaches to alleviate poverty by all stakeholders (GOK, 2005:6). This warrants a search for a better approach to development that is transformational and multi-faceted, a primary goal of this study.

2.4.4 Traditional Coping and Survival Strategies in Kibera

The poor in Kibera, like their counterparts in other parts of Africa have developed social mechanisms for survival, based on traditional systems of social support. Despite the harsh life and conditions, many urban poor face each day, they have been able to master certain survival techniques to deal with a harsh life. Generally, people's responses to (urban) poverty are roughly twofold: first, try to raise or at least maintain one's income and, secondly, reduce one's expenses. Raising or maintaining one's income can usually only be done by diversification of income sources. A study done on *the Parish Transformation* program, run by Christ the King Church in Kibera, observes that:

There are over 7,300 business enterprises in the Kibera community that make up a very active informal economy. Of these, "thirty per cent (30%) of all families in Kibera run between two and three business enterprises off their house or nearby structure. Twenty five per cent (25%) of non-formal workers are involved in the manufacturing sector including carpentry, tailoring, shoe-making, furniture making and welding. This sector is smaller because their activities require a higher capital input and more technical skills. The remainder of business includes community and social service (7%); construction (1.5%) and transport such as handcarts and taxis (1.5%). Illegal activities abound as well. In the absence of viable income many people resort to theft, prostitution, smuggling and illegal brewing of alcohol to survive (Bodewes, 2005: 68).

Evidence from field visits as well as research by scholars in Kibera also indicates that growing numbers of the urban poor engage in illicit income generating activities. Hawking without license and in forbidden areas is common. Some of these hawking business include selling of charcoal, vegetables, local brews, electronics and clothes, all seen along the streets of Kibera. On the other hand, women, in particular, engage in brewing prohibited liquor and in prostitution, with all the health risks involved. Drug trading and peddling is on the increase as well. Cutting expenses is done on such services like education and health (the more so because under structural adjustment these services have become almost unaffordable for many of the poor), on material expenses, as well as on consumption and dietary patterns. (Kanji, 1996:12).

Women have generally less education, skills and access to resources than men. Moreover, they always earn less than men, even within the informal sector. Kanji (1996: 12-13) further points out:

Women-run businesses start smaller, grow significantly slower and live shorter than those of their male counterparts. Women tend to be concentrated in less lucrative in-formal sector activities. They work longer hours for less profit. In short; women tend to modify their lives more than men, also by taking greater cuts in their consumption and spending more time shopping to look for cheaper goods.

But it is also worth noting that Kibera is a major source of cheap labour in the city, with majority employed in both the formal and informal sector. The slum is situated a few kilometres from the city centre and only walking distance to the industrial area. It also estimated that the slum has in the recent past witnessed the mushrooming of non-governmental organizations that have all come in the name of helping the poor, and these to some extent offer partial or full time employment for the residents of Kibera. Unofficial estimates indicate that there are more than five hundred organizations operating in Kibera as earlier mentioned.

The foregoing discussion is evidence that the poor in Kibera have mastered ways to survive, either formally or informally. While this is good news in part, it has also posed a big threat to security as many try to survive. Finding sustainable and transformational strategies to engage and support the poor should be a priority for everyone who has a heart for Kibera.

2.4.5 *Development Strategies in Kibera*

In order to understand the development strategies in Kibera, one need to clarify key questions such as, who is doing development in Kibera? What strategies are they employing and with what success? These questions can only be answered by reviewing the major stakeholders in Kibera and their strategic focus in alleviating poverty. The researcher would like to point out that some of the sources quoted here are not academic in nature and are from the internet and may not be reliable. This is due to scarcity of reliable data from specific organizations

working in Kibera. As indicated earlier, the poverty situation in Kibera has attracted several players and has almost become a business. These range from the United Nations agencies, the government of Kenya, International Non-Governmental Organizations, local organizations, para-church organizations, churches, as well as community led-groups and initiatives. Some of the leading UN agencies include the UN-HABITAT, United Nations Development Programme as well as the UN-Environmental Programme (UNEP). The UN-Habitat has been implementing the Kibera Integrated Water, Sanitation and Waste Management Project (Kibera WATSAN) as part of Water for African City Phase II (WAC II) programme. The program supports low cost community based demonstrations in the Soweto village of Kibera slums. The project aims at contributing towards improving the livelihoods of the urban poor in Soweto East, by supporting small-scale community based initiatives in water, sanitation and waste management. The project is part of on-going Kenya Slum Upgrading Programme (KENSUP), a collaborative effort between the Kenyan government and the UN-HABITAT (<http://www.unhabitat.org> 12/12/2009).

A key concern to note with the UN bodies is that they apply a top-down approach that has less buy-in by the urban poor and which is mostly led by the unpopular government officials. There is also very limited engagement with community institutions such as the Church as major player in Kibera.

The government of Kenya is also playing a key role in fighting poverty in Kibera through the Constituency Development Fund (CDF). The CDF was established by the CDF Act, 2003 and CDF (Amendment) Act, 2007. This dedicates at least 2.5 per cent of the Government's ordinary annual revenue to constituencies to mitigate poverty and accelerate grassroots development. It is a response by the Government of Kenya to decentralize and bring resources closer to the communities in Kenya. According to their official website, through this initiative, the poor have been able to access some of the services such as educational facilities, health centres, upgrading of the housing conditions etc. In Kibera, the CDF is constituted to help deal with the urban poverty in the slums and help bring transformation of communities.

A review of the 2007-2008 fiscal years for the CDF website of the Republic Kenya, for Kibera, reviewed that various programmes are sponsored through the CDF. These include

education, water, roads and bridges, security, emergency, agriculture, health, bursaries and administration. During this period of review (March-July), there were ninety four projects that had been completed, twenty seven on-going, sixteen that had stalled, sixteen that were not started, and only one that has been relocated. The CDF coordinating committee comprises of fifteen members, drawn from civil society, NGOs, local authority, women groups, politicians as well as religious groups. Two out of the 15 members are drawn from religious groups namely, Hindu and Islam. There is no representation by the local churches that have a majority presence in Kibera (Itotia, 2007:10).

There are also international non-governmental organizations operating in Kibera. Some of the leading ones include World Vision, CARE International, Africa Medical Research Foundation (AMREF), and Action Aid, among others. These organizations have applied different strategies to fight poverty and with varying success. For example, World Vision, a Christian, Child-focused and Community based organization's primary focus has been the promotion of human transformation, seeking justice and bearing witness to the Good News of the Kingdom of God. World Vision's programs target the empowerment of the local churches, civil society groups, women and youth groups, education of children, community empowerment, health and nutrition and response to HIV/AIDS pandemic. These programmes are being implemented through a community-based approach that ensures the participation of all the stakeholders in the community. There has been some remarkable improvement in the quality of life of children and community as children are being enabled to access education, nutrition, participation as well as being spiritually nurtured by the local churches. However, the World Vision program in Kibera is still in its early years (World Vision Kenya, 2008:12)

According to the CARE International website, the organization has been operating in Kenya since in 1968. Since 2004 CARE International in Kenya has implemented a project dubbed Local Links in Kibera. The project is supported by USAID through the President Emergency Plan for AIDS Relief [PEPFAR] mechanisms. The project works with a variety of local implementing partners in Kibera to provide for the needs and rights of Orphans and Vulnerable Children (OVC). The local partners engaged in the course of implementation include 20 Community Based Organizations, 45 Faith Based Organizations, 20 community primary/secondary schools and 15 community youth groups. The project also works with

other government structures such as the children's department and local administration personnel. In addition, CARE is also involved in economic empowerment of the slum dwellers through a community managed micro-lending scheme (www.care.or.ke 13/12/2009).

On the other hand, AMREF runs a community-based health care program in Kibera slums. AMREF has been working since 1998 to improve health standards in two regions of Kibera - Laini Saba and Mashimoni. Its two major aims are to improve access to essential health services and clean water and hygienic sanitation for 97,000 residents and to reduce the spread of HIV/AIDS in Kibera and treat residents who are HIV positive in their homes using anti-retroviral medication. It has funded the construction of a clinic in Laini Saba and is working to reduce levels of disease by improving sanitation and providing education and medical treatment. In a campaign initiated in 2001, dubbed "Stop Flying Toilets," the African Medical and Research Foundation (AMREF) aimed to educate the public about the living conditions of the slum residents in Kibera. The Foundation, to date, through the campaign has built 75 latrines. The latrines are maintained by the community who are stakeholders in the construction of the latrines. The residents usually contribute 30 per cent of the costs through labour. Additionally, the program has also raised awareness about health, sanitation and hygiene, trained community health workers who support the communities, and helped to improve the water and sanitation conditions of the people leading to reduction of water related diseases like diarrhea infections. Through these initiatives, AMREF has been able to improve living standards for Kibera residents in tangible ways (www.amref.org 12/12/2008).

The Undugu Society Kenya (USK) is one of the pioneer organizations in sub-Saharan Africa also working in Kibera. The organization focuses on street children rehabilitation and community empowerment. It has over the years focused also on advocacy and has been a voice for vulnerable children and disadvantaged youth. Their primary vision is to see a just, socially and economically empowered society where every person has access to decent livelihood. This programme has been implemented with some success in the area of youth empowerment, economic empowerment through small scale loans for the productive poor as well as HIV/AIDS response and has also expanded to other parts of the country (<http://www.undugukenya.org> 13/12/2009).

From the foregoing discussions the different agencies are all working to alleviate poverty in Kibera with a similar target, the poor, but using different strategic approaches. Despite the various strategies being applied by different organizations and institutions, poverty still remains a big challenge. Conditions of living for the slum dwellers continue to get worse each day. This is partly due to the uncoordinated approach by the different stakeholders. There is also the underlying issue that majority of these agencies are working independent of local institutions such as churches and local institutions.

The major question that bothers those concerned about Kibera is where all these players miss each other in order to bring a coordinated approach that guarantees the transformation of the poor in this informal settlement. Why are they not working together to come up with a coordinated approach to dealing with poverty? Also Churches are considered to have considerable presence and influence in Kibera. Yet, the key players seem to be unable to tap into the potential within the hundreds of churches that have access to the poor themselves as well as tapping into the spiritual capital inherent in the community in an integrated manner. It is therefore prudent to argue that a more comprehensive alternative model or approach is needed to accelerate the transformation of the urban poor in Kibera. Such a model or strategy needs to embrace the faith communities and especially the Church. This call for an integrated holistic approach that taps into both, social and spiritual capital inherent within the poor themselves that they need to convert for their own transformation.

2.5 CONCLUSION

In this chapter, it has been noted that Kibera has a long history that dates back to pre-colonial days. As a slum settlement it holds one of the highest population densities in sub-Saharan Africa. As seen in the foregoing discussions, poverty in Kibera is both multi-faceted and multi-dimensional and calls for multifaceted and multi-dimensional strategies for its eradication. In Kibera, poverty is multi-faceted, resilient, and stubborn and it involves a level of deprivation, physically, socially, economically, politically as well as spiritually, which all lead to vulnerability. In this sprawling slum settlement, every man and woman, young and old would like to escape poverty. Although there are over 500 organizations supporting income-

generating activities and working to alleviate poverty, AIDS education, youth activities and health care in Kibera, poverty levels are among the highest in Nairobi and Kenya. Population growth, spread of diseases, and environmental pollution and unemployment remain unchallenged (Crosson, 2005:2).

In this case therefore, the development process ought to be a response to poverty in a holistic manner (spiritually, socially, economically and politically) (Myers, 1999:3). The key question that still remains is how to tap into the efforts of all the many stakeholders including the Church (which is the majority) to benefit the poor in Kibera. However, this is only possible when we have an in-depth understanding of the underlying factors for the low engagement by churches in integral mission in Kibera. This is the concern of chapter four of this study which follows after a study of the biblical perspective regarding poverty and social development in chapter three.

CHAPTER THREE

3 THE BIBLICAL PERSPECTIVE REGARDING POVERTY AND SOCIAL DEVELOPMENT

3.1 INTRODUCTION

The purpose of this chapter is to provide a Biblical basis of issues pertaining to poverty and the poor and by implication issues of social development. This chapter was necessitated by the fact that this study was done within a Biblical missiological perspective and that it sought to lay a strong theological foundation for the role of faith in development by establishing the evidence of Scripture concerning issues of poverty and social development. The chapter also acknowledges that whilst the concept of social development is not explicitly a biblical concept, it is implied when the Bible speaks of the cultural mandate, issues of justice and our concern for the well-being of humanity and the rest of creation. An exegetical study of relevant passages of Scripture from both the Old and New Testaments was done in order to establish the evidence of Scripture concerning issues of poverty and social development. The chapter explores the meaning, the teachings, causes, and perspectives on poverty and social responsibility or social development, from a biblical perspective. In addition, the chapter also examines God's justice, as outlined in Scripture, as a means of liberating the poor from the bondage and curse of poverty.

3.2 DEFINITION OF TERMS: A THEOLOGICAL PERSPECTIVE

3.2.1 Poor/Poverty

The meaning of the term poverty can be comprehensively defined by looking at its usage as a noun as well as an adjective. According to the Webster Dictionary (2000: 1028), the adjective poor is defined as "having little or no money, goods or other means of support; dependent on charity or public support, meagerly supplied or endowed with resources or characterized or showing poverty". On the other hand the noun poverty refers to "deficiency of necessary or desirable ingredients, qualities etc" (Webster Dictionary, 2000: 1037). The adjective is widely used in the Bible. From a biblical point of view, the term poor refers "to persons of low social and economic status, but sometimes designating God's righteous people, the humble and

meek who call upon God for deliverance” (Bromiley, 1986: 905). However, etymologically the Hebrew language has five major Hebrew roots of the word poor: *dal*, *ebyon*, *ras*, *misken* and *ani*. In some cases these words are used synonymously, however, it is important to know the main emphasis of each of these terms *Dal* simply means ‘low, weak, poor or thin’ (Ex.23:3; Amos 2:7; 4:1; 5:11; Ps.72:4, 13; 8:6; 109:31; Prov.19:4). These nuances point out to those that are “physically weak, but it is often used in reference to the powerless, the lowest social classes e.g., the peasants, the needy and the unimportant” (Bromiley, 1986: 905; Brown, 1976: 822).

Ebyon, is defined as being ‘in want, needy and poor’ (Ps.72:4, 13; 86:1; 109:31), which originally referred to “a beggar seeking alms but was later used more generally for the very poor and homeless” (Bromiley 1986: 905). The third root *ras* means “poor or needy and is used purely in social and economic contexts (2 Sam.12:3, 4; Eccl.4:14; 5:7; Ps.82) (Bromiley, 1986: 905; Kvalbein, 2000: 687). The *misken* root means “dependent or socially inferior” and the term is only used in Ecclesiastes 4:13; 9:15ff. (Bromiley 1986: 905). *Ani*, which is the most frequently used root, has a range of meanings such as ‘weak’, ‘miserable’, ‘helpless’, ‘poor’, ‘lowly’ and ‘suffering’ (Brown, 1976: 821; Kvalbein, 2000: 687). In social and material contexts, *ani* is used to refer to dependants that is, those who look up to others for support (Ex.22:21-27; Lev.19:10; Isa.3:14-15; Hab.3:14).

On his part, Bromiley (1986: 905) observes that the term usually refers to those who suffer not from a deserved, self inflicted poverty but from a poverty caused by dispossession. However, when the term is used in Psalms of lament, it refers to “persecution by enemies, illness and bodily weakness, or guilt”. *Ptochos* and *penes* are the Greek equivalents of the Hebrew roots of the term poor. *Penes* refers to “a man who cannot live from his property, but has to work with his hands” (Brown, 1976: 820; Kvalbein, 2000: 687) whereas *ptochos* as an adjective signifies destitution. When it is used intransitively (*ptochou*) it means ‘to be destitute,’ “to lead the life of a beggar” whereas in its transitive use it means ‘to beg from someone.’ *ptochos* means ‘destitution,’ or ‘begging’ (Bammel 1985: 969) which signifies “utter dependence on the society” (Brown, 1976: 821). When *ptochos* is used adjectively it means “begging, dependent on the help of strangers, poor as a beggar, poor” and its antonym is *plousios* which means rich or owning property. Metaphorically, the word was used in the

Greek circles to refer “to meagre, inadequate, scanty, unable, conceding something (Brown, 1976: 821).

The usage of *ptochos* and *penes* in Greek suggests two classes of the poor. In 2 Corinthians 9:9, *penes* refers to “a condition of living from hand to mouth, a bare and scant livelihood, such as that made by the widow who cast her two mites into the treasury (Lk.21:2). In Luke 16:20-21, *ptochos* indicates “a condition of abject beggary, pauperism, such as that in which we find Lazarus”

The noun poverty is not widely used in the Old Testament as well as in the New Testament. The Old Testament poetic and wisdom literature uses the term to refer to a state “of being in need of the necessities of life, although a distinction is made between being in want and being in extreme want” (Prov.6:11; 10:15; 11:24; 13:18; 20:13; 23:21; 24:34; 28:19, 22; 30:8; 31:7). Turning to the New Testament, poverty occurs three times (2 Cor.8:2, 9; Rev.2:9) and in these cases it means “to be reduced to a state of beggary or pauperism”.

In more recent times, the word poor or poverty has elicited various definitions from leading theologians. Dr Rene Padilla the Ecuadorian-Argentinean theologian defines it simply:

Poverty is powerlessness. It is about people being unable to meet their basic human needs. Most often this is due to lack of opportunity in a society marked by oppression and injustice which has led to disempowerment. The poor and the non-poor are people created in the image of God, who are designed to grow into mature human beings able to meet their own socioeconomic, personal, social, cultural and spiritual needs. Poverty is powerlessness to fulfill that God-given role (Tearfund, 2002: 17).

Samuel and Sudgen (1987: 133) agree with Padilla’s definition of poverty but add that the word “poor” or poverty in the Bible cannot be limited to the spiritually poor. It definitely refers to people who are economically poor, politically powerless and oppressed. Material poverty and spiritual poverty are intertwined, and the latter is the result of the former.

Hall (1982:92) sees poverty more than just lack of opportunities. He argues that poverty is never simple. It is a complex amalgam of physical and spiritual pain, which robs the person and the community of dignity and meaning as much as it deprives the body of nourishment, shelter and beauty.

His argument is supported by Forrester & Skene (1988; ix) who see poverty as all about exclusion and power, about relationships and loss of self-respect. In this way the poor lack choice and have limited freedom. Bosch (1991: 133) while commenting on Luke's gospel takes even a broader definition of poverty. In his argument, the poor are not always the spiritually poor. The poor are also the devout, the humble, those who live in utter dependence upon God, as well as the disadvantaged. He further notes that the poor experience misery and especially those who are sick.

The Christian in particular must view poverty and wealth from a wide perspective. It must be more than the material. McDaniel (1987: 356) notes that the word "wealth" includes the sense of wellbeing, such things as dignity, but also correct and complete relationships which are vital for a fulfilled life. Matthew 6:24 shows that God desires us to have food and beauty, more than just survival. A fulfilled life must include a religious element because a person is capable not only of relationship with others, but also with God, and the lack of this is a real poverty (Williams, 1998: 10).

Christian development agencies have also not been excluded in this search for meaning. World Vision, a leading Christian, relief, development and advocacy organization, committed to transformational development defines poverty as a surmountable condition of deprivation, vulnerability and broken relationships, which often threatens human survival and involves unacceptable human suffering preventing people from fulfilling their God given potential (World Vision, 2009: 7).

In conclusion, poverty as a term has attracted various theological meanings and continues to invite more dialogue from different theologians and scholars. It is obvious that in a

globalizing world, the term will continue to acquire new meaning in different times and contexts, and this is something healthy for scholarly work.

3.2.2 Social Development

Development is a term Western humanists devised to describe the process that a community needs to go through in order to bring about the elimination of poverty. This term has elicited much debate from Evangelicals who feel the process is so tied to the structures that perpetuate poverty in the Third World that it is better to drop the term altogether. Given that larger numbers of evangelicals from the West and in the Third World are so involved in what they themselves call ‘development’, it may be worth thinking about what the term could mean in a biblical context (Hughes & Bennett, 1998: 3).

As with poverty, the word social development has over the years gained various definitions. Within theological circles, the word is synonymous with welfare, development, transformational development, holistic mission as well as integral mission. Like the term ‘Trinity’ or ‘mission’, the term ‘development’ is not to be found in the Bible but the idea is certainly present. Hughes and Bennett (1998:3) note that the term development in biblical context is expressed in two words: growth and revelation. In Ezekiel 16 God compares the growth or development of the nation of Israel under His care to the growth of an abandoned baby girl whom a man rescued, cared for and eventually married. Through God’s care the infant nation of Israel, in the form of Jacob and his family, was rescued through Joseph and went to live in Egypt. There it developed numerically but was unable to express its nationhood because of Egyptian oppression. So God came to the rescue again, brought the Israelites out of bondage, gave them a just set of laws and gave them the land which he had promised their forefathers.

In Luke 2:40 we find a straightforward description of the growth of an individual, Jesus Christ, who grew physically, in wisdom and stature, and in favour with God (spiritually). This time, the verb translated ‘grew’ in the NIV is *prokopto* which literally means to ‘cut a way forward’ or ‘to advance’ (Hughes & Bennett 1998: 4). It is used here in the metaphorical

sense of ‘making progress or ‘increasing’. Jesus, the eternal Son of God incarnate grew or increased in four areas: Intellectual (wisdom), physical size (stature), spiritual (favour with God) and social (favour with men).

Revelation is another biblical idea which is close in meaning to development. The only Hebrew term for revelation, *gala*, means, ‘to make bare, uncover’ (Sinclair 1980:18). The idea is that something that is hidden is uncovered and thus made known. In the New Testament there are a number of terms that convey the same idea. There is the divine disclosure where man is not just a recipient of revelation but a partaker in it. In the final reckoning true believers will be a revelation. ‘I consider that our present sufferings’ says Paul, ‘are not worth comparing with the glory that will be revealed in us.’ In the next verse Paul goes on to say that the whole creation is looking forward in eager anticipation to this revelation of God’s children. Christ’s disciples have also been privileged to participate in ‘making visible, clear, manifest or make known’ his revelation. In this way Jesus’ followers can and should reveal God through the way they live. This becomes even more significant when viewed in the context of the doctrine of the creation of human beings in the image of God. The way humans behave in relation to each other and to the rest of the natural world should be a revelation of God’s character. The great tragedy of humankind is that this development has been horribly hindered by sin (Hughes & Bennett, 1998: 4).

Chester (2002: 2) using the term ‘integral mission’ which comes from the Spanish ‘*mission integral*’ and commonly used in Latin America, refers to what others define as ‘holistic ministry’ or ‘Christian development’ or ‘transformation’. Each of these terms contributes something, but none quite does the job on its own (Muvengi 2010: iii). This meaning is further expanded by the Micah Declaration on Integral Mission and reflects a commitment to the integral nature of incarnational mission that embodies the Kingdom of Heaven on Earth:

Integral mission or holistic transformation is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the

world, we betray the word of God which sends us out to serve the world. If we ignore the word of God we have nothing to bring to the world. Justice and justification by faith, worship and political action, the spiritual and the material, personal change and structural change belong together. As in the life of Jesus, being, doing and saying are at the heart of our integral task (Micah Challenge, 2001:2).

Myers (1999: 3) on his part introduces the concept of transformational development as;

Seeking positive change in the whole of human life materially, socially, and spiritually. The goals of such transformation are 1) to recover our true identity as human beings created in the image of God and 2) to discover our true vocation as productive stewards, faithfully caring for the world and all the people in it".

As a process therefore development is about enabling communities to become self-reliant, whether by introducing improved plants and livestock, eliminating diseases, digging deeper wells for pure and constant water, or establishing schools (Stott, 1992: 352). Whether the term is development, integral mission, welfare or even transformational development, the process points to the fact that social development is concerned with the improvement of people's well being.

Theologically, social development has to do with the character of God, who cares about the total being of the whole human person. God not only grieves at the death of the wicked and doesn't will any to perish (Ezek.18:23; I Tim.2:5); He also cares for the poor and the hungry, the alien, the widow and the orphan (Deut.10:12-20; Psa.146:9; Isa.1:17). He denounces oppression and tyranny, and calls for justice (Mic.6:8). He demands that man love his fellow man (Lev.19:18; Matt.19:19). Jesus exemplified this with His coming and in His preaching of the kingdom of God. His words were supported by His actions. He not only preached and taught Jesus also healed the sick (Mk.6:6; Acts 10:38).

Hence the idea of social development as welfare originated with God the Creator in Genesis 1:28, when He said "be fruitful and multiply and fill the earth and subdue it". Consequently

God placed man in the garden to till it and produce his food, tending the trees and looking after its ecology. Man was to be in charge of the many creatures on earth (Okullu, 1984:98).

One of the consequences of the Fall (Genesis 3) has to do with a marred identity. The goal of development is to bring change, a change of values and systems. Through this change, people are able to find and enjoy fullness of life, as God intended it to be. The poor are able to find and recover their true identity and vocation. Accordingly, such a process of empowerment should produce sustainable and justly distributed improvements in their life consistent with their own aspirations, including their spiritual aspirations. This is consistent with the biblical view in Isaiah 65, that the poor people are helped to visualize the future God intends, as expressed in shalom. To this end, the goal of transformational development therefore is to reverse the effects of the Fall and restore human freedom, self-esteem and vocation (Myers, 1999:3, Korten, 1990:67).

3.3 UNDERSTANDING THE POOR IN SCRIPTURE

3.3.1 Introduction

Both the Old and New Testaments recognise the presence of both the poor and poverty. Throughout the Bible, the poor are presented as individual persons, created in the image of God and that God is seriously concerned with the misery that is associated with poverty and wills its abolition (Dt.15:4). However, the abolition is dependent on man's obedience (Dt.15:5). But since man's heart is inclined towards wickedness, the poor will always be with us (Dt.15:11). That responsibility should be translated in the way man cares for his/her fellow man/woman. Disobedience therefore attracts God's wrath (Bromiley, 1986: 905).

3.3.2 Old Testament Perspectives on the Poor

The Old Testament presents different perspectives on the poor. The poor take different forms and meanings too. However in order to provide a response to the question "Who are the poor in Old Testament?" this study has undertaken an exegetical study of some selected Old

Testament passages that describe the poor. But generally speaking, the poor are perceived as those in need of the basic necessities of life, as shown below.

3.3.2.1 The Poor as the Dispossessed in Society-Genesis 32

The Old Testament also indicates that the poor are the dispossessed. Israel was disposed by famine from their land and so they became strangers, aliens, sojourners and slaves in Egypt. The alien is the sojourner, who for some reasons has left his country to settle elsewhere. Being in principle landless, he is more or less dependent on the local inhabitants (Gen.32:5; 29:15; Dt.24:14); his social status is fragile (Joosten, 1996: 55). He is to be loved (Ex.22:20; 23:9; Dt.10:19). Due to the condition of being dispossessed, they are not entitled to the rights of the inhabitants and hence they are referred to as the poor. These were in need of assistance (Dt.19:9ff; 23:22; 24:19-22 cf. Ruth 2). Being landless the aliens are generally dependant for their well-being on the goodwill of the inhabitants of the land.

3.3.2.2 The Poor as the Oppressed in Society – Exodus 1:11-14

The Exodus story gives a key perspective of the poor in society as those under oppression. The situation is that of the Israelites in Egypt. The oppression came in form of forced labour; building of cities. In this kind of system, the Israelites were reduced into mere objects of manipulation. Fretheim (1990:29) observes that the Israelites actually lost their identity. The Egyptians became ruthless in their oppression and made “Israelites’ bitter by increasing the demands placed on them, both in building and in the fields. Along with all of this they mistreated and badgered them, of course with the assumption that an embittered life saps and undermines a man’s strength (Gispen, 1982: 35).

This form of affliction recurs time and again in the book of Exodus and the rest of the Pentateuch. It is incorporated into Israel’s confession of faith (Dt.26:5) and in the laws (Ex.22:21-24). The ordeal is meant to remind the people how they are to deal with the oppressed; their past suffering should prompt compassion for the oppressed. God’s deliverance from such an oppressive situation should lead them to respond to the less

fortunate in the community. God's special concern for the poor always makes a reference to this episode (Ex.3:7, 17; 4:31; Dt.16:7; 26:7; Neh.9:9).

3.3.2.3 The Poor as those in Need of Assistance- Deuteronomy 19 and 23, Ruth 2

The poor are also considered as those in need of assistance, and unable to help themselves. This category represented those who had committed murder unintentionally, the slaves as well as those whose husbands or sons were dead. All these needed special assistance from the larger society. They were often exposed to suffering, exploitation or injustices. In the case of Ruth, she comes as one who needed assistance as she had lost all her livelihood. In this way, she was also considered a poor person in the society

3.3.2.4 The Poor as the Widows in Society- Ruth 1&2

The next class of people who are termed as poor are the widows. The term widow, *almana* in Hebrew means a woman whose husband has died and has no adult relative (a grown up son or brother of the deceased) as her legal defender (Hoffner, 1977: 289). When death robbed a home of a hard working husband, the wife would find it difficult to cater for the children and in most cases she became a debtor. In some cases her children would be sold into slavery in order to pay off the debt. Bereft of the husband, the widow was also robbed of her children (Brown, 1993:165).

Such a condition left the widow vulnerable and Hoffner (1977: 289) is right when he concludes that the term widow did not only mean widowhood but the state of abandonment. Therefore, the widow is often in distress and in need of help from others. Such a picture is well painted in the life of the widow whom Elisha met (2 Kgs.4:1-7). Here we have a combination of debt, poverty and prospective slavery. Elisha was instrumental in this case because he provided practical help to the widow. God's instruction was to care for such in a compassionate manner (Brown 1993:165).

3.3.2.5 The Poor as the Fatherless and Orphans-Exodus 22: 22

The other categories of the poor we see in the Old Testament are the fatherless and the orphans. The orphans just like widows and strangers were considered defenceless and helpless. The position put them at risk of being exploited by those in higher positions. Hence they were protected by the law (Exodus 22: 21-22) but in real life, they were often neglected (Waltner, 2006: 696).

3.3.2.6 The Poor as the Voiceless, Powerless and Prisoners in the Society- Psalm 146

This category of the poor included those in prison, the weak in society as well as those who suffered under the injustices committed by the rich and the rulers of the day. God's heart for such people was seen in the pronouncements of judgement upon them. The Psalmist in this case rejoices because He is the one who punishes those who commit injustice to the poor. He is their deliverer as such people are defenceless.

3.3.3 New Testament Perspectives on the Poor

The New Testament provides several perspectives in understanding who the poor are. The following selected cases will be used to demonstrate this.

3.3.3.1 The Poor as those who Lack Basic Necessities for Decent Living-Matthew 25:31-46

In this parable, Jesus depicts the poor as those who are hungry, thirsty; strangers, naked, sick and prisoners who needed help from others. These things are needed for basic survival and usually the poor are at a disadvantage as they cannot afford them. Matthew 25: 31-46 describes the urgent calling for us to be not just compassionate but also involved personally in the lives of the poor. The passage emphasizes personal relationship between the poor and the fortunate ones. In verse 35 and 36 Jesus said, "I was hungry, and you gave me something to eat. I was thirsty, and you gave me something to drink. I was a stranger, and you took me into your home. I needed clothes, and you gave me something to wear. I was sick, and you took care of me. I was in prison, and you visited me."

3.3.3.2 The Poor as the Sick and in Need of Healing-Luke 10:25-37

In this parable, Jesus raises two fundamental questions to teach us who the real poor are and our responsibility towards them. The first question has to do with ‘what must I do to inherit the Kingdom of God?’ and the second ‘who is my neighbour?’ In this passage the rich man does not know how poor (spiritually) he was. On the other hand, the traveller who falls in the hands of the robbers is also poor as he is sick and in need of urgent help. Jesus teaches that keeping the law requires living responsibly with our neighbours. The ‘poor’ man needs to have spiritual richness, in terms of embracing the law of love, as much as the sick man who needed treatment. Myers (1999: 36) argues that both the rich and the poor are both candidates for the Kingdom and should not be ignored when considering ministering to the poor in society.

3.3.3.3 The Poor as those Spiritually Impoverished and those Dependent –Luke 16: 19-27

The parable of the rich man and Lazarus is important in defining the poor in the New Testament. The parable can be divided into two; part one of the parable is verses 19-26 whereas part two runs from verse 27-31. The exegetical analysis at this point will be on part one. Luke 16:19-27 gives a strong contrast between the socio-economic conditions of the two people. The rich man is living in plenty (vv. 19) whereas Lazarus desires to be fed (v.20) (Gillman, 1991: 83). In describing the condition of the rich man, Evans (1990: 248) states that “from a worldly view the rich man had every creature-comfort that life had to offer. However, in his plenty, he was insensitive to his neighbour, the beggar”. Geldenhuys (1979:425) captures his insensitivity as follows: “The rich man had no open eye and sympathetic heart for the needs and sufferings of others, but had fallen completely into selfish pleasure-seeking . . . he had left the sick beggar uncared for as he lay in his misery”. He was spiritually impoverished and needed God.

On the other hand, poor man is also identified by name. The name Lazarus means “God helps.” Bock (1994: 1366) observes that the name is significant in this text for it points out that someone is dependent on God and also that though Lazarus was not recognized by people his fate was known by God. Due to his situation, Lazarus is described as a *ptochos*. He is depicted as lying at the rich man’s gate hoping to receive food. The verb used to describe his

condition is *ebebleto*. This verb in the passive voice suggests someone too ill to move. This leads Bock to conclude that Lazarus was too hungry that he was immobilized (Bock 1994: 1366). This is affirmed by the fact that Lazarus cannot avoid the dogs from licking his sores.

Lazarus is not only hungry and immobilized, but he is suffering for his body is full of sores. Commenting on the sores Bock states that these were likely surface ulcers or abscesses (Bock 1994: 1366). His condition is contrasted with the rich man's apparel. In Rabbinical circles Lazarus' life was considered no life at all for according to the Rabbinical traditions, "three situations resulted in no life: one who depended on food from another's table, one ruled by his wife and one whose body was full of sores" (Ibid). Fulfilling two of these three conditions, Lazarus situation is as desperate and as tragic as the rich man is full and sumptuous. Lazarus has a strong desire to eat the crumbs as indicated by the verb *epithymeo*. For Lazarus this desire can be satisfied by the leftovers. Though Lazarus hoped that the rich man would raise him from his needy condition, this was not the case for he left him at the mercies of the dogs which infected him and left him unclean (Geldenhuyts, 1979: 425).

3.3.3.4 The Poor as the Pure, Meek, and Humble in Society-Matthew 5: 1-12

The New Testament concept of the poor is not just limited to the spiritually poor only. Jesus' announcement of the gospel of the Kingdom is thus for every man, but there are ears open among those "who know they are poor". Only those who accept the spiritual poverty and the need for God are able to receive God's grace. In some cases those who are sociologically poor are also poor as well as those that are rich. Jesus refers to those in spiritual hunger blessed. Paul in his letter to Corinthians (1 Corinthians 8:9) talks of Jesus' presence among the poor as "the presence of a poor Man among the poor" (Vinay & Sudgen 1987: 100). Paul writes "For you know how generous our Lord Jesus Christ has been; he was rich, yet for your sake he became poor, so that through his poverty you might become rich".

3.3.3.5 Conclusion

From the discussion above it is clear that the Bible is very categorical on who the poor are in the society. From the Hebrew and Greek definitions of the term poor and the exegetical analysis of Exodus 1:12-14 and Luke 16:19-31, it is clear that the poor are the oppressed, the powerless, defenceless and open to exploitation, the needy, impoverished, destitute, dispossessed and evicted. Spender (1996: 617), while commenting on Proverbs 14:20, 19: 4, 7, suggests that the poor live in a deprived state and are shunned. They are usually servants to the rich as expressed in scripture (Prov.22:7). Their lowly state brings sorrow (Prov.31:7) and can lead to crime (Prov.30:8-9).

The strangers, aliens, poor, orphans and widows are usually the defenceless and vulnerable of society and those most likely to be abused. The Israelites were always exhorted to care of this category of the poor, remembering that they too, were once strangers in a foreign land (Hebrews 13: 2). The gospel of the Kingdom was indeed good news to the poor. Jesus Christ modelled how to minister to the poor. Paul's letters call Christians to care for those in need as well.

3.3.4 God's Concern for the Poor

3.3.4.1 Introduction

God's personal involvement in matters relating to the poor is pointed to in scripture and also intense. God usually responds to their cry and sees their misery. The theme of God's concern for the poor runs throughout the Old and New Testaments, as summarised below.

3.3.4.2 Old Testament Perspectives

A careful study of the Old Testament shows that God is deeply concerned and moved by the plight of the poor. He shows his compassion and acts on their behalf. His concern is demonstrated in the examples below.

3.3.4.2.1 God Defends the Fatherless and Widows- Deuteronomy 10:18

God is depicted as the one who defends the fatherless and widows and ensures that they get justice. He is also the one who cares for the strangers and ensures that they have food. This theme is echoed in Psalms 10:16-18; 40:17; 68:5. He is the one who knows their hopes and listens to their cries so that He brings justice on their behalf. The prophet Jeremiah repeated the same message of God's care and concern for the poor and needy in Israel (Jeremiah 22:16).

3.3.4.2.2 God Protects the Poor – Psalm 12:5

God is the Protector of the poor against the violence and injustices committed against them. When the children of Israel lived under the cruelty of the Egyptian masters, He protected them from destruction. He is the same one who protected Moses from death, when the Pharaoh had issued a decree to kill all boys born to the Jews (Exodus 2).

3.3.4.2.3 God Rescues the Poor- 1 Sam.2:8

The poor, because of their disadvantaged position usually find themselves in challenging situations. The Lord is the Rescuer of the poor. He lifts the poor from the dust and treats them like princes while placing them on the seats of honour. Such is the promise to those who trust in Him.

3.3.4.2.4 Provider of the Poor -Ps.68:10; 146:7

The Lord is the giver of food to the poor. He settles them and provides for them. He provided for the children of Israel in the wilderness for 40 years. He provided for David while he ran from his enemies. He also fed Elijah when he escaped the wrath of Jezebel.

3.3.4.2.5 God is the Saviour of the Poor- Ps.34:6; 109:31

The Lord hears the cry of the poor (widows and orphans) and moves quickly to save them in their distress. The coming of the Messiah was also to the poor spiritually (John 3:16).

3.3.4.2.6 God is a Refuge for the Poor- Ps.146

This psalm contrasts mortality (3-4) with the praise of God who can be trusted in every crisis (5-10). God's character is epitomized in a key phrase (v.6) "keeps the faith forever," and the ensuing verses show how. His faithfulness is extended to the blind and strangers. The blind were considered the most helpless. The strangers were resident aliens who did not enjoy the rights of citizens. Along with widows and orphans, they were protected by the law, but often neglected (Ex.22:21-22). Foreigners, widows and orphans were defenceless and so protected by law (Ex.22:21-22), but in real life they were often neglected (Waltner, 2006: 696).

The poet contrasts God's support of the widow and the orphan with the fate of the wicked in verse 9(b) (Schaefer, 2001: 340). The hymn in verse 6-9 concentrates on Yahweh's help for the underprivileged, and a general observation is that external pressures notwithstanding, it is internal social conflicts that produced these groups of miserable and sufferers (Gerstenberger, 2001: 439). The Lord exercises sovereignty through loving service on behalf of those in need. The Lord is to be praised because He has done justice (Waltner, 2006: 696-697). The Psalm's theme of God as compassionate liberator is the message of Jesus' ministry (Lk.4:16-21 cf. Isa.61 cf. Isa.35:4-6; 49:8-9; mt.8:16-17; 11:5; Lk.1:53; 7:18-23).

3.3.4.2.7 God Judges on Behalf of the Poor-Psalm 82

This psalm is given in a court or council setting; a phenomenon common in the prophetic books especially in cases where God's judgment on Israelites and its leaders is pronounced (cf. Isa.3:13-15; Mic.6:1-5; Hos.4:1-3). However, this psalm is calling on God to take His rightful position and dispense with the gods as the supreme God. The use of the term gods in this psalm is debatable. However, this study will not venture into the debate. The proceedings begin with a question "How long will you defend the unjust and show partiality to the wicked?" Tate (1987: 336) sees the question as an opportunity provided to the leaders to explain the offending actions. May (1989: 269) asserts that their failure "makes the foundations of the world unstable, a mythopoeia way of saying that their failure threatens the creation, the achievement on which the Lord's rule is based (cf. Ps.24:1-2)." Due to this God will dispose of them.

The question then is what was their failure? This psalm points to God as the just judge. Instead of defending the weak the leaders were defending the wicked and so the case against the leaders is that they have not defended the cause of the poor and the oppressed. In this psalm, several words are used to refer to the poor: weak, fatherless, oppressed and needy. They have not defended the rights of the poor in the society (Gerstenberger, 2001: 114).

The term defend in verse three may mean judge justly. However, within this text as Tate points out, God is charging the leaders to “actively intervene in the interest of powerless people who cannot defend their rights” (Tate, 1987: 336). They are to stop defending the wicked as pointed out in verse two. Yahweh expects the rulers/leaders to protect the marginalized people in the society: the poor, the oppressed and the needy.

3.3.4.3 New Testament Perspectives

Both Matthew and Luke record the beginnings of Jesus ministry by pointing out His mission statement (Mt.4:17; Lk.4:18-19). Citing from Isaiah 61 Jesus announces the reason behind His anointing with the Holy Spirit, “to preach good news to the poor” (4:18). This statement shows the reason God the Father sent the Son. Jesus had come to release and liberate the poor (Gillman, 1991: 45). The release and liberation are both spiritual and physical. His purpose is to preach the good news through a proclamation of release to the captives and recovery of sight to the blind and to set at liberty those who are oppressed (4:18). All these are related to the year of Jubilee. The captives are prisoners of war; metaphorically they are those enslaved because of debts. But as their debts mount the debtors would eventually lose their property and thus unable to pay, would themselves be imprisoned. The captives are promised release . . . the blind receive sight . . . this is a pointer to healing . . . the oppressed are sent away in liberty (Gillman, 1991: 45).

3.3.4.4 Conclusion

The above analysis clearly shows God’s concern for the poor (Ps.68:5; 146:9; Prov.15:25). “God’s heart breaks for the poor, and He expects His people to love them too (Ex.22:21-24;

23:6; Dt.10:18 ff; 1 Jn.3:18).” In simple terms, this is the very heart of God both in the Old and the New Testament. This concern is depicted in different ways: He is concerned about their spiritual, physical, social and economic needs. The reason Jesus came, was to liberate man from the oppression of sin and at the dawn of His ministry, He declares that the release is extended to the poor as well. The poor as sinners need a saviour and so Jesus identifies with them. However, as it is seen in His ministry, as He brings release to their souls, He does not neglect their physical needs. He heals the sick, commends the faith of the widow and raises her daughter, the blind He gave sight and the hungry He fed. This as outlined in Psalm 146 is in accordance to the faith keeping God.

In forming the nation of Israel, God stipulated His expectations as far as the physical needs of the poor are concerned hence here He declares that He is their help. Psalm 68:5 shows the relationship that exists between God and the poor; He is their Father. As a father He provides for their needs. First, there is a unique relationship between God and the poor. The Psalmist appropriately stresses the kind of relationship between God and the poor by stating that God is their father (Ps.68:5). God is not only their father but their judge as well (Ps.68:5) who prescribes justice for them (Ps.82:3-4). He champions their cause, “do not exploit the poor . . . do not crush the needy in court, for the Lord will take up their cause, and plunder those who plunder them” (Prov.22:22-23.). He makes sure that orphans and widows are treated fairly (Dt.10:18), given their legal rights (Isa.1:17) and they are not reduced to abject poverty (Dt.29:17).

In addition, He punishes the nations for their sake (Gen.15:12-14; Ex.3:7-10; 6:2-9; Dt.26:1-11). His concern for them led Him to command the Israelites to treat the widows with special consideration failure to which He would punish them (Ex.22:22). The oppression and injury of widows provoked dire punishment (Ps.94:6; Mal.3:5). The Lord continues to declare that He is their redeemer and will plead their cause with thee (Prov.23:10-11) and He comes forth for their help (Deut.24:17-18). God protects the poor and that is why He did not leave them out in the regulations of the law. The law was meant to protect them both in religious circles as well as in social circles (Dt.16:11, 14; 14:28-29; 24:17-22).

Therefore, God's love compels Him to care for the poor and His justice ensures that they are treated fairly. However, we need to note that God's love for the poor does not imply an acceptance of their condition. He loves them in order to deliver them from poverty. Isaiah 65:17-25 gives a beautiful vision of the Shalom, as expressed in the New Earth and New Heaven, where the poor too dwell in total peace and prosperity. This concern is exemplified in Christ's ministry and well summed up in His mission statement:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recover sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour" (Lk.4:18-19).

Christ's work as the Messiah was to be on the side of the poor, defending them, judging their cause with justice, crushing their oppressor, and delivering the needy (Ps.72:2, 4, 12; 83:3ff, Bromiley, 1986: 906). Commenting on the same, Ondari (2001: 2) clearly states that through His mission, Christ healed the sick, fed the hungry and raised the dead. He stooped low to raise everybody, the lepers, the cripples, the demoniacs, the blind, and the deaf.

The Pauline letters are filled with God's call to all Christians all over to care for those in need and the weak, and especially those affected by famine, drought and other calamities (1 Thessalonians 5:14).

3.3.5 The Rights of the Poor

3.3.5.1 Introduction

Scripture is full of examples of how God wants the rights of the poor to be protected. This section examines some selected passages in Scripture to demonstrate how God desired the rights of poor be upheld in the society.

3.3.5.2 God's Concern for Individuals- Deuteronomy 15

Deuteronomy 15 emphasizes two important principles; God's concern for individuals and His compassion for the needy. Though God was forming a community (Deut 14:2), this did not mean that individuals were disregarded or devalued. "In God's sight, every single man, woman or child, rich or poor, was of infinite value (for everyone belonged to him) and special care must be taken over their distinctive needs (Brown, 1993:164). Though Deuteronomy deals with the well-being of the community, it anticipates the needs of the destitute and the oppressed. The celebration meal in chapter 14 illustrates not only God's concern for the alien, fatherless and widow, but He is also concerned about other disadvantaged people who may be found in the community. Three classes are singled out here for special mention - the debtor, the poor and the servants. These were to benefit from the year of release. It guaranteed their help and relief (Brown 1993:164). Maxwell on the other hand observes that the "situation prompting this section is the various classes of needy people". The chapter outlines laws in regard to release but its main emphasis is "a humanitarian concern for the needy" (Maxwell, 1987: 207).

3.3.5.3 The Year of Release – Deuteronomy 15:1-6

Debt in the ancient world was rarely due to irresponsible spending. A poor harvest in any year could throw hundreds of families into serious trouble. Sudden death might rob a reasonably affluent home of a hard working husband after which, the wife might find it difficult to cater for the children. Under such circumstances it would be easy to fall into debt. Sometimes the children would with time be sold as slaves to pay off the debt. Bereft of the husband, the widow was then also robbed of her children (Brown, 1993:165). The year of release was meant to allow the field lie fallow for the sake of the poor and the animals (Ex.23:10-11). Leviticus 25:1-7 adds a new reason as to why the land was to lie fallow; to have a rest from continual production. The Deuteronomy text introduces yet another new factor, the remission of debts.

Ideally, if this command was obeyed, there would be "no poor among you" (Dt.19:4). However, since Israel had proved to be a disobedient nation, Deuteronomy 15:11 clearly states that the poor will never cease from the land (Maxwell, 1987: 208).

All creditors are debtors in God's sight. Without His generous gifts they too would be in abject poverty. They only have material possessions because the Lord has blessed them in the land which he Has given them (v.4). If He has dealt bountifully with them, they must not be unkind to others (Brown, 1993:166).

They must obey the Lord for in this case He is not exhorting them but commanding them to do so (v.5). The Lord had kept his part of the covenant by giving them what He agreed (v.6), they must keep theirs by doing what He said. Their obedience would banish all poverty in the community. God anticipates a time when all people care for one another (v.4) (Brown, 1993:166). The creditor's obedience was an act of faith, for God assures him that if he obeys him He will in turn bless him. This is also an act of love. Both the debtor and the creditor are joint members of the community with God, as their father, taking care of them all. In this way, the rights of those in debt were protected.

3.3.5.4 Giving to the Poor (Dt.15:7-11)

Due to sin, the poor will always be with us and hence God makes provisions for them (v.7). According to Brown (1993:168) the people, and in this context, the rich are warned about four things: A hard heart, a closed hand (v.7), an evil thought (v9) and a grudging spirit (v10). The Israelites who were blessed by God were told that if they become aware of poverty of one of their brothers, they must not be hard-hearted (v.7) for this is a serious offence against God (v.9) if the needs of any poor brother are deliberately ignored. If God constantly cares for the poor, the rich must not studiously avoid them (Brown, 1993:168). The rich man is not to hold back any help he can give to the poor. He is not to be tight-fisted but open-handed (7-8, 11), gladly making help available, albeit by loan, to a needy member of the same spiritual family (Brown, 1993:168).

The heart condition is important. God is not only concerned about what is in our hands but the manner in which we give it. Giving should not be done with a grudging spirit for God looks at our motivation of giving (v.10). The 8th century prophets deal with the same spirit in relation to social concern. Paul commends the same spirit in 1 Corinthians 9:7. Giving to the poor is a

heart issue as is stressed in this text (Dt.15:7-8, 10, 11). Maxwell (1987: 209) comments that this is a heart issue because it is a financial one. This is not a new concept in Deuteronomy (8:11-20; 9:4). The readers are warned to guard their thoughts in relation to giving to the poor (15:9). The eminence of the year of release should not make anyone withhold his support. If the poor were not able to pay within the seven years, the loan became a gift to them. This is because the poor always had needs and some might even loan in the sixth year hence pointing out that the creditor would not collect it. To avoid unwillingness, Deuteronomy appeals to the wealthy to have a generous attitude (Maxwell, 1987: 209). By acting generously, the people will experience God's blessing and will prosper (Dt.15:10).

The gist of the text is well summarized by Maxwell (1987: 207) as follows:

The main points of this paragraph are: (1) the poor will continually need help from the wealthy (v.11). (2) These needs are to be generously and gladly met (v.10). (3) The desire to evade any obligation is a wicked violation of the spirit of the law (v.9). (4) The cry of the neglected and oppressed will rise up to God and be heard (v.9). The Lord will bless those hearts and hands that are open to the needy (V.10).

3.3.5.5 Giving Freedom to the Bond Servant/ Slaves (Dt.15:12-18)

The law also made provision for people who due to poverty had sold themselves as servants. The victim was not to be his master's possession but the master was to free him in the seventh year. Maxwell sees this act as a continuation of the theme of generosity toward the less fortunate in the community in Deuteronomy 15 (Maxwell, 1987: 211). These are not to be abused or abandoned; they must be helped. The law forbade rigorous demands and harshness (Lev.25:43) and if the master inflicted serious bodily injury on the servant, the servant was to have his freedom (Ex.21:26-27). The servant was also entitled to acquiring assets and even enough money to buy his own freedom (Lev.25:47-49). The servants were not supposed to work on the Sabbath and were to participate in the great national feast times (Ex.23:12; Dt.16:11, 14).

The basis of treating servants well is captured as follows by Maxwell; God has generously treated the master (15:14), his forefathers were slaves (v.15), he has already received more than his money's worth; now, God will bless him because of his generosity toward his servant (v.18) (Maxwell 1987: 210). In addition, Brown points out that the laws concerning slaves were governed by three principles: First, they are to remember what they received - God's generosity (v.14). His generosity to them should inspire them to be good to others. Secondly, they are to remember what they have suffered (v.15); they had experienced cruelty, poverty and humiliation of Egyptian slavery. Lastly, they were to remember what they had heard. God was speaking to them on the matter, giving them clear instructions of how they were to treat the servants (Brown, 1993:169-170).

3.3.5.6 Helping the Poor in Society-Matthew 25:31-46

The theme of this passage is the final judgment with the Son of Man as the final judge of all people. Stanton observes that this passage forms the climax of Jesus' eschatological discourse (Stanton, 1992: 210). The judge in this case is the Son of Man (v.31), the king (v.34) and He is addressed as "Lord" by both the "sheep and the goats" (V.37, 40). This will happen when the Son of Man comes in glory which from the context seems to point at his power, majesty and royal splendour (cf. 24:30) (Blomberg, 1992: 376). As in Mathew 16:27, the reference to the Father in 25:34 shows that the Son of Man will act as God's representative when He judges all people. He will separate the righteous (the sheep) and the unrighteous (the goats). He will place the sheep on His right hand and the goats on the left. The right hand usually refers to a place of honour.

The sheep are commended for what they have done (v.34-40) whereas the goats are castigated for not doing what was expected and they are consigned to eternal damnation (vv.41-46). The king calls the sheep to Himself and the king desires to have them in His presence and He addresses them as "the blessed ones of my father" (1984: 521). These will inherit the kingdom. All these will be bestowed upon the sheep because they saw the needs of the needy and responded to them appropriately. This passage outlines six needs that the sheep responded to. The needs are presented in memorable couplets as follows; giving food to the hungry and

drink to the thirsty, providing shelter for the stranger and clothing to the naked, visiting the sick and the imprisoned.

The sheep are treated favourably because whenever they did anything for the young ones they did it to Christ. The Greek superlative *mikros* is used to indicate the very least in importance, that is, the most insignificant. The reasons for either entering the Kingdom of God or condemnation to eternal punishment are given in the king's replies to the two groups in verses 40 and 45. The righteous are commended for the faithful discharge of seemingly unimportant duties, done in the course of daily living, by Christ's followers whose aim is to honour him without thought of reward. This could explain their surprise when the king gives the reason for their commendation. These were not aware that their apparently unimportant actions could bring such recognition from the king himself. As they did all that the king tabulates, they didn't do so in order to fulfil any legal requirement, but their works were a product of faith and love.

This text gives us the strong words of Jesus on helping the poor. Jesus assures us that "inasmuch as you did it to the least of my brothers, you did it to me" (v.40). Paul applies the same truth when he says "Bear one another's burdens, and so fulfil the law of Christ. . . Therefore, as we have opportunity, let us do well to all, especially to those who are of the household of faith" (Gal.6:2, 10)

The neglect of the poor is dealt with in the New Testament. If a man knowingly neglects the poor, the love of God is not in him (1 Jn.3:17). It stresses the fact that to neglect the poor is sin against God (Js.2:5-9; 5:1-4) for our judgment will be based on our kindness to the needy (Mt.25:31-46) (Maxwell 1987: 210)

3.3.5.7 Conclusion

The perspectives from both Old and New Testaments, above clearly indicate that God's concern for the poor is apparent as He had established the rights of the poor (Isa.10:2). It was their right to be fed for the gleanings during harvest time is to be left for the poor (Lev.19:9-10; Dt.24:17-22). They also had the right to glean in fields and vineyards and to take any sheaves left behind. Owners were urged, for the sake of the poor, not to be too efficient in their harvest (Dt.24:19; Lev.19:9-10; 23:22; Ruth 2:1-3). The poor could pluck grain or pick grapes when passing by a field (Dt.23:25). Anything that grew in fallow fields belonged to the poor (Ex.23:10-11) and whatever grew spontaneously in the field in the Sabbatical year (Ex.23:11; Lev.19:10; Dt.24:19). In addition, they were to receive the tithe of every third year (Dt.14:28-29; 26-12). This view is also supported by many other quarters (Bromiley, 1986: 905).

Protection is the right entitled to the poor. The people were to lend money and not exact on the loans, that is, no interest was to be charged at all (Dt.15:78; Ex.22:25; Lev.25:36). Garments or other items necessary for survival, if taken from the poor as security for debts, were to be returned each night so that a man might not have to face the night without a cloak (Ex.22:26-27; Dt.24:10-13). Food sold to the poor was not to be sold for profit gains (Lev.35:37).

The cancelling of debts every seventh year was to ensure that the poor would not remain permanently in debt (Dt.15:1-2; Lev.25:1 ff.). If a poor man had sold himself into servitude because of debts, he was to be freed in the Year of Jubilee (Lev.25:39-55), and his master was not supposed to send him empty-handed but he was to be given provision from the flocks and the harvest (Dt.15:12-15). Those hired as servants were to be paid their wages on the day they earn them (Dt.24:14). The poor who sold their property or themselves retained the right of redemption either by another or by themselves, or by release in the Year of Jubilee (Lev.25:25-28, 47-55). In regard to these rights, Bromiley (1986: 905) observes that these were meant in order to ensure an economic base for both livelihood and liberty.

Laws protected the poor man from losing his family property and ensured that no one could accumulate an inordinate amount of land (Lev.25:10, 13, 25-34). The poor person was protected from exploitation by the rich (Ex.22:22-23; Dt.24:14-15; Lev.19:13).

Lastly, the poor were entitled to justice in the court rooms. The courts were not to be partial to the poor (Ex.23:3) but they were to ensure that the justice due the poor was not perverted (Ex.23:6; Lev.19:15). Whenever these rights were violated, the Lord would rise up to defend them. This is clearly presented in the prophetic books. Due to violation of these rights, God raised the prophets to rebuke them. The prophets emphatically advocated for the rights of the poor on the basis of God's concern for them (Isa.25:4). They pronounced judgment on the people because they had perverted justice and denied the poor of their rights (Amos 5:11). They trampled upon the poor, cheated with dishonest scales and bought them for a pair of sandals (Amos 2:7, 8; 8:5, 6).

Due to this, God pronounced judgment upon Judah and Israel. Through the judgment, God would impress upon the minds of all that the poor are entitled to the rights discussed previously. The prophets pronounced that the only remedy for the judgment would be repentance and a program of justice and equity that will demonstrate concern for the poor, the needy, the oppressed, the widow and the orphan (Isa.1:16-17; Amos 5:24).

In conclusion, God protected the poor; God wants people to help the poor. He desires that all those who follow him stand up in defence of the poor.

3.3.6 God's Challenge to the Rich Concerning the Poor

From Genesis, throughout the Prophets and into the New Testament, God has always challenged the rich to care for the poor amongst them. That responsibility extends to God's people today, the Church. In Isaiah 58, as God was about to settle the people in the Promised Land, He pointed out to them that the land was His gift to Israel hence it never absolutely belonged to Israel (Lev.25:23, Dt.9:4-5). Both the land and the people were His inheritance (1

Sam.26:19; 2 Sam.21:3; 1 Kgs.8:36) or His possession (Josh.22:19; 2 Chr.20:11). God possessed it for He had created it. He owned it and now He leases it to the Israelites in partial fulfilment of His word of promise. The Israelites were to be blessed (Dt.15:4; 23:20; 30:16) in the Land and the land was also to be blessed (Dt.28:8).

Henry (1979:41) argues that, the right to property was in principle subordinate to the obligation of taking care of the weaker members of society. Property owners did not have to harvest everything in their fields. They were to leave some for the poor (Levitus.25). The rich are not supposed to exploit the poor (1 Kgs.21; 2 Sam.12:1-4). The prophets denounced the rich for oppressing the poor (Amos 8:4-6; Isa.10:1-4; 32:6-7; Mic.3:1-4; Jer.5:26-29; Ezk.18:12-13). True piety includes taking care of the poor and real fasting includes sharing bread with the hungry (Isa.58:5-10). This idea is also shared by Kvalbein (2000: 688).

The New Testament is clear that the rich should share resources with those who are not as well off. The parable of the rich man and Lazarus is a classical example of how the rich should listen to God's word and open their hearts to the needy in the society (Lk.16:19-31). In His sermons Jesus taught about money, the poor, and the responsibilities of the rich e.g., the rich young man, the widow's offering, the story of Zachaeus, everything Jesus said about tithing, the parable of the talents, the sheep and the goats, and so on. The expectation here is "an open-handed, open-hearted response to the poor. The good news for the rich is that we can be good news to the poor (Mukarji, 2000: 30).

In conclusion, the rich need to realize that they are stewards of the resources entrusted to them by God. Wise management of these resources is imperative. God intends them to use them for the enhancement of His kingdom (Lk.16:9; 19:11-27). If the rich will fail to use the resources towards this end, they will not escape God's judgment (Lk.12:16-21; Mt.25). Their possessions do not belong to them alone but to the poor in the society as well.

3.4 CAUSES OF POVERTY: A BIBLICAL PERSPECTIVE

3.4.1 Introduction

The Bible gives several reasons why the poor and poverty exists today. In tracing the causes of poverty, Adeyemo (2006: 231) asserts that poverty did not originate with God for all that He created was good (Gen.1:23), and was capable of catering for man's needs (Gen.1:29-30). If this was the state of the created order, where then did poverty come from? In addressing this question, Adeyemo attributes poverty to the Fall (Gen.3) and qualifies this by stating that “. . . sin lies behind the entire economic, social, political, environmental and psychological factors that result in poverty” (Adeyemo 2006: 231).

In concurring with Adeyemo, Bromiley (1986:905) and Moberg (1965:34) argue that, “poverty results from unrighteous conduct by either the poor individuals or the larger community”. Disobedience led to spiritual, social and ecological alienation. This alienation leads to poverty. A careful analysis of scripture reveals that the causes of poverty can be categorised into spiritual, social, ecological and self-alienation, and all these can be traced to the Fall of man.

3.4.2 Spiritual Alienation

Spiritual alienation points to man's rebellion against God. The third chapter of Genesis best demonstrates this as sin brings the separation of Adam from God through a broken relationship. Deuteronomy 28:15-68 paints a clear picture of how rebellion would lead to abject poverty. This rebellion is epitomized in the life of Israel in the time of the prophets. Israel turned to idolatry and oppression of the poor, Sabbath breaking (Isa.58:13-14; Neh.13:15-18) and negligence of their religious responsibilities (Hag.1:1-11; 2:6-9, 18-19; Mal.3:6-12; Isa.58:13-14; Prov.3:9-10). This led to the Assyrian and Babylonian captivity. Human sin is such that some people will always be greedy and selfish. At the core of poverty, is the problem of sin.

This self-imposed poverty resulted from inability to break the human sinful nature. Proverbs 10:4 says, "Laziness leads to poverty; hard work makes you rich." Moral poverty leads to

material poverty. Proverbs 21:17 says, "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich." Man that seeks pleasure through immoral means such as, pornography, drunkenness, and gambling will suffer spiritual emptiness (moral poverty) and material poverty. Other moral poverties, such as, greed, dishonesty, and neglect (of the poor and apathy to surroundings), are also mentioned in the book of Proverbs as causes of poverty.

3.4.3 Social Alienation

Social alienation refers to estrangement which exists within the human populace. This is manifested in war (Gen.14:10-11; 2 Kgs.6:24-27 cf. Js.4:1-3), bad governments-excessive administrative costs and bureaucratic extravaganza (1 Sam.8:4-5; 10-18; Eccl.5:8; Neh.5; Mic.3:1-4; 9-12; Ezk.22:23-31). Active human injustice catalyses the increase of poverty. This study will allude to a few manifestations of human injustice. The Old Testament expresses God's wrath being poured against oppression. God often charges Israel for oppressing the poor (Ezk.22:29; Prov.14:31). Oppression is therefore deemed as a major cause of poverty. Prophet Isaiah points to the oppressive acts of leaders not defending the cause of the poor but instead taking bribes and gifts to pervert justice (Isa.1:23). They passed unjust laws and deprived the poor of their rights (10:1-2; cf. Jer.5:27-28; Job 24:4, 9, 14), taking their goods and their land (Isa.3:13-15; 5:8). Isaiah 3:15 refers to such an act as the grinding of the faces of the poor. Due to this, God's judgment will befall them.

Amos graphically shows the extremes of the oppression by the people. They sold the poor for a pair of sandals, trampled, crushed, oppressed, forced, and denied them justice (Amos 2:6-7). However, it is important to note that the poor can oppress the poor (Prov.3). Fraud is another form of social alienation. Prophet Amos pointed to the fact that fraudulence can lead to poverty (Amos 5:11; 8:6; cf. Prov.13:23; Isa.3:14ff; Jer.2:34). Lastly, usury can lead to poverty, "He who increases his wealth by exorbitant interest amasses it for another who will be kind to the poor" (Prov.28:8). Buzzel (1985: 965) rightly captures the gist of this verse in stating that "A person who charged exorbitant interests and thus became rich would eventually lose his wealth . . . to the poor. Justice eventually overtakes injustice".

The author of Proverbs speaks greatly on social alienation as a major cause of poverty. The fallow ground of the poor yields much food but it is swept away through injustice (Prov.13:3). The rich rule over the poor, and borrower is the slave of the lender (Prov.22:7). The poor are subject without defence to the exercise of power (Prov.28:15). Indeed the poor are defined by frailty and the rich by power (Ruth 3:10; Prov.10:15). It is the exercise of power by the rich, for their own ends, over the frail who cannot defend themselves that constitutes injustice (Job 20:19) and this leads to poverty (Samuel, 1982: 38-39).

3.4.4 Ecological Alienation

This is the alienation which exists between mankind and the creation of this alienation results in famine (Gen.12:10; 26:1; 45:11); drought (1 Kgs.17:1-16); illness, death, plagues and forced emigration (Ruth 1:1-6; 2 Kgs.4:1-7). Human greed and wanton destruction of the environment is purely responsible for the global warming today. Man's failure to steward the creation given by God has led to many of the world's natural disasters witnessed in the recent times such as persistent droughts, floods, and other related problems. These disasters leave the poor more impoverished.

3.4.5 Self Alienation

The actions of an individual can lead to poverty. Laziness, neglect, or gluttony can lead to poverty. Poetic literature and especially proverbs warns against laziness; "A little slumber, a little folding of hands to rest and poverty will come as a bandit and scarcity like an armed man" (Prov.6:10-11 cf. Mt.25:26). There is also over-indulgence. Proverbs 21:17 states that "He who loves pleasure will become poor; whoever loves wine and oil will never be rich." In addition, ". . . drunkards and gluttons become poor . . ." (Prov.23:21). Commenting on this verse, Sharkey (1985:126) asserts that a drunkard is likely to spend a high percentage of his earnings on alcohol at the expense of his other financial obligations.

3.4.6 Conclusion

In summary, human sin, greed and the desire to dominate are at the centre of poverty. The net effect is that the poor find themselves in a poverty trap. This poverty trap is very difficult to

overcome. It is more likely for the trap to be deepened. The poor who grow up in impoverished condition with very little education, health, and political capability will be less able to compete and contribute to society compared to the rest. Over time, the gap between the poor and the well-to-do will be widened if no serious efforts to close this gap are taken.

3.5 BIBLICAL BASIS FOR SOCIAL RESPONSIBILITY/SOCIAL DEVELOPMENT

3.5.1 Introduction

In regard to social responsibility, an echoing cry is the ancient question of Cain, “Am I my brother’s keeper? (Gen.4:9). However, social responsibility is a concern in both the Old and New Testaments. The question at hand is why Christians should be involved in the world and its social problems. The basis for a Christian’s response to poverty and social development is rooted in and shaped by the doctrine of God, the doctrine of man, the doctrine of Christ, the doctrine of Salvation and the doctrine of the Church (Stott 1985: 37-40).

3.5.2 The Creation Mandate as a Call to Social Responsibility

The cultural mandate or creation mandate is the divine injunction found in Genesis 1:28, in which God (YHWH), after having created the world and everything in it, ascribes to humankind the tasks of filling, subduing, and ruling over the earth. It has served as a basis among both Christian and Jewish peoples for all manner of cultural activities or social responsibility: economic engagement, scientific inquiry, literary exploration, military expansion, and, alternately, exploitative as well as conservationist responses to the natural environment. The creation mandate is given to both male and female.

The command to have children in order to fill the earth is directly related to subduing the earth (Gen 1: 28). God’s plan for mankind to subdue the earth was to occur through the human race populating the entire scope of the planet. God created the earth to be inhabited by mankind and dominated by mankind. Man cannot rule the entire world without populating it.

God also commanded man to have dominion over the fish, the birds, and every living thing on the earth (v 28). This command is for the human race as a whole. It anticipates the population of the earth by the first man and woman. The establishment of the human race as a whole was the reason God created the earth and everything in it. God wanted to have beings in His likeness dominating the entire scope of His creation on planet earth in a responsible manner.

God's plan for the human race was for them to eat the fruit of the earth (Gen 1: 11-12). As they go forth populating and dominating, they are also to eat food. The food that they are to eat, God has already created in the grand scheme of creation. Dominion is not simply having authority over, but caretaking as well. Mankind was not called to just be the boss of planet earth, but to tend it, nourish it, and provide for the well being of it. Nature belongs to mankind to care for (Gen 2:15). God's entire program for the human race included a system which would be ruled by mankind. The system would operate with plants growing to feed all humans, land animals, and birds. Since mankind is in charge, it is their responsibility to ensure that each living creature has enough food. As mankind populates and spreads out through the earth, dominion will be asserted over new places. Mankind's role could be described as "caretakers of the planet".

However, the fall (Gen 3) complicates this intended order. The fall introduced the influence of the devil over mankind. But the devil's influence is negated unless he has sinful mankind to work through. So even in light of the devil, the dominion still belongs to man. The fall also introduced God's plan to redeem mankind. But the redemption will be brought about by the man Jesus Christ (John 3:16). So the future plan of redemption also belongs to man (the ultimate man) through Jesus and all who belong to Jesus. The Fall did not only break the relationship between God and man but also between men. It is true that the fall affected the spiritual, physical and social aspects of man but it did not totally do away with the image of God in man (Gen.9:6; Js.3:9). It did not diminish God's word of blessing upon His creation for He is still concerned about the state of man as far as his spiritual, physical and social needs are concerned. He seeks to have man reconciled back to him in all the three aspects.

God's plan to redeem mankind must include the restoration of the natural order as originally intended in the creation mandate. God still intends for the planet earth to be inhabited and dominated by the human race. He still intends for mankind to be the "caretakers of the planet". Christians should be prime examples of treating this earth well. The reasons why are not because we believe in "mother earth" or because we believe in converting people through a social gospel or because we deny a future judgment; but because God set in motion a divine decree at the beginning of creation for us to obey.

Humans have devastated the once-abundant natural richness of our planet through poor stewardship. We have raped the earth, stripped the soil of nutrients, and polluted our air and water. We need desperately to rediscover and reclaim the original creation mandate that God handed down to us when He created us in His image. Our responsibility is to exercise wise dominion over the earth and its creatures and to be fruitful and productive. Restoring the creation mandate should be the Christian's clarion call to take up once again the mantle of godly stewardship that is our legacy from Adam and Eve! The creation mandate therefore is to "*till, care for, exercise stewardship, multiply, work, prosper*". This is about being creative; create good things for ourselves and others. It also means being good stewards of our talents, resources and callings, but also caring for creation and people.

3.5.3 The Call to Look after the Well-being of Others as a Call to Social Responsibility

The basis for social concern for others or social responsibility can be traced all the way back to God. He is the God of nature as well as religion. Nature is a broad term hence the scope of this study is humanity whether reconciled back to God or not. God is not confined to our spiritual lives; He is also concerned about our social lives. The prophets clearly stated that true religion entailed social responsibility and this is well summed up in the New Testament in the words "Religion that God the Father accepts as pure and faultless is this: to look after the orphans and widows in their distress and to keep oneself from being polluted by the world" (Js.1:27). Stott (1985:37) asserts that the religion that God accepts is removal of oppression: sharing bread with the hungry, and bringing the homeless poor into the house as

expressed in the prophets (Isaiah, 58:6ff). Knowing the Lord is equated with caring for the poor (Jer.22:16).

The blessings of the kingdom will only be realized if Christians will not have a dichotomy between religion and nature. Thus religion or love of God can only be demonstrated by social interaction, symbolized by love of neighbour (Deuteronomy 6:5 and Leviticus 19:18). These commandments have a strong bearing on Christian social responsibility and must be understood within their context. This verse has parallel passages in Matthew 22:34-40 and Mark 12:28-34 in which Jesus Himself quoted the two commandments. According to Fitzmyer (1985: 878), the answer given by the lawyer was in a thoroughly Jewish fashion with the first commandment coming from what was known as Shema and the second from the so called Holiness codes of Leviticus. The first command was on perfect love towards God and thus insisted on “the absolute love of Yahweh in a total personal response” while the other command demanded perfect love towards the Israelites. In a nutshell, he captures the point of the parable by pointing out that with the approval of lawyer’s double response, Jesus makes the double command of love into “a norm for the conduct of the Christian disciple.

Our love for God must be just like His love for us. The world was His object of love and so it should be the object of our love. Our love for Him should change our vision for the world. Moberg (1965: 39) notes that loving God and loving men summarizes God’s will for all men. To serve God one must serve his fellow man (1 Jn.2:10-3:18) as God is love (1 Jn.4:8). He calls all Christians to love, to partake of His very nature, which is love. This love must affect our relationships with other people and must be expressed in practical terms (1 Cor.13). Love is active and the letter of James notes that religion without works is dead, that is religion detached from nature is false religion (James 3).

Stott (1985:37) maintains that the God of creation is the God of the covenant. The particularistic God is also a universalistic God. Though He chose Israel as the covenant people, this did not thwart His plan for the nations. In calling Abraham, God asserted that He was to bless Abraham so that in turn he would be a blessing to the nations (Gen.12:1-3). The God of the Israelites is the God of the Cushites, Egyptians, Philistines and Arameans (Amos

9:7). Therefore, God rules over the nations and He watches over all who live on earth (Dan.4:32; Ps.33:13-15). In the second coming of Christ all these nations will be judged on the basis of social concern (Mt.25:31-46; Mk.9:33-50) for Christ identified Himself with the entire humanity.

The world is the object of God's love in the New Testament. God perfectly demonstrated His love by sending Christ to die for the sins of the world. God is seeking to have the world reconciled back to Him through Christ. World in this case may refer to the creation in a general sense or it can be specifically referring to humanity. In John 3:16 the term is used to refer to humanity. Therefore, the object of God's love is mankind. Therefore, as recipients of that love we are obligated to share the same with the rest of humanity (Jn.3:16; 1 Jn.4:7). Thus, the reconciling work of God in Christ is fundamental to a true approach to social responsibility. As man becomes a new creation, this means a new approach not only to himself, but to others (2 Cor.5:17). As a new creation, man becomes the salt and the light of the world (Mt.5:13) and this means that he must affect the society positively.

The God of justice is the God of justification. He is the saviour of all, "the compassionate and gracious God, slow to anger, abounding in love and faithfulness" (Ex.34:6). This same God is "concerned that our community life be characterized by justice (Ps.146:7-9) (Stott 1985: 38). Although God expected Israel to be a just society, this justice was to be found in the nations as well. Amos the prophet combined these two aspects by showing how God would punish the nations as well as Israel for crushing the poor and denying justice to the oppressed (Amos 1:3-2:8). Nahum stresses the fact that God desires justice in every nation and every community (Nah.1:14; 2:13; 3:1, 5, and 19). God is watching to see justice exercised in the entire world. It is for the sake of this justice that the Servant of Yahweh came (Isa.42:1-9). The Spirit of the Lord anointed him to preach good news to the poor, to proclaim release to the captives and recover sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord (Lk.4:16-19; cf. Isa.61:1-2). Therefore, God expects us to uphold Christ concerns of justice.

The Christian calling to look for the well-being of others as a call to social responsibility is rooted in the character of God. He sent His only Son to a lost world in need of His Salvation (John3:16). Stott (2006:40) notes that our view of man is a determining factor in social involvement. The fact that man is created in the image of God (Gen.1:26) should prompt us to be involved in his affairs. Despite the Fall in Gen 3, God still upholds man as His own image and He is out to meet man holistically. Then, if this is God's view of man, it should be our view as well. Embracing this view will enable us to be balanced in our daily dealings with fellow men. It will help to be holistic in our approach to the community.

In summary, our understanding that man has intrinsic, inalienable value as a human being, enables us to liberate people from everything dehumanizing and count it a privilege to serve them, to do everything in our power to make human life more human (Stott 1985: 42). God's concern for man is for the total person, not just a part. Bodily and spiritual needs exist together as inherent aspects of human nature. Man is a social being, born into an earthly society which greatly influences his attitudes, actions and beliefs. It is within this society that he expresses his personal relationship with God (Moberg 1965: 33-34). This is the Christian's call to social responsibility.

3.5.4 Biblical Principles for Engagement in Development

From a biblical perspective, several principles are at the core in engaging in any form of social responsibility or development. Chawkat (2010:1), in a paper presented to World Vision International argues for eight main principles, summarized below:

1. **Stewardship:** God appointed human beings as his representatives to manage the earth and this involves engaging in some of productive activity.
2. **Solidarity with the poor:** As members of the human family, people engage in development to show solidarity with the poor.
3. **Dignity:** God ascribes the same dignity to all human beings and this should shape all development processes.
4. **Holism:** God created people as a whole. Body and soul must be looked after as part of welfare.
5. **Empowerment:** God empowers us to do good to others and especially the poor and abstain from evil.

6. **Mercy:** We need to reflect God's mercy which embraces all human beings.
7. **Faith:** Our faith must be authenticated by our deeds.
8. **Accountability:** We will all appear before God on the Day of Judgment.

These principles form the foundations for Christian engagement in any form of development and should be upheld.

3.5.5 Conclusion

From the foregoing discussions, the concern for poverty and social development is a primary concern for Christians. Christians are naturally concerned, or should be, about poverty and social development, simply due to concern for their fellow man. In addition to this basic motivation, Christians particularly in the affluent West, should be involved in the attack on poverty for two reasons: On one hand they have a responsibility simply by belonging to the richer segment of the world, and on the other hand they must act because poverty is not simply a material matter but is a spiritual, a theological concern (Williams, 1999: 17). Christianity must also be involved in social development because it sees poverty as a result of human sin, and just as sin led to the death of Jesus, so it leads to death in the world of today (Deventer, 1988: 24). Poverty is at least partly due to the breakup of correct relationships. The Anglican report "Not just for the poor" (1987) argued that extremes of wealth are a result of sin (Forrester & Skene, 1988: 105). In this case, "some are guilty, all are responsible" as Heschel, (Brown, 1986:55) states. Hence the doctrine of God, man, Christ, salvation and the Church should shape the mind of the Christians today, to act in solidarity with the poor through social development.

It is also the responsibility of the rich to support the poor as well. It is of course the rich who produce most pollution and resource depletion (Christiansen, 1990: 66), and in that way contribute to poverty. Economic progress itself has been a cause of poverty because industrialization and commercial agriculture often take place at the expense of the poor. Moreover it is the rich who have the ability to do something. Poverty almost by definition implies powerlessness. For example, the poor can't deal with pollution, and are likely to suffer most its effect (William, 1999: 16-17). In this way, both Christians and the rich much unite to attack poverty and support social development among the poor.

3.6 GOD’S JUSTICE AS A MEANS OF SOCIAL RESPONSIBILITY/SOCIAL DEVELOPMENT: A BIBLICAL PERSPECTIVE

3.6.1 Introduction

As the Church of Jesus Christ has entered its third millennium, many who have led the Church in preaching the gospel to the ends of the earth and in providing for the needy are sensing the leading of the Holy Spirit into another mission frontier. The church is perceiving that hurting people not only need the word and bread, they also need a voice. This work of providing a voice for the voiceless is referred to by many as the ministry of seeking justice or advocacy. It is a response to the biblical exhortation of Proverbs 31:8-9 “Speak up for those who cannot speak for themselves, For the rights of all who are destitute. Speak up and judge fairly; Defend the rights of the poor and needy”.

3.6.2 Understanding Justice from a Biblical Perspective

The biblical teaching on justice is so comprehensive. The prophets in particular used the term in a broad sense which went beyond the boundaries of judicial activity and in combination with the word righteousness came close to approximately the broad meanings now associated with justice as an ethical concept. God is the source of justice (Isa.5:10) and Israel’s life as a concrete social reality is to reflect the qualities already modelled by God in Israel’s experience. Righteousness and justice are the terms most often used to characterize what is called covenantal society (Birch, 1991: 155-177). For Isaiah, the power of God’s holiness had a clear moral dimension (6:5-7), particularly manifested in His demands for social justice (Nardoni, 2004: 106). In discussing the issue of justice, Isaiah resumed the prophetic tradition of Amos 5:21-24 and Hosea 6:6. Like them, Isaiah criticized worship that was dissociated from the practice of social justice (1:10-17). Like Hosea (4:1-3), he spoke of a lawsuit of Yahweh because of Israel’s violation of the covenant. Yahweh filed a suit against the inhabitants of Jerusalem because they oppressed the poor (3:13-15), freed the guilty through bribery, stripped the innocent of their rights (5:23), issued wicked rules and wrote oppressive decrees to deprive the needy of justice (10:1-2).

Isaiah foresaw a new era, in which the king would actually be the mediator of justice and peace (9:7; 11:4-5). He predicts that the king will fulfil the prophetic ideal of social justice, moving beyond what each man deserves. He will make it possible for the poor to improve within the community. The same concept of saving justice is endorsed by the Psalmist (72:4). Isaiah's oracles lead the reader to consider the need for a special intervention of God to establish a just society. This theme is also repeated in Isaiah 51:1-8. The servant's task is to make right within history all aspects and phases of human existence, whether moral, religious, spiritual, political, social, economic, and so forth (Whybray, 1981: 72).

Justice has to do with the establishment of a just order, of restoring God's right order to the world. It has to do with liberation from all that oppresses human life and well being, all that opposes God and God's purposes. The breadth of the dimensions of God's justice can best be seen in the liberation that God brought about for His people Israel when they found themselves enslaved in Egypt. Known as the Exodus, it provides the model for just how comprehensive God's idea of justice is. As we consider the circumstances from which God liberated his people, we see four components of injustice that they faced. There was political injustice. The Israelites in Egypt were an immigrant, ethnic minority. Remember that they had arrived in Egypt as refugees because of famine. While they had originally been welcomed and given relief, with a change of administration in Egypt, the policy toward the Israelites also changed. Even though they had increased in numbers, they had no freedom or voice in the political process. Instead, they became objects of fear and discrimination.

There was also economic injustice. This fear led to the enslavement of the Israelites. Slave masters were put over them who oppressed them and treated them ruthlessly. Their labour was exploited for Egyptian agriculture and construction projects. The economic benefit accrued solely to the Egyptians. In addition, there was also social injustice. Because the number of the Israelites continued to increase, the Egyptian political machine embarked on a program of state-sponsored genocide. Pharaoh incited his people to a murderous campaign against all the Israelite first-born, male babies. Instead of nine months of joy, Israelite mothers would live in nine months of terror, anticipating what would happen if their first-born was a boy.

Then there was spiritual injustice. The Israelite enslavement to Pharaoh proved to be a massive hindrance to their ability to worship and serve the LORD. Service was demanded by Pharaoh, to Pharaoh alone; he refused to let them leave their jobs and journey into the wilderness, even for a time, to worship their God and offer him sacrifices. These four components of injustice as faced by the Israelites in Egypt help us to see the perspectives of injustice as seen from scripture.

There is one more dimension of God's justice that we need to notice. The justice bringing ministry of the servant of the Lord reveals that God's justice is not just intended for Israelite, but for the Gentile as well. It is international in scope, aimed at the nations, or, each and every people group in the world. It makes sense, does it not? If the LORD is the Creator of the ends of the earth (Isaiah 40:28), then He will seek to bring justice to the very same ends. It is a justice, Isaiah reveals, which is made available to all people through the servant of the LORD. In fact, all this work is to be done, not for Israel only, but for the Gentiles as well. The Servant "will bring forth justice to the Gentiles" (42:1). Indeed, God says to Him, "It is too small a thing that You should be My Servant to raise up the tribes of Jacob...I will also give You as a light to the Gentiles, that You should be My salvation to the ends of the earth" (49:6) (Isaiah 42:1-9).

Therefore, God's justice requires a judicial system that is genuinely impartial and grants justice to the poor and the weak. It ensures social responsibility as depicted in the year of Jubilee when all land was to go back to the original owner without compensation... God did not want such disadvantages to lead to greater poverty. He therefore gave the law that would equalize land ownership (Henry, 1979: 41-42).

3.6.3 Theological Foundations for Social Justice

Several affirmations provide the foundation for Christians' pursuit of social justice. Dearborn (2008:1) articulates five key foundations that help shape our engagement in social justice as summarized below:

Justice is not simply about right laws. It's about right relationships. Justice is not merely a legal word describing rights and duties, judgment and punishment but a relational word describing a vital dimension of life-giving community. Laws and rights provide criteria to measure the quality of human character and community, but do not in themselves constitute justice. Justice isn't first of all a legal term — *the measurement of our lives according to God's law and code of ethics*. Justice is a relational term — *people living in right relationship with God, one another and the natural creation*. Biblical justice is about people living the way God intends for us to live. This means guarding the dignity and God-given rights of all people, including those who are abused, excluded and exploited. It means loving our neighbour as we love ourselves.

Justice means to make life right. The Hebrew and Arabic words for justice and righteousness share common roots, describing the quality of character and conduct necessary for people to flourish in relation with God and one another. Justice literally means “to make right” and righteous is “to be right”. Justice is for life to be right socially, righteousness is for life to be right personally. The poor don't simply need charity — they need justice. Merely giving alms won't make life right and resolve the structural — social, political, cultural, macro-economic and even spiritual contributors to their poverty. The poor need justice, expressed in structural change, protection from exploitation and access to opportunity.

Justice is rooted in the character and nature of God. The biblical faith affirms that God is love and God is just. The God of the Bible *loves* (Is 61.8; Ps 37.28) and *does* justice (Ps 103.6; 140.12), especially securing justice for the poor, the marginalized and the oppressed. As God *is* just and loving, so we are to *do* justice and live in love (Mi 6.8; Am 5.24; Dt 16.20). The Bible reveals God as the One who pursues the marginalized to bring them home; and delivers the captives to make them free. Nothing in Scripture more vividly discloses this than the Exodus account. So Israel is continually called to “Remember, remember, you were once slaves in Egypt. Therefore, you must care for widows, orphans and strangers.”

Doing justice is not optional. Rather it is a basic expression of faithfulness. Just as God is love, and so loved the world that God gave Jesus Christ so that none should perish but all have eternal life (Jn 3.16), so the Gospel calls us to live in love and give ourselves so that all have what they need to flourish (1 Jn 3.16-17). If we don't, then the love of God isn't in us!

The prophets repeatedly rebuked Israel for their injustices to the poor. The prophet Ezekiel (16:49) condemns Israel's hardness of heart toward the poor. Other prophets proclaim that this was a pivotal reason why Israel was sent into captivity. Christians are called today to wrestle with the issues, systems and structures that perpetuated poverty in our world.

The goal of biblical justice is not punishment of wrongdoers. We see a progressive development in the biblical teaching on how to respond to perpetrators of evil and injustice.

First, the human norm seems to have been (and maybe to be) *disproportionate retaliation* and revenge in response to harm (Judges 15:3-7). Samson acts in revenge against the Philistines for taking away his wife. Scripture indicates that God sought to replace that with a second response, *proportionate retribution*: "an eye for an eye, a tooth for a tooth" (Leviticus 21:23-24; Deut. 19:19-21). However, by that rule, we all will eventually end up blind, toothless and without limbs. And so, we find a third, radically different approach, doing justice while expressing mercy, leaving judgment to God (Leviticus 19:18 and Matthew 5:38-45).

3.6.4 Biblical Justice as Social Development

The mission of God, *mission Dei*, in a broken, fallen world is reconciliation. Reconciliation is God's initiative, restoring a broken world to God's intentions by reconciliation "to Himself all things" through Christ (Colossians 1:20): the relationship between people and God, between people, and with God's created earth. Christians participate with God by being transformed into ambassadors of reconciliation (World Vision 2005:5). On the other hand, justice means right relationships with God, between people and with creation. In Hebrew that is called "shalom." It means peace, but it is better translated as "flourishing" - not just an absence of conflict, but a richness of life. Scripture witnesses that God's mission of advocacy and justice is holistic, including relationships with God, self, others, and creation. This mission has never changed from the Fall, to the new creation in Christ, to its fulfillment in the coming of Jesus in the eschaton.

Justice is a strong and consistent theme in the whole Bible. Justice means working for the dignity, respect and God-given rights of all people. Justice in the Bible looks out especially

for those who are abused, excluded and exploited. Christian justice reflects the character of Christ. It is rooted in self-sacrificial love. It restores. It rebuilds lives. It is built on dignity and hope. We know justice when we see it. And we know when we do not. Justice is denied when power is used to exploit and oppress. Where power damages, justice restores. Justice is about relationships between people, between people and their governments, and between countries. Justice is personal. It is political. It is local and it is global in its work and its demands.

To work for a just world means that advocates call for justice at all levels. Justice can play out in courts, or it can be denied there. Justice can be at work in international bodies, laws and conventions, or it can be withheld in them. We believe that justice is a God-given right for every person. It must be available to every person at every level of life. The prophet Micah in his day called on the religious leaders and rulers of the day to act justly, love mercy, and walk humbly with their God and in relation to the poor (Micah 6:8).

3.6.5 Conclusion

Justice is the character of God and pursuing justice is central to His mission. When the Bible mentions justice, one of nine words frequently follows: Widow, fatherless, orphans, poor, hungry, stranger, needy, weak and oppressed. The core of social development is to seek the improvement of the well being of the poor, widows, orphans, hungry, sick etc. Doing justice therefore is about making life right for these people. Of course, justice means punishing wrongdoers and compensating victims, but in a fuller sense, it means to straighten out situations and relationships so they are as God intended them to be. “Doing justice” is to make sure that those who are poor, powerless and voiceless have opportunities to work, live with dignity and pursue life in all its fullness.

3.7 CONCLUSION

The mission of God, *mission Dei*, calls us to social responsibility through social development. Therefore, there is no way Christians can escape social responsibility or social development. Due to our alienation from God, the poor will always be with us and from a biblical

perspective we cannot ignore them. God's concern for them must be our concern too. It is our responsibility to uphold their rights as we share our possessions with them. We are God's stewards of our property and as good stewards we need to share with the poor.

According to Stott (1985:35), this must involve turning our faces towards the world in compassion, getting our hands dirty, sore and worn in its service, and feeling deep within the stirring of the love of God which cannot be contained. Our social responsibility emanates from our full understanding of God, man, Christ, salvation and the church. Failure to participate in social development is an indication that we are ignorant of these doctrines. But we need to realize that ignorance is no defence. God has said it and we have no option other than being partakers with Him in the fallen society as we reconcile it back to Him. Such a call demands that we open our ears and listen to the voice of Him who calls His people in every age to go out into the lost world (as He did), in order to live and love, to witness and serve, like Him and for Him. That is His mission and it is a whole Christian lifestyle that included both evangelism and social responsibility (Stott 1985: 35-36).

Sometimes such a call demands that we pursue social justice for the poor at whatever cost as part of God's mission. It must however be noted that while there is need for Christians to engage in social responsibility, the poor are not just mere recipients of aid. They have an important role to play in seeking their own transformation. A mutual transforming relationship is necessary. Effort must be made to facilitate an engagement between the poor and the affluent that opens both to transformation. Such a process must respect the poor as active participants, not passive recipients, in this relationship. They are people from whom others may learn and receive, as well as give. The need for transformation is common to all. Together with the poor, Christian development workers share a quest for justice, peace, reconciliation, and healing in a broken world. Given the discussion in this chapter on the biblical perspective regarding poverty and social development it is important therefore to study how the Church has historically engaged in poverty and social development. This, a major concern for this study, forms the focus for chapter four.

CHAPTER FOUR

4 THE NATURE AND HISTORY OF CHURCH INVOLVEMENT IN POVERTY AND SOCIAL DEVELOPMENT IN KIBERA, KENYA

4.1 INTRODUCTION

The general objective of chapter four was to study and determine the nature and history of Church's involvement in poverty and social development in Kibera, Kenya, in relation to study objective number three. This was carried out through a review of secondary information as well as primary data to determine the past and present engagement of the Church in socio-economic transformation of the communities in Kenya and Kibera. Semi-structured interviews done face to face, through telephone and email with key stakeholders who included church leaders, civil society, representatives of Christian mission agencies in the area and seminary faculty were done. Given that Kibera has probably more churches than any other slum in Nairobi, a sample of forty (40) churches, comprising the Roman Catholic Church, Protestants, and Pentecostals including the African Instituted Churches, were studied to determine the history and nature of the church's involvement in poverty and social development issues.

The chapter covers two major parts. Part one broadly explores the history and nature of church involvement in social development from a global to local context in Kibera. Part two delves deep to examine the underlying factors that account for the Church's low engagement in integral mission.

4.2 OVERVIEW OF THE NATURE AND HISTORY OF THE CHURCH'S INVOLVEMENT IN SOCIAL DEVELOPMENT

The call for the global Church to engage in social development is not new. For the Church taking the gospel to the ends of the earth, in obedience to the Great Commission, is an inescapable imperative and has won assent from Christians of all ages and memorably expressed in the Lausanne Covenant (1974:1-10). The debate on the role of the Church in poverty and social development has dominated Christian circles for decades (Chester,

2002:44). Several international conferences and workshops have been held in the recent past across the globe to debate on the role of the Church in poverty and social development, which all point to a growing need within the Christian community to engage on issues affecting mankind.

By virtue of her own evangelical duty the Church feels called to take her stand beside the poor, to discern the justice of their requests, and to help satisfy them. Hence there is a call for the Church to show solidarity with the poor through holistic mission (Parker, 2008: 1-3). Throughout history, there has been substantive effort to mobilize the global Church for social action and solidarity with the poor as expressed in the various conferences (Nthamburi, 1991:101). The most explicit by churches was the resolution by the World Evangelical Alliance General Assembly of 2001 which provided a cornerstone for ongoing engagement on social development by the Church. It stated:

As a global Christian community seeking to live in obedience to Scripture, we recognize the challenge of poverty across God's world. We welcome the international initiative to halve world poverty by 2015, and pledge ourselves to do all we can, through our organizations and churches, to back this with prayerful, practical action in our nations and communities. We believe ...if the poverty targets are to be met:

There needs to be a commitment to achieve growing justice in world trade in the light of globalization; this must recognize the role of trade, particularly in arms, that fuels conflict and causes widespread poverty and suffering

It is vital that a new deal on international debt is agreed by the G7 leaders as a matter of urgency and carried through by the International Monetary Fund and World Bank

... we urge governments and financial institutions of both North and South to act decisively, transparently and with integrity to combat corruption ... taking the necessary steps to break the chains of debt and give a new start to the world's poorest nations (WEA, 2001: 2).

Following this declaration, churches across the globe have gathered at regional and national level to explore possibilities to stand in solidarity with the poor through advocacy and establishment of special projects designed to help the poor. More recently there have been

gatherings focused on Climate change, the Millennium Development Goals (MDGs) among other pressing issues (Micah Challenge, 2010:3).

Wright (2009:1) writes in *The Global Conversation* magazine (October 2009: 2) that the Lausanne Covenant - substantially crafted by John Stott, includes the phrase: '*evangelization requires the whole church to take the whole gospel to the whole world*'. One might argue that the three wholes embodied in this ringing phrase are hardly new, and go back to the Apostle Paul, if not to the patriarch Abraham himself. In the context of mission and this study, the whole Church means all believers. The whole world means every man and woman. In this way, the Church finds her way to social development.

The World Council of Churches (WCC) has also been in the forefront in holding the UN accountable and in support for social development by advocating strongly for Christian involvement in the struggle for social justice, based on the conviction that the Church cannot separate the material and spiritual needs of individuals and communities (Raiser, 1995:1). On the other hand, the Micah Network and the World Evangelical Alliance have shown great interest and have created the Micah Challenge campaign to grasp a moment of unique potential and to challenge world's leaders to halve poverty by 2015 that echoes something in the mind of the Biblical prophets and the teachings of Jesus concerning the poor. They have held church conferences at global, regional and national level to call upon the Church to take a more leading role in social development (<http://www.micahchallenge.org>, 1/2/2011).

In Africa, the most notable event in Africa was the World Bank and African churches consultation on faith and development, meeting in Nairobi in 2001. Their discussions affirmed the importance of the Church in solidarity with the poor (Belshaw, 2000:3). The African Church has also been focusing on social development and care for the poor even before the MDGs were enunciated in the Millennium Declaration of 2000 (Onwuluri, 2008: 15; Akukwe, 2005: 2).

In Kenya, the Church has had a long history of involvement on issues of poverty and development and especially in the areas of Christian witness, education, health as well as advocating for good governance (CHAK, 2009:1). The Church has been in the forefront in advocating democratization in Kenya by criticizing excesses in the exercise of state power. In this way, the church relied not only on its institutional power-base but on the self-declared limitlessness of its Christian imperative as well to improve the well-being of the poor (Africa Executive, 11-18 February 2009:1).

The Church has had its presence in Kibera for decades too. Although no actual data on churches in Kibera is there, estimates indicate that there are more than four hundred (400) Christian Churches, more than any other informal settlement in Nairobi. Majority of them are involved in some form of social and spiritual development (Bodewes, 2005: 9).

4.2.1 Integral Mission and the Church in Kibera

4.2.1.1 Understanding Integral Mission

Although it has recently become fashionable to use the term integral mission in many Christian circles, the approach to mission that it expresses is not new. The practice of integral mission goes back to Jesus himself and to the first century Christian church. Furthermore, a growing number of churches are putting this style of mission into practice without necessarily using this expression to refer to what they are doing: integral mission is not part of their vocabulary. It is clear that the practice of integral mission is much more important than the use of this new expression to refer to it.

The idea of integral mission has developed over time as Christians throughout history debated on the role of the Church in social development. The Wheaton declarations of 1966 urged Evangelicals to study the scriptures in order to find biblical approaches to such social problems as racism, war, poverty, powerlessness, etc. (Chester, 2002:44). On its part, the World Congress on Evangelism (1966) held in Berlin affirmed the task of the Church to proclaim the gospel to transform people socially, morally, and psychologically (Johnston, 1978:158). The Chicago Declaration of Evangelical Social Concern (1973) on the other hand,

served as an essential ingredient of integral mission, and a milestone in the awakening of the evangelical social conscience in the United States. This followed the polarization that was already building up in the Evangelical circles in the United States (Chester, 2002:45).

The Lausanne conference of 1974 which called on all churches to rally around and put programmes in place for empowering and transforming society was reinforced during the 1989 Manila conference and laid a strong emphasis on transforming the poor (Mbamalu, 2002:40). The Lausanne movement through its other subsequent congresses both at Pattaya (1980) and Wheaton (1983) has bequeathed to Evangelicalism a healthy tension between Evangelism and Social action (Kapolyo, 1991:35). The Wheaton '83 statement calls on the local church to social transformation as God's agent in the communities where they are planted.

More recently, the expression 'integral mission' has increased in popularity ever since several evangelical development agencies from around the world met in Oxford, England, in 2001 to form the Micah Network. The term, which has Spanish roots, was felt to be a less misleading expression of concern for the whole person than earlier language that spoke of 'holistic mission' or of 'transformational development'. The Micah Network issued a 'Declaration on Integral Mission' which states that:

Integral mission or holistic transformation is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the word of God which sends us out to serve the world. If we ignore the word of God we have nothing to bring to the world. Justice and justification by faith, worship and political action, the spiritual and the material, personal change and structural change belong together. As in the life of Jesus, being, doing and saying are at the heart of our integral task (Chester, 2002:19).

This declaration places a special call to the local Church, as God's primary agent of transformation through evangelism and social action. However, more recently, religion and development have taken a central stage in the contemporary society. Social action is part and parcel of religious works. The two, i.e. material prosperity and spiritual enhancement should be intertwined in a way that fullness is felt in the lives of the suffering humanity. From the above discussions, the argument that the Church is a distraction or worse, an impediment of transformation, as some development professionals observe is not true (Myers, 2000:126; Martey, 1993:145). Both Myers and Martey argue that this needs to be corrected because the Church is realizing the changing times in the community. The Church cannot sit at the fence, but instead, she has a special role to play in social development, as Martey (1993:145) explains "The Church that is called by Christ's name cannot find a comfortable home in an oppressive and dehumanizing situation. The Church as a liberating community cannot attach itself to the oppressive status quo, resisting and resenting change".

Integral Mission therefore, as a new paradigm, is viewed as follows:

1. A call to integral mission is a call to biblical Christianity wherein what is regarded as spiritual and social action is held together.
2. A call to integral mission is a call to centrality of Jesus Christ. His life of sacrificial service is the pattern for discipleship.
3. A call to integral mission is a call to comprehensive mission work (Ramachadra, 2006:1).

Understood in these terms, this new paradigm for mission is not so new; it is, rather, the recovery of the biblical concept of mission since, in effect, mission is faithful to the teaching of Scripture to the extent that it is placed at the service of the Kingdom of God and His justice. Consequently, it is focused on crossing the frontier between faith and no faith, not only in geographical terms, but in cultural, ethnic, social, economical and political terms, for the purpose of transforming life in all its dimensions, according to God's plan, so that all people and human communities may experience the abundant life that Christ offers them (Ramachadra, 2006: 10, Engen, 2006: 3-8).

4.2.1.2 Elements of Integral Mission

The causes of poverty and marginalization are complex, but they also result from broken relationships. God made the world good, but human rebellion led to exclusion, mistrust, greed and injustice. The goal of integral mission is therefore restored relationships with the Creator, with others in the community and with the environment. Jesus Christ came to bring this restoration. Through His incarnation, death and resurrection, people are saved from God's condemnation, become part of God's new community and will one day experience the peace and justice of His rule. Hence the focus of integral mission is to seek restored relationships in all their fullness, not just economic well being. This responsibility to God is expressed through our response to others (Tearfund, 2002: 5).

Based on this understanding, Tearfund has identified several elements that form the pillars for integration. These include:

- Compassion and respect for those in need, regardless of their religious beliefs.
- Justice – speaking up on behalf of the powerless and enabling them to speak up for themselves against injustice.
- Character – that the character of Christ should be evident in the way work is done – with righteousness and justice, mercy and peacemaking.
- Cultural sensitivity – recognizing that the resources and knowledge of all cultures and communities are valuable.
- Cultural transformation – recognizing that no culture is without fault and that gospel values challenge all cultures at some point.
- Mutual accountability, trust and transparency.
- Good leadership that puts others' needs first.
- Empowerment that enables people to make choices, to have a voice and become agents of change.
- Participation so that everyone in the community owns the projects carried out.
- Sustainability – a process of ongoing personal and community change that comes from within the community itself.
- Integration – helping communities to address their different needs through co-operation within the community and with other groups (Tearfund, 2002:6).

However the above elements must be anchored in *relationships*. Good relationships enable others to live interdependently in communities and in the world. There must a strong focus on *future* knowing well that God will establish a new heaven and a new earth. Both the rich and poor to have the hope of a home in this new creation where there is no more death, mourning, crying or pain and where God is present with his people. *Prayer* is at the core of integral Mission. There is a spiritual reality to development that a secular worldview often ignores. Social development is about engaging in a spiritual conflict and therefore prayer is essential for integral mission. The only way to keep going and see significant change is through the gracious power and presence of the Holy Spirit. The role of local *CHURCH in partnership is a fundamental pillar for integral Mission*. The church is central to God's saving purpose. It is the community in which God lives by His Spirit. All those engaged in integral Mission must commit themselves to working in partnership with all churches, enabling them to fulfill their ministry to the poor. Partnership expresses the solidarity of Christians reconciled through Christ and builds up local churches (Chester 2002:139-149; Tearfund, 2002:6).

4.2.1.3 Implications of Integral Mission for the Local Churches in Kibera

God has strategically placed the local church as the agent of transformation of communities. Padilla (2002:2) suggests that the role of the local church is to equip and mobilize men and women for God's mission in the world not exclusively in the church building, which may or may not exist, but in all fields of human life: in the home, in business, in the hospital, in the university, in the office, in the workshop and everywhere, since there is no place that is not within the orbit of the lordship of Jesus Christ

What then are the implications for the local Church in Kibera today? The model of Jesus' ministry implies that Christians who are concerned about development must work toward a context of adequacy in which people can grow and that is the Church's responsibility too. God intends that all people have the resources necessary to grow toward maturity. This is not completely possible in a sinful world, but God's desire is that human beings may not be deprived of the things they need to grow toward the intentions for which He made them. For example Jesus had loving and God-fearing parents and, likely, extended family. Like most Jewish boys, He probably attended synagogue school, where He learned to read and memorized large passages from the Law and the Prophets. He had meaningful work that

contributed to His community and family. He had shelter, food, and clothing (Engen, 2006: 3-8).

Jesus Christ came and established the church that is the visible body of Christ represented by those people who have accepted Him as their Lord and Saviour. John Stott describes the church as “the chosen and beloved people of God, His own special treasure, the covenant community to whom He has committed Himself for ever, engaged in continuous worship, a haven of love and peace, and a pilgrim people headed for the eternal city.” This describes the ideal church. There is the universal church that refers to the body of all Christians worldwide. There is also the local church which refers to the body of Christians in a specific local setting. Our focus is on the local church which is in direct contact with the local community in Kibera.

Because of the direct contact with the local community, the local church is strategically placed and has a great opportunity to minister to the needs of the members of the community, be they spiritual or physical. God called and equipped the church not to minister to its members only, but to reach out and minister in a holistic way to needy people who are outside the church. The mission of the church is to declare and demonstrate the gospel (Matt.28:18, 19; Matt.22:37-39) to a sinful and a suffering world unto the building of the Kingdom of God. There is always the tendency for the local church to be inward looking and not outward looking thereby concentrating its programs on its members forgetting about the needy people outside there. Jesus said we (the church) are the salt of the earth and the light of the world. (Matt.5:13, 14). This means the local church must have a positive influence on the community in which it is situated. The local church must therefore be prepared to go out where the people are, listen to them, find out what their needs are and together with them design programs to meet their needs (Stackhouse, 1995: 471).

Dearborn & Posterski (2006: 5-29) are of the view that for the local church to effectively minister to members of the surrounding community, it must first of all be a model of the Kingdom of God in every aspect of life. This must be characterized by love for one another which should result in social justice, righteousness and economic prosperity. For the local

church to be a model, efforts must be made to build their capacity to plan, implement, monitor and evaluate holistic community based development programs. This should be the main role of church development departments and other Christian development organizations. If every local church effectively carries out holistic community outreach, the impact of this both at the local and national levels would be great. It would mean a wider range of communities would be reached and transformed to the glory of God. In this way, the church would positively influence the society at the national and international levels.

Involving the local church in the development process will be more cost effective as there would be more use of volunteers rather than full time workers. The local churches would be less dependent on donors as many local churches are able to generate funds which could be used to support the work of the volunteers. This would make the local church programmes more sustainable. Where some local churches are not able to raise sufficient funds, the church denomination could make arrangements in such a way that financial assistance can be given to them with funds from the richer churches (Chester, 2002:139-148). In conclusion, there are two main roles that the churches in Kibera should play in seeking the improvement of the people's well-being. These are to be the salt and light of the world by pursuing values transformation and community organizing (Dearborn & Posterski, 2006: 5-29).

4.2.1.4 Conclusion

The foregoing discussions have shown that throughout history, the Church has played a key role in poverty and social development, from global to grassroots level, but not without challenges. In Africa and Kenya in particular, that engagement can be traced back to the early Church and the missionary influence. It is worth mentioning that a number of the development efforts in Africa can be traced to the Church either directly or indirectly, although today the case is different. Integral Mission calls the *whole Church*, to preach the *whole gospel*, to the *whole world*. That mandate therefore includes both proclamation (evangelism) and social action.

4.2.2 Case Studies from Kibera

4.2.2.1 Introduction and Rationale for Selection

As indicated earlier, there over four hundred Christian churches in Kibera. Only three major assemblies have been selected for an in-depth analysis. The choice was carefully done guided by the following four main considerations:

- a) Denominational diversity to give different perspectives. The selected churches included a Roman Catholic Church, a Presbyterian Church and an Africa Independent Church
- b) Social engagement in social development in Kibera so that helpful insights can be gained for this study. All the three selected churches have engaged in different ways in social development which provides different perspectives for the study
- c) Population size of the individual churches to give a broad view to issues. All the three churches have large populations with over 300 memberships. This helps in sampling various groups in the church.
- d) Geographical distribution to ensure that the whole area of study is well represented. The three churches are strategically located in Kibera and are in different sub-locations in the area. This ensures that views coming from different parts of the slums are considered.

4.2.2.2 Case Study 1: Christ the King Church

4.2.2.2.1 Overview

Christ the King Parish began in 1974 as an outstation of St. Michael Parish, Langata. In 1992 the Guadalupe Missionary Father's from Mexico, sent Fr. Arturo Arreguin to St. Michael's to work as an assistant parish priest. Fr. Arreguin's work involved visiting the small Christian communities, plus various other pastoral duties. It soon became tiresome for him to shuttle through the large pastorate back to his residence every evening. Thus, he decided to live in the slum and work at Laini Saba, which was a sub-parish, being assisted by the parish priest.

Therefore, a priest's house was built to facilitate their work. In 1997, during the Christ the King Feast Celebration, the assistant parish priest, Fr. Roberto Figueroa Gomez, requested that his Grace Archbishop Ndingi, who was officiating at the mass, to officially recognize Christ the King as a parish since the number of faithful had grown larger and there was a need to move services nearer to where parishioners lived. In February, 1998, Christ the King outstation was officially recognized as a parish within the Nairobi Archdioceses. Currently, the parish has five sub-parishes having a total of 32 Small Christian Communities. In 2001, Fr. Raul Nava Trujillo replaced Fr. Roberto and reconstructed the parish into nine departments. Making up the parish structure are the Parish Pastoral Council, the Executive Committee and Departmental Coordinators, who work together in assisting the parish priest-in-charge on a daily basis for the betterment of the parish and parishioners (Christ the King, Kibera, 2010). Currently the church is estimated to have a membership of 550 people. Their distributions are estimated at 60% women, and 40% men. The population under 25 years of age is estimated at 55%.

4.2.2.2.2 Nature of Involvement in Social Development

A social analysis was conducted in the parish between the years 2002-03. Each sub-parish identified a major concern that faced their region and made it a priority issue to improve upon. Within three years, 2003-06, of tackling these issues, each sub-parish undertook steps to help reduce, if not eradicate their priority issues. The parish set up committees to create awareness of HIV/AIDS, the dangers of alcoholism and drugs, to fight abortion and for creation of employment.

The church has been able to use her spiritual capital to engage in social-economic transformation of the communities in Kibera. The church acts as a vocational training centre and offers technical training: masonry, carpentry and joinery, self-reliance, Kibera empowerment programs, computer literacy, as well as running a project for orphans and destitute children.

Interviews with some of the informants (trainers of the vocational training) associated with this church indicated that the church is engaged in training youth and the community

members as a whole on self reliance, considering the high rate of unemployment in Kibera. They concentrate on young boys and girls who have done the Kenya Certificate of Primary Education (KCPE) examinations. They take courses in tailoring and other technical subjects which often last two years with a minimal charge of Ksh1,300 for half day students and Ksh1,900 for full day students. According to the respondents, these fees are fairly affordable and a real blessing to children who are unable to proceed to higher education due to lack of school fees. When undergoing their courses, they are also sensitized on economic empowerment i.e. how to save the little they have and invest. Most of these students especially the ones doing tailoring usually start earning when still training. For example, a student can come with a customer's garment to class and ask the teacher to direct her or him on how to sew the garment and after he/she finishes, she'll be paid by the customer. By doing this, they also tend to advertise themselves even when still in the institution, such that when they leave the institution, they'll already have attracted and retained their customers.

The centre also trains young boys and men on carpentry and joinery. The informants indicated that the training their students get is ranked among the best in the country at a low charge. This has created opportunities for children coming from the financially unstable families in Kibera through self-employment and some of them are lucky enough to find jobs in some companies and factories. The centre has standing arrangements with factories in the industrial areas such that their graduates get placement as soon as they finish.

Since the world is changing and the community has also appreciated that they have to keep up with technological change, the church offers basic and advanced computer packages hence empowering the community through computer literacy. The church is also engaged in an empowerment programme in Kibera that has helped members of the community realize their potential by undertaking both individuals and group initiatives.

The church is also engaged in a very important social project, P.O.D (for orphans and destitute Children). The church provides vulnerable children with some of the basic needs like food, clothing, as a means of confronting poverty. The church is also involved in a holistic health programme that was started in 1981. The health centre is staffed by a full-time nurse

supported by Caritas and a part-time doctor. The centre provides outreach through home based care and education to the sick people infected with HIV/AIDS. It provides Voluntary Counselling and Testing (VCT) services for the Kibera people. The main challenges of the Health Centre include the rapidly growing number of patients with HIV/AIDS, most of whom have limited resources for treatment or even food. Thus other churches need to move in and build more centres.

4.2.2.2.3 Rationale behind their Involvement

The interviews done showed that the key motivating factor for engagement in social action is the need to make the gospel relevant in this poor slum area by making it really good news to the poor. This is shaped by James 1:27: “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress.”

4.2.2.2.4 Challenges and Impact

Notable improvements in the community have been seen in the areas of community organizing, value transformation of the parish members, health care and education, and improved education standards for the community. In addition the youth have been empowered through vocational training and are now actively involved in the transformation of the community around them. Although these changes have been seen at the parish level, their geographical coverage is limiting and hence and the numbers continue to soar high each in day in Kibera. This makes it difficult for the various efforts to bear much fruit in the slum area.

4.2.2.3 Case Study 2: Kibera African Inland Church (AIC)

4.2.2.3.1 Overview

The Kibera AIC is one of the many Africa independent churches in the area and it is situated on the edge of the Kibera slum and has one of the largest congregation, estimated at one thousand two hundred. The researcher could not establish the exact date when the Assembly

was started, but it is estimated that it came into being in late 1970's or early 80's. The new church building was put up in 1994 with the help of the retired President Daniel Arap Moi, whose city residence is less than three kilometres away from the church. Kibera AIC was heavily affected by the 2008 post-election violence that rocked the country, as the slum is host to all tribes in Kenya. Estimates indicate that 56% of total congregation are women while men constitute 45%. Over 50% of the population is dominated by those 25 years and below.

4.2.2.3.2 Nature of Involvement in Social Development

Over the years, the church has set up various initiatives aimed at fulfilling her mandate to reach out holistically to their members and their neighbours. The church runs a feeding program for the orphans and needy in the community. They also engage in training seminars on HIV/AIDS, since this is a major concern in Kibera as earlier alluded to. In addition counselling for the youth, and those affected families is also done through the VCT (Voluntary Counselling and Testing) centre at Olympic area. Other programmes run by the church include microfinance services as well as sponsorship of orphans to undertake informal and formal courses to uplift their standard of living.

4.2.2.3.3 Rationale behind their Involvement

An in-depth interview with the senior pastor indicated that Kibera AIC was started with a sole purpose of reaching out to the poor slum dwellers spiritually, socially, emotionally and physically. Hence their primary motivation for social action is evangelism and mission.

4.2.2.3.4 Challenges and Impact

In the last five years or so, the church has been faced with huge challenges ranging from leadership wrangles, burning of the building, to mismanagement of the project funding by some of the leaders. The members have expressed concern that the infighting at the Church is dividing the congregation. Other challenges include lack of funds to implement some of their projects and limited co-operation with other churches for synergy. From the interviews and observations by the researcher, it was also clear that the pastoral team lacks capacity on project management and development. This has limited their ability to engage strategically in

social development. However, it should be noted that, though faced by huge internal and external challenges, the church has brought hope to many orphans and vulnerable children. The youth have received some vocational skills that have enabled them to access credit for small business.

4.2.2.4 Case Study 3: Kibera Presbyterian Church of East Africa (PCEA)

4.2.2.4.1 Overview

The Presbyterian Church in Kibera began in the early 1950s, and for the next twenty years moved from one temporary building to another. On the 18th of February 1971 the first of Kibera's two Presbyterian Churches, Silanga, was established, and was officially opened on 5th February 1972 by the Rev. G. Gikanga. The second Presbyterian Church to be established in Kibera started out in 1974 as an outreach centre for the main Presbyterian Church in Nairobi - St. Andrews. They called this new centre Emmanuel. The congregation boasts of four hundred and fifty members, which comprises of 58% women and 42% men. The youthful population (those 25 years and below) constitute 54%.

After several years of hard work enhancing spiritual growth and improving the required infrastructures of the outreach centre by local Church members, the Presbytery of Milimani approved a request to upgrade the Emmanuel Centre to full parish status. This was made official on 13th March 2005 when Rev. Samuel Machugu Kariuki became its first session moderator (<http://www.bourock.org.uk/kibera/events.html>).

4.2.2.4.2 Nature of Involvement in Social Development

Both congregations of the Presbyterian Church of East Africa (PCEA) in Kibera currently serve a total congregation of 600 adults, 80 youths, and also 150 children in their Sunday schools. These congregations include some of the neediest people living in the slums of Kibera. More than 80% of Church members are unemployed. Those who are employed earn between 1500 and 3000 Kenyan shillings a month (\$20-30). Due to these low-income levels, the congregations have not been able to actively thrive, as they face a daily struggle to even

feed their families. Most of the young people of the Church are affected by the lack of employment opportunities and many are out of work, making them a liability rather than an asset to their already poverty-stricken families. Although the Church in Kibera has many diverse needs and wants, they are spiritually rich, and if their needs were met it would be possible for them to achieve their vision of growth and development, for their Church and community.

The Parish is also currently working together with her partners to build a secondary school block and a separate toilet block that would be accessible to all the users of the Church and school. The school includes a block of four classrooms, a science lab, a library and an office at Silanga Church, Kibera. Currently the Church is using a temporary structure divided into four classrooms, which are insufficient for the growing needs of the children's formal education. At the moment, most children are forced to study in the Church building itself, or outside in the grounds. This has been a great challenge to the Church, and any funding that they would receive toward the building of the school block would be a dream come true. Most schools in Kibera have not been absorbed by the Government, which means that parents are forced to pay fees. At the moment Silanga has electricity and a water supply, but they would have to install water storage tanks and a new brick built toilet block to ensure the school can meet basic standards.

In partnership with The Outreach Foundation and the P.C.E.A, the Emmanuel church in Kibera is constructing a vocational/technical school in Kibera. This two-story building will house eight classrooms and related offices. It is being built on the church compound adjacent to the church. The Church is also providing the required furniture, equipment, tools and teaching aids. The school, scheduled to open in spring 2009, will prepare Kibera youth to enter the work force by training them in eight different skill areas: electrical, computer, carpentry, catering/cooking, car mechanics, welding, tailoring, and accounting/bookkeeping. In one year the school will have the capacity to train up to 180 Kibera youth. This will allow them to find jobs, support their families, and be productive members of society. The school will operate under the direction of the church through a school board. The school is intended to be self-sustaining.

This project will have a great impact on Kibera immediately and for generations to come. To change the environment, one needs to change the individuals that live there one by one. Spiritual transformation is at the core of this change as well as equipping them with the tools to be able to find work and support themselves and their families. Education empowers the individual. Providing job skill training and a job changes the dynamics of the community.

4.2.2.4.3 Rationale for Involvement in Social Development

The Kibera PCEA Church has developed a special relationship with the Barrhead church in England to develop a partnership for transformation of the area. The aim of this partnership is to establish a relationship between the Christian communities of Barrhead and Kibera by sharing mission, education, and mutual Friendship. This partnership is the basis for the present engagement in social development for the Church in Kibera.

4.2.2.4.4 Challenges and Impact

Visiting and talking to some members of the church and local leaders, it is clear that the biggest threat to these initiatives by the Kibera PCEA church is sustainability. It is evident that much of the funding is from external sources and there is very little being done to ensure that upon completion, the work can be sustained by the Kibera residents. Much of the work also requires some extra skills that the church lacks and can only outsource, mostly from the West. However the church has began to take the issue seriously and is committed to ensuring that all its projects are sustained for the welfare of future generations. However measures are yet to be put in place towards that goal.

In terms of impact, the greatest impact has been the spiritual transformation through the church ministry. Already benefits are being felt by the youth who have begun to gain some vocational skills which puts them in the job market. Given the growing numbers of the

population in Kibera, the target numbers of less than one thousand people by the Church is insignificant, and it will take time before any real impact can be felt.

4.2.3 Conclusion

It is evident from the above three case studies that churches in Kibera are engaged in some form of social development. What was most disturbing in the interviews is the realization that mostly these churches do not know what their counterparts are doing and how they can support each other. They work in isolation. While some problems of one church could be solved by the other, they do not seek help from one another. There is exists a local pastors fellowship but it is mostly attended by the smaller churches. The churches have adopted various approaches in dealing with the issues of poverty and social development but with minimal impact, except the Roman Catholic Church.

The main rationale behind all these interventions are partly Christian witness but also the overwhelming need to make their ministry relevant in this sprawling slum settlement, by helping their members to confront their biggest challenge, namely poverty. However what is clear is that most of these churches are poorly resourced, in terms of technical capacity and finances, in addition to operating in isolation and their efforts are uncoordinated. They have the same target but different strategies. In some cases, their interventions are thinly spread making it very difficult to create any meaningful impact in this poverty stricken settlement. These and other factors have contributed to the low engagement by churches in integral mission in Kibera. More of these reasons are discussed in part two of this chapter.

4.3 THE UNDERLYING FACTORS THAT ACCOUNT FOR THE LOW ENGAGEMENT IN INTEGRAL MISSION BY CHURCHES IN KIBERA

4.3.1 Introduction

This section focuses on outlining and discussing the underlying factors for the low engagement in integral mission by churches in Kibera. To achieve this, a survey involving churches, civil society organizations, and government and community members was undertaken to unearth the key issues, involving both secondary and primary data. A descriptive method of recording the outcomes of the unstructured interviews and questionnaires was used in compiling the information forming part of this report.

4.3.2 Study Design and Methodology

4.3.2.1 Introduction

To achieve the objective of determining the underlying factors that account for the low engagement in integral mission by churches in Kibera a study design and methodology phase of this research project was done which included developing the study questionnaire tools, selecting the study sample, field testing the tools, collecting the data, and processing the data. Three different types of questionnaires for the different categories representing (a) Government officials, non-governmental organizations, and civil society operating in Kibera (b) Community members and (c) Church leaders in Kibera were developed. These questionnaires were hand delivered to the selected leaders.

4.3.2.2 Study Questionnaires

The goal of this study as stated was: “To unearth the underlying factors for the Church’s poor engagement in poverty and social development in Kibera and to propose an appropriate strategy for transformational development in Kibera area”. Three types of questionnaires were developed targeting the three different categories with at least 12-15 questions for each (See Appendices 2, 3 and 4). These questions were designed to assess the respondent’s knowledge, attitude and practices in relation to the above goal. This was after consulting with various

stakeholders to determine the areas that needed to be studied without raising much unnecessary expectations.

4.3.2.3 Study Sample

The researcher applied the stratified purposive sampling, one of the most common sampling strategies. Stratified purposeful sampling is useful as it illustrates characteristics of particular subgroups of interest and facilitates comparisons. In this method, participants are grouped according to pre-selected criteria relevant to a particular research question. Sample sizes, which may or may not be fixed prior to data collection, depend on the resources and time available, as well as the study's objectives. Purposive sample sizes are often determined on the basis of theoretical saturation (the point in data collection when new data no longer bring additional insights to the research questions). Purposive sampling is therefore most successful when data review and analysis are done in conjunction with data collection (Patton, 1990: 24-30).

The study sample was chosen conveniently given the complexity of a slum area to ensure a fair representation of the situation in Kibera. Following this a sample of 20 was chosen for the first category of Government, NGO and other agencies. Specifically the sample had 10 government officials, 5 non-governmental organizations and 5 civil societies. In the second category of community members 20 people were selected. In the third category, 40 Church leaders were selected. In addition, face to face interviews with key leaders from Kibera and theological institutions were also done to supplement the questionnaires. The participant list was also drawn therefore from these various categories.

4.3.2.4 Data Collection

The study questionnaire survey was administered to the sample group with the help of field assistants. This was helpful as it provided an opportunity to clarify some of the questions. In some instances, questionnaires were left after being explained and collected after two months. The data collection process took a period of six months and this allowed room for the researcher and his team to be able to get back to some of the respondents to clarify and

triangulate some of the information given. In addition to the signing of the consent form before the commencement of data collection, confidentiality of information given was assured as participants were not allowed to give their names or names were deleted in the final analysis. Confidentiality was necessary in securing respect for those participating in the study.

4.3.2.5 Data Processing

The data was analyzed using SPSS (Statistical Package for the Social Sciences). Coding of the key elements was done and a processing undertaken to generate a report. The perceptions and understandings on the underlying factors for the low engagement in integral mission by churches in Kibera, emerging from the content analysis from interview transcripts and questionnaires among church leaders, community members and officials of other agencies were presented. This was necessary as it allowed independent analysis and conclusions regarding the underlying factors that may be appropriate in developing a comprehensive strategy for the transformational development of the slum area.

4.3.2.6 Data Validation

Data validation is important as it guarantees to your application that every data value is correct and accurate. Different approaches can be applied to data validation. The strategy applied in this study for data validation was data type checking which accepts only known valid data. This method was preferred in Kibera, as it accepts only input that is known to be safe and expected, given the complexities and sensitivities of the slum life combined with politics.

4.3.3 Major Findings of the Study

4.3.3.1 Overview of Churches in Kibera

Given the size of the area and the complexity of the context, forty (40) church leaders were conveniently sampled for in-depth study. Out of the targeted number approximately 88% (35 church leaders) responded to the questionnaire that was administered to them. The sample of churches studied came from different denominations which included, African Inland Church

(3), Anglican (3), Calvary evangelistic fellowship centre (3), End Times gospel ministry (2), Evangelical (3), Evangelical (fundamentalists) (3), Pentecostal (10), Presbyterian (2), Protestant (3) and Roman Catholic (3).

Majority of the church leaders belong to the Pentecostal and protestant category of denominations. Most of these churches were planted in the area in the recent past, that is 2000 onwards, but there are others such as the Roman Catholic Church, Anglican and Presbyterian Church of East Africa (PCEA) which were established in the 70's and 80's. The churches established in the 90's include the African Inland Church and United Brothers in Christ. Overall the percentage of growth for the churches participating in the study varies between 1% and 70 % with an average of 19.1% growth annually.

While majority of those responding to the study were aged between 31 and 53 years, most of the churches in Kibera are filled with young people (mostly 35 years of age and below). Most churches are led by men who have college level education; that is diploma level of education and above (65%) while 6% of the respondents have attained primary education as shown in the diagram below.

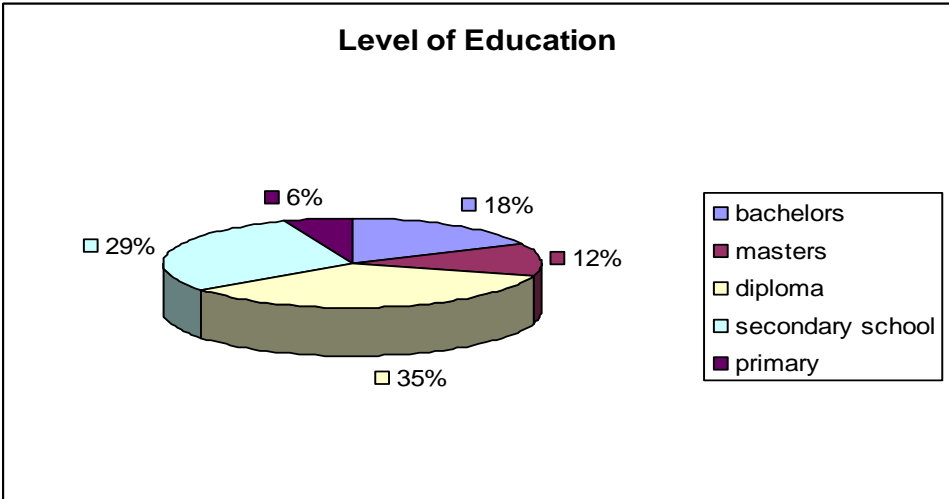


Figure 4.1 Level of Education

Among those interviewed, majority were married as compared to those who were single as shown in the diagram below:

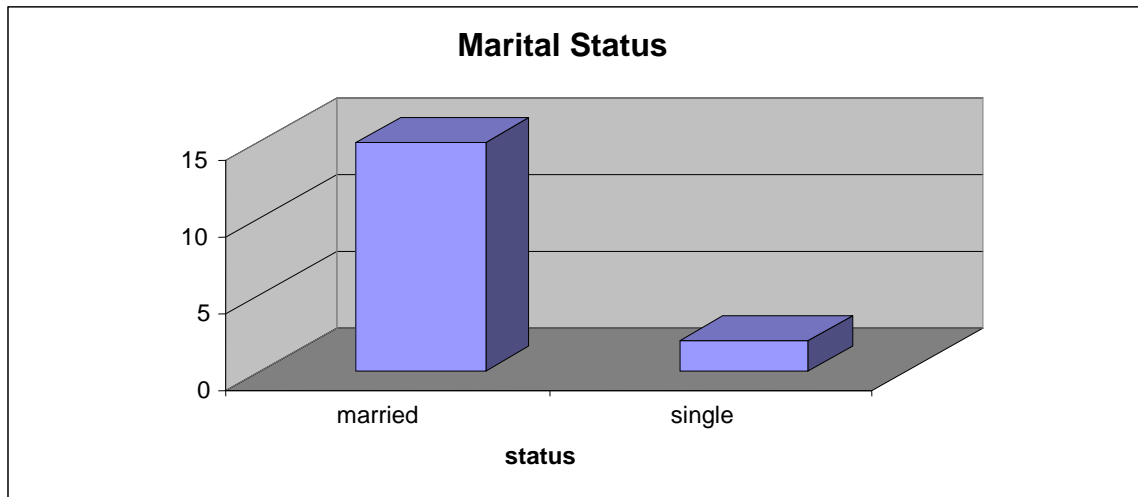


Figure 4.2 Marital Status

4.3.3.2 Contributing Factors for Low Engagement of Churches in Development

Most of the churches in Kibera are involved in some form of ministry but the perception on their engagement differs from one stakeholder to another (i.e government, civil society, community and churches themselves). The key areas of involvement include evangelism, discipleship, care for the needy, social work and other related mission work.

Historically, churches have always engaged in social development for various reasons. Several arguments have been put forward on why local churches are uniquely placed to address local needs of the poor in their communities. According to Tearfund, a Christian development organization that works through local churches, churches are best strategically placed because:

- The local church is not an external organization coming in to help poor people – it is the poor, and its members share in the suffering
- The local church doesn't leave after a few years – it remains in place and is committed to long-term sustainable solutions
- The local church has unparalleled resource in the form of motivated and committed local volunteers.

- The local church has invaluable local knowledge and understanding, and represents the people who are in need as well as those who are offering help, so is ideally placed to facilitate local discussions and community engagement
- The local church often has a level of credibility and authority within the community that others cannot replicate
- The local church can offer support beyond the practical, meeting emotional and spiritual needs (Tearfund, 2002:10).

This view is also shared by other development partners such as the World Bank, who hold the view that the churches' role in development is unavoidable given her strategic positioning amongst the poor. However such a contribution is not without challenges (Belshaw, 2001: 5). As will be seen in the following discussions, a combination of factors are at work in Kibera that contribute significantly to the churches' low engagement in social development or integral mission. Such factors have been categorised as either related to knowledge, attitude or practices.

4.3.3.2.1 Factors related to Knowledge

a) Lack of training among church leaders

The value of having an enlightened church or community in relation to social development cannot be overemphasized. Most people agree that training or education is fundamental to economic and social development. It is also common knowledge that widespread illiteracy, low educational standards and inappropriate education or lack of it in many parts, including Kibera, contribute very significantly to economic and social development (Kinoti, 1997: 30). One of the primary challenges facing the church in engaging in integral mission is the sheer lack of training. A trained or educated church leadership is essential in initiating and stimulating transformation amongst her members. The lack of it leads to weak organizations, while good leadership enables, envisions and releases organizational potential. The strength of church denominations and local church congregations is very much affected by the strength of the leadership. It is difficult to change the church's attitudes to such issues as HIV and AIDS and gender unless the leaders themselves are committed to such change. Local church leaders

are often seen as leaders in the community, and therefore have great potential to initiate change. Hence the value for a well trained church leadership (Samuel & Sudgen, 2003:35).

It needs to be affirmed that the local church is the basic unit of Christian society. Across the generations local churches have been the vehicle for the transmission of the Gospel of Jesus Christ, and that their primary, though not their only, role is three fold: the worship and praise of God, the proclamation in word and deed of the Gospel of the grace of God, and the nurture, instruction, and discipleship of those who have received Jesus Christ into their lives. Hence appropriate training leads to healthy ministries in communities which are marked by a deep, authentic relationship with God marked by prayer, godliness, and fruits of the Spirit, a strong vision of the mission of the church in which the church exists not merely to sustain itself but to serve the world and minister beyond itself. It is also characterized by a thorough grasp of the biblical, pastoral and theological contours of the Christian faith and church, with an ability to communicate these contours in meaningful, relevant, and integrative ways through sound preaching and teaching, and imaginative pastoral leadership (Samuel & Sudgen, 2003:261).

The study confirmed that church leaders in Kibera are poorly trained and this is major hindrance to transformational development. Out of those contacted in the study, 70% of respondents did not have a college degree and only a mere 30% hold a college degree and above, as indicated earlier. This means that their capacities are limited when it comes to engaging and leading holistic ministry in their communities that fully integrates both the spiritual and social aspects of the gospel. Consequently the churches cannot effectively engage governments, civil society, and their own members in creative mission that helps the poor to come out of their poverty. The study also confirmed that lack of skills and knowledge on social development is a key factor as evidenced by 65% response by church leaders who participated in the study as also shown in the diagram below. It is therefore evident that lack of skills and knowledge on issues related to social development due to poor training form the primary hindrance of the local churches in their pursuit of integral mission in Kibera.

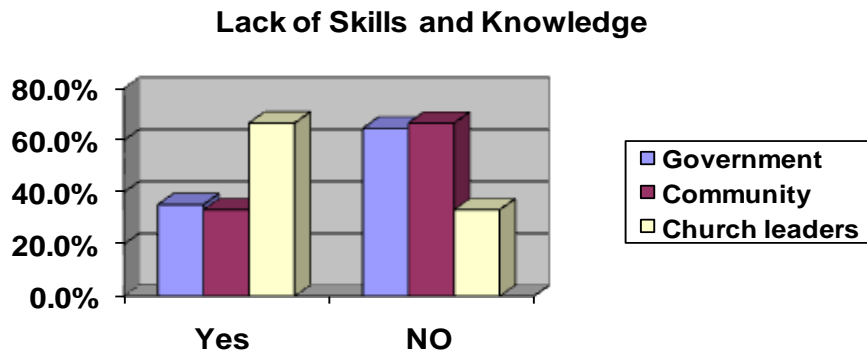


Figure 4.3 Lack of Skills and Knowledge

b) Lack of clarity on the mandate of the church

What is the mission or mandate of the local Church? If this question were asked in a survey of Roman Catholic, Protestant and Pentecostal members, church leaders, laymen, missiologists and evangelists, the answers would vary greatly. The responses would indicate that there is a lot of variety in how church members perceive the task of the local church. Richardson (1977: 26-37), for example, states that evangelism is social action. Others see evangelism as simply the proclamation of the gospel (Newbigin, 1995:21). Bonino (1980:3), on one extreme, identifies the claim of some people that the gospel implies liberation and revolution. Sinclair, (1980: 23-24) makes a case that the gospel of the Kingdom has a vital application to the task of development. Jacob Loeweb (1996: 121-122) points to the need for defining the gospel in its broadest and deepest dimensions rather than looking for a “one chord” definition. It would seem therefore that from a Gospel perspective, the mission of the Church is three fold: Peace, justice, and evangelism. In relation to peace, the Hebrew word *shalom* has usually been translated into English as “peace.” But the meaning of *shalom* goes far beyond the narrow attributes Webster gives to this word. He describes peace as a state of tranquility, freedom from civil disturbances and harmony in personal relations. James Metzler’s (1985:107) definition of *shalom* goes much further saying *shalom* purposefully means to offer a peace treaty, a pledge to live for the other’s well-being, a covenant to desire and seek the good life of God’s favour together.

So *peace*, as translated from the biblical *shalom*, is not merely an absence of civil disturbances but an active pursuit of the well-being of others. It finds its expression in a sharing and caring community. Regarding justice, the message of Jesus, the reason for His coming as announced in His first public proclamation that “The Spirit of the Lord is on me, because he has anointed me to preach the good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour” (Luke 4:18, 19 NIV). These words are a message of justice for the poor and the oppressed. The year of the Lord’s favor implies all the mechanism of hope for the poor as delineated by Moses in the year of the “Jubilee.” Quoting Metzler (1985: 91) again “Wherever poverty and riches exist side-by-side, there is lack of justice, fidelity and *shalom*. The will and rule of God, who has created enough for all, is being thwarted”. The concept of justice as portrayed by Jesus goes beyond the justice of the courts and the punishment of criminals. It involves a positive response to the needs of the poor and the oppressed even though the poverty and oppression may be sanctioned by law. This justice goes beyond national judicial systems. Ultimately, it finds its parameters in the heart of God (Kroecker, 1987: 1).

Evangelism has sometimes been expanded to include everything that is done to build the Kingdom of God. Thus, social action when done in the Christian context has been described as being a part of evangelism. A more descriptive definition is provided by Kasdorf (1986:631) who notes that:

Evangelism means to tell the good news that Jesus saves; it means to invite men and women in the world to accept Jesus Christ as their Saviour; it means to inform them of the cost of following Jesus. Evangelism always aims at discipleship, which in turn requires commitment to his purposes of the Kingdom in history.

In some way, mission, on the other hand may include almost everything a church may want to do. It does not restrict the ministry to any specific aspect of its task. Kasdorf’s (1986: 631) definition is almost as broad:

. . . I have defined mission as the total redemptive task for which the Lord has placed the church into the world. That task has to do with crossing frontiers of all types, frontiers that pose barriers

between the people of God and the people of the world. Once those frontiers have been crossed, the church witnesses God's redemptive, healing, and helping grace on the other side of these frontiers. In this sense, "mission means being sent by God to love, to serve, to preach, to heal.

With this understanding, mission therefore includes all those areas of service to which the Church has been called to do. The lack of clarity on their mandate on the part of the church is a key impediment to their engagement in integral mission in Kibera. As discussed earlier, the tension on mission as evangelism and mission as development within church circles has always been there and will probably continue (Wheaton '83 Statement). Writing over thirty years ago, John Stott had predicted that tension when he said:

I may see spiritual need (sin, guilt, lostness) and have the gospel knowledge to meet it. Or the need I see may be disease or ignorance or bad housing, and I may have the medical, educational or social expertise to relieve it. To see need and to possess the remedy compels love to act and whether the action will be evangelistic or social, or indeed political, depends on what we 'see' and what we 'have'."(Stott, 1975: 28).

In Kibera, as in many other parts of the world, many churches in many third world countries are still polarized by the same issues. This has tended to reduce the effectiveness of churches engagement in integral mission in Kibera. But as Moffit in Samuel & Sudgen (2003:237) argues, development is the mission of the local church, as it is nothing less than the obedient response of the church to both the Great Commandment and the Great Commission. Disobedience to the mandates lead to serious consequences such as the rampant suffering brought about by poverty.

It must be underscored that the heart of integral mission is not so much about balancing in our lives a particular list of activities, it is about being the people of God in the midst of a world in need. What we will actually *do* of course depends on what we have, and the needs we see, but the point is that our mission activity flows not from some theoretical checklist of activities, but rather from being and doing as Christ would be and do in the context of need. What this means for the local churches in Kibera is that even

when in the middle of evangelistic activity, they should not ignore the social needs that may be surrounding them. Although some of the churches are doing what they can to handle this, there remains a huge challenge. Similarly, when engaged in social action, they should not pretend that the people they are serving do not also have spiritual needs that they can help meet. In short, they should love as Christ commanded us to love: mind, heart, body and soul.

This applies, though, just as much to churches as it does to individuals. There is sometimes a danger of churches becoming so wedded to programs and activities that they lose sight of their primary calling to *be* the people of God in the midst of the world. The solution to this problem is found in Jesus's model of ministry for us, when he said;

When Jesus was asked to sum up what God required of us, He did not answer in terms of either a set of 'projects' to be performed or a set of 'doctrines' to believe. Instead we are called to love God with our whole being, and to love our neighbor in the same way we love ourselves (Matthew, 2006:139).

The Church is called to live out their faith in every place where God plants her (Bosch, 1991:368).

Personal interviews with local pastors, and church members clearly pointed to the fact some churches are still struggling in defining their mandate in Kibera. This is partly because of the overwhelming effects of poverty on them and their members. But the most sticking feedback was from the ten government officials (100%) who strongly felt that it is not the mandate of the churches to engage in social development, as shown in the figure below. This is partly the reason why they rarely engage churches in seeking solutions for Kibera. Their view is that churches should focus on spiritual matters only.

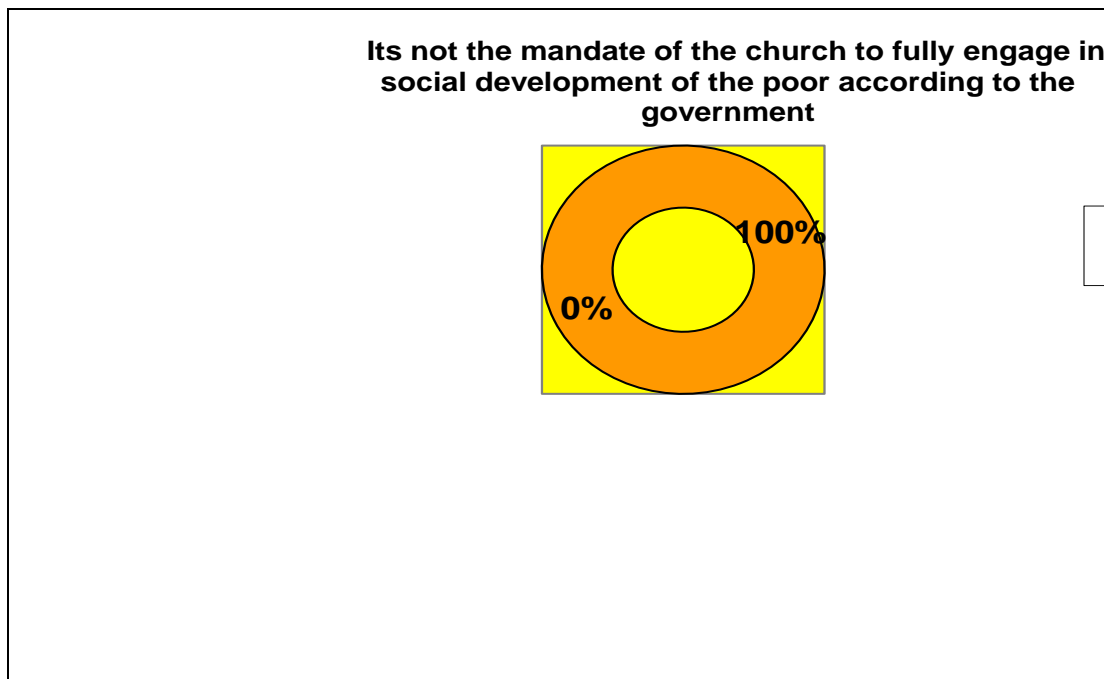


Figure 4.4 The Mandate of the Church in Social Development

In conclusion, a narrow view of the gospel, which gives birth to lack of clarity on the part of the church as well as other key development partners in Kibera, account partly for their low engagement in integral mission. The net effect is that most churches in Kibera are viewed only in terms of offering spiritual help to their members and nothing beyond that.

c) Poor theological orientation to mission

Various views on what is mission have existed over the years, and all have had an impact on its practice in the various contexts. Matthew (2006: 129) and Chester (2002:328-30) challenge the popular traditional view that mission work is carried out by the “external” man who in most cases comes from abroad with money and other resources to carry out work among the local communities who are the recipients. This approach leaves out the local actors in mission. This approach tends to isolate the local believers or local church from engaging in local mission endeavours to transform their own people, and tends to create a dependence syndrome. This is a major hindrance to integral mission in any place including Kibera. However, the integral mission approach embraces the *whole* church involved in *whole* Gospel to the *whole* world.

A good theological educational orientation on mission is key to the transformation of communities; including churches. All over the world, the church cannot congratulate itself for providing education and wash its hands clean. As part of her mission in any community, she must also challenge the structural forces, which oppress the people, including those manned by political powerhouses, whatever the cost. A classical example is the oppressive conditions the poor in Kibera find themselves in, such as the lack of rights to own land, which have persisted for almost a century. She must also stay dry shod, by refusing 'false praises', which may be showered on her to domesticate her. While whimsical confrontation is not useful, complicity by church leadership to any form of oppression is a betrayal of her "Christic" mission. Thus, the church must unpretentiously but courageously, integrate her salvific and prophetic missions, in her bid to spearhead development and nation building. This is only possible if the whole church can embrace the whole Gospel for the whole world (Chester 2002: 29).

Findings from Kibera confirmed that due to the poor theological orientation to mission, the churches have instead avoided involving themselves in social development, as they consider it not part of their mission. Of the community and church members responding to this issue, 67% felt that lack or failure by the local churches to involve themselves in social development is a key factor hindrance to integral mission in Kibera as shown in the figure below.

Failiure by churches to involve themselves in social development

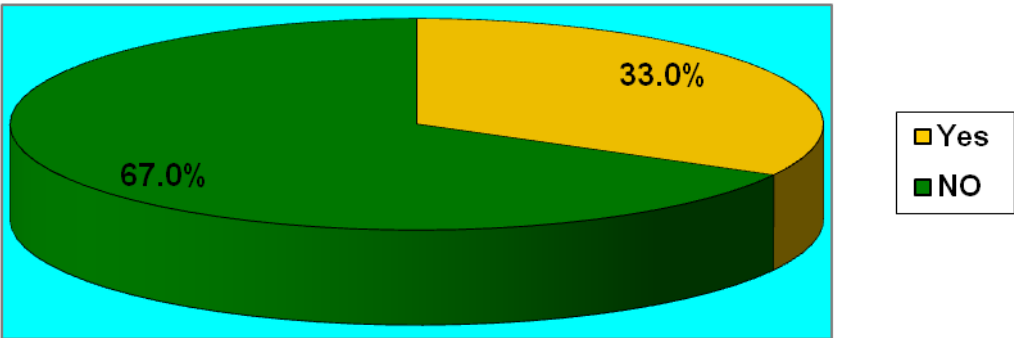


Figure 4.5 Failure of Churches to Engage in Social Development

This is also further reflected in the way churches in Kibera utilize the most important resource: time. An overwhelming 93% of respondents from churches felt that development is not a priority when it comes to the way they spend their time, and would instead prefer to engage in other matters other than social development, as shown below.

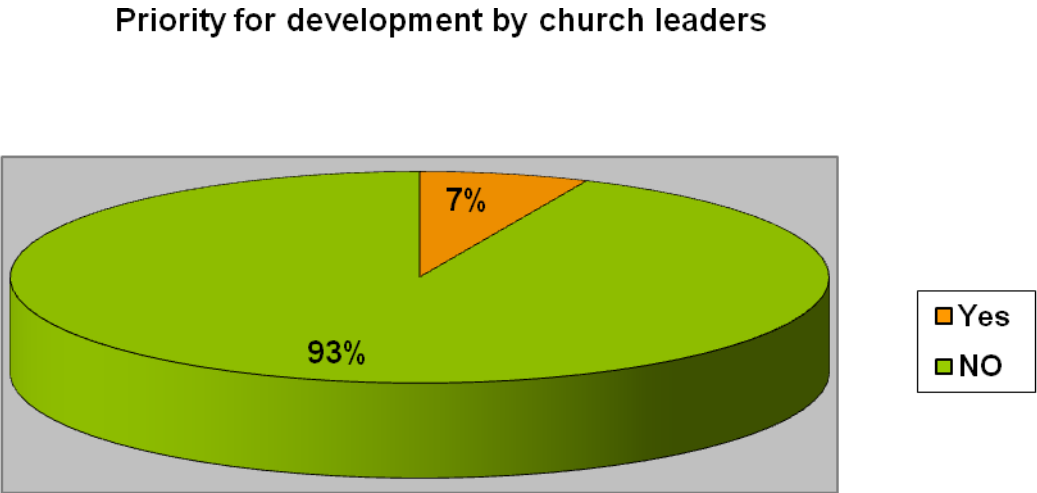


Figure 4.6 Priority for Development by Church leaders

In conclusion, poor theological orientation to mission is one of the underlying factors for the church’s low engagement in integral mission. This could partly be due to the poor training exhibited by the leaders in general as well as their levels of education.

d) Ignorance on the part of the church in relation to integral mission

In general terms, ignorance means a lack of knowledge. Growth has to do with increase in size or amount, while development concerns maturity or becoming more advanced. Ignorance could hinder growth and development in different spheres of life. Tito Paredes in Samuel &Sudgen (2003:62), writing on *culture and social change*, quickly warns that ignorance of

other cultures creates prejudice, and prejudice gives birth to hatred. This in itself is a key constraint to the achievement of integral mission in any community.

General ignorance particularly on the role and the value that church brings to the transformation of the poor persists in Kibera, on the part of government, churches and community members. Many reasons could account for this: low levels of education as well as wrong theological orientations to mission on the part of the church, resistance by communities as well as other partners among other reasons. These fears are based on underestimation on the value add of local churches to development (Bosch, 1991: 130).

Findings from government representatives showed that opinions differ on the specific contribution by the churches in Kibera to development. As seen below, there is a strong no (78%) to indicate that social justice is not considered a key value-add by churches to the transformation of the poor.

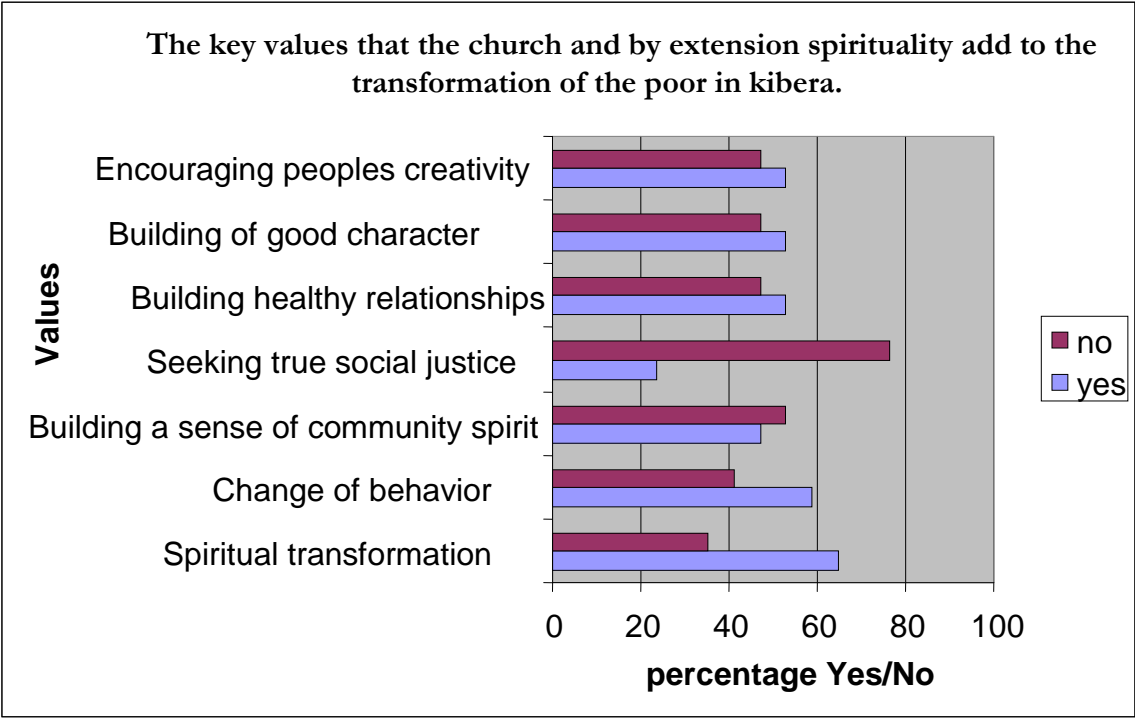


Figure 4.7 The key values that the church and by extension spirituality add to the transformation of the poor in Kibera

There is also resistance by church members to allow the church to engage in social development. This is due to the fact some hold the view that evangelism and social action are distinct and that it is not the mandate of the local church to engage in social action. Ninety three per cent of the church members interviewed or responding to the questionnaire indicated a strong resistance to any efforts by their church to engage in social development, while only a mere 7% support the church’s efforts to engage in poverty reduction approaches in Kibera.

Resistance by other believers according to the church leaders

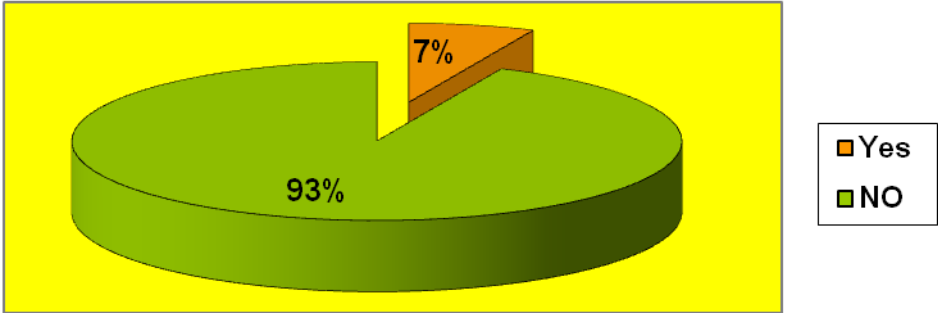


Figure 4.8 Resistance by other Believers according to Church Leaders

From the discussions above, it can be concluded that ignorance, particularly on the part of the local churches is a major factor hindering effective engagement in integral mission.

4.3.3.2.2 Factors Related to Attitudes

a) Cultural Hindrances

In every culture, there are many fine elements that need to be upheld such as strong family ties, generosity and a strong community spirit, although majority of these are breaking down. There are however, aspects of our culture that are major hindrances to progress. There is the attitude to work, disregard for time (especially in Africa), the fatalistic attitude to life that is so widespread across Africa, as well as the tolerance of evils that they ought not to, such

corruption, famine, oppression, and disease (Kinoti, 1997:27). As the 1990 Declaration of the Oxford Conference on Christian Faith and Economics puts it,

The causes of poverty...include the cultural attitudes and actions taken by social, economic, political and religious institutions, that either devalue or waste resources, that erect barriers to economic production or that fails to reward fairly (Kinoti 1997:283-284).

The same view is also shared by Opio (2000:1), who argues that economic development and especially in Africa cannot be built and sustained only on models of economic growth, which places self-interest and profit maximization over and above all other values, including the concern for the vulnerable. Economic development in Africa ought to be built on values of caring, so as to narrow the highly unjust and unacceptable gap between the very few rich and the majority, that live in insecure sub-human conditions. This requires that African governments give priority to policies and programs, which promote the common good and enhance the capabilities of their citizens. The capability approach enhances the understanding of development in significant ways. It draws attention on the agency of economic actors, and emphasizes their freedom to determine their lives.

As the Nobel laureate Amartya Sen has correctly pointed out in his most recent work, *Development as Freedom*, development seen in terms of substantive freedom of people has far-reaching implications for understanding of the process of development as well as the means of promoting it. This includes the removal of constraints and deprivations: economic, social, as well as political. The emphasis Sen lays on freedom is important; it smacks at Africa leadership profoundly. Economic development will forever remain a distant dream as long as African leadership does not break away from their dependence, not only on financial aid, but also on development policies designed elsewhere (Sen, 2001:20).

The African development needs, like the people, are unique and have unique sets of values. To accept full-scale and to apply piecemeal strategies for development drawn by economists who have only a little knowledge of the African continent and its needs, is to betray the African people. This betrayal is all the more painful as those masterminding it are precisely

those who have been entrusted with authority by the people to manage the economy on their behalf. As Pope John Paul II points in his encyclical *Sollicitudo Rei Socialis*:

Development, which is merely economic, is incapable of setting man free. On the contrary, it will end up by enslaving him further. Development that does not include cultural, transcendent and religious dimensions of man and society, to the extent that it does not recognize the existence of such dimensions, and does not care to direct its goals and priorities towards the same, is even less conducive to authentic liberation...Peoples aspire to be free: their search for full development signals their desire to overcome the many obstacles, preventing them from enjoying a 'more humane life'" (Pope Paul VI, 1971: 46).

In Kibera, some of the cultural factors hindering the churches from engaging effectively in integral mission include a disregard for gender balance, disregard for the value of moral capital in the transformation of the poor as well as a fatalistic view to life by the poor. Most of the churches are led by men and women seem to be relegated to home chores only. As Wayne G. Bragg in Samuel & Sudgen (2003:20-25) notes, cultural values, moral capital and healthy relationships are the bedrocks of transformational development in any community. However as seen in Figure 4.7, there seems to be a disconnect between ratings attached to these values and the high levels of poverty that still exist in Kibera. While the findings affirm the importance of spiritual transformation (65%) and change of behaviour (60%), one wonders why spiritual and moral capital have not been able to create impact in the sprawling slums of Kibera. This probably explains that there could be other underlying factors around the culture of the poor in Kibera that require further investigation.

In a nutshell, cultural factors form part of the underlying factors that continue to dodge the church's effort towards integral mission in Kibera.

b) Poor relations among churches

Mission as transformation takes place in the context of relationships. Unity and reconciliation are lived virtues. The mission of God in our fallen, broken world is reconciliation. Scripture witnesses to the fact that God's mission of reconciliation is holistic, including relationships

with God, self, others, and creation. This mission has never changed from the Fall. God's reconciling mission involves the very in-breaking of the Kingdom of God, as realized through Jesus' incarnation, His life and ministry and preaching, and through His death and resurrection. The Lausanne Occasional Paper No. 51 states;

Reconciliation is God's initiative, restoring a broken world to God's intentions by reconciling "to himself all things" through Christ (Colossians 1:19) including the relationship between people and God, between people and with God's created earth. Christians participate with God's mission by being transformed into ambassadors of reconciliation (Rice, 2005:12).

Bernard Ntahoturi, quoted in Belshaw et al. (2001: 67-79) observes that a serious impediment to God's mission of reconciliation in our time and in any community is not only the reality of destructive divisions and conflicts around the world, but quite often the church being caught up in these conflicts — places where the blood of ethnicity, tribe, racialism, sexism, caste, social class, or nationalism seems to flow stronger than the waters of baptism and our confession of Christ. It is this state of affairs, according to Ntahoturi, that led the Reverend Martin Luther King Jr. long ago to say: "We have flown in the air like birds and swum in the sea like fishes, but we have failed to learn the simple act of walking together as brothers and sisters" (Belshaw et al. 2001:68). Examples abound of how poor communities in Africa and Kibera have been torn asunder by tribalism and ethnicity. Not only does this negative process destroy the lives of millions of Africans; it also retards the socio-economic and political development of the continent (Orobator, 2009:2).

In this context, the witness demanded of churches is to model a reconciled community for the rest of the continent. The church needs to become more and more a reconciled community, a place where reconciliation is proclaimed to all people of good will. To take but one example, during the post-election violence in Kenya in early 2008, the veil of tranquillity covering religious life was torn to shreds by tribal and ethnic sentiments as sisters turned against sisters and brothers against brothers. Particularly in Kibera, professing the same vows and promoting the same charism did not shield some religious communities from the atrocious strife and divisive sentiments that assailed the rest of the Kenyan society. What happened in Kenya gives an indication of the larger continental profile. The challenge is therefore for the

churches in Kibera to assume more concretely the “ministry of reconciliation,” in deeds, rather than by words (Orobator, 2009: 2-3).

Data from the field indicated disunity among churches in Kibera is a primary hindrance to effective engagement in integral mission. Churches are divided along denominational, tribal, and political lines. Findings showed that 67% of those contacted perceived disunity among churches operating in Kibera as a key impediment to integral mission; while a mere 33% felt that this is not a big challenge for the churches.

Lack of unity among church members according to the community

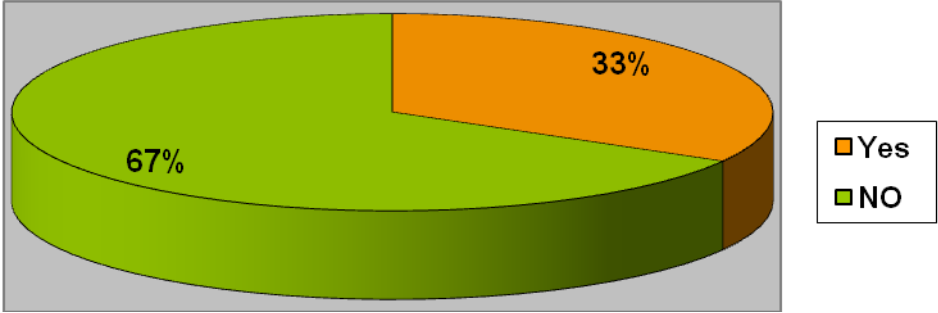


Figure 4.9 Lack of Unity among the Church Members according to the Community

The net effect of disunity among churches in Kibera is the fragmented and uncoordinated approaches to development. This means that the Church lacks a common voice and will to tackle some of the most pressing needs of communities in Kibera.

c) *Tension between mission as evangelism and mission as development*

It is now a widely accepted view among churches that there is no room for a gospel that is indifferent to the needs neither of the total man nor of the global (Bassham, 1979:176). That

the Church is called to be the “salt of the earth” and “light of the world is a norm. The “Wheaton Declaration” produced by a conference of Evangelicals which convened in Wheaton, Illinois, in 1966, affirmed the need for churches to focus on social concerns of her people, without minimizing the priority of preaching the gospel of individual salvation (Lindsell, 1966:234). In the Berlin Congress held months after the Wheaton one, participants affirmed the unswerving determination to carry out the supreme mission of the Church (Henry & Mooneyham, 1967:5). In his address, Billy Graham spoke for many evangelicals when he included a social dimension within evangelism but then added that improved social conditions were as a result of successful evangelism:

I am convinced that if the Church went back to its main task of proclaiming the Gospel and getting people converted to Christ, it would be have a far greater impact on the social, moral and psychological needs of men than any other thing it could possibly do. Some of the greatest social movements of history have come about as the result of men being converted to Christ (Henry & Mooneyham, 1967:28).

From this discussion evangelism relates to social development as seed relates to fruit; evangelism remains primary (the church’s main task) but it generates social involvement and improved social conditions among those who have been evangelized (McGavran, 1973:31).

The narrow view that reduces mission to spiritual matters alone is responsible for the low engagement in integral mission in Kibera. Findings from the field is evidence to this ongoing tension on the part of the church as they have put more emphasis on spiritual interventions such as evangelism (85%), discipleship (65%), and outreach mission (40%) over social work (20%), which helps deal with the poverty related issues in Kibera. The above discussions and evidence from the field is a clear indication that the ongoing tension among churches is a major factor underlying the low engagement in integral mission. On one side of the coin is the presence of hundreds of African independent churches that are mostly engaging spiritual interventions while ignoring the social action aspects of the gospel, while on the other hand, mainland churches such as the Roman Catholic churches are mostly involved in social action with limited focus on the evangelism and witness. These two extremes need to be harmonised to enhance transformation in the community. Evangelism and social action involvement are

both part of the Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ.

4.3.3.2.3 Factors Related to Practices

a) Low interest in development work by churches in Kibera

As discussed earlier, the primary call of the Church is to be the “salt of the earth” and “light of the world”. The church's "preferential option for the poor" has not been universally understood. Many seem unaware that the concept, if not the phrase, is deeply rooted in the Christian faith tradition. The Church is in covenant with a God who prefers mercy over sacrifice. Waldon Scott (2003:13), writing on *Mercy and Social Transformation* in (quoted in Samuel & Sudgen 2003:206), points out that the prophets in the Jewish scriptures have scathing words for any religious practice, from fasting to Temple offering, that seeks to please God while the poor are neglected.

The gospels reveal a Jesus whose mission centres upon the poor. Lepers, cripples, blind beggars, and public outcasts are the beneficiaries of his healing. The emphasis of Luke's gospel is unmistakable. "Blessed are you who are poor," Jesus says, "but woe to you who are rich." "How hard it is," He reflects, "for those who have wealth to enter the kingdom of God!" He says that God brings "glad tidings to the poor." And the nameless rich man who ignores Lazarus, the poor man, is condemned. Clearly this reflects preferential option for the poor in communities.

Working for the common good requires the Church to promote the flourishing of all human life and all of God's creation and the Church cannot afford to remain disinterested in the affairs of the poor among them. In a special way, the common good requires solidarity with the poor who are often without the resources to face many problems. The commandment to love our neighbour invites all believers to consider the poor and marginalized of other nations as true brothers and sisters who share with us the one table of life intended by God for the enjoyment of all (Chester, 2002: 102).

Findings from the field confirmed this concern that low interest in development by churches is also a key hindrance to integral mission in Kibera. An overwhelming 67% responses from community and church members felt that the churches have low interest in engaging in development related activities, while only 33% considered the church to have some interest in the affairs of the poor in Kibera. This low interest has led the churches to focus mainly on spiritual matters and less on social action in solidarity with the poor.

Interest in development by the churches

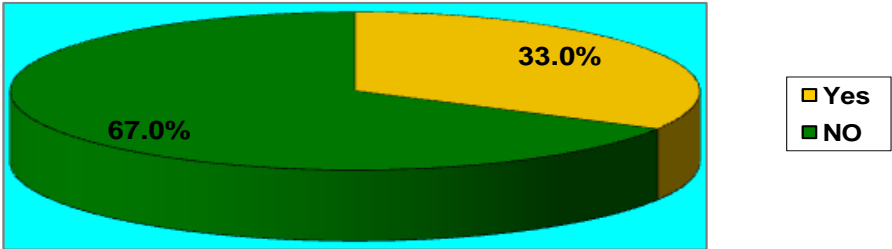


Figure 4.10 Interest in Development by the Churches

From the discussions above, lack of interest in social development by the local churches, which partly stems from low educational levels and a poor theological orientation to mission, is a key factor underlying the church’s low engagement in integral mission in Kibera.

b) Lack of involvement of churches by other stakeholders in development work

It is one thing to have the will to do something, but it is another thing to have the space to practice. Past years have witnessed the emerging debate on the role of churches and by extension the role of faith in poverty reduction. Recognition and support to the local churches by the key development partners has been wanting too. However the last few years have seen definite shifts in attitudes to religious faith among those concerned to find paths out of poverty and powerlessness for the majority of the world's population. But these shifts have not been simply in one direction. On the one hand: there has been a very belated recognition that the majority of the world's population does have religious convictions and that to ignore

this is to push against the grain of the societies you're trying to help and support. Religious faith is a sheer fact about these contexts and it is thus also a potent force in civil society – often the only effective and sustainable 'civil society' network that exists. What is more, if freedom of religion is an aspect of human rights, how you actually handle the religious practices of communities must be part of a global understanding of 'development'; it can hardly be left as the one form of liberty that a development agency does not care about. At best, communities of religious conviction have the potential to be serious and effective allies in the struggle against privation (Belshaw, et al., 2001: 3-5).

On the other hand, there is a long-standing suspicion towards faith in many quarters of the development establishment, accentuated in recent years by a number of specific issues and coloured by the current nervousness about religious extremism. Despite this suspicion, the role of churches in development continues to attract more interest and debate, including the World Bank (Sine (2003) in Samuel & Sudgen 2003: 16-17). While acknowledging the Church's core competencies for development ministry, Julius Oladipo (2001), in his speech on *The role of the Church in poverty alleviation in Africa*, to the World Bank and Africa Church partnership conference participants held in 2001 in Nairobi, Kenya, argued that churches are faced with basic challenges in its development ministry. These must be recognized and urgently addressed. Most of these are probably features of the general working culture of the Church in Africa, around the use of resources, systems and policy making organs (Belshaw et al., 2001:231).

Findings from the study revealed that most churches in Kibera feel that they are neither recognized nor supported by the government as a credible partner in poverty reduction in the slum areas. They are either ignored or not incorporated into the key forums that discuss the development of the Kibera residents. 73.3% of church leaders who responded attested to this concern, while only a mere 26.7% feel they are recognized and supported, as shown below. This is made worse by the fact that majority government officials do not consider social development as part of the mandate of the Church. This means that most churches are not involved in development efforts in Kibera. A field visit to the Lang'ata Constituency office revealed also that out of the more than thirty (30) development committee members, there is

no single representative from churches in Kibera, despite their huge presence in the community.

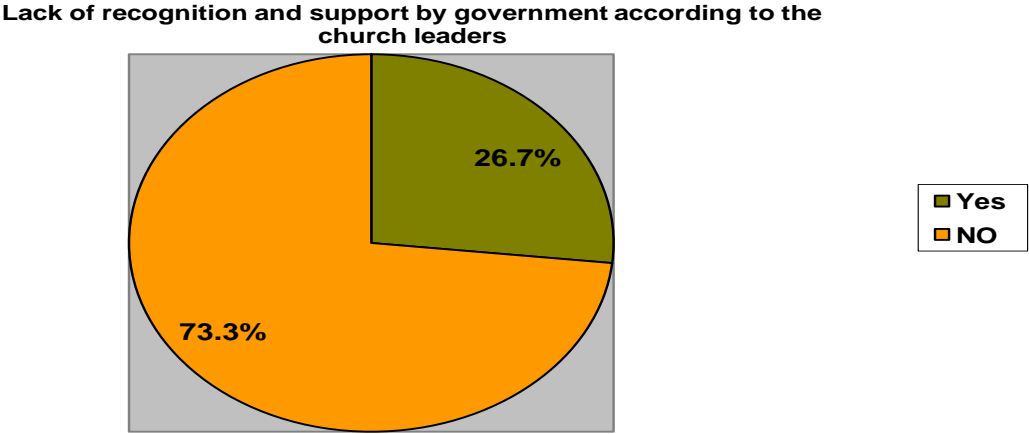


Figure 4.11 Lack of Recognition and Support by Government according to the Church Leaders

As a result, the churches are not seen as strategic players in social development, and this has led to being isolated from the processes of development that affect the lives of the poor in Kibera, This is a major limiting factor for their total engagement in integral mission.

c) Lack of resources

Many factors account for the church’s low engagement in development across the globe, but the most critical one is the sheer lack of resources especially funding. Initiating and sustaining development efforts requires money to support technical capacity as well as setting up special programmes that seek to empower the poor economically. The situation gets worse when it comes to serving the poor in a poor slum settlement like Kibera where the needs always outweigh the income week after week. Most churches and religious organizations depend on the collection plates every Sunday to provide the majority of the funding needed to keep the

church alive. After all, there are a lot of expenses when it comes to running a church. Not only is there a mortgage and utility bills, there are also the costs of the Bibles and the hymnals, along with sound costs, projection costs etc.

The problem of church's limited access to credit and funding has been highlighted in many foras (Belshaw et al, 2001:7-9). Combined with this is the limited technical capacity of churches to attract funding from development partners as well. As a result, the churches are so poorly resourced on the technical and financial fronts, and this limits her capacity to engage as an equal partner in development work. To deal with this problem, Samuel (2000) in Belshaw et al (2001:240-241) is of the opinion that it is important and crucial for churches to enter into partnerships with key development partners, such as the World Bank and others, as these bring enormous resources, professionalism, an understanding of markets, and finances.

The study in Kibera also confirmed this perennial problem. All the main respondents to the study were of the view that lack of funds and resources is a major reason for the church's low engagement in development in Kibera. Church leaders had the highest score (80%), followed by the government at 70% and then followed by community members at 50%. The highest rating by churches could be explained by the fact that they are the least resourced in the slum area.

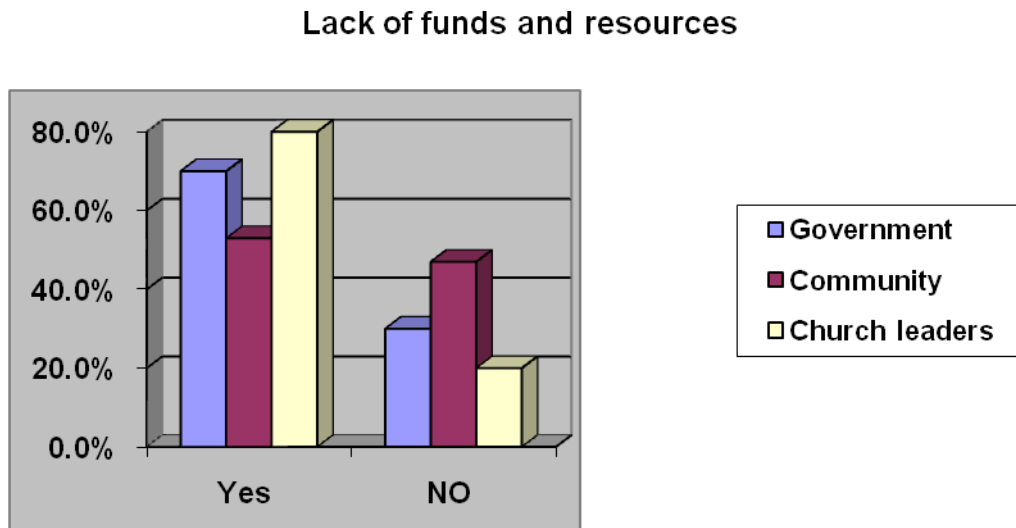


Figure 4.12 Lack of Funds and Resources

d) Poor strategies by churches and other development partners in Kibera.

It is obvious that the issue of alleviating poverty in Kibera and beyond calls for radical but carefully thought out strategies. The approaches have to be multi-pronged to be effective. There are economic, socio-cultural, and moral/advocacy dimensions. Also every effort has to address the root causes of poverty rather than merely treating symptoms (Oladipo in Belshaw et al, 2001:225). Many factors can account for the poor strategies employed by churches to eradicate poverty in many parts of the world today. Disunity, lack of training, lack of resources, and lack of professionalism all contribute to this problem. Most important, churches cease to be relevant in a community when they shift their focus from the needs of her constituency to be a self-serving entity. In many cases these are all associated with the quality of leadership in the churches that leads to lack of a clear vision for the community (Chester, 2002: 146-148, Adeyemo, 2001:46).

The study findings from Kibera recognised the various initiatives undertaken by churches to alleviate poverty. The major initiatives mentioned by these churches include economic empowerment (50%), youth empowerment (44.4%) and vocational training (38%). However, it needs to be noted that these strategies are not likely to create great impact in the lives of the

poor in Kibera, given the levels of poverty and its causes. What the churches need are multi-faceted strategies that target advocacy on good governance in Kibera, provisions of affordable credits for the poor, coupled with youth empowerment initiatives.

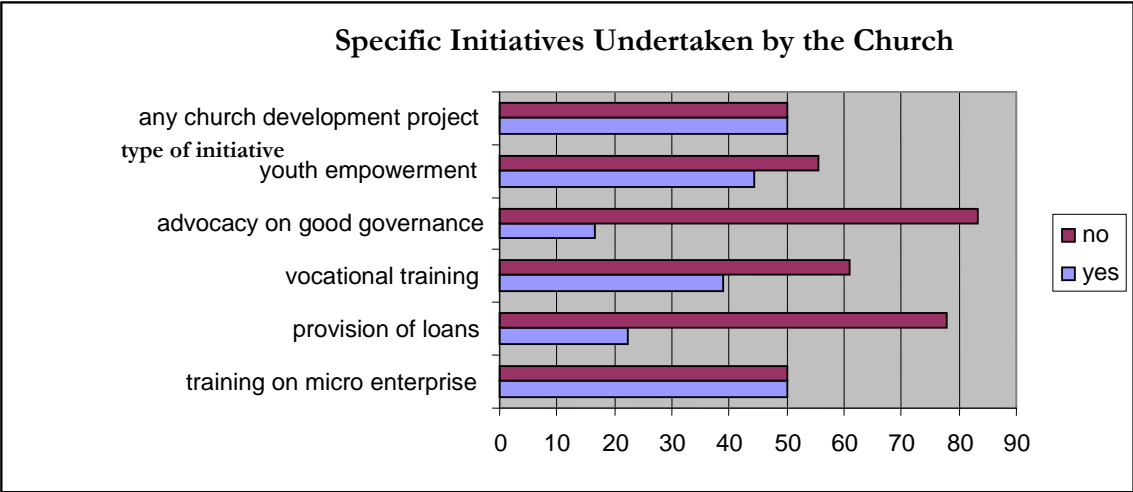


Figure 4.13 Specific Initiatives Undertaken by the Church

Feedback from the government and community members also shows a clear disconnect between the initiatives undertaken by the churches currently (as shown above) and the views on what they should be engaged in, in order to bring holistic transformation in Kibera. Hence there is very clear evidence that poor strategies employed by the churches in Kibera are partly to blame for their low engagement in integral mission as they do not create significant impact to the poor.

e) Limited technical capabilities on holistic development/integral mission

Julius Oladipo (2001) in a discussion paper argues that the African Church has some core competencies for development ministry. If these core competencies can be well tapped, poverty in many communities would be drastically reduced (Belshaw et al, 2001:225). Churches in Kibera are faced by huge challenges related to technical capabilities. They lack

the relevant education and training. Their skill levels are low. This in turn limits their capacity to their ministries professionally. Coupled with the lack of resources to develop their own skilled persons from within, and failure to also to attract well trained personal, the churches find themselves in a very precarious situation. The few development initiatives are poorly run and resources from well meaning donors are misappropriated and redirected to the wrong priorities. Findings from the government officials and other agencies in Kibera reported that lack of capacity within the churches to engage professionally in development forums is one of the primary reasons why they have been shun off by many development partners in Kibera. As seen below, this was confirmed by 65% of the respondents in Kibera. It only serves to emphasise that lack of technical capacities is one of the factors that account for the church’s low engagement in integral mission in Kibera.

Lack of capacity to fully engage according to the Government

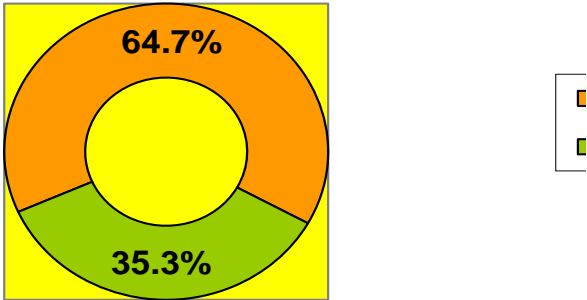


Figure 4.14 Lack of Capacity to Fully Engage according to Government

f) Attitudes towards the Church in Kibera

Attitude determines the will to get things done. A positive attitude is key to setting and implementing vision in a community. It also determines the kind of partners one attracts to their course of mission. A negative attitude is a key impediment to transformation. Churches in Kibera are faced with the challenge of wrong attitudes towards them and their mission. In

Kibera, wrong attitudes are expressed by the government officials, and communities, who still feel that the Church's mandate should be limited to spiritual activities, as opposed to holistic interventions. This was confirmed by the 73% response rating by church leaders who felt insignificant and isolated when it comes to matters related social development in Kibera and consequent allocation of resources by the government (Figure 4.11). This state of affairs in Kibera has tended to reduce the effectiveness of the churches in integral mission.

4.4 CONCLUSION

The position of the Christian churches on social development and nation building sits comfortably with the vision of the gospel, to witness and the commitment to the cause of the poor, oppressed and downtrodden. This vision was clearly spelled out by *The All Africa Council of Churches*, in a report published as far back as 1958 which stated:

The church has a duty to bear witness, in humility, to its understanding of the will of God for man in organized society. For that reason, it dare not assume passive, indifferent or neutral attitude towards the crucial political and social issues of the times. It must *uphold righteousness, champion the oppressed, and declare the sovereignty of the institution of man* (Okullu, 1984: 71).

This declaration not only underscores the position of the Christian churches in Kibera but it also challenges the churches to engage themselves through concrete activities in the nation building (development) agenda. Elsewhere, various Christian churches have, since pre-independence set, precedence in providing quality education at primary, secondary and tertiary levels in Africa. This needs to be strengthened and re-focused in Kibera through a carefully crafted strategy for transformation (Magesa, 1989:119).

As stated in the problem statement of this study poverty in Kibera has reached unacceptable levels and continues to increase. On the other hand, the number of churches is mushrooming on a regular basis. The main research question, "to determine the underlying factors for the Church's poor engagement with poverty and development that will inform a comprehensive strategy for transformational development in the Kibera area" was explored in the foregoing discussions. It has become clear that there is a dismal performance by churches in Kibera and

that several related factors are at work that hinder the effectiveness of churches to engage fully in integral mission. These factors have been categorised into knowledge related factors, attitude related factors as well as those factors related to practice. This was carefully done by analysing and studying what other scholars have to say in relation to the subject and confirming the same from the findings of the study.

It is now clear that unless something drastic happens and a new strategic approach is adopted, the problems of poverty in Kibera may become unbearable, which could lead to other worse consequences in the country. A more holistic, multi-faceted and integrated approach is urgently needed in Kibera to usher a new life for poor. The task of proposing elements of a transformational strategy in Kibera is the focus of the chapter five.

CHAPTER FIVE

5 TOWARDS A STRATEGY FOR TRANSFORMATIONAL DEVELOPMENT IN KIBERA

5.1 INTRODUCTION

The main objective of chapter five was to outline an appropriate strategy for alleviating poverty through transformational development in Kibera. The focus is mainly on the strategies that should be embraced by the churches in Kibera to facilitate transformational development of the poor. These strategies are been discussed and proposed in the light of the various underlying factors for the church's low engagement in integral mission in Kibera as discussed in chapter four as well as a review of various literature that suggest various ways for churches to engage in transformational ministry. The chapter takes a global and local approach in analysing the context. The chapter is structured into four parts, which include the introduction, strategies for transformational development in Kibera, an integrated model of transformation, and the conclusion.

5.2 UNDERSTANDING OF MISSION IN THE 21ST CENTURY IN THE CONTEXT OF KIBERA

5.2.1 Introduction

Pursuing mission in the 21st century in the context of Kibera requires new paradigms to reflect the changing realities in a context like Kibera. From a global perspective, the World Council of Churches has identified eight key areas that will form the basis of discussion at the Edinburgh 2010 and which should shape mission in the 21st century. They include: foundations for mission, Christian mission among other faiths, Mission and post-modernities, Mission and power, Forms of missionary engagement, Theological education and formation, Christian communities in contemporary contexts, Mission and unity - ecclesiology and mission, Mission spirituality and authentic discipleship (<http://www.oikoumene.org>).

This corresponds too with the five marks of global mission; namely:

- To proclaim the Good News of the Kingdom
- To teach, baptize and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth (Walls & Ross, 2008: xiv).

Based on the findings of this study in Kibera, mission in the 21st century should be understood as God's activity through individuals, the Church and other agents in the establishment of His Kingdom and in bringing the wholeness and life in abundance to all persons. Hence mission for the Church in Kibera should be seen as a calling and the empowerment process of the faithful to communicate and live by the gospel, which affirms the seamless spiritual and physical understanding of integral/holistic mission.

5.2.2 Mission: A Theological Perspective

Mission, from a theological perspective needs to be understood as God's agenda to transform the world. Within this broad understanding, it is important to underscore the purpose, process, and goal of mission. This will be looked into seven key areas: namely the mission of God, the mission of the Church, partnership in mission, mission as empowerment, mission as transformation, role of humanity in God's mission, and the goal of mission.

5.2.2.1 The Mission of God (*missio Dei*)

The poor in Kibera are people made in the image of God. He cares and is concerned over their poor state. The motivation for mission in Kibera originates from God or from the love of God. The God who created the Kibera residents is a missionary God and He desires to establish His rule over all their spheres of life. Hence all efforts should emanate from His very nature and concern for the welfare of all peoples.

5.2.2.2 The Mission of the Church

The Church, the people called out by a missionary God, exists to be sent out for the sake of mission. Consequently, mission in and through the Church is essential because the Church only finds its purpose and meaning in the world by discerning and participating in God's mission. The Church has this mandate, derived from the Great Commission, "As you sent me into the world, I have sent them into the world...As the Father has sent me, I am sending you" (John 20:18-21). In Kibera, the Church is God's agent of transformation and efforts must recognize the central role of the Church in the transformation of the urban poor. It was clear from this research that the mission of the Church in this context needs to be well articulated.

5.2.2.3 Partnership in Mission

As observed in the previous chapters there are many players in Kibera with same target but different approaches (compare 2.4.5). A major feature of mission in this context is 'partnership' as enshrined in the doctrine of Trinity. Mission in partnership in Kibera, involving individuals, churches, faith-based organizations, civil society, government agents as well as non-governmental organization should begin by acknowledging that one individual or agency cannot do it alone, given the complexity of the urban poverty. This, in its essence, is a collaborative and integrated approach in development as well as an 'ecumenical Church in mission. Through partnership, several benefits accrue such as complimenting in resources and skills, loyalty and commitment, unity, transparency, and respect from one another, donors as well as the beneficiaries.

5.2.2.4 Mission as Empowerment

In the humanitarian industry, empowerment is the process of increasing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes (Myers, 1999: 120). Central to this process are actions which both build individual and collective assets, and improve the efficiency and fairness of the organizational and institutional context which govern the use of these assets. In missiological terms, the word 'empowerment' refers to the indissoluble link between mission and the Holy Spirit. If God the Father is the source of mission, the Holy Spirit is God's power and implementer of God's mission through the human agent, called the Church. Empowerment, involves changing

people's hearts, attitudes, values and behaviours to act in a particular way. Only the Holy Spirit can make that change, and not a human agent. A Church, within the context of urban poor must tap into this spiritual capital while seeking the empowerment of the poor. Empowering the urban poor spiritually and socially is key to transformation and the local church has key role to play in this process (Walls, 2008: 9).

5.2.2.5 Mission as Transformation

As discussed in chapter two, the goal of development in Kibera is to improve the quality of life or well being of the urban poor (compare 2.4.4). This well-being is expressed in the Kingdom of God that promises a better human future. This is summarized by the idea of shalom: just, peaceful, harmonious, and enjoyable relationships between God, man and creation. This kingdom frame is inclusive of the physical, social, mental, and spiritual manifestations of poverty, and so are all legitimate areas of focus for transformational development that is truly Christian (Myers, 1999: 115). The abundant life that is advocated for means no limit to love, no limits to justice, and no limits to peace and yet we know that for many in Kibera and Africa in general, this is a paradox.

Transformational mission therefore is about wholeness and life in abundance. It should begin with the vision of transforming individuals and the communities in all areas of life. It should be about helping people to recover their true identity, which originates in God through the redemptive work of Jesus Christ, as well as helping them to restore their true dignity. It should also focus on the restoration of just and peaceful relationships with God, with self, with one's community, one's neighbour, as well as with one's environment. At the heart of this transformation is the change in people's attitude, behaviour, values and beliefs, (which are all rooted in spiritual capital anchored on the person of Christ) to improve the quality of life of the people involved (Myers, 1999: 118).

5.2.2.6 Humanity as the Primary Object of *missio Dei*

God's mission is directed to humanity and not the cosmic world. Humankind, created in the image of God and yet corrupted by sin, is the primary missionary concern of God. As seen in chapter four in this research, the primary target by the various agencies (churches, NGOs,

CBOs, Governments etc) working to alleviate poverty in Kibera, are the poor themselves. As Bryant Myers also observes;

We cannot talk about who the poor are without pointing out to the fact that they are always among others who are not poor...even in the poorest communities, there is a small group who are less poor and who occupy positions of relative power and privilege (Myers, 1999:63).

Again Myers helps us to recognize that, the poor are people, and we must begin there. The poor are whole, living people, inseparably body, soul and mind, and heart. Further they are persons in families, communities, and the corresponding social systems. Like us, the poor are encumbered selves. The biblical narrative also reminds us that the poor are made in the image of God and thus have gifts, skills and the potential to become kingdom-like, just as we do. Spiritual capital is the vehicle through which this recovery of understanding and practice takes. To ignore this fact in Kibera, is to avoid a process that would guarantee true transformation as God intended.

5.2.2.7 Glorification of God

Our lives, service and our witness must all point to the glory of God (1 Corinthians 10:31). At the end of the day, our greatest motivation for mission should be our desire for His glory, and human compassion, human needs, and aspirations. Hence the competition, isolation, and selfishness, all seen in the way most organizations operate in Kibera, should be a thing of the past if spiritual capital, which helps people and organizations to articulate their meaning and purpose, was converted for the benefit of all people in Kibera and to the glory of God.

5.2.2.8 Conclusion

From the brief discussions above on mission and its implications in Kibera, it is clear that the primary motivation for the churches to engage in integral mission in Kibera should be to make “healthy” disciples of Jesus Christ, strengthen, develop, and renew Christian congregations and communities, alleviate human suffering, seek justice, freedom, and peace.

5.3 PRACTICAL ELEMENTS OF A TRANSFORMATIONAL DEVELOPMENT STRATEGY IN KIBERA

5.3.1 Introduction

As already noted in the note elsewhere (compare 2.3.5.1), poverty in Kibera complex is multi-faceted. As the largest informal settlement in Kenya and second in Africa, next to Soweto in South Africa, majority of the people live in abject poverty. Unemployment rates are high and many households experience poverty daily, poor healthcare, severe water shortage, the spread of HIV infection, and lack of women's rights. Appropriate strategies by churches and other partners are urgently needed to reverse this growing trend (Crosson, 2005:5). The question to be answered is: What should be included in a strategic framework to address the core issues of poverty, Church and development in Kibera, Kenya? From a global perspective various strategies have been given on ways to help alleviate poverty, including the urban contexts. Leading development partners such as the International Monetary Fund (IMF) and the World Bank have suggested several issues that should guide the development of poverty reduction strategies across. These components include:

- (i) **Country-driven.** Country-ownership of a poverty reduction strategy is paramount. Broad-based participation of civil society in the adoption and monitoring of the poverty reduction strategy tailored to country circumstances will enhance its sustained implementation.
- (ii) **Results-oriented.** An understanding of the nature and determinants of poverty, and the public actions that can help reduce it, is required for the formulation of an effective strategy. Medium and long-term goals for poverty reduction, including key outcome and intermediate indicators, are needed to ensure that policies are well designed.
- (iii) **Comprehensive.** Sustained poverty reduction will not be possible without rapid economic growth; macro-economic stability, structural reforms and social stability are required to move countries to a higher path of sustainable growth. Poverty is multi-dimensional; specific actions are needed to enable the poor to share in the benefits from growth, increase their capabilities and well being, and reduce their vulnerabilities to risks. A poverty reduction strategy should integrate institutional, structural and sectoral interventions into a consistent macro-economic framework
- (iv) **Partnerships.** Government development of a strategy can provide the context for improved coordination of the work of the Bank and the Fund, as well as that of regional development banks and other multilaterals, bilateral assistance agencies, NGOs, academia, think tanks, and private sector organizations

- (v) ***Long-term Perspective.*** A medium and long-term perspective is needed, recognizing that poverty reduction will require institutional changes and capacity building — including efforts to strengthen governance and accountability — and is therefore a long-term process. National and international partners' willingness to make medium-term commitments will enhance the effectiveness of their support for a poverty reduction strategy (IMF, 1999:4).

Some of these elements correspond well with the findings from Kibera. Based on the findings of the study in Kibera, various specific elements are hereby discussed that could form part of a comprehensive strategy for transformational development in Kibera. However it needs to be pointed out that the list is not exhaustive and that the application and results will differ from one context to another, depending on the circumstances of individual regions and practitioners.

5.3.2 Community-Based, Community-Led Approach

Community based projects and initiatives have over the years come to be regarded as both life transforming and sustainable. The main argument in favour of community based development is that communities are deemed to have a better knowledge of the prevailing local conditions (such as who is poor and deserves to be helped, or the characteristics of the local micro-environment), and a better ability to enforce rules, monitor behaviour, and verify actions related to interventions (Hoddinott *et al.*, 2001:4). The World Bank (2000:16) has maintained that community based development takes place within the community, emphasizes maximum participation of community members in its design and implementation, is ongoing, meets real needs, and is basically self-reliant. To achieve this, the community needs to have a structure, and persons trained in appropriate methods of implementation. Usually, community-based development will be small-scale, low-cost, and use simple technologies. The model must be equally available to all communities, irrespective of their location, denomination or means, and provide for all members of the community according to their needs. But these need to be designed around well tested principles that will guarantee success. According to World Bank, successful community development projects often embody the following principles:

- (i) Start small and grow gradually, so that experiments that fail will not be costly. Grants as small as US\$5,000-10,000 per community are enough to get started with. Build in processes for learning and adapting programmes according to emerging lessons.
- (ii) Government must be prepared to provide technical and mechanical support to communities and local structures that request them.
- (iii) Create ex-post accountability mechanisms to assure that communities have used funds as intended.
- (iv) Include safeguards in project rules to ensure that all community groups are able to participate in project decisions, including ethnic and religious minorities, women, and the handicapped, the poor and other groups that are normally excluded.
- (v) Provide incentives to communities to select projects that address central government and international priorities, such as preventing HIV/AIDS and caring for its victims, protecting the environment, and providing safety nets for and reducing poverty among the poorest (World Bank 2000:16).

It must be noted that this model of community based development is deficient as it fails to consider other critical aspects of social and spiritual assets within a given community. However in Kibera, a more robust strategy is needed by government departments, NGOs, churches and all other partners to embrace a community led approach when designing and implementing development projects. Findings from Kibera indicated that despite having so many projects run by the different agencies working on poverty reduction, there is no clear evidence on how the local people have engaged with these projects in terms of actual visioning and ownership (compare 4.3).

Those established by churches have either died or are poorly managed. Community based development in Kibera has long been claimed to be at the heart of the aid approach of Non-Governmental Organizations. Poverty can be reduced in Kibera by introducing and implementing community based job creating ventures such as community vocational training centres that help generate skill development and spur development from within. Much of the so-called development assistance in Kibera has not brought any meaningful change to the poor due to the poor involvement by the local people and is the antithesis of this. The predominant mode, service delivery, used by majority agencies, including the churches in Kibera, at its best, is expensive, non-participatory and inefficient and hence unsustainable.

There is therefore urgent need to reconsider adopting a community based approach to the transformation of the poor in Kibera, as it has potential to leave a more lasting change in the community. As Myers (1999:128), states;

We must recognise that even the poorest community already has some level of sustainability. If the community were not sustainable before the development agency came, it could not exist (Jayakaran, 1996:8, Korten, 1991: 19).

5.3.3 Partnership for Transformation

Partnership for transformation involves established relationships and agreements, both formal and informal, among local institutions. Partnering together helps to achieve wider; more sustained household and community resilience and capacity (World Vision, 2009:13). Findings from the field alluded to the problem of differing and uncoordinated approaches to poverty alleviation in Kibera. Majority agencies, including churches work in isolation. There is very limited engagement through partnership between the key stakeholders. On the other hand, lack of unity and cooperation between churches is a major hindrance to transformational development churches. Key development partners such as the government and non-governmental organizations are also not involving churches in their efforts to bring development. Lack of a clear partnership model between the key players is a leading factor hindering effective development.

On the part of the Church, a kingdom based approach calls for empowering partnerships that transform the poor. Contributing to the well-being of the poor in Kibera involves an intentional commitment to partnership. This needs to be achieved through varied strategic alliances, interagency linkages and networks at different levels, as well as through partnerships with specific agencies and community-based organizations, especially churches. Partnership at community level must be guided by key principles of partnering that guarantees success such as equality, transparency, a result-oriented approach, responsibility and complementarily (World Vision, 2009: 13).

Focusing on cooperation and partnership by churches and other development partners in Kibera is so central to the transformation of the poor because sound partnering practices can empower local groups and strengthen social capital. Since these entities are already part of the community, they can sustain the impact on improved well-being of the poor. In addition, partnering can result in:

- Improved capacity and effectiveness of service providers
- Better access to local information and networks
- Increased trust in service providers, enhancing access for the most vulnerable
- Wider impact with improved operational efficiency
- Innovation, shared ideas, and mutual learning
- Increased access to resources
- Improved mentoring and capacity building
- Improved sustainability for community activities
- Improved capacity for community-based child protection
- Enhanced contribution to implementation of national office strategy

The Church in Kibera needs to model this unity in partnership as a Kingdom response to poverty in this context. As they model it, it will increase their credibility with the community and other stakeholders and this can lead to greater engagement and partnership on development issues.

5.3.4 Focus on Holism

Holistic development is a term that has in the context of this study been used to refer to improvement of people's lives in totality by taking care of every aspect of their lives. This is ensured through taking care of their physical, social, economic, and spiritual lives among other facets. This is echoed in the mission of Christ explained in Luke 4: 18-19. This study found out that there is a very limited focus on integrated and holistic interventions by the government and other development agencies other than the church (see figure 4.15 below). On the other hand, churches were also found out to be heavily focused on spiritual interventions with little attention to social transformation of the poor in chapter four. This biased focus on programming is unable to guarantee total transformation.

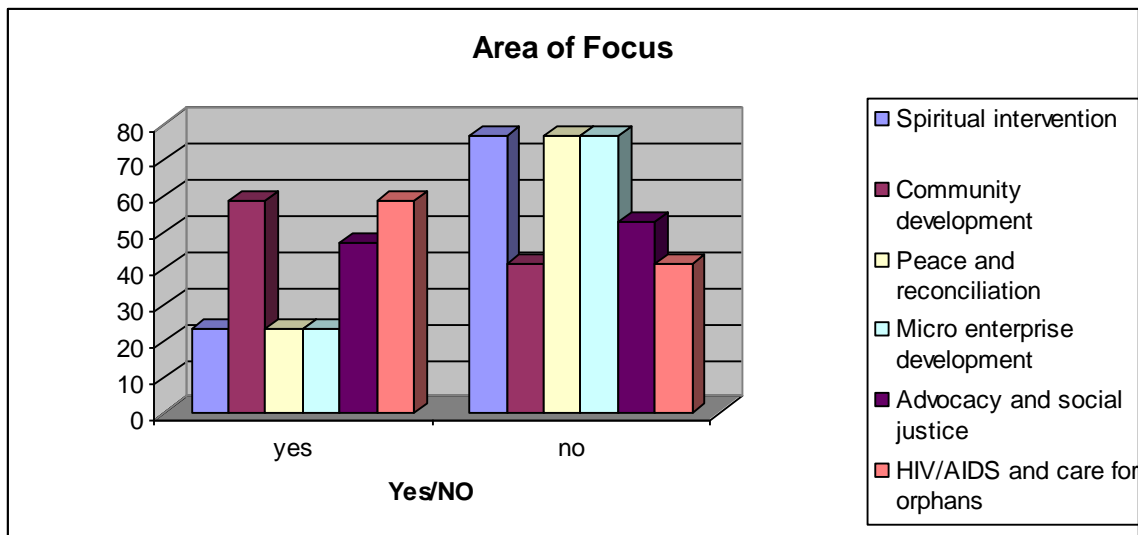


Figure 5.1 Area of Focus

The rationale behind holistic approach to poverty alleviation is informed by the holistic understanding of poverty; as fundamentally a relational and spiritual issue (Myers, 1999: 86-88). Based on the foregoing discussion, there is need to embrace a strategy that will guarantee holistic transformation of the poor. The government and other non-governmental agencies need to embrace the Church as a true development partner and involve them in the process of transformational development of Kibera. On their part, the Church needs to shake off from their spiritual “jacket” and embrace their full mandate and begin to work with the government and other partners. It must also be mentioned that, as a strategic partner in development, the Church has a lot to offer, especially the spiritual capital to enrich a transformational model of development in Kibera (Oladipo in Belshaw et al (eds.) 2001: 225).

5.3.5 Capacity Building and Empowerment

Capacity building seems to be a widely used mechanism for sustained development. While Wanyama (2003:28) conceptualizes this term to refer to the process of imparting adequate and relevant skills to individuals, groups or the wider community for the realization of their felt needs, Myers (1999: 40) equates the concept with the Appreciative Inquiry (AI) approach which aims at empowering communities on the foundation of what is available and works best in their varied situations. Dale (2004: 184) argues that in the development context, empowering means increased capacity for own decision making and involvement in

development activities in different ways. To that end, capacity building may include influencing attitudes and perceptions towards a better understanding, promoting people's own organizations, training in various skills or promoting a more appropriate administrative environment for development work to take place effectively.

Findings in Kibera revealed that lack of essential knowledge and skills on social development was partly responsible for the church's low engagement in integral mission in Kibera as alluded to by all respondents. In addition, there was also a mere lack of sound biblical training that empowers the church leaders to engage in transformation. Churches lack such skills in project management, economic empowerment and leadership. Capacity building in the context of Kibera is hereby used to refer to the process of enabling people realize that they have ample resources and capacities needed for ensuring reasonable welfare for themselves and their dependants.

There is need therefore for people to be empowered in order to develop skills for handling local problems, which enable them to effectively mobilize local resources to initiate self-help development projects (Wanyama, 2003:28). This should involve a specialised and systematic training curriculum that is tailored for their context that empowers them to discharge their roles more effectively and productively. Through this process, people are equipped with relevant skills that prepare them to respond to the recurring problems in their context. To Wanyama, this helps create an environment in which people question and challenge the structural reasons for their poverty through learning and taking action to transform their livelihoods. The poor subsequently develop mechanisms for handling local problems which enable them mobilize local resources to initiate durable self-help development projects.

What is needed therefore in a context like Kibera is a kingdom based approach to capacity building. Such a holistic approach to capacity building is based on the foundations of what works; what empowers; what gives energy, happiness, motivation, hope and inspiration. In building a people's capacity, it is imperative to make them understand that they are not fixed but flexible and that God has created them with inherent talents and gifts (Myers, 1999:40). Some of the primary needy areas such a capacity building initiative would include are

economic empowerment through micro-enterprise skill training, project management, and community organizing for transformation.

5.3.6 Participation of Stakeholders

The role of stakeholders in driving social development has been a subject of much debate over the last few decades. It is assumed that citizen participation is a desired and necessary part of community development activities. As Spiegel notes, "Citizen Participation is the process that can meaningfully tie programs to people" (1968:3). Citizen participation can be viewed from the perspective of benefits to be gained and costs to be borne. Implicit in this "penchant for getting involved" is the notion of the relationship between self and society (Bellah et al., 1985). What are the benefits of participation to the average citizen in a place like Kibera? Bridges (1974:10) cites five advantages to be gained from active participation in community affairs:

1. The citizen can bring about desired change by expressing one's desire, either individually or through a community group.
2. The individual learns how to make desired changes.
3. The citizen learns to understand and appreciate the individual needs and interests of all community groups.
4. The citizen learns how to resolve conflicting interests for the general welfare of the group.
5. The individual begins to understand group dynamics as it applies to mixed groups.

Heberlein (1976: 32) further notes that public involvement results in better decisions. He argues that community decisions that involve citizens are more likely to be acceptable to the local people. Better community decisions, by definition, should be beneficial to the average citizen. However it must be underscored that citizen participation in community betterment organizations and projects doesn't usually occur by chance alone. It happens because certain principles of organization are observed at an acceptable level to the participants.

The study revealed that whether it's the government officials, non-governmental organizations or even churches, the poor are usually not consulted nor are they involved in identifying and deciding on the type and nature of projects to be established in the community. Their participation is limited to community *Baraza's* (community meetings) where they are informed either by a reluctant government official or NGO representative of the new initiatives. Community participation entails encouragement of local participation in all efforts geared towards helping them come out of poverty. In Kibera, community participation in social development means involvement by ordinary people (the poor themselves) into the community work. These people may be non-professional but are the intended beneficiaries of the work done (Dale, 2004: 182). This is because the communities in Kibera and Kenya in general are well aware of the sources of their dehumanizing conditions and consequently the planning and implementation of development projects in their localities require their ideas as well as their efforts. The fundamental mission of the Church in Kibera therefore must be to produce men and women with knowledge, skills, and attitudes to bring about positive growth and development in poor communities, societies and institutions-development that is geared towards alleviation of poverty (Belshaw et al 2001: 261). This is mostly probably effective only if community participation is strengthened.

The strength and sustainability of any economic activity is without doubt largely dependent on the human resources driving and participating in such activities. Besides being the target users of infrastructure and services, they have the local knowledge and experience to support and even direct the policy, planning and delivery processes. Community ownership of projects and infrastructures developed is crucial (UNDP, 2003:114).

Any development strategy that ensures participation of all stakeholders within the community is without doubt putting a community at the heart of its development. According to Coetzee (2001:122) such an attitude to development creates opportunities for increased 'humanness' (the idea of striving for social justice, comprehensive consultations and joint decision-making, the alleviation of all forms of suffering, respect for the local ecosystem as well as the local social and cultural patterns, and the advancement of people through their own endeavours) within the community. Increasingly in Africa, resources to execute development projects are delivered through programmes that empower communities to pursue their own priorities for

development by providing financial resources, facilitation and technical services (World Bank, 2002: 14).

To make this strategy a reality in Kibera, a forum representing all stakeholders within the community should be created and given the mandate to formulate a relevant strategy and framework that can be useful in combating poverty in Kibera. This will entail a thorough study of all government strategies and policy frameworks on poverty alleviation and to see how they impact the poor in Kibera. By so doing it will help them to make informed decisions on what can or cannot work in Kibera, acquire knowledge on what the government and other agencies are able or not able to do for them, especially in the areas of funding and service delivery as well as strategies on issues of the manner in which they can cooperate with key development partners in fighting poverty in Kibera.

5.3.7 Mutual Transformation

Mutual transformation has increasingly become a major consideration for transformation. According to Goddard (2008:1) in *Global Community Partnerships Ltd*, mutual transformation can be defined as seeing positive change in all areas of peoples' lives, a mutual uplifting in everybody's' material, social, emotional, spiritual and relational well-being, whether they are in a developed or developing community. The diagram below pictorially represents this as an upward positive change from the present levels of poverty/well being that exist within the community to a new undefined future level.



Source: *Global Community Partnerships Ltd.2008.*

Figure 5.2 Mutual Transformation

Mutual transformation is a major element in development as it promotes transformation towards a more inclusive, socially equitable and sustainable world, a world that is moving towards global equality, through the releasing of people from their relative type of poverty to a place of freedom. A community partnership offers this opportunity through a two-way dialogue between two cultures. Each carrier of a culture brings to the table the ability to help the other culture see what needs changing. Each has elements of its own culture that need changing.

Results from government and NGO representatives showed that while there are number of projects in place, most of these are done from a service delivery perspective, without necessarily considering the views and values of those being targeted for development. It was also noted that although these agencies value the role the Church can play to help the poor, there is very little relationship existing between the two and an unwillingness to invest money through the churches for transformation through either funding or training and this calls for mutual transformation and accountability.

In Kibera, we have both local and international organizations that are involved in development. However it needs to be noted that all these organizations have their own sub-cultures that define their ministry, which differs in many ways to the local culture of urban poor in Kibera. Majority of the poor live from hand to mouth and are ready to pursue anything that guarantees immediate aid for survival. However within the framework of mutual transformation, both the development agency and the beneficiaries are able to influence each other positively in seeking lasting solutions on poverty. Government, NGOs, Churches and community members should be encouraged to tackle poverty and injustice through prayer and action, as well as through changed values and lifestyles.

A kingdom based response to poverty and powerlessness in a context like Kibera should ensure that all the stakeholders in the transformational journey are being transformed spiritually, socially, and physically to respond to God's love as expressed in Jesus Christ, and to obtain fullness of life. In this way, donors, staff, churches, community members and other supporters are invited to pray, give, live, act and advocate in ways that can positively change their own lives, families, communities, and societies, as well as the lives of the most vulnerable children, to enable all to discover their true identity. A practical example of seeking mutual transformation through a Kingdom based approach, suggested by World Vision includes:

- (i) Setting up of Bible studies, preaching, prayer, discipleship, dialogue, and lifestyle evangelism, etc. This helps restore the broken relationship with God
- (ii) Establishing counseling services, worship, education, helping them find meaningful work, medical assistance, nutrition programs, drug prevention and treatment efforts, etc. This helps to restore broken relationships with self.
- (iii) Building sustainable housing, teaching sustainable agricultural practices, creating water systems, creating places of beauty, community action to clean up garbage and pollutants, advocacy for governmental involvement for environmental protection, to restore the broken relationships with the environment.
- (iv) Providing means for a better education, creating a community of equals, being advocates in situations of injustice, fighting systemic injustice through legal means, to help restore broken relationships with others/society.

- (v) Creating a new family through faith in Christ, providing opportunities for leadership, building a network of security and support, forming conversation that allows everyone to have a voice, eating and celebrating together, family counseling, radical generosity, etc. This helps to restore broken relationship within community. (World Vision, 2009: 11).

All of these solutions and strategies are based on the holistic gospel of Jesus Christ through which true healing and restoration can occur. Without these gospel foundations, all attempts to serve and walk alongside the poor are ultimately a dead-end street. But moving forward on the foundation of the gospel and through the power of the Spirit, all of these elements are essential in transforming poverty into life (Micah Challenge, 2001:1).

5.3.8 Systems and Structures Transformation

Poverty is a result of broken relationships as well as unjust systems that do not work for the poor. Focusing on transforming the relationships, systems and structures should be a core element for a transforming model. In this way, advocacy and reconciliation become key. Advocacy is about speaking out against injustice. It is about mobilising communities to analyse their context, empowering them to become involved in political processes and helping them to defend their human rights. The local church is usually in a good position to carry out advocacy work. According to Tearfund, a UK based Christian development agency:

- Church leaders carry influence, even in secular environments. In many countries they are recognised as having a legitimate role to speak out on moral issues. Church leaders often have a more powerful voice than leaders of Christian organizations.
- Local churches often consist of large numbers of people. Some types of advocacy work benefit from strength in numbers
- Local churches exist at grassroots level. This enables them to understand the issues really well and to represent communities effectively. It also enables them to work with communities to carry out advocacy work (Tearfund 2007:42).

On the other hand, reconciliation is the Christian response to community failure and breakdown. Reconciliation is to connect that which got disconnected; it is to restore to the original order and purpose. The disorder, breakdown and alienation brought about by the Fall are reconciled by God in Christ (2Cor 5: 19). As ambassadors of reconciliation Christian mission communities witness to its reality and work in our community. In so many ways, poverty in Kibera is fundamentally a relational and spiritual issue that requires the ministry of reconciliation to bring divided communities together to pursue common dreams to achieve just and peaceful relationships (Myers, 1999:118).

The poor in Kibera, as with many other informal settlements are excluded and isolated from the mainstream life of the society. Reconciliation deals with exclusion. The poor are excluded from resources and opportunities. It often creates in them an identity rooted in exclusion and continually fed by that sense of alienation and exclusion. The work of reconciliation includes connecting people to resources and opportunities. It also goes deeper to deal with stigmatized and excluded identities. The inclusion and embrace that Christ offers through His death and resurrection is extended through the life and work of Christian communities (Jayakumar, 1994; 335-338).

All the settlements in Kibera are 'illegal' as the land is owned by the government. Years of systematic suppression of rights of ownership of title for the land have been a major cause of poverty. In addition the area has witnessed conflicts fuelled politically in the recent past. There is also little regard for advocacy as a key instrument in seeking the well being of the poor in Kibera. What is needed in Kibera is a strategy that integrates advocacy and reconciliation as foundational to transformation. Transformational development seeks to build moral communities to sustain transformational mission. Our task of building moral communities is in the context of forces today that break and fragment the moral solidarity of communities. The Bible identifies the forces that promote moral breakdown. In Romans 1: 21 Paul identifies forms of knowledge that lead to darkness and bondage instead of emancipation. Such knowledge leads to depravity, decay and breakdown. In Romans 2, Paul identifies the law that leads to bondage and death rather than freedom and life. It is reversal of the purpose of the law. In Luke 20: 46-47, Jesus speaks of the violence that devours the

vulnerable. It is the failure of the community to deal with violence. In Exodus 20, we find reference to powers that enslave highlighting the failures of political systems.

In Kibera, some of the simple ways in which local churches can engage in advocacy include networking, lobbying, raising awareness, mobilizing and prayer. The goal should therefore be to pursue the “wholeness” of life for the poor communities (Tearfund 2007:43).

5.3.9 Incarnational (Christ-centred) Approach

The Apostle John writing about Jesus states: “And the Word became flesh and dwelt among us and we beheld His glory.”(John 1: 14). This was the way the Saviour conducted His ministry. He chose twelve to “be with him”. His method became the standard of apostolic ministry. They dwelt with those they served, working alongside them and living with them as the avenue by which they taught. Coleman (1972:87), commenting on Jesus’ ministry approach stated:

He ate with them, slept with them, and talked with them ... they walked together along the lonely roads; they visited together in the crowded cities; they sailed and fished together ... they prayed together ... they worshipped together ... while Jesus was ministering to others, the disciples were always there with him. Whether he addressed the multitudes that pressed on him, conversed with the scribes and Pharisees which sought to ensnare him, or spoke to some lonely beggar along the road, the disciples were close at hand to observe and to listen. In this manner, Jesus’ time was paying double dividends. Without neglecting his regular ministry to those in need, he maintained a constant ministry to his disciples by having them with him. They were thus getting the benefit of everything he said and did to others plus their own personal explanation and counsel. The apostles adopted the same method. Indeed this defined the mission of the church

These same sentiments are also echoed by Prize (1997:43) who argues that the mission of the church is not evangelism or benevolence or crisis relief. It includes these, but should not be defined or understood as completed in the doing of one or a combination of these components. Ultimately, the effectiveness of transformational development comes down, not

to theory, principles, or tools, but to people. Transformation is about transforming relationships, and relationships are transformed by people. Techniques can only fulfil their promise when holistic practitioners use them with the right attitude, the right mindset, and professionalism. When development promoters have made the theory and values of transformational development their own, when they live them out in the real world of development practice, then good things can happen (Myers, 1999: 150).

The findings from the churches are that the models of ministry applied by churches are wanting and in need of improvement. This partly is because of their limited levels of training and lack of skills, which all result to poor models of ministry resulting in lack of appropriate skills and resistance to fully engage in integral mission. This is further complicated by the fact that the churches in Kibera have not earned respect as a trusted development partner, partly because of their character as well as their type of engagement.

For their external engagement with partners to be fully effective, churches in Kibera need to deal with their own internal image first and seek to redeem their worthiness to engage in transformational development. This is only possible if they would embrace an incarnational model for transformation that seeks to empower them as “holistic practitioners”, i.e. the Christian men and women who strive to carry out the transformational development. They need to embrace a Christ-like attitude to service. In this regard, the churches need to borrow a leaf from Bryant Myers’ proposed attitudes of a holistic practitioner:

- (i) Be a good neighbour. This is rooted in the commandment that we are to love God and our neighbour. This means being able to give ourselves to others.
- (ii) Be patient. Development does not work on a time table.
- (iii) Be humble before the facts. We don’t know as much as we wish we did. The other person always knows more than we expect.
- (iv) Everyone is learning. It is obvious that without learning no transformation is taking place.
- (v) Everyone is holy. We need to show respect for the poor. After all, God was in the community before the development agent, working there since the beginning of time.

- (vi) Every moment and every action is potentially transforming. We will never know what God uses for change until he does it. Everything we do carries a message.
- (vii) Love the people, not the program. We always need to remember why we are in the development “business” and who our “customer” is. We are here to serve people, not programs.
- (viii) Love the churches too. In many cases development workers ignore the local church for many reasons. We need to remember that they are a product of what God has already done before we came.
- (ix) Cultivate a repentant spirit. We will make mistakes. We will do things we will regret. Part of loving our neighbours includes the willingness to go to them and repent of our mistakes and seek their forgiveness.
- (x) Act like dependent people. We need to show daily that we are a people who are dependent on God and not on our professional skills, our development technology, or our financial resources. People will see for themselves in whom we most truly place our trust.
- (xi) Whose reality counts? We must guard daily against the power of our education and experience. There is always a temptation to assume our view of reality is correct in a way that adds to the poverty of the poor (Myers, 1999: 151; Chambers, 1997:101).

5.3.10 Unity of Purpose

The study findings showed that a major hindrance to integral mission in Kibera is the lack of a unified purpose for all stakeholders, including churches. Lack of unity it was revealed, is caused by the poor relations and suspicion that exist between churches. Why is unity of purpose so critical in transforming Kibera? The first and most powerful argument in favour of increased ecumenical involvement is that the appeal for unity in the body of Christ is a clear biblical mandate. The second argument which is often used is that ecumenical unity is an absolute necessity for the effective proclamation of the Gospel. A world that sees a church divided into denominations which are unwilling to work together will have a difficult time being convinced that the church is where the God of love and reconciliation is present. Once again, to note John 17:2-23, unless the Church is one, the world will be unable to recognize

Jesus' relationship to the Father and subsequently His role and mission. This is certainly a vital reason for working toward increased unity. As Mast once stated: ". . . the divided nature of the church constitutes an intolerable handicap to its work and witness to the world." (1960:5).

Another reason to pursue ecumenical involvement in Kibera is derived from the theological understanding of God's "oneness" which needs to be mirrored in the "oneness" of His Church. The Old Testament formulary, "Hear O Israel, The Lord our God, the Lord is one" (Dt. 6:4), represents a central biblical affirmation concerning the nature of God. The existence of a deeply divided church is an affront to God's nature. The final reason for increased involvement relates to very practical questions. The existence of a myriad of denominations often leads to the multiplication of denominational structures, schools, mission boards, etc., which in many cases represent needless duplication. Often, particularly in missions contexts, financial, physical, and human resources are wasted because of the inability of denominational groups to co-operate. On the local level, a number of small churches may limp along for years and never consider amalgamation with another Christian group. From a practical angle, there are some strong arguments for increased ecumenical involvement (Esau, 1990:75-86).

The imperative for unity in the church as a whole is most clearly articulated in the words of Jesus:

My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you . . . I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me (John 17:20-23 NIV).

A particular emphasis of John's Gospel is that because of what Christ has done, there exists only one new people of God who transcend racial, ethnic, and sectarian boundaries (John 11:52, 17:11). This "unity" serves as a witness to the world in order for the world to come to

an adequate understanding of who Jesus was and is. This extremely high calling for the church has always been and will continue to be a challenge and critique of the schismatic nature of the church through the centuries.

Throughout the New Testament there is an emphasis that those who have been made new have a common life (1 Cor. 12:26; Gal. 6:2; Acts 4:32; Phil. 2:2; Rom. 15:5-6), while those who are in rebellion against God have a common purpose, but of another order (Rev. 17:13). Since Christians share a common life, there are numerous appeals for unity scattered through the Epistles (e.g. 1 Cor. 10:17; Gal. 3:28; Eph. 1:10; 2:14; 3:6; Col. 3:11). 1 Corinthians 12:12-27 and Ephesians 4:3-6 describe the implications for unity which arise from the fact that the church is a "body." The seminal statement in the 1 Corinthians passage is: "As it is, there are many parts, but one body." In Ephesians, the oneness of God himself, a central tenet in the whole biblical tradition is the foundation upon which the appeal for unity is predicated: "There is one body and one Spirit . . . one Lord, one faith, one baptism: one God and Father of all, who is over all and through all and in all" (4:4-6 NIV).

In conclusion, a strategy that incorporates the unity of churches to gather them as one voice is of critical significance. This will give them leverage to engage in advocacy as a united force with other development partners on behalf of the poor. They will also attract more resources and earn greater respect, as trusted development partners in the community (Tearfund, 2007:42).

5.3.11 Well-Being Improvement

While it is true that many development players tend to focus on mere results such as water, schools, etc, the overall objective of social development should lead to responsible well-being for all. According to Robert Chambers, well-being refers to quality of life, its opposite is ill-being. He notes: "Well being is open to the whole range of human experience, social, mental, and spiritual as well as material" (1997:10). Chambers (1997:10) further identifies the two foundational principles for responsible well-being as equity and sustainability, while the means are capabilities and livelihood security. The end result of these four working together is

responsible well-being of a community. Peace and well-being are characteristics of a moral community. Shalom is a space, an environment and activities. It is a space for building relationships that build well-being. It is a space for conversation not dialogues with political agenda. Contemporary societies crowd out such spaces. State created spaces have no moral communities that sustain them. Partnership with churches can create such spaces and maintain them (Myers, 1999:105).

Well-being is about quality of life and includes physical health, mental health, social connectedness, environmental factors and spiritual and moral sense. It includes material, social, and emotional and spiritual/moral dimensions and involves relationships, intimacy, safety, order, pattern and hopes. Samuel (2008:5) observes that Churches can be effective partners as role models of communities of well-being. Transformational understanding of well-being sees it as a product of moral communities. Well-being is birthed and sustained in moral communities.

The findings from this study showed that there is a general lack of a clear vision for transformation by the churches, government, non-governmental organizations and other players in Kibera. The end result is that although they have the same target; the poor, they have different and uncoordinated efforts that have continued to perpetuate the culture of poverty in Kibera, instead of alleviating it. What is needed in a transformational strategy is a clear vision that rallies the churches, government, NGOs, and communities to pursue the sustained well-being of all. Thus the strategy should mainly target seeking transformation in two key areas; changed people (helping the poor recover their identity and discover true vocation) and just and peaceful relationships (Myers, 1999:117-118). In this way, the Church has a major role to play in Kibera in teaching on biblical shalom as key to transformational development.

5.3.12 Spiritual and Social Capital Transformation

The quest to outline elements of a transformational development strategy for Kibera is viewed within the framework of integral mission as discussed earlier as well as a desire to pursue a kingdom response to powerlessness and poverty in Kibera. As also in the preceding section, the goal of transformational development is responsible well-being. Community development is that process that leads to enjoyment of life in its fullness. This process includes a way of acting which entails mobilization, participation and involvement of local people in the community improvement activities. Such improvement is noted through a positive shift in the indicators of economic, social and spiritual change. This change, in our argument, is nurtured by spiritual capital to enhance knowledge and skills into people so as to ensure mindfulness of other people's welfare, self reliance and efficiency.

According to Jayakumar Christian, a kingdom response to powerlessness approach to development rests on the assumption that the powerlessness of the poor is the 'result of systematic socio-economic, political, bureaucratic and religious processes (systems) that disempower the poor. Transformational development seeks to reverse the process of disempowerment with a kingdom of God response that includes three commitments:

- (i) Dealing with the relational dimensions of poverty 'by building covenant quality communities that are inclusive...challenging the dividing lines...popular community organizing efforts that exploit issues and numbers...pointing toward the coming of the kingdom.
- (ii) Dealing with forces that create or sustain powerlessness at the micro, macro, global, and cosmic levels.
- (iii) Challenging the time element in the process of disempowerment by rereading the history of the poor from God's perspective, providing a prophetic alternative to the distortions that the winners perpetuate...challenging the captivity of the poor to the belief that they cannot change their present reality' (Christian 1994: 336).

Given the large number of churches in Kibera, it needs to be underscored that the Church, as God's agent of transformation, has a mandate whose ultimate goal is the celebration of fullness of life through restoration of all things through Christ Jesus. But what value does spirituality bring to a poor community in Kibera? My argument here is that the spiritual capital, which is resident within churches, is a primary development asset for the

transformation of the poor. Through spirituality, churches promote peaceful dialogue within communities, spur people to grapple with ethical issues ranging from corruption to equity, give hope and bring meaning to the lives of millions of people, help mitigate conflicts as well as upholding ethics and values necessary for transformational development.

Hence a transformational strategy for Kibera needs to consider tapping the spirituality that is resident within the community, as evidenced by the presence of churches. In this way, the mushrooming of churches in Kibera becomes a blessing than a cause of poverty (Bakke, 1987:24; Greenway, 1978:34).

5.3.13 Reinforcing the Role of the Local Churches in Development

Development is the mission of the local church. It is nothing less than the obedient response of the church to both the Great Commandment and the Great Commission (Moffit (1987) in Samuel & Sudgen 2003:237). But in the past, many critics have argued if there is any value of religion in development. The Church, being an institution for both the poor and the rich, is placed by God to carry out His mission. To be a church of the poor echoes the first Beatitude "Blessed are the poor in spirit, for theirs is the kingdom of heaven." A church of the poor "seeks to share time and resources in order to alleviate suffering. It also works with all sectors of society, including the poor themselves, in search of solutions to the problems of poverty (Chester, 2002:103)

In attempting to make faith and development partnerships a priority, the World Bank has focused on a faith-development dialogue particularly in Africa. The argument is rooted in the understanding that Africa is notoriously religious and that the faith community, and more specifically the Church, has something to offer to African problem of poverty (Belshaw et al 2001: 3). Local churches have access to the poor in ways that international development organizations and even many government agencies can never have. Churches represent the poor and can speak for them truthfully and forcefully. Churches give the poor courage to speak for themselves. Churches can also be important sounding board on whether governments and their partners (such as the World Bank and UNDP) are dealing with the

right issues, or even the right people, in analysing and solving problems. The churches can keep governments and international agencies honest in a way that electorates cannot, by serving as the mirror into which these agencies can look, now and then, to test their understanding and progress. A mirror that speaks back, without fear or flattery (Madavo, (2000: 54).

Oladipo (2001:3) and Narayan (2003:5) agree with Callisto Madavo's view that the church is the most strategically placed institution in the community to lead in the campaign against poverty. Their argument is rooted in the understanding that:

- Churches have earned high levels of community trust. Church institutions also work directly on development, most significantly in education, the environment, and health.
- Churches not only fuel many conflicts but also work through a myriad of peace-making channels, sustaining communities and spearheading the rebuilding and healing process. They often promote links among communities across national boundaries.
- Churches also spur people to grapple with ethical issues ranging from corruption to equity. And they promote public support for development assistance, and help forge consensus around hard choices.
- Fourthly, faith organizations, including churches have presence and trust. Faith organizations play major roles in communities and together constitute the world's largest distribution system. Poor communities around the world also trust faith leaders and institutions more than many other entities. Given their centuries of engagement in many dimensions of people's lives, development groups need to hear the views of faith-based groups and draw lessons from their experience.
- Churches also give hope and bring meaning to the lives of millions of people, and vast religious teachings on core values are essential to human relationships. Some see faith as primarily about Sunday, Friday, Saturday — days set aside for worship or funerals, marriage, baptism, and other rituals. The practical roles of religions, however, extend far beyond these pastoral activities, important as they are. We do not know precisely how many hospitals and schools faith institutions operate, how many hectares of forests and watersheds they protect, or how many orphans they care for.
- Churches help in conflict resolution, prevention, and humanitarian support. In many countries and regions affected by conflict, faith institutions are often the only surviving institutions. They run schools and hospitals even when bullets are flying and when all that is left is rubble. They rebuild after calamities, witness their key role after the December 2004 tsunami. Whether individually or as part of interfaith alliances, faith communities also constantly

engage in peace-making activities, and their voice, consolation, and moral leadership promote healing.

- Churches uphold ethics and values. Faith institutions and leaders often stand as courageous leaders who "speak truth to power" and help with difficult moral transitions as witnessed in the role of Archbishop Desmond Tutu in fighting apartheid in South Africa, and of faith groups in confronting child soldiers, trafficked girls, female genital cutting, persecution of witches, and oppression of excluded groups. Thinking deeply about such issues is central to the calling of religious leaders, and they rely on centuries-old traditions to do so.
- Churches have a strong global support for development agendas. Through alliances with faith communities, development leaders stand to benefit greatly from faith leadership, communication skills, and commitment to fighting poverty (Belshaw et al, 2001:220).

As noted earlier the number of churches in Kibera is growing every day (Wang'ombe (2004: 23). If the church positioned itself well (internally dealing with their own issues) and externally as a strategic partner in development, poverty in Kibera would be reduced significantly. On the other hand, the attitude of the community, government, NGOs and other civil society groups in Kibera need to shift positively so that they can begin to embrace the local church as the most trusted partner among the poor and include them in the appropriate forums that seek the welfare of the poor. This would change the face of the poor in Kibera in a drastic manner.

5.3.14 Intentional Learning and Reflection

More and more, development organizations are under pressure to demonstrate that their programs result in significant and lasting changes in the well-being of their intended beneficiaries. However, such "impacts" are often the product of a confluence of events for which no single agency or group of agencies can realistically claim full credit. As a result, assessing development impacts is problematic, yet many organizations continue to struggle to measure results far beyond the reach of their programs. This calls for an intentional process of outcome mapping with those being targeted for development in any context. As Narayan (1993:10) points out, every development activity, from the simple to the complex, is an opportunity to learn.

Earl *et al.* (2001:3) observes that Outcome Mapping focuses on one specific type of result: outcomes as behavioural change. Outcomes are defined as changes in the behaviour, relationships, activities, or actions of the people, groups, and organizations with whom a program works directly. These outcomes can be logically linked to a program's activities, although they are not necessarily directly caused by them. These changes are aimed at contributing to specific aspects of human and ecological well-being by providing partners with new tools, techniques, and resources to contribute to the development process. Boundary partners are those individuals, groups, and organizations with whom the program interacts directly and with whom the program anticipates opportunities for influence. As development is essentially about people relating to each other and their environments, the focus of Outcome Mapping is on people.

Outcome Mapping recognizes that development is essentially about people relating to each other and their environment. The originality of this approach lies in its shift away from assessing the products of a program to focus on changes in behaviour, relationships, actions, and activities in the people, groups, and organizations it works with directly. The first stage, Intentional Design, helps a program establish consensus on the macro level changes it will help to bring about and plan the strategies it will use. It helps answer four questions: Why? (What is the vision to which the program wants to contribute?); Who? (Who are the program's boundary partners?); What? (What are the changes that are being sought?); and How? (How will the program contribute to the change process?).

The second stage, Outcome and Performance Monitoring, provides a framework for the ongoing monitoring of the program's actions and the boundary partners' progress toward the achievement of outcomes. It is based largely on systematized self-assessment. It provides the following data collection tools for elements identified in the Intentional Design stage: an "Outcome Journal" (progress markers); a "Strategy Journal" (strategy maps); and a "Performance Journal" (organizational practices). The third stage, Evaluation Planning, helps the program identify evaluation priorities and develop an evaluation plan (Earl, 2001:3).

The following diagram illustrates the three stages of Outcome Mapping.



Source: IDRC.

Figure 5.3 Outcome Mapping

Findings from Kibera showed that despite the presence of many development partners, poverty continues to increase daily with little to show in terms of impact. Partnership for these development agencies is a fairytale. On their part, the churches are also disunited in their approach. There exists no forum for all these players (church, government, NGO, civil society) together with the community where they come together to reflect on the journey of transformation, with a view of learning and seeking solutions to improve the development process. The net effect is that there is little or nothing on the part of some of them in terms of impact to the poor.

Hence, a good strategy for transformational development should include a strong component of monitoring and evaluation in order to allow for reflection and learning to take place among all stakeholders. This will instil a strong sense of vision, ownership and sustainability. Therefore the process of guided reflection should build upon better practice and mitigate negative learning, and give room to improve the effectiveness and impact of all ministry

efforts by Kibera, either by churches, government, NGOs and other agencies. Hence a mechanism needs to be put in place to proactively share our learning with others and contribute to the improvement of the lives of the poor in Kibera .

5.3.15 Conclusion

Poverty in Kibera is a complex and multi-faceted phenomenon. Reversing the present trends calls for a disciplined and consistent approach among key players. The foregoing discussions have shown that applying simple, isolated and stand alone projects will not change the status, but rather worsen it. What is urgently required is a multi-faceted and a multi-dimensional strategy that brings all key stakeholders together to reflect on the challenges and jointly identify and seek common solutions.

5.4 SUSTAINED TRANSFORMATIONAL MODEL FOR KIBERA

5.4.1 Introduction

A model as a conceptual framework can come in many shapes, sizes, and styles. It is important to emphasize that every model has its own limitations. But in general all models have an information input, an information processor, and an output of expected results. The proposed model will help highlight important connections in the ever changing complex development industry in Kibera. The model is developed around Robert Chamber's description of transformation as **responsible well-being** (1997:23) but rooted in our understanding of the role of the Church in Kibera; namely: **preaching, fellowship and service** (Steward, 1994:10).

Churches, as communities of faith are mandated to call people to faith through the preaching of the Word. This is primarily concerned with the spiritual conversion of individuals in communities. The Church is also mandated to fellowship through love and sharing. Through fellowship, communities are being renewed in love for God and neighbour. This draws them to begin to consider helping each other in meeting the immediate needs of the members. The Church is also called to mission through deeds of service. Sustained deeds in a community

lead to long term transformation of the people, as they pursue justice, peace and welfare of the community through development.

5.4.2 Description of the Sustained Transformational Model

The model proposes a broad focus on four key components namely: sustained well-being of people as the goal; sustained holistic interventions; sustained advocacy and reconciliation and sustained partnerships with key stakeholders in Kibera as illustrated in the diagram below.

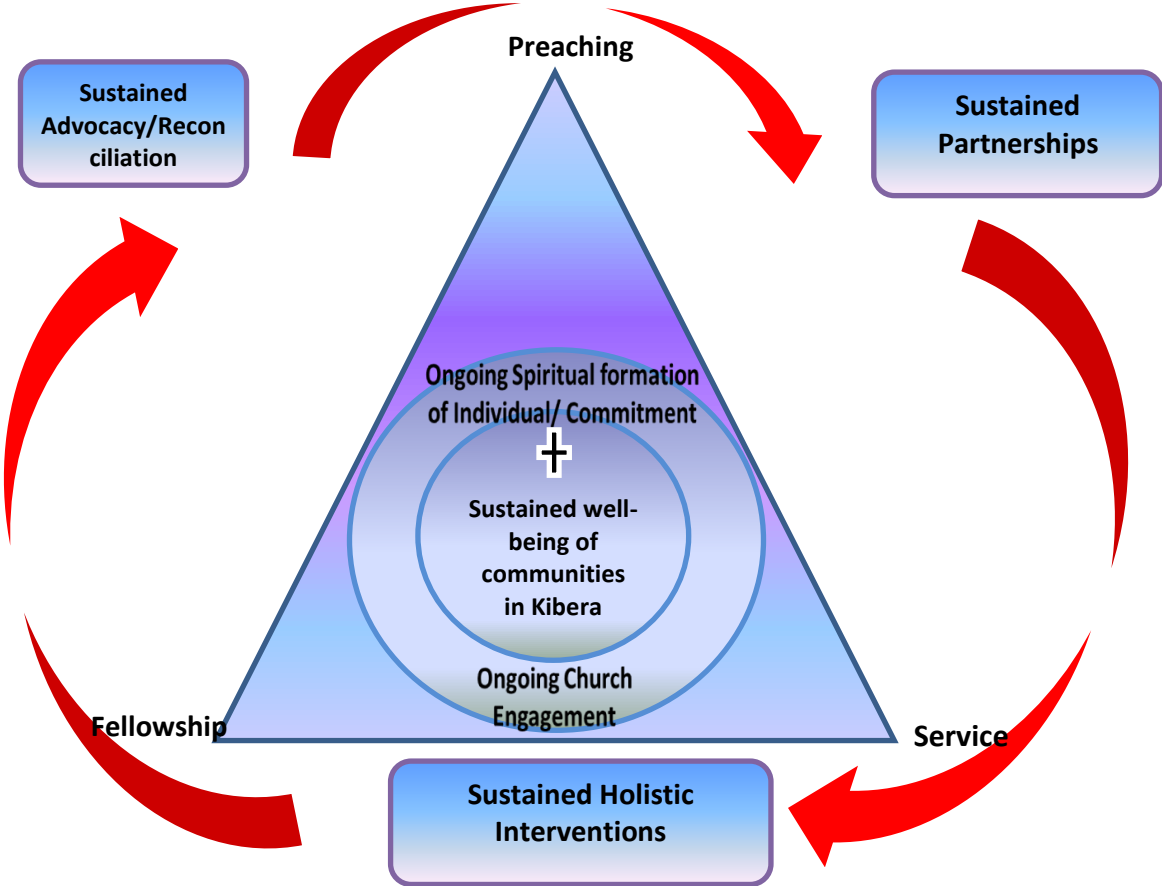


Figure 5.4 The Sustained Transformational Model

5.4.3 Sustained Well-being of the People in Kibera

The goal of transformational development in Kibera should be to seek sustained well-being of the communities. Sustained well-being is understood as the improved quality of life which is open to the whole range of human experience, social, mental and spiritual as well as material (Chambers, 1997:10). Within the context of Kibera, each person needs to be able to define it for him or herself, as they experience it.

5.4.4 Sustained Holistic Interventions

One of the key pillars of the model is the sustained holistic interventions as a driver for change in Kibera. The emphasis in this component is to focus on long term and holistic response to the challenges of poverty in this community. To do this, development agencies including the church need to have a clear vision shaped by Scripture. The ongoing spiritual formation is key to ensure that a kingdom response to poverty is undertaken. In this component, all stakeholders are able to answer the question: “What is the legacy we want to leave behind”? The vision for this is informed by the goal of transformational development or integral mission, which according to Charles Van Engen (2007:103) includes: the conversion of people, the planting and development of the Church, the transformation of the Church, and through the Church’s ministries, the transformation of the contexts and nations in which the churches are to be found, and the glory of God (Mathew, 2007: 71).

Sustained transformation/aid as acts of service - *Diakonia* of the poor builds on the pillars of empowerment, partnership, holistic witness, interdependency of stakeholders that helps people to recover their true identity. They discover true vocation, as the poor people suffer from a distorted, disempowering sense of identity and is replaced by the truth. Through this communities will move towards the achievement of just and peaceful relationship, which also demands a restoration of relationship with the triune God, the God of the Bible, a healthy relationship with oneself, relationship within one’s community and relationship with others, (Myers, 1999: 114).

In this way, development partners are able to drive a sustainable change within the communities in Kibera by focusing on what matters most. This is only possible through prayerfulness, discernment and partnership. Key stakeholders such as the church become a major player in building this foundation for a sustained transformation through releasing of spiritual capital into the community and other stakeholders.

5.4.5 Sustained Advocacy and Reconciliation

Advocacy and reconciliation is about seeking justice. Poverty is also about political, economic, social, cultural, ecological and religious systems that work against the poor in Kibera. It's also about broken and dysfunctional systems within the urban slum communities (Friedman, 1992:27). Building a strong foundation of advocacy in such a poor slum area ensures that the process of transformation will lead to confront these systems and powers and empowers the poor so that they can speak for themselves. Transformational development is at the heart of restoring these broken and dysfunctional systems through advocacy (Myers, 1999:101).

Kibera is a broken place and the systems of government work poorly. Land is owned by the government and people live as squatters. An advocacy campaign as a development communication strategy has great potential in addressing institutional and structural obstacles to development initiatives, obstacles that have their roots in unequal power relationship in a community. If understood broadly, advocacy campaigns are applicable beyond engaging the news media to push for policy change, the so-called liberal advocacy campaigns. Engaging in advocacy and reconciliation in Kibera will ensure the pursuit of the authentic voice of the grassroots, and propose some well-developed participatory campaign tools that might bring truly participatory and empowering advocacy campaigns in the future.

But a holistic advocacy and reconciliation strategy is shaped by tapping into spiritual capital as it engages in both spiritual and social change in a community. Spiritual capital informs our foundations for engagement in social justices. Dearborn (2009:2) articulates the following theological foundations that shape holistic advocacy campaigns by churches in Kibera;

- God's Nature, and that He established the way and pattern for just and harmonious sharing among humankind.
- Human nature — that all people exist in the image of God and therefore are to be treated with justice.
- God's will — that God's will for creation is justice-shalom, fullness of life and reconciliation
- God's establishment of justice in Jesus Christ, in the life, death and resurrection of Christ, God has acted decisively to defeat all that thwarts life from being right (just) and to establish God's Kingdom of righteousness on earth.
- God's work through the Christian community (church): God's call to people of faith is to demonstrate God's special commitment to those on the margins, the outsiders, the victims of injustice and oppression. Because justice involves life in reconciled harmony, human participation as agents of justice is vital. Therefore, God chooses to work through people to establish justice.
- God's work through the Spirit — God is not restricted to human agency. It is the work of the Spirit to convict the world of justice (John 16). Therefore, human engagement in justice is rooted in prayerful dependency and discernment, and those who seek justice can celebrate expressions of justice wherever they are found, regardless of the human agent.
- God's ultimate provision of justice: The biblical faith is rooted in the confidence that one day the world will be recreated as the domain of justice. Evil, oppression, injustice and suffering will be eliminated from the new creation. Therefore, though our current expressions of justice are only partial, we persist in bold confidence knowing that all acts of justice are signs of God's coming Kingdom.

According to Tearfund (2007: 43) part of carrying advocacy and reconciliation ministry would include working in coalitions with others as they share a common goal of transforming the urban poor for the glory of God. Some of the advocacy that can take place include advocating for land ownership and titles for the urban poor, policy change on issues affecting the poor such as housing and other basic necessities such as education and health care, empowerment on people's rights so that they can demand their own rights, but through peaceful means. The Church in Kibera, with its power of the numbers can play a key role in transforming relationships, systems and structures, if well capacitated.

5.4.6 Sustained Partnerships

As noted earlier poor relationships and lack of collaborations among key stakeholders, including the churches, is a primary factor that account for the churches low engagement in integral mission. Seeking to work together as partners recognises the fact that there is strength in unity and that two are better than one. Each of the key players in Kibera do have unique gifts and talents that they can offer to each other. A sustained partnership focuses on complimenting each other as partners and not as competitors. This would include sharing of technical skills, money, facilities, and other key capacities that would not be resident in a single institution. Since the target of both the churches and other development partners is the poor residents, working together would demonstrate a commitment to the well-being of the poor. In addition, partnering together would ensure sustainability of the interventions. The church, as the only sustaining institution among the poor should play a key in modelling and championing this partnership, starting with itself first (Belshaw et al, 2001: 3).

5.4.7 Relationship between the Four Components of the Model

All four components are interdependent of each other. They are nurtured by the ongoing spiritual formation and reflection, fellowship of churches and intentional capacity building to empower the poor in community. In the view of the researcher, true transformation considers the peoples' view of God and their relationship with Him, and seeking justice in relation to dealing with the issues that make the urban people poor, while pursuing long term transformation for the poor.

5.4.8 Conclusion

From the foregoing discussion, the sustained transformational model for Kibera presents a fresh start and an alternative approach to combating poverty from a holistic perspective. This ensures that the most significant causes of poverty in Kibera are tackled jointly and responsibly.

5.5 CONCLUSION

Regardless of the challenges that exist, poverty in Kibera can be alleviated with an appropriate strategy. Such a strategy, particularly for the Church needs to be shaped by the *missio Dei*. Given the complexity of poverty in Kibera, a multi-faceted and multi-dimensional strategy is needed to reverse its effects. This can be achieved by adopting a development model that applies a kingdom response to poverty. Such a model ensures that a movement of change is created within the community as partners work together for the common good of the poor. Community members, churches and development partners in Kibera need to work together to develop a forum for joint visioning and planning as well as learning together for the good of all.

This research proposes a sustained transformational model for Kibera, which, if implemented well could spur great change within the community members inject a fresh vision for the poor. However it needs also to be monitored and evaluated with a view of improving it. If this is done, it could contribute to the sustained well being of the people in Kibera and beyond.

CHAPTER SIX

6 CONCLUSION AND RECOMMENDATIONS

6.1 CONCLUSION

Each chapter of this study has addressed a different aspect of the research questions. This final chapter is a conclusion of the whole study and seeks to provide a summary of each chapter by drawing conclusions and making recommendations to the stakeholders in Kibera and beyond.

Chapter one was an introduction to the theme under reflection: “Towards a strategy for mobilizing the church for poverty alleviation in Kibera through transformational development”. The main aim of this research was therefore to unearth the underlying factors for the Church’s poor engagement with poverty and development and to propose an appropriate strategy for transformational development in Kibera. It became clear in the findings of this research that a strategy for mobilizing the church for poverty alleviation in Kibera is urgently needed because like all other urban informal settlements in Kenya and beyond, Kibera is affected by a large number of people living under extreme poverty conditions. Majority of the people living in this informal settlement are unemployed and depend heavily on the support of the existing organizations working to alleviate poverty there.

The assumption of this study was that poverty in Kibera can be alleviated by introducing an appropriate strategy for mobilizing the church for transformational development through adoption of a kingdom based approach to respond to the powerlessness of the poor in Kibera. This is possible through initiation of a multi-faceted and multi-disciplinary approach to transformation of the poor in Kibera. In order to come up with a relevant transformational development strategy for poverty alleviation in Kibera, a literature and empirical study were conducted. Unstandardized interview and open-ended questions were used for the interviews conducted with different target groups such as government, NGO, civil society, church leaders and community members.

Chapter two was aimed at studying and outlining the nature and state of poverty and social development in Kibera (Objective 1). The chapter provided both a historical and demographic overview of the research area (Kibera) through the lens of Nairobi and Kenya in general. It also outlined the nature and state of poverty in Kibera looking at its meaning, manifestations, characteristics, measurement, and indicators. It examined the nature and state of social development and delved into the definition of development as well as the present coping mechanisms. It also looked into the various development practitioners and their role in Kibera. This was done through desk review of the past and current works on socio-economic development in Kibera.

It was noted in the chapter that Kibera has a long history that dates back to pre-colonial days. As a slum settlement it holds one of the highest population densities in sub-Saharan Africa. Poverty in this slum area is both multi-faceted and multi-dimensional. Development, as a process of change, ought to be a response to poverty and the target people are the poor (spiritually, socially, economically and politically). This nature of development, referred as authentic transformational development is rooted in the character of God himself. Several development strategies being applied by different stakeholders in Kibera were also explored and it was noted that while these strategies have had some significant impact among the poor, there is need for a more comprehensive and integrated model or strategies to accelerate authentic transformation of the urban poor in Kibera and elsewhere. This is possible by tapping into the spiritual and social capital within the Church, as a key player in the transformation of Kibera, and establish ways to convert that for the benefit of the poor.

Chapter three mainly focused on laying strong biblical foundations on poverty and social development (Objective 2). An exegetical study of relevant passages of Scripture from both the Old and New Testaments was done in order to establish the evidence of Scripture concerning issues of poverty and social development. The chapter explored the meaning, the teachings, causes, and perspectives on social responsibility as social development, from a biblical perspective. In addition, the chapter also examined God's justice, as outlined in Scripture, as a means of liberating the poor from the bondage and curse of poverty.

The study clearly pointed to the fact that there is no way churches can escape from social responsibility or social development. Due to our alienation from God, the poor will always be with us and from a biblical perspective we cannot ignore them. God's concern for them must be our concern too. It is our responsibility to uphold their rights as we share our possession with them. We are God's stewards of our property and as good stewards we need to share with the poor. This calls for practical strategies on the part of the Church to engage the poor in Kibera for transformational development. This was further collaborated by findings from government, NGOs, community members and church leaders.

Chapter four aimed at studying and determining the nature and history of Church's involvement in poverty and social development in Kibera, Kenya (Objective 3). This was done through a review of secondary information to determine the past and present engagement of the Church in socio-economic transformation of the communities in Kenya and Kibera. Semi-structured interviews through face to face, telephone and email with key stakeholders such as the church leaders, civil society, representatives of Christian mission agencies in the area and seminary faculty were also undertaken. A detailed study on selected churches in Kibera was done as case studies.

The study clearly noted that throughout history, the Church has played a key role in poverty and social development, from global to grassroots level. In Africa, the history of social development was traced back to the early Church and the missionary influence. It also highlighted the fact that there is no single development in Africa that cannot be traced to the Church either directly or indirectly. That underscores the importance of the Church and by extension the role of the faith in public life in communities. The chapter notes that for any meaningful transformation of the poor to take place in any place, and especially in Kibera, which is notoriously religious, the issue of faith and specific the role of the Church must be recognized and tapped into and the reasons are obvious and especially in Kenya where data estimates the population to be more than 80 per cent Christian.

Empirical data from Kibera showed that although there is a lot that is happening in Kibera in relation to churches engagement in social development; several factors do hamper their

effectiveness. These include lack of a unified purpose, knowledge and skills on social development, and a poor conceptual understanding of their mission in the community among others. The relationship between the church, state and other development partners needs to be well articulated in order to facilitate harmonious mutual transformation for the benefit of the poor in Kibera.

Chapter five mainly focused on outlining an appropriate strategy for alleviating poverty through transformational development in Kibera, Kenya (Objective 4). This was achieved by firstly re-looking at the integral mission in the 21st century in the context of Kibera. Several elements of a transformational strategy for Kibera were then discussed by comparing what scholars and practitioners have noted with the data from the field.

A sustained transformational model that integrated holistic interventions, advocacy and sustained partnerships to contribute to the well-being of the poor in Kibera was then proposed and discussed briefly. The researcher is of the view that regardless of the challenges that exist, poverty in Kibera can be alleviated with an appropriate strategy. Since poverty in Kibera is multi-faceted and multi-dimensional, only a multi-faceted and multi-disciplinary approach is needed to reverse its effects. This can be achieved by adopting a development model that applies a kingdom response to poverty. This should include creating a movement of change from within the community, by applying a kingdom based response to the challenges of poverty. That calls for a holistic approach to poverty through the establishment of community based projects matched with a sound capacity building and participation of all stakeholders is key to the transformation of the poor. Community members, churches and development partners in Kibera need to work together to develop a forum for joint visioning and planning as well as learning together for the good of all.

The final chapter (**Chapter six**) of this study concludes the study by providing a summary of each chapter and the key issues raised and provides some major recommendations for further work.

The findings of this study therefore affirm or assert the central theoretical argument as outlined in 1.4, that a Christ-centred approach to transformational development that seeks to empower the local people, local churches, faith-based organizations as well as other development partners, including the government, using appropriate social-cultural analysis tools of the context can be a useful poverty alleviation strategy in general and also in Kibera.

This research concludes by strongly proposing a holistic development strategy (sustained transformational model), which draws the knowledge of the local people, the church, NGO and the government as well in order to implemented integrated progarmmes through partnerships

6.2 RECOMMENDATIONS

The foregoing discussions lead to the following recommendations to the various stakeholders in Kibera:

1. To the **Churches** working in Kibera, the study recommends that;
 - a. Churches need to deepen their knowledge and practice of mission through relevant skills and knowledge acquisition such as training, as the present understanding and practice of mission in Kibera by the Church is wanting.
 - b. Mainstream churches with strong presence in Kibera need to design and implement an appropriate urban-based theological training program that seeks to empower pastors and other ministers working in Kibera to respond to the issues faced by members from a holistic perspective.
 - c. There is urgent need for churches in Kibera to embrace ecumenism in dealing with the common issues that are cross-cutting in nature such as poverty, shelter, health care HIV/AIDS, crime that affect the poor populations. This will increase the Church's credibility and maximize impact in the area.
 - d. Churches in Kibera need to devise strategies for engaging with the other stakeholders that working to alleviate poverty. In particular are the faith-based organizations that access a lot of resources for Kibera, and yet they do not partner with the local churches. The churches have a lot to offer to these agencies, and especially the spiritual capital, necessary for the transformation of urban poor in Kibera and beyond.

- e. Churches in Kibera need to adopt and integrate programmes that seek to empower the poor economically such as micro-credit lending to increase the purchasing power of the members. They can do this by tapping into their size and network beyond Kibera to other institutions focused on fighting poverty by credit lending, such as K-Rep, Faulu Kenya and many others.
2. To the **NGOs/CBOs/Government** partners working in Kibera, the study recommends that;
 - a. The NGOs and other agencies need to focus on empowering and facilitating the locals in Kibera as the primary drivers of transformation. While there is need to meet the basic needs of the poor, a lot of investment should be in transferring skills and knowledge that will enable the poor to have sustainable livelihoods beyond these agencies.
 - b. The NGOs and other community based organizations need to reconsider the role of spiritual capital in the transformation of the poor, since the residents are predominantly Christian as evidenced by the number of churches in Kibera. To ignore the role of spirituality is to assume a wrong transformation of the poor, as spirituality in Kibera is a way of life. This calls for quality engagement and partnership with the local churches.
 - c. The NGOs and other agencies need to review their development models for the transformation of Kibera, since the existing ones seem to have failed to deal with the rampant problem of poverty in Kibera, despite the heavy financial investment in the last few decades.
 - d. The NGOs and other organizations in Kibera need to coordinate their efforts in a more strategic way in order to tap into the resources of each other and maximize impact. While this does not call for uniformity in approach, there is need for synergy to avoid duplication of efforts and maximize the limited resources for Kibera.
 3. To the **general readers** and those interested in the alleviation of poverty in urban settlements in Kibera and beyond, the study recommends that;
 - a. Partnership be considered as key pillar for the transformation of the poor in Kibera. This will help leverage impact, maximize opportunities as well as reduce competition and duplication of poverty alleviation efforts in Kibera.

- b. There is need to redefine urban poverty and social development to incorporate the role of spirituality and/or spiritual capital in the development of the urban poor in Kenya and beyond.
- c. The government needs to review some of the existing policies and laws that continue to hinder effective transformation of Kibera, such as land ownership and the perennial problem of housing related to absentee landlords, who have turned Kibera and its poor people into an industry to make money for themselves.
- d. Nationally, the government needs to put in place a national development programme that ensures balance of development of all regions in Kenya, to check the increasing rate of rural-urban movements that is contributing to the worsening situations in Kibera. Such policies should focus on job creation, economic improvement as well as the improvement of social amenities in rural areas to check the fast growing trend.
- e. Further research is needed to evaluate the specific contributions of churches, NGOs, and CBOs in poverty alleviation in Kibera and their impact. There is so much that goes on Kibera that is never documented and some of the agencies are doing good work with the poor slums dwellers, while others have turned Kibera into an enterprise to “milk” the innocent poor.

7 APPENDICES

7.1 APPENDIX 1: INFORMED CONSENT FORM

The information below is provided to you in order for you to decide whether you want to participate in this study. You are free to participate in this study or withdraw at any time.

Study Title: Poverty, Church and Development in Kenya: *A case study of Kibera slums in Nairobi*

Study Purpose: This study seeks to learn and understand from the stake holders in development the underlying factors for the churches' low engagement in integral mission in Kibera. They include; Church/denominational leaders; government officials, representatives of non-governmental organizations, civil society members as well as community members.

Procedures: The researcher would like to ask a number of people who fall in any of the above categories; of which you meet the criteria; to participate in an oral interview at a place of your choice for at least 30 minutes.

Confidentiality: Only the researcher and the supervisor have access to the information collected. To protect confidentiality, your name will not appear in the transcripts. In any publication based on the study, all potentially identifying information will be omitted or changed.

Questions: Do not hesitate to ask any questions as pertains this study before, during or after the interview to the primary investigator.

Benefits: This study will be beneficial to churches; Para church organizations, and other development partners interested in the well being of the poor in Kibera. Its findings will be helpful in designing an appropriate strategy for transformational development of Kibera.

Risks: There are no known risks associated with this study.

Please sign your consent with full knowledge of the purpose of this study and procedures for the interview. A copy of this consent form will be given to you to keep.

7.2 APPENDIX 2: QUESTIONNAIRE FOR COMMUNITY MEMBERS

Introduction

As you might be aware, I am doing a research on “Poverty, Church and Development among the Urban Poor in Kenya: *A case study of Kibera Slums in Nairobi* .The purpose of this survey is establish the different ways in which the Church is engaged in poverty and social development and to explore the various strategies that can be adopted to effectively empower the church as an agent for transformation of the urban poor in Kibera. To help do this, you have been identified to participate in the study by completing this questionnaire. Please note that your participation in this study is completely voluntary but vital to the study because it will be incomplete without your input.

I would be most grateful if you could return your questionnaire by the October 20th 2009.

Your honest feedback is highly welcome.

Thank you.

1. Name: (optional)
2. Age:
3. Level of education attained:
4. Marital status:
5. Your career: Tick where appropriate
 - a. Employed (please specify)
 - b. Self-employed (specific nature of business)
 - c. Not employed at all
6. What role do you play in the Church? Tick appropriately
 - a. Worship
 - b. Committee member
 - c. Children ministry
 - d. Church attendant only
 - e. Other (specify)
7. How do you benefit from the church services? Tick appropriately
 - a. Worship
 - b. Teaching on God’s word

- c. Extra training on how to employ all my gifts and talents in the Kingdom of God
 - d. None
 - e. Other (specify)
8. From your perspective, what do you consider as the role of the Church in transforming the lives of people in Kibera? Tick where appropriate
- a. Preaching the word of God
 - b. Planting new churches
 - c. Engaging in economic empowerment of the poor
 - d. Advocating for good governance on behalf of the poor
 - e. Mobilizing their members to engage in development activities in the area
 - f. Others (specify)
9. From your perspective, how can the Church play effectively help its members to come out of poverty? Tick where appropriate.
- a. Good teaching on how to employ ones gifts and talents through sermons
 - b. Praying for those in needy
 - c. Appropriate empowerment programme for church members
 - d. Establishment of welfare programs in the church to help the needy
 - e. Help the members to access affordable loans
 - f. Caring for the orphans and widows through material support
 - g. Other (specify)
10. What are the underlying factors that hinder the Church from achieving this agenda in the communities in Kibera? Tick where appropriate
- a. Lack of knowledge and skills
 - b. Lack of money
 - c. Lack of unity among church members
 - d. Lack of will on the part of the church leaders to guide the members
 - e. Lack of church involvement in development work in Kibera
 - f. Others (specify)
11. What can be done to help churches fully engage in the transformation of the poor in Kibera? Tick where appropriate.
- a. Training of church leaders
 - b. Involving churches in social development in Kibera
 - c. Providing easy loans to church members marched with appropriate training

- d. Churches uniting together to speak together and engage the various stakeholders in Kibera
12. If the members of the churches are to be empowered to deal with the poverty related problems in Kibera, what kind of help do they need? Tick appropriately.
- a. Appropriate training for leaders and members
 - b. Access to affordable loans
 - c. Help churches set up development projects to help the poor
 - d. Training of the church leaders
 - e. Others (specify)
13. What other advice can you give to ensure that the Church is fully engaged in the transformation of the people in Kibera?

Thank you very much.

7.3 APPENDIX 3: QUESTIONNAIRE FOR NGO/GOVERNMENT/CIVIL SOCIETY OFFICIALS OPERATING IN KIBERA

Introduction

As you might be aware, I am doing a research on “Poverty, Church and Development among the Urban Poor in Kenya: *A case study of Kibera Slums in Nairobi* .The purpose of this survey is establish the different ways in which the Church is engaged in poverty and social development and to explore the various strategies that can be adopted to effectively empower the church as an agent for transformation of the urban poor in Kibera. To help do this, you have been identified to participate in the study by completing this questionnaire. Please note that your participation in this study is completely voluntary but vital to the study because it will be incomplete without your input.

I would be most grateful if you could return your questionnaire by the October 20th 2009.

Your honest feedback is highly welcome.

Thank you.

1. Name: (optional)
2. Age
3. Name of organization representing:
4. Year established in Kibera:
5. What are the areas of focus, your organization is involved in. Tick where appropriate.
 - a. Spiritual intervention
 - b. Community development
 - c. Peace and reconciliation
 - d. Micro-enterprise development
 - e. Advocacy and social justice
 - f. HIV/AIDS and care for orphans
 - g. Other (specify)
6. From your perspective, what should be the role of the local Church in the alleviation of poverty in Kibera? Tick where appropriate.
 - a. Preaching and teaching people God’s word
 - b. Mobilizing communities for social action to fight poverty

- c. Community development
 - d. Engaging in advocacy on behalf of the poor
 - e. Other (specify)
7. From your perspective, what are the factors that hinder the church from fully engaging in the social development of the poor in Kibera? Tick where appropriate.
- a. It is not their mandate
 - b. Ignorance on the part of the church
 - c. Lack of capacity to fully engage
 - d. Lack of will to engage in social development
 - e. Lack of resources such as money
 - f. Other (specify)
8. From your perspective, what values can the Church and by extension spirituality add to the transformation of the poor in Kibera? Tick where appropriate
- a. Spiritual transformation of lives
 - b. Change of behavior
 - c. Building a sense of community spirit and trust among members
 - d. Seeking true social justice
 - e. Building healthy relationships among community members
 - f. Building of good character such as honest and accountability
 - g. Encouraging peoples creativity through use of one's gifts and talents
 - h. Other (specify)
9. From your experience, if the Church is be fully mobilized for the transformation of the communities in Kibera, what kind of support would they require? Tick where appropriate
- a. Change their mindset on social development
 - b. Enhance their knowledge and understanding on social development
 - c. Sound theological training and quality discipleship
 - d. Strengthen among across denominations
 - e. Specialized training in develop and economic empowerment
 - f. Access of small loans in churches
 - g. Other (specify)
10. How can your organization help realize the above? Tick where appropriate.
- a. Offer training to church leaders on social development
 - b. Provide funding to support training

- c. Provision of affordable loans to church members
- d. Partner with the church in some of the projects in the community
- e. Other (specify)

11. In what other ways can the Church in Kibera and Kenya in general be mobilized to fully engage in poverty and social development?

Thank you very much.

7.4 APPENDIX 4: QUESTIONNAIRE FOR CHURCH LEADERS

Introduction

As you might be aware, I am doing a research on “Poverty, Church and Development among the Urban Poor in Kenya: *A case study of Kibera Slums in Nairobi* .The purpose of this survey is establish the different ways in which the Church is engaged in poverty and social development and to explore the various strategies that can be adopted to effectively empower the church as an agent for transformation of the urban poor in Kibera. To help do this, you have been identified to participate in the study by completing this questionnaire. Please note that your participation in this study is completely voluntary but vital to the study because it will be incomplete without your input.

I would be most grateful if you could return your questionnaire by the October 20th 2009.

Your honest feedback is highly welcome.

Thank you.

1. Name: (Optional)
2. Age:
3. Level of education attained:
4. Marital status:
5. Name of the church:
6. Denomination:
7. Year established in this community:
8. Percentage of growth in the last 10 years:
9. What are the main areas of ministry is your church engaged in
 - a. Evangelism
 - b. Discipleship
 - c. Mission work
 - d. Social work e.g health care etc. Please outline them down
 - e. Other (specify)
10. What do you consider as the role of the Church in the communities in Kibera? Tick where appropriate
 - a. Preaching and teaching God’s word

- b. Planting new churches
- c. Caring for the poor and needy in the community
- d. Being a voice to the government and civil society on behalf of the poor in Kibera
- e. Counseling and helping those in problems
- f. Seeking peace and reconciliation for those in conflict
- g. Other (specify)

11. From your perspective, what can the Church contribute to the eradication of poverty in Kibera? Tick where appropriate.

- a. Sound biblical teaching on poverty and how to respond biblically
- b. Mobilizing the local members and communities to deal with their own problems
- c. Setting up specific projects to help deal with some of the problems in the community
- d. Seeking partnership with development partners in the community
- e. Being a prophetic voice on behalf of the poor to governments and other partners
- f. None
- g. Other

12. Are you involved in any specific initiatives to reduce poverty in your church/community? If yes, please tick where appropriately

- a. Training on micro-enterprise
- b. Provision of loans
- c. Vocational training
- d. Advocacy on good governance with government and other stakeholders
- e. Youth empowerment
- f. Church development project (specify)
- g. Other (specify)

13. If no, why is this so? (tick appropriately below)

- a. Lack of money
- b. Lack of knowledge/training
- c. Lack of skilled manpower
- d. It is not a mandate of this church
- e. Others (please specify)

14. What are the factors that hinder you and your church in fulfilling the above identified issues in your Church? Tick where appropriate

- a. Lack of funds
- b. Lack of recognition and support by government
- c. Lack of skills to engage strategically
- d. Lack of time to other things
- e. Resistance by other believers
- f. Resistance by the community
- g. Shallow knowledge of God's word
- h. Others (specify)

15. If you are to effectively engage in the transformation of the poor in Kibera, what kind of support would you require from the following groups:

- a. Other churches (please outline support needed)
- b. NGOs
- c. Government
- d. Others (please specify)

Thank you very much.

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