ABSTRACT

MIDDLE-CLASS “CHRIST IS THE ANSWER MINISTRIES” (CITAM) AND THE URBAN POOR: A STUDY OF COMMUNITY ACTION WITH RECOMMENDATIONS

Despite all the efforts to eliminate global poverty, the number of the urban poor in Kenya has been growing. At the same time there has been notable expansion of the middle-classes and middleclass churches particularly in Kenya’s urban areas. This dissertation is a study of aims the barriers keeping CITAM churches from more fruitful ministry engagement with their neighbors in the slums in Kisumu and Nairobi cities in Kenya. Out of this investigation, the researcher has proposed a theory and a model for promoting a more intensive and effective engagement.

Although CITAM and CITAM assemblies have made various attempts to reach out to the poor and the surrounding communities, most of the efforts have been through relief benevolence and emergency response. The main lessons from this study are as follows:

1. Poverty is a complex phenomenon. Its causes are multiple and diverse, hence its alleviation requires a multi-disciplinary approach with a holistic, Kingdom-based perspective.

2. The needs of the urban poor in Kenya are overwhelming. No one social institution can single-handedly meet them or alleviate poverty. Therefore, church organizations like CITAM must seek local and international partnerships with other churches, communities, government departments, international development organizations, non-governmental organizations (NGOs), and corporate bodies which could help mobilize resources to alleviate urban poverty.
3. CITAM assemblies’ effective involvement with the urban poor is hindered by various barriers: theological, ecclesiastical, personal fears and social-cultural. They are committed to continue reaching out to the urban poor and hope to do more to meet their felt needs in the future. However, moving from relief development is limited by the funds corporately assigned by CITAM for social ministry.
DISSEYATION APPROVAL SHEET

This Dissertation, Entitled

Middle-Class “Christ Is the Answer Ministries” (CITAM) and the Urban Poor: A Study

of Community Action with Recommendations

Written by

Silas K. Waweru

and submitted in partial fulfillment of the

requirements for the degree of

Doctor of Philosophy (Intercultural Studies)

has been read and approved by the undersigned members of

the Faculty of the E. Stanley Jones School of

World Mission and Evangelism

Asbury Theological Seminary

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April 2010
MIDDLE-CLASS “CHRIST IS THE ANSWER MINISTRIES” (CITAM) AND THE URBAN POOR: A STUDY OF COMMUNITY ACTION WITH RECOMMENDATIONS

A Dissertation

Presented to the Faculty of E. Stanley Jones School of

World Missions and Evangelism

Asbury Theological Seminary

In Partial Fulfillment of the Requirements for the

Degree of Doctor of Philosophy in Intercultural Studies

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Dr. Art McPhee, Mentor
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By

Silas Kinyua Waweru

April 2010
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<tr>
<td>ACK</td>
<td>Anglican Church of Kenya</td>
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<td>AIC</td>
<td>African Inland Mission</td>
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<td>AUSAID</td>
<td>Australian Agency for International Development</td>
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<td>BBC</td>
<td>British Broadcasting Corporation</td>
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<td>BTL</td>
<td>Bible Translation and Literacy</td>
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<td>CDF</td>
<td>Constituency Development Fund</td>
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<td>CITAM</td>
<td>Christ is the Answer Ministries</td>
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<td>CMED</td>
<td>Christian Micro Enterprise Development</td>
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<td>IMF</td>
<td>International Monetary Fund</td>
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<td>KAG</td>
<td>Kenya Assemblies of God</td>
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<td>KPC</td>
<td>Kisumu Pentecostal Church</td>
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<tr>
<td>NGO</td>
<td>Non-Governmental Organizations</td>
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<td>NPC</td>
<td>Nairobi Pentecostal Church</td>
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<tr>
<td>OVC</td>
<td>Orphaned and Vulnerable Children</td>
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<tr>
<td>PACU</td>
<td>Pan African Christian University</td>
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<td>PAG</td>
<td>Pentecostal Assemblies of God</td>
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<tr>
<td>PAOC</td>
<td>Pentecostal Assemblies of Canada</td>
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<tr>
<td>PEC</td>
<td>Pentecostal Evangelistic Center</td>
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<td>PRSP</td>
<td>Poverty Reduction Strategic Paper</td>
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<td>SAPs</td>
<td>Structural Adjustment Programs</td>
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<td>UNDP</td>
<td>United Nations Development Program</td>
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<td>UN-Habitat</td>
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To you all, may the Lord and Savior Jesus Christ shine his face upon you. Amen!
CHAPTER 1

CHRIST IS THE ANSWER MINISTRIES (CITAM) AND THE URBAN POOR IN KENYA

Introduction

One Sunday afternoon my wife Rahab and I were walking down the streets of Nairobi to catch a bus home after attending church in the city. A young woman with a baby strapped on her back was selling fresh fruits on the streets. We stopped to select some of the best mangoes and oranges. Suddenly, hell broke loose! The woman took off with her fruits and fled hastily down the streets. We later discovered that she was fleeing from Nairobi city council Askaris.¹ In this city there is a constant battle between small business people (who hawk their goods in the Central Business District) and the Askaris trying to enforce the ban on unlicensed businesses.

¹This is a true story of how the urban poor struggle to survive by selling their wares wherever they find customers. But yet the City Council has to keep the city clean and also protect other traders from unlicensed informal traders.
This is an example of the daily struggles and challenges of the urban poor in Kenya! These deprived people are characterized by powerlessness, marginalization and vulnerability; meeting daily needs is a constant struggle.

This study was motivated by my own background of extreme poverty. I was brought up in rural Kenya in a family of 9 children (5 boys and 4 girls). I experienced the reality of poverty on daily basis. For example, we grew coffee but could not afford to consume it ourselves. We had no running water and no electricity—and could not afford three decent meals a day. We well understood that the only way to escape this vicious cycle of poverty—a spiral that had disenfranchised our families for generations—was through education. The goal of each of us children was to work hard in school and earn grades sufficient for entry into the university. We realized that this was the best way to get a well-paying job and a one-way ticket out of poverty.

Yet unequal distribution of educational resources and lack of facilities trammeled many of our people, exacerbated marginalization, and stifled any hope of escaping poverty. For me, it has been through the grace of God that I was able to achieve a superior higher education and a better remunerating job. Sadly, most of my siblings were not so fortunate.

Attending good educational institutions afforded me a double God-given blessing—a solid education and Christian faith. The Christian faith transformed my priorities and motivation for life. Many times it created tensions in me—to go after good jobs, good money and reach the apex of the society to free my family from poverty. On one hand was the struggle for material gain for the benefit of the immediate and extended

\[2\] The nine children are the ones who survived. My mother lost several children due to sickness and miscarriage. This is because basic needs such as maternal care and other medical needs are not readily available to the poor in Kenya.
family. On the other hand, the Christian experiences through an inspiring High School “revival movement” in Kenyan schools and universities in the 1980s kindled in me something more powerful than the lust for worldly wealth.

**Background of the Study**

Kenya attained her independence from Britain in 1963. The first president, Jomo Kenyatta, pledged to eradicate three major “enemies” to progress and prosperity, namely: *poverty, ignorance,* and *disease.* The nation embarked on an ambitious program aimed at correcting regional imbalance and eradicating these major enemies. These programs were embodied under the 1965 government policy paper, “*African Socialism and Its Implications to Planning in Kenya,*” as a blueprint for the country’s development. This policy paper was entrenched in the spirit and philosophy of African socialism. The philosophy of African socialism usually prescribes several ultimate objectives for all societies. These objectives typically include: (1) political equality; (2) social justice; (3) human dignity including freedom of conscience; (4) freedom from want, disease, and exploitations; (5) equal opportunities; and, (6) high and growing per capita incomes, equitably distributed (Republic of Kenya 1965: 1).

These objectives were to be achieved through the philosophy of political democracy and mutual social responsibility. Jomo Kenyatta voiced the new African social philosophy of “*Harambee.*”³ Under this philosophy, every member of society was considered equal in their political rights and no individual or group was permitted to exert undue influence on the policies of the state (Thuo 2007:1, 16-17; Maranz 2001:4). But political independence did not mean automatic economic prosperity. Kenya’s first vice

³ Harambee is the traditional Kenyan principle of generosity, fundraising and collective responsibility for the socio-economic development of the whole community. It is the Swahili word for “Let us all pull together.” See Thuo, 2007 (p. 16-17).
president Jaramogi Oginga Odinga in his book, “Not Yet Uhuru” lamented that the independence Kenyans had fought for had not been achieved due to continued social injustice and neocolonial exploitation of Kenya by the former colonial masters (Odinga 1967: 310).

Paul Kamau observes that, in the past two decades, Kenya has been experiencing an economic decline. The situation has continued to deteriorate and the country is now among the world's poorest countries. It is ranked one of the top twenty poorest countries in Africa and the 53rd poorest country in the world. Among other things, this deterioration is caused by: the oil crisis, the HIV/AIDS scourge, volatile world prices for agricultural exports, and the implementation of World Bank’s ‘Structural Adjustment Programs’ (SAPs). The socio-economic costs of these adjustments now constitute a major concern for many Kenyans because the number of people living below the poverty line has consistently remained high. In 1994, 47 percent of Kenyans fell below the poverty line (with incomes of US $17 per month in rural areas and US $36 per month in urban areas). Current trends maintain that 66 percent of the population will live below the poverty line by 2015 (Kamau 2004:2; World Bank 2000).

Kenya has made great strides toward better medical services, expanded education and poverty eradication programs. Several years ago, the government prepared a Poverty Reduction Strategy Paper (PRSP) to guide poverty reduction efforts. Geda, an Economist with the Economics Commission for Africa suggests that the major weakness of Kenya government’s PRSP was its lack of in-depth information for implementing and

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monitoring the strategy. He argues that the government may realize its poverty eradication goals, by laying a solid foundation for analytical work aimed at an in-depth understanding of poverty, and by establishing benchmark conditions for poverty monitoring (Geda et al. 2005:4). But the goal of eradicating poverty has remained an illusion—unattainable!

In recent years, there has been some progress toward reaching the “Millennium Development Goals” on education, gender and HIV/AIDS, but Kenya still suffers from widespread inequality, poverty and hunger. Although national absolute poverty has declined from 52.3 percent in 1997 to 45.9 percent in 2005/06, the basic food needs of one in five Kenyans are still not being met. According to 2006 United Nations Development Program (UNDP) figures, 46 percent of Kenyans are living below the poverty line (UNDP 2006).

The gap between the rich and the poor is widening every year. Apart from Brazil and India, Kenya has the world's greatest gap between the rich and the poor (McBush 2009). The richest ten percent of the Kenyan populace received 47.7 percent of national income in 1998 (Okaalet 2001: 134). Despite great efforts to eliminate poverty, the unequal distribution of resources between the rich and the poor has not improved, with the poor even getting poorer. The 2007 United Nations Development Programme (UNDP) report also indicates this. It notes that 10 percent of the richest households control more than 42 percent of the incomes, while the poorest 10 percent control only 0.76 percent. Notwithstanding the rising levels of poverty, the middle-classes in Kenya are said to be expanding. According to Worldfocus correspondent Martin Seemungal, Kenya’s middle-class has grown to 10 percent of the urban population—making Kenya
home to one of the largest middle-class populations in sub-Saharan Africa. He says that Kenya’s middle-class is well-educated, optimistic and upwardly mobile (Seemungal 2008).

**The Problem and its Setting**

The urban poor in Kenya and other Global South countries are the neediest and most marginalized people, but at the same time, they are incredibly receptive to the Gospel of Jesus Christ. We find in Kenyan cities thousands of people living in luxury while millions of the urban poor cannot afford one wholesome meal a day.

Kenya has its fair share of the world's poorest people. Most of Kenya’s urban poor in cities such as Nairobi, Mombasa, Nakuru and Kisumu, live on less than a dollar a day. At the same time, a notable phenomenon is the expansion of the middle-class in Kenya. Throughout the country, there are new housing developments and other social amenities under construction. Of paramount importance is the growing number of middle-class churches in urban areas of Kenya. The panorama of contrasts in Kenyan cities is demonstrated by the sprawling urban slums and ghettos, which overlook the modern, up-market neighborhoods where the middle-class live and worship.

*Christ is the Answer Ministries* (CITAM) popularly known then as “Nairobi Pentecostal Church (NPC) was founded in 1959 as a ministry of Pentecostal Assemblies of Canada (PAOC). It was born out of the need to establish in Nairobi an English-speaking, multi-racial church grounded in the word of God. The name of the ministry was changed from Nairobi Pentecostal Church (NPC) to Christ is the Answer Ministries (CITAM) in 2003 to reflect more of the nature of the ministry and the geographical spread which was beyond Nairobi (CITAM 2007: 1). The name “CITAM” is drawn from
their motto "Christ is the Answer," believing that only Jesus Christ can provide the answers to human challenges and needs. CITAM operates eight churches in Nairobi and Kisumu, four Christian schools, a children’s ‘rehabilitation’ center in Kiserian and Hope FM Radio station (CITAM 2009d).

The growth of CITAM has been enormous, with several new assemblies being planted among the well-established middle-class neighborhoods that border the slums. This presents a great opportunity for middle-class churches to minister the love of Christ to the urban poor next door. John Wesley Nguuh, who did similar research by evaluating “Nairobi Pentecostal Church Central’s (First CITAM Assembly, now NPC Valley Road) strategies of mission to the urban poor, found out that this particular congregation did not have a clearly stipulated mission policy of ministering to the urban poor. Most of the leaders did not realize that mission to the poor was central to Jesus’ teaching in the gospels (2003: 52, 54).

The prevalence of poverty in the Kenyan urban context calls for an urgent response through a comprehensive, holistic strategy that would transform communities and usher in the reign of God.

**Statement of the Research Problem**

Christ Is the Answer Ministries (CITAM) has been serving Nairobi and Kisumu urban centers since 1959. In these cities, it has planted eight assemblies in middle-class churches, with over 32,000 members in attendance. Meanwhile, their close neighbors—about two million of them—who live in some of the largest slums in Africa, have been growing ever more destitute and desperate. How are CITAM churches reaching out to
them? How have they sought to bring Christ to them? How have they gone about alleviating some of the poverty and inequalities right next door to them?

Because emerging CITAM assemblies continue to consist of middle-class members, one can theorize that their slum ministries have been limited. Their ministries to the urban poor have been substantial and have not, so far, been effective in producing churches for slum dwellers. They have been responding to the need of the urban poor through social action: relief, benevolence and emergency activities. There are limited evangelistic activities among the urban poor. CITAM has not effectively engaged the urban poor. What are the barriers keeping CITAM churches from being more extensively and effectively engaged in ministering to their neighbors in the slums? This is the question pursued in this study. Out of that investigation, the researcher hopes to propose a theory and a model that will promote a more fruitful engagement. This will be the basis through which Kenyan urban churches can strategically network to proclaim a class-inclusive and holistic gospel to the urban indigent, thereby being involved with the transformation of their communities.

In order to assemble an information base for investigating the research problem stated above, the author conducted research in these areas: (1) what CITAM assemblies are doing effectively in solidarity with the urban poor; (2) what barriers are there that might be keeping CITAM assemblies from effective involvement; (3) what other middle-class churches are doing among the urban poor that seem to be working; and, (4) what relief and development mission agencies are doing to alleviate poverty in urban areas in Kenya.
Subproblems

The first subproblem. The first subproblem was to explore the author’s belief that the present response of CITAM’s churches to the needs of the urban poor in Nairobi and Kisumu focuses more on relief rather than Christian transformational development.

The second subproblem. The second subproblem was to consider possible results that CITAM churches would achieve if they embraced a Christian model of transformational development.

The third subproblem. The third subproblem, if the researcher’s belief that CITAM and CITAM assemblies ministries to the urban poor is limited to relief and crisis intervention proves true, what steps might be taken to help CITAM become more involved in Christian transformational development?

Three lenses forming the theoretical framework of this study were selected to provide the requisite criteria for analyzing the data in this study and for evaluating the response of the churches to the needs of the urban poor. The theories forming the theoretical framework of this study include: (1) Christian Transformational Development theory; (2) “Development” theories articulated by Jeffrey Sachs (The End of Poverty, Philip Kotler and Nancy Lee (Up and Out of Poverty); and, (3) marketplace “proven solution” theory highlighted by Paul Polak (Out of Poverty).

The research questions were answered by presentation, analysis and evaluation done through the three lenses forming the theoretical framework of this study. These are discussed in more detailed under “Theoretical Framework” section of this dissertation.
**Assumptions**

This research is based on the following researcher’s assumptions which helped determine the data necessary to solve the research problem, as well as the methodology for collecting such data. First, that Christ Is the Answer Ministries (“CITAM”) assemblies teach and preach a gospel that engages through word and deed, both the social, physical and spiritual needs of all urban dwellers, rich and poor alike. This requires a “paradigm shift” from a theology that is focusing solely on the spiritual needs of the congregations to a contextual theology that is inclusive and holistic and aims to liberate the urban indigent in Nairobi and Kisumu from poverty, oppression, injustice and dehumanization. Second, that CITAM churches adhere to the God-given mandate of ministry in solidarity with the marginalized and the disenfranchised urban poor. Third, that the poor are included in the Great Commission. Thus, CITAM’s mission strategy involves reaching, discipling, nurturing, and empowering the urban poor. Fourth, that the problems of the urban poor: poverty, injustice, marginalization, oppression can be alleviated or reduced. Finally, that the churches recognize that the dominant developmental paradigm propagated by governments, development agencies and other agencies—based on trickle-down theory, has failed to subsequently reduce poverty (Rogers 2003:354).

**Significance of the Study**

There has been enormous expansion of CITAM assemblies with new churches being planted among the well established middle-class neighborhoods. There has been rapid increase in membership of these churches, composed mainly of the rich and the middle-class segments of the urban populace. This research seeks to understand how
middle-class churches can effectively respond to the needs of the urban poor. The significance of this study is that it will provide the CITAM assemblies a model of ministry that enables them to effectively respond to holistic needs of the urban poor.

This study adapted and developed a Christian transformational development model which seeks the welfare of the urban poor and brings spiritual and socio-economic transformation of communities hence liberation from spiritual bondage, poverty, and marginalization. This would enable CITAM and other middle-class churches to share the gospel more holistically to the city dwellers by bringing them into the faith, discipling them into mature Christians, and responsibly transforming urban communities. This would also enable CITAM assemblies, and other urban churches elsewhere to respond incarnationally to the needs of the urban poor by bringing shalom and hope in the cities because these churches and the urban poor share similar geographical and cultural factors.

The study encourages the middle-class churches and local communities to be generous and respond to the poor among them, thereby imitating Christ and following him to enter into the world of the poor and to assist in overthrowing the injustices and oppression imposed on them by unjust structures. The findings of this study will be useful to middle-class churches doing ministry in similar contexts in cities in Africa and the rest of the world. It will enable the global church to be defenders of the marginalized, the powerless and the poor—thereby following Christ to the edges of society.

The model proposed in this study could transform communities by creating jobs and improving their well being; thereby helping to reverse the incidences of squatters and mushrooming of informal settlements (slums) in Nairobi and Kisumu. To decrease
squatter settlement and spread of slums, the urban poor have to be empowered to improve their income base and be in control of their destiny.

The recommendations of this study will enable Church training centers, colleges, universities and seminaries to formulate curriculum for the training of pastors, missionaries, church leaders, ministers and development practitioners working in urban context, especially among the urban poor. Generally the research will benefit the government of Kenya whose Gross Domestic Product (GDP) would be boosted by the increased investment in the informal sector and by the creation of jobs. It will enable the body of Christ to address entire needs of the urban poor—spiritual and material—in a way that will bring shalom. It will enable the creation of a just society, minister to felt needs, bring and restore human dignity among the urban poor.

**Delimitations**

The study confined itself to investigating how effectively CITAM’s middle-class churches are responding to the needs of the urban poor, and therefore, did not cover all middle-class churches in Kenya. It did not focus on responses to the needs of the urban indigent by the endemic poorer urban churches.

The research focused on the needs of the urban poor within two representative Kenyan cities, Nairobi, the capital and Kisumu, Nyanza province where CITAM assemblies are located. Due to limited time and resources, this research is unable to cover other Kenyan urban areas. While studying this phenomenon in all urban areas in Kenya would have broadened the theoretical base, and given cross linkages, the resultant research would have been more superficial and much less in-depth.
Although the study was restricted to middle-classes churches in Kenya, not the rest of the world; it might still be applicable to how other middle-class churches in other parts of the world with similar contexts as noted above, would respond to the needs of their own urban poor.

The research did not center on studying the socio-politics of the poor within their political framework. However, through the process of social transformation and empowerment the poor may come to understand the oppressive political, socio-economic, and cultural forces and structures that hinder their efforts to liberate themselves from poverty and economic subjugation (Perkins 1993:23; Van Willigen 2002: 68-74).

Ultimately, this dissertation sought an understanding of how middle-class churches discern the discrete needs, the character and culture of the urban poor, and consequently launching specific ministries to target urban population to minister to those needs. Through this strategy, the church, as God’s agent of ushering shalom and the reign of God to the cities of Kenya, would imbue and transform the urban indigent and their communities, with eternal hope.

**Definition of Terms**

*Urban Poor*

The term “poor” is used in a more comprehensive way rather than only in economic terms. It incorporates the physical, psychological, social, economic and spiritual aspects. The gospel of Luke does not allow spiritualizing the concept of the poor, but includes the poor as those suffering from genuine poverty and need. The poor are isolated, hopeless, lacking participation in decision making at every level; all of which lead to marginalization and loss of self-esteem and self-worth. The urban poor, therefore,
include those people who are physically, emotionally, and psychologically marginalized as well as those excluded socially and spiritually because of their status in life—the outcast and the sinners (Bosch 1991, 98-99, 104; Nguuh 2003:5; Pilgrim 1981: 83; Sugden 2000: 95; Myers 1999: 69, 76). The urban poor in this research refers to those experiencing socio-economic conditions of deprivation and powerlessness (Sultan 2007: 294).

Transformational Development

The term “development” refers to a process “enabling a community to provide its own needs, beyond former levels, with dignity and justice. It is improving the capacity of a community...must be indigenous...long-term and aimed at improved self-reliance” (Ramstad 2003:77). Development that is truly Christian is “transformational,” meaning the recovery of the true identity of the poor from a view of themselves as being without value and without a contribution to make, to realizing that they are truly God’s image—healing the marred identity of the poor is the beginning of transformation (Myers 1999: 3, 14).

In this research Transformational Development refers to a life-long journey of seeking positive change in the whole of human life materially, socially and spiritually. The goals for transformation are recovering our true identity as human beings created in the image of God, and discovering our true vocation as productive stewards, faithfully caring for the world and all the people in it (Myers 1999: 3-4; Hans-Martin 2003: 40).

Solidarity with the Urban Poor

The term is here used to refer to the churches’ social involvement in the struggle of the poor. It is where churches stand alongside the poor in their fight for justice,
equality, and opportunity, and against wrongful imprisonment, racism, inter-tribal and class prejudice, and exploitation. It is sharing with the poor and the disenfranchised, in their constant struggle for liberation (Costas 1982:125-126; Sawyer 1992:49-50).

Solidarity with the urban indigent is aimed at integral liberation of people and their communities. It means entering into relationships with the urbanites, incarnating Christ in the urban context with open arms (Tonna 1982: 136-137). It is more than a feeling of compassion or an emotional response to the plight of the poor. It is more than feelings of sorrow and regret. We need to be moved by the grace of God into action: practical, participatory real-life transformation of social structures into a new classless society or masses of people living in poverty.

*The Middle-Class*

The term “Middle-class” refers to the socioeconomic class between the lower class (the poor) and the upper class (the very rich), usually including professionals, highly skilled laborers, and lower and middle management. They have enough resources to meet their basic needs. Kenyan middle-classes are served by the poor and the underprivileged. They live in up-market suburbs and employ security guards, cooks and domestic-helps (*Ayahs*), and drivers. They constitute the majority of those with money to spare for investment in shares and stocks in Nairobi Stock Market despite rising levels of poverty. Jeffrey Gentleman cites James Shikwati, a Kenyan economist, who estimates that there are about four million in the middle-class, making between $2,500 and $40,000 a year from a population of approximately 37 million (Gentleman 2008). In

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5. The Nairobi Stock Exchange has witnessed a beehive of activity in recent months with many Kenyans moving to invest in shares. There was overwhelming response in Initial Public Offers (IPO) of Kenya Generating Electricity Company (KENGEN) offered shares to the public and shares were over-subscribed by 233 percent. Similarly, Safaricom IPO was oversubscribed by 532 percent in May 2008.
Kenya, the middle-class is popularly described by use of such Kiswahili terms as “Makarani” (Clerks), “Wangwana” (elite) or “wandosi” (the bosses). 

The Middle-Class Churches

Middle-class churches in Kenya refer to the well established urban churches which have the middle-class urban populace forming over half of their membership. These are churches that use English language as medium of communication and have enough resources to meet their operational budgets without necessarily any need for external resources (Nguuh 2003:4). They are located in major cities and town including Nairobi, Kisumu, Mombasa, Nakuru, Eldoret, Thika, Ruiru, Nyeri, Kitale, Malindi, Bungoma and Embu (see Table 3, Appendix G).

Christ Is the Answer Ministries (CITAM)

In this study, Christ is the Answer Ministries (“CITAM”) refers to Pentecostal middle-class urban congregations situated in Nairobi and Kisumu, cities in Kenya. CITAM is a Pentecostal church ministry which is self-governing but operates in close association with the Pentecostal Assemblies of God in Kenya and PAOC—Pentecostal Assemblies of Canada (Nguuh 2003:4). All the CITAM assemblies in Nairobi which are popularly known as Nairobi Pentecostal Church (NPC) assemblies, and KPC (Kisumu Pentecostal Church), the other CITAM assembly on the lakeside city of Kisumu, will be the focus of this study.

Shalom

The Hebrew term “shalom,” which is normally translated “peace,” means more than absence of strife. Shalom is translated into English using terms such as peace,

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6. What constitutes the “middleclass” in Kenya is defined by Kenyan social economic context.
completeness, soundness, well-being, health, prosperity and salvation (Hiebert 2000: 868).

In this study, shalom signifies situations where individuals and communities are at peace and satisfied with social relationships characterized by harmony and mutual support. It should be the ultimate goal of every society. The ultimate goal of ministering to the urban indigent is bringing shalom and ushering in the reign of God to the city.

**Research Methodology**

This study adopted a qualitative research design to investigate people’s perception about issues addressed in the research problem: How are CITAM churches reaching out to the urban poor? How have they sought to bring Christ to them? How have they gone about alleviating some of the poverty and inequalities right next door to them?

This research project focused on one particular Christian ministry context; Christ is the Answer Ministry (CITAM), and its seven urban churches in Nairobi and Kisumu.

**Methodology**

The methodology of this research employed a single case study approach. Although seven churches are included, they share a common vision and joint administration. The aim of a single case is to produce a rich description of a specific bounded event for the purpose of analysis and advancing fresh ideas.

Paul Hiebert describes a single case study as “generally focusing on undertaking the case for its own sake, and not to build theory for comparison—on what Geertz calls ‘thick description’” (Hiebert 1999: 47). However, this study uses more comprehensive approaches as it compares and contrasts data collected from seven similar CITAM churches.
A single case study is interested in investigating a contemporary phenomenon in its real-life context. In this case, the author conducted an empirical inquiry that focused on seven closely related middle-class churches with respect to their relationship with the poor and poor communities close to their own neighborhoods. This is in line with the aim of many single case studies, to look at a bounded set embedded in a larger cultural context. In a single case study, multiple sets of data are analyzed (Yin 2009: 42). In this case, the author employed interviews, participatory observation, historical and archival records, and relevant background information from appropriate internet sources. Single case studies usually focus on questions of “how” and “why.” To those questions, this investigation also asked, “what.” Out of the study, it is hoped that one or more patterns for improvement can be suggested.

This research process began with review of germane literature to discover and understand how CITAM assemblies are responding to the needs of the urban poor. In addition, the review of literature allowed for identifying of additional issues which assisted in investigating the research problem; with a view of recommending a model to address the major issues studied. From the literature reviewed, it was concluded that a qualitative case study was needed.

Three transformational theories were selected as the most relevant and informative to these issues. Theories forming the theoretical framework of this study include: Christian Transformational development theory, development theories, and marketplace proven solutions theory. These theories will provide the requisite criteria for analyzing the data in this study.
Data Needed

A case study involves extensive collection of data from multiple sources of evidence. This is single-case study that includes data from seven CITAM assemblies and the CITAM head office using several instruments. These comprise: observations, interviews, appropriate written documents (articles and minutes), electronic documents and audiovisual materials (Leedy and Ormrod 2005:135, 143). The sources of these data were from a representative sampling of available sources from CITAM archive and library. The major source of historical data was the historical research done by Pastor Justus Mugambi to commemorate CITAM’s fifty years anniversary celebrated in September 2009 (Mugambi 2009a: vi-vii). The data was used by the researcher to help answer the aforementioned research problems and also affirm or disapprove the author’s belief in this research.

The author’s plan was, in each of the seven CITAM assemblies, various leaders were invited to participate in data collection. These are church leaders from among the elders, deacons, and Pastoral team. Lay leaders, mission board members and various people working directly with CITAM ministries to the urban poor were also interviewed. Participatory observation in various church programs, events and projects also formed a key part of the data collection for these studies. The researcher, who is not a member of CITAM, spent time in the CITAM library and archives examining and analyzing information on ministry’s mission strategy. This enabled detailed and systematic examination of newsletters, past records and board minutes, recorded information, electronic documents and audiovisual materials. This assisted in identifying vision, mission, policies, programs and specific plans which reflect CITAM’s holistic mission.
strategy. Content analysis and identifying patterns, themes, ideals and biases on the theme of this research is critical to understand CITAM’s perception and strategy of effectively responding to the needs of the urban poor.

Methods of Data Collection

Several methods were employed to collect data in this study: individual interviews, listening and tape-recording where necessary, participant observation in various CITAM assemblies’ activities, programs and projects and library research. Being a case study, each of the seven assemblies were analyzed and comparisons made between them in the analysis section of this dissertation.

1. Interviews

The presiding bishop, senior administrator and mission director of CITAM were interviewed. In seven CITAM assemblies, interviews were conducted with the senior pastor, mission board members and specific elders and deacons dealing with missions, works of mercy and service to the local community.

One-on-one structured interviews were conducted which consisted of the interviewer asking each respondent the same questions in the same manner (Wengraf 2001: 37; Creswell 2007:130-133). The interview started and ended with open-ended oral discussion on the topic of interest which is the typical way of conducting interviews in Kenya. These interviews provided in-depth information on the respondents’ feelings, experiences and perceptions (Schutt 2006: 287). In addition to jotting down key points, permission was granted for the researcher to record the interviews (Crane and Angrosino 1992:57-58).
A pilot-test was conducted by the author to validate the interview questions. The questions were administered to a group of twenty Kenyan pastors and elders who are not directly involved with this research. This helped clarify any difficulties in understanding any of the items and provided feedback on the kind of responses expected to be given during the actual interview. Adjustments were then made on the questions based on input from the pilot group, hence ensuring quality responses in the actual interviews (Leedy and Ormrod 2005: 192).

2. Participant Observation

As a Kenyan doing research at home, the researchers joined various CITAM assemblies and observed how they did ministry among the urban poor. Participant observation in 7 different CITAM assemblies or projects in a period of three months were carried out as an outside observer or participant, or by spending and interacting with the church life in the ordinary way of doing ministry. By so doing, this helped verify information from face to face interviews, and from the records in the ministry offices (Creswell 2007:134-135). During participant observation exercises, careful, objective field notes of what was “seen and heard” was immediately recorded, because “memory cannot be trusted” as it depends on interest, scenery, and ability to recall clearly (Pelto and Pelto 1978: 69, 74).

Participant observation of the various ministries of CITAM enriched the research by direct interaction with the people and the environment which underlie the issues of this research (Schutt 2006: 296). Becoming immersed in the daily life of the people, and thereby gaining experiences and interactions in this segment of data collection,
profoundly aided the researcher in the data analysis and recommendations parts of this research (Bernard 2006: 359; Stake 1995: 60; Crane and Angrosino 1992: 69-73).

3. **Archival Research**

The researcher spent time studying and critically examining archival documents, recorded materials of the CITAM and respective assemblies. Historical or archival data examined included: appropriate written documents (articles, minutes, letters, individual reports, journal, and review commentaries), photographs, electronic documents and audiovisual materials. Upon obtaining permission from relevant CITAM authorities, materials were carefully examined and the data recorded in a journal (Bernard 2006: 448; Leedy and Ormrod 2005: 165). The researcher sought for facts in this data which attempts to address the research problem. Apart from the archival materials, the researcher also spent time studying and evaluating the mission and vision statement, values and policies of CITAM to learn how it is organized and its relationship with the larger Pentecostal churches in Kenya (Crane and Angrosino 1992:150-154).

**Data Analysis and Interpretation**

In a case study, analysis consists of making a detailed description of the case and its setting. John Creswell summarizes that data from case study research is analyzed and interpreted through categorization and coding. For each case study there should be codes for context and description of the case. There should also be codes for common themes within each case, for themes that are similar, and different in cross-case analysis; and codes for assertions and generations across all the cases (2007: 163, 173).

The analysis of data in this research employed case study techniques of analysis. The steps include: organization of details about each case, categorization of data,
interpretation of data, and interpretation of single instances, identification of patterns resulting in a synthesis from which generalizations are constructed (Creswell 2007: 163; Stake 1995: 52-54, 83-87; Leedy and Ormrod 2005: 136).

This study also tried to hold the tension between deductive and inductive reasoning by deliberately analyzing the data through the lenses of theory, and also employing strategies to let middle level conclusions arise from the data. Therefore, the particular is always testing the general while, at the same time, the general is informing the particular. Deductive research begins with known theory and tests it, usually by attempting to provide evidence for or against a pre-specified hypothesis (Creswell 2007:125). Inductive research begins by making observations, and then lets conclusions emerge from the data through the analysis in order to develop a new hypothesis or contribute new theory (Holloway 1997: 62; Pelto and Pelto 1978: 251-254).

The analysis of data in this research took place in various stages. First, the researcher assembled all gathered information into files of information consisting of field notes, and journals from interviews, participant observation and archival records, photographs, manuals, maps, and brochures. Secondly, reading and categorization of information were completed to make sense of the data. From the notes, the researcher then critically read and identified major themes, patterns, attitudes or issues which are related to CITAM assemblies’ response to the total needs of the urban poor. The third step was synthesizing of all the information and putting it into categories that allow analysis and interpretation of data. This was followed by tracing any stories formed by these categories. From these stories and categories empirical theories were constructed.
The researcher analyzed all the information gathered in this research. The readings, examination of source documents and experiences in the field, and the literature review facilitated the analysis of data in this research. The analysis gave the researcher an opportunity to verify or nullify what some other scholars have postulated in their findings and writings. The final step was the presentation of the data where the researcher reported the findings, made conclusions and recommendations. From the summary of the data analysis, narrative formats were amplified by diagrams, maps and tables to help to demonstrate patterns, relationships and connectedness between data and trace in-depth meaning in the experiences and perceptions given by the respondents (Creswell 2007: 173, 225-226).

**Summary**

This chapter begins with an episode that characterizes the struggles and challenges which the urban poor in Kenya go through to meet their daily needs. The author’s personal experiences of extreme poverty further inform the research of the social-economic context of the urban poor in Kenya. Since attaining independence in 1963 from Britain, Kenya has employed numerous ambitious programs to alleviate poverty, expand education and improve medical care. Despite great efforts to eliminate poverty, the unequal distribution of resources between the rich and the poor has not improved, with the poor even getting poorer. Unequal distribution of educational resources and lack of facilities has trammeled many of the people, exacerbated marginalization, and stifled any hope of escaping poverty.

At the same time a notable phenomenon is the expansion of the middle-class in Kenya. Throughout the country, there are new housing developments and other social
amenities under construction. Of paramount importance is the growing number of middle-class churches in urban areas of Kenya. The panorama of contrasts in Kenyan cities is demonstrated by the sprawling urban slums and ghettos which overlook the modern up-market neighborhoods where the middle-class live and their churches are located. Of great significance is the rapid growth of Christ Is the Answer Ministries (CITAM) in urban areas of Nairobi and Kisumu. In these cities, it has planted eight assemblies in middle-class churches, with over 32,000 members in attendance. Meanwhile, their close neighbors—about two million of them—who live in some of the largest slums in Africa, have been growing ever more destitute and desperate.
CHAPTER 2
THE HISTORY OF KENYA AND CITAM, POVERTY AND CHURCHES INVOLVEMENT WITH URBAN POOR

This chapter explores the historical and general background of Kenya, and a brief overview of the history of CITAM. It will also include in-depth analysis of the nature of urban poverty in Kenya. The theoretical framework used to ground and analyze this research, will also be discussed in this section of the dissertation.

The historical background of Kenya will provide key information on European colonialism and the contemporary effects of colonialism—urban poverty and urbanization, which are closely tied to the historical economic and socio-political domination. The history of CITAM has provided pertinent information of how Pentecostal Assemblies of Canada (PAOC) missionaries began work in Western Kenya and later planted the first CITAM English-speaking congregation in Kenya.

Kenya: Historical Background

The Republic of Kenya is located in the eastern part of the African continent. It lies between latitudes 5 degrees north and 5 degrees south; and between 24 and 31 degrees east longitude. It has an area of 224,960 sq miles (571,466 square kilometers). This total area also includes 2.3 percent water surface. Kenya is split into almost two halves by the equator and is bordered on the north by Sudan and Ethiopia; Uganda and Lake Victoria lie to the west; Tanzania and Mount Kilimanjaro are to the south while Somalia and the Indian Ocean lies to the east (See Map 1, Appendix C; Kihara 1984:24; Kihiu 2007: 18; Maxon and Ofcansky 2001:1, 3).

Kenya is divided into eight administrative provinces each headed by a Provincial Commissioner. The eight administrative provinces are: the Rift Valley, Eastern, North-
Eastern, Coast, Nyanza, Central, Western, and Nairobi. Currently, there are a total of 254 districts within the eight provinces. Nairobi is the capital city with an estimated urban population between three and four million. Other major cities include: Mombasa, Kisumu, Nakuru, Eldoret, Thika, Ruiru, Malindi, Kitale, Bungoma and Nyeri (CIA 2009; See Table 3 in the appendices).

Kenya's population is almost exclusively of African descent, although there are small but influential minorities of Asians, Indians and Europeans. The largest ethnic groups include: Kikuyu (22%), Luhya (14%), Luo (13%), Kalenjin (12%), Kamba (11%), Kisii (6%), Meru (6%), other Africans (15%), and non-African (1%)—Asian, European, and Arabs (CIA 2009).

The people of Kenya belong to more than 40 tribes. Generations of migrations have resulted in a diverse mosaic of customs, traditions and cultural norms. This multiplicity of peoples is firmly rooted in the framework of tribal tradition (CITAM 2007: 4).

Kenyan is a multilingual nation where over 62 languages and over 400 dialects are spoken; most being African languages with a minority of Middle-Eastern and Asian languages spoken by descendants of settlers. Its national language is Swahili while English is the official language (Lewis 2009). Language remains the major feature that distinguishes tribal affiliation, with urban dwellers speaking English and Swahili while most rural people still speaking their tribal languages.

Today, the population of Kenya is approximately 39 million with an annual growth rate of 2.6 percent. It is estimated that 2.3 percent of the population is over 65 years of age and another 42 percent of the population under 15 years of age (CIA 2009).
The tremendous growth rate is taxing Kenya's ability to expand economically and provide needed educational and social services. The expanding population also presents environmental challenges and land use pressure as humans compete with wildlife for shrinking resources.

Kenya's population is distributed in a very uneven way throughout the country. Most of the Kenyans dwell in the Highlands, where the climate is mild. Urban population is nearly 25 percent of the total and is concentrated in a few large cities, mainly in Nairobi, Mombasa, Nakuru and Kisumu. The rural population is confined to the fertile areas and lives on agriculture. Only about 11 percent of Kenya’s land is suitable for agriculture and this land is situated in the south and central of the country. Most of the northern two-thirds of Kenya is mostly desert or semi-desert (Maxon and Ofcansky 2000: 1, 3; Alela 2007:27).

**Topography**

Kenya's topography is a study of contrasts. Features range from deserts to snow capped mountains, sandy coastlines to freshwater lakes, savannah grasslands to fertile agricultural plantations, extinct volcanoes to coral reefs. The eastern half of the country slopes gently downward toward sea level while to the west, the land patterns resemble a flight of stairs as a series of hills and plateaus alternate upward to the Rift Valley. On the western side of the Rift Valley the land again gently slopes downward towards Lake Victoria. Moving from east to west, a traveler experiences the white beaches of the Indian Ocean to the mile-high plateau of Nairobi, climbs higher still to the snow-capped summit of Mount Kenya, and then drops across the Great Rift Valley to Lake Victoria (Maxon and Ofcansky 2000: 2).
The Kenyan Highlands comprise one of the most successful agricultural production regions in Africa, and unique physiographic supports abundant and varied wildlife of scientific and economic value (CIA 2009). The Great Rift Valley bisects the Kenya Highlands into east and west. The Aberdares Mountains and Mount Kenya border the Rift Valley to the east while to the west is the Mau Escarpment. Rich volcanic soil coupled with frequent rain—due to easterly air masses meeting the Aberdares—making this region of Kenya very fertile. The region is characterized by savannah grassland, deep green valleys, narrow canyons, and steep rugged mountains. There are two rainy seasons: the "long rains" between March and May, and the "short rains" which fall between October and December.

The Kenyan countryside boasts jagged, forested mountains, fertile red-soil agricultural belts surrounding Lake Turkana and sandy, dusty desert savannah regions. The climate of these northern plains is the most extreme in Kenya with temperatures ranging from 40°C during the day to 20°C at night. This vast arid and semi-arid zone is agriculturally unproductive and therefore sparsely populated (Jambo Kenya 2004).

The Impact of Colonialism

Kenya's history dates back to many centuries from the internal Diaspora or the early settlements and migrations. This followed the formation of the various language groups who developed their own religions, traditions, governments and ruling systems which dictated their way of life and how they managed to keep alive by their trade and occupations.

Kenya had a long history of oppression and domination by foreigners. Even before the arrival of the Europeans; foreigners notably Arabs, had already made their
presence felt along the East African coast where, initially, they traded in ivory but later degenerated to trade in human beings (slave trade). When the Arabs started capturing Africans and selling them abroad, (some of those captured met their deaths in transit) the Africans were, naturally, stunned at this brutality and appeared helpless but, later on, put up strong resistance to this inhuman trade. The Arabs had Islamized the coastal area, intermarried with Africans to produce the Swahili people and culture (Anderson 1972:240).

The second category of outsiders to arrive at Mombasa were equally daring, fortune-seeking Portuguese. They were the first Europeans to explore Kenya, Vasco da Gama having visited Mombasa in 1498. Portuguese rule centered mainly on the coastal strip ranging from Malindi to Mombasa. At the beginning of the 16th century about 1,400 Portuguese explored and established themselves as a dominant power and built a colony along the Kenyan Coast. They used the natural port of Mombasa and set up a garrison of Port troops. The Portuguese in East Africa were interested in spreading the Christian faith and in engaging in trade as the coastal towns of East Africa had rich reserves of some minerals particularly the gold trade from Sofala, Msumbiji, and Kilwa (Maxon and Ofcansky 2000: 5).

The Portuguese ravaged the East African coast, taking over the wealth of the Swahili cities, and took over the trade by force. They fought and drove away the Arabs and established a rule in Mombasa and other areas along the coast of East Africa, for some 200 years. The construction of Fort Jesus in Mombasa in 1593 was meant to solidify Portuguese hegemony in the region, but their influence was clipped by the British,
Dutch and Omani-Arab incursions into the region during the seventeenth century (Kihara 1984: 28).

The suffering the Africans experienced at the hands of the Arabs and the Portuguese was however, mostly felt along the coast. However, this suffering quickly spread to affect the Africans in the hinterland when British foreigners came in around 1888. During the Berlin conference of 1884, the Europeans had scrambled for Africa; partitioning and seizing Africa territories like a piece of land with no owner brought an extraordinary surge of European imperialism. Imperialism had to be done in the context of expanding European rule into various colonies. The partitioning of Africa by European imperialists ushered Kenya to become a British protectorate in 1895 and was known as British East African Protectorate. This was the beginning of British colonial rule in Kenya (Strayer 1978:30-31).

In 1920 was when the country was officially establishment as a crown colony known as the Kenya colony which brought with it a train of racial hostilities. One of the greatest problems colonialism created in Kenya landlessness. The colonial government enacted new legislation on land tenure which insensitively favored the white settlers. As a result the best agricultural land, the “White Highlands,” and the adjacent rangelands were taken from Africans, without compensation, and parcelled out to white settlers. Most of the prime land stolen was in the Rift Valley and Central regions of the country, although some large patches could also be found in other regions of the country. Many people became squatters in their own country and remained locked in a cycle of poverty which further denied them opportunities for improved livelihoods and development (Gachanga 2006). As the number of white settlements grew, more lands were taken from them and
the natives were transferred to “African reserves” which were marginal, unproductive lands (Anderson 1972: 360).

In order to consolidate power in East Africa, the British East Africa protectorate decided to construct a railway line from Mombasa to Uganda through Lake Victoria. The aim was to open the interior to white settlers and establish colonial administration centers; thereby ending the Arab political and economic dominance of the area. It was begun in 1896, reaching Nairobi in 1899 and Kisumu by 1901. To make the railway profitable, the British encouraged the settlement in Kenya's temperate highlands by farmers of European origin in the prosperous “White Highlands” (Maxon and Ofcansky 2000: 6; Isichei 1995:230). Forced labor from Britain's Indian empire was brought in to construct the railway. Subsequently the existence of the railway brings Indian traders from the coast into the interior. The result is that by the 1920s there was a sizable Indian population which joined the Kenyan natives in their later demand for independence from the British (Temu 1972: 51; Isichei 1995: 230).

During the first six decades of the twentieth century, Kenyan societies were profoundly altered by the imposition of colonial policies which incorporated them into a world economy: the introduction of cash economy (wage labor and cash crops), intensification of production, the creation of an export economy, settler alienation of land, and the extraction of labor capital from local societies (Kihiu 2007: 56). Among the people who lost large amounts of land to these European settlers were the Masai and the Kikuyu tribes. The resentment of the Kenyan people grew deeper with each acre lost and the inevitable conflicts would not fully be resolved until independence (Maxon and Ofcansky 2000: 6, 50).
Nici Nelson argues that “these policies resulted in new forms of movements of population: the moves of families without lands to become squatters on European farms and the circular migration of males…away from their rural homes” (1992:116).

One of the major causes of the rebellion against the British rule in Kenya was due to colonial seizure of the best arable land. The people of Kenya, an agricultural people are closely tied to the land—hence the sacredness and spirituality connection! Anyone who touches on land touches the very core of the people. There was also economic and social disaffection in rural areas combined with the political radicalism encouraged the people to form Mau Mau, a movement, whose members were bound together by oath, dedicated to the violent expulsion of Europeans and the recovery of "lost" land. By 1940’s the growing African opposition among particularly the Kikuyu developed into a party through an ‘oath of unity’ which later became the “Military Action of the Movement for African Unity” (MAU MAU). This land freedom army was predominantly the larger Kikuyu in composition with other neighboring ethnic groups such as Kamba and the Masai involved (Kihara 1984: 31). Ultimately, the Mau Mau movement gained momentum as a freedom movement in 1950s.

Trade unionism became another vocal rallying point for African interests with Fred Kubai and Markham Singh at the forefront. However, the fruitless peace negotiations finally gave way to the need for more violent approach to the struggle. Jomo Kenyatta accused the Europeans of stealing the land from the people and called upon every true Kikuyu to be willing to die for the land. The armed struggle was marked by

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7. This acronym is a code name which had many secret meanings and was widely used by the freedom movement. Some include: UMA UMA Colonlist (Kikuyu for “out you go”); Mzungu Arudi Uraya, Mwafrika Apati Uhuru (Swahili for ‘European Go Back to Europe for African to get Independence’).
8. Mau Mau members were mainly from Gikuyu, Embu, Meru and Kamba communities of Central Kenya. They began giving oaths, saying that they were ready to fight and die for their rights and possess their land.
the beginning of an emergency in October 1952, the colonial government moved against the Kenyan nationalist leadership with a view to crushing it altogether. This in itself marked the turning point for the freedom struggle, spurring the people in unprecedented numbers to go to the forests to launch a bitter armed struggle against a clearly identified enemy British colonialism (Kihara 1984: 31).

In 1952, the British colonial government declared the “state of emergency” and crackdown on suspected Mau Mau freedom movement and their leaders. Mau Mau was outlawed and branded a terrorist organization, though it was a movement demanding freedom in Kenya and return of the stolen land to its legitimate owners—the Africans. Caroline Elkins reveals that large scale atrocities were committed by the colonial regime on people of Kenya. She says that by the end of 1955, over 1 million Kikuyu people had been removed from their scattered homesteads in Central Kenya and herded into 804 villages (Elkins 2005: 235). Many leaders were detained; others were killed, for example, Dedan Kimathi who was hanged by imperial government. There were great losses to property and lives: over 10,000 Africans were killed with over 90,000 put into detention camps (Anderson 1972:368; Page 1998: 206).9

The Lancaster House Constitution conference in London discussed the future of Kenya as a colony. Finally, Kenya attained independence on December 12, 1963 with Jomo Kenyatta as the first Prime minister. One year later, on December 12, 1964, Kenya became a republic with Kenyatta as its first president.

The attainment of Kenya’s political independence in 1963 from the British ended colonialism; but the social phenomenon of "Neo-colonialism" began. The government of

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9. Malcolm Pages says that this is a very conservative estimate. Others estimate that over 100,000 were killed.
Kenya thereafter attempted to Africanize the economy: agriculture and business—hence, various multinationals were encouraged to create wealth and promote economic development in various sectors including: Agriculture, oil refining, manufacturing, cement production and hotel investments. The impact of the colonial social economic domination and historical injustices, can be felt today in Kenya. Colonialism has played a big role to perpetuate poverty and marginalization which is a common feature in urban areas of Nairobi and Kisumu.

*Christian Missions in Colonial Kenya*

The early European missionaries in East Africa were the Portuguese Roman Catholic missionaries who had followed the early Portuguese coastal penetration of tropical Africa to convert a number of African rulers so that they would become allies. Portuguese Catholic missionaries followed the triumphal march of soldiers along the coast. Churches and chapels were built in major settlements. But success of these missions waned with decline of Portuguese power along the Kenyan coast (Shaw 1996: 115,118).

Christian missions in Kenya involved various groups including: CMS’ Kraft and Rebmann, who were the first protestant missionaries— established mission station in Mombasa, translated the Swahili New Testament, produced grammars and dictionaries and did exploration work as well between 1844 and 1852 (Anderson 1972: 280-281).

The construction of Kenya-Uganda railway led to rapid spread of Christianity into the interior of East Africa as missionaries flooded the Central Kenya highlands and the Lake basin (Anderson 1972: 356-357; Maxon and Ofcansky 2000: 6; Isichei 1995:230). When the rail line reached Nairobi in 1899 and Kisumu on the shores of Lake Victoria in
1901, Barrett says that missionaries sprang up in every direction (Barrett et al. 1973:33).
Many foreign missionary groups operated, the largest of which were the African Inland Mission (evangelical Protestant), the Southern Baptist Church, the Pentecostal Assembly of Kenya, and the Church Missionary Society of Britain (Anglican).

The British colonial government protected Western enterprises including church groups. This heralded a period of Church and State working hand in hand together for the spiritual and material well-being of the country (Tuma and Mutibwa 1978: x). They generally permitted these missionary groups to assist the poor and to operate schools and hospitals. Missionaries openly promoted their religious beliefs and encountered little resistance. There were various Churches were founded in the 1920s and 1930s, especially in areas where Kikuyu, Luo, and Luhya predominated, some of which sought to combine Christian and indigenous beliefs. Most churches tended to be ethnically homogenous since colonial authorities maintained a policy of allocating a mission to a particular territory, though this tendency has changed with increasing communication and mobility.

**The Economy**

The great majority of Kenyans are engaged in farming, largely of the subsistence type. Coffee, tea, sisal, pyrethrum, corn, and wheat are grown in the highlands, mainly on small African-owned farms formed by dividing some of the large, formerly European-owned estates. Coconuts, pineapples, cashew nuts, cotton, sugarcane, sisal, and corn are grown in the lower-lying areas. Much of the country is savanna, where large numbers of cattle are pastured. Kenya also produces dairy goods, pork, poultry, and eggs. The country's leading manufactures include consumer goods such as plastic, furniture, textiles, cigarettes, leather products, refined petroleum, processed food, cement, and metal
products. Industrial development has been hampered by shortages in hydroelectric power and inefficiency and corruption in the public sector; however, steps have been taken to privatize some state-owned companies.

Since the country's independence in 1963, the government has adopted policies for import substitution; export enhancement and promotion of foreign investment. Manufacturing has grown slowly to account for a percentage of GDP above 15 percent (17 percent in 1997) and to employ 10 percent of the population. The major industrial plants are located around the big cities, mainly Nairobi, Mombasa and Kisumu. Industry accounted for 13 percent of GDP in 2000. Although Kenya's manufacturing industries are small, they are the most sophisticated in East Africa. The manufacturing sector has been growing since the late 1990s and into the new century. The manufactures Kenya produces are relatively diverse. The transformation of agricultural raw materials, particularly of coffee and tea, remains the principal industrial activity (Maxon and Ofcansky 2000: 9).

Agriculture remains the backbone of the Kenyan economy. It is the single most important sector in the economy, contributing approximately 25 percent of the GDP, and employing 75 percent of the national labor force (Republic of Kenya 2005). The development of agriculture is also important for poverty reduction since most of the vulnerable groups such as: the nomadic Pastoralists, the landless, and subsistence farmers, also depend on agriculture as their main source of livelihoods.

For the last five years, Kenya’s economy has noted crucial improvement. The current government’s introduction of the “Constituency Development Fund (CDF), the Local Authority Transfer Fund (LATF), and the free primary education have impacted the economic environment greatly. However, income disparities between Kenyans are
still among the widest in the world. This economic disadvantage being experienced by majority of Kenyans has resulted to increased crime and other social evils (CITAM 2007:6).

Religious Context

The constitution of Kenya guarantees freedom of worship, thus Kenya is a home to a diversity of religions, denominations and sects. Protestants are the largest religious group, representing approximately 45 percent of the population. The Roman Catholics represent 33 percent of the population. Ten percent of the population practices Islam, 10 percent practices varying African Traditional beliefs, while other religions such as Hinduism, Buddhism, and Bahais make about 2 percent of the population (CITAM 2007:4; CIA 2009).

Religious beliefs as well as indigenous and traditional practices vary in detail among Kenya's ethnic groups, they share many general characteristics. Almost all involve belief in an eternal, omnipotent, supreme creator envisaged as remote from humanity. There is a monistic worldview where the physical and the spiritual are not separate. Many indigenous religions also recognize spiritual forces at work in the world that are closer to the living and more involved in their daily affairs. If people please the spirits, success is assured; if they incur the spirits' anger, illness or evil may occur.

The History of Christ Is the Answer Ministries (CITAM)

The history of Christ is the Answer Ministries (CITAM) can be traced by first looking at the foundation upon which it is built. The roots of CITAM are found through the ministry work of the Pentecostal Assemblies of Canada (PAOC) in Kenya.
Pentecostal Assemblies of Canada (PAOC) was the product of the revival that was witnessed in Canada during the early 1900s. This Pentecostal movement generally traces its historic roots in the Azusa Street revival in Los Angeles, California, USA from 1904 to 1906 (Anderson 2004: 44, 49; Mugambi 2009a: 2-3; Miller 1994: 28-29).

Some of the renowned Pentecostal Assemblies of Canada (PAOC) missionaries who pioneered work in East Africa were Otto and Marion Keller. They began their work in 1918 and laid the foundation of the PAOC work in Kenya. From scratch, they started mission station with a church and a school at Nyang’ori, near Kisumu, Western Kenya. This became the center of Pentecostal activity in the region. Through the founders of the Nyang’ori mission, PAOC work in Kenya had a holistic approach in their mission strategy—characterized by education and evangelism. The main work at the mission was basically to spread the Good News of Jesus Christ. However, Marion and Otto were keen to provide education which was a major component in the long-term objective of the mission and hence, the gospel and education go hand in hand (Anderson 2004: 112; Mugambi 2009a: 10-12; Burgess and Van der Maas 2002: 151).

In 1927, PAOC work in Kenya was officially registered as Pentecostal Assemblies of East Africa (PAEA), with Otto Keller as its first General Superintendent. God opened doors for PAOC to send more missionaries to Kenya. These early missionaries helped the establishment of educational institutions such as Bethel Bible Institute, mission schools and establishment of village churches and medical clinics. By the time Otto died in 1942, the PAOC work had spread in Kenya with over 200 churches with African pastors, teachers and evangelists preaching the gospel of Jesus Christ (Mugambi 2009a: 14-15; Burgess and Van der Maas 2002: 818).
These early missionaries helped the establishment of educational institutions such as Bethel Bible Institute; mission schools and establishment of village churches and medical clinics. Through these efforts the PAOC missionaries, the Pentecostal Assemblies of God (PAG) churches were planted across rural areas in Kenya. By the 50’s and the 60’s, remarkable growth was being experienced as the ministry spread in the Rift valley region, Nairobi, Central and Coastal regions of Kenya. As the church grew, several ministries developed and a Bible college was established in Nyang’ori in 1949 to meet the training needs. In 1961, this college was renamed Pentecostal Bible College.

It was in the same pursuit of training indigenous pastors, missionaries and evangelists that Pan African Christian College was started in 1978 in Nairobi. The later has since become a chartered university (PACU)—Pan African Christian University (Mugambi 2009a: 17; Miller 1994: 329).

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10 All the photographs on the History of CITAM are adapted with permission from the CITAM archives and historical data provided by Justus Mugambi, in the draft of the book on CITAM, “The Amazing Story of God’s faithfulness: Christ is the Answer Ministry.” 2009.
PAOC work in Nairobi in 1952 was begun by John and Ella McBride after serving for many years at the Nyang’ori Mission station. The vision for an English-speaking church in Nairobi arose from the realization that Nairobi was a city of many cultures and languages and the fact that youth from so many language groupings flocked to the city for higher learning. Therefore, there is need of reaching out to them in a common language. The McBrides humble urban strategy was to begin intense evangelism in the city of Nairobi. They had unlimited outreach opportunities to teach Bible in some city schools and individuals, and holding meetings wherever possible (Mugambi 2009a: 21, 25-27; Miller 1994: 270, 330, 338)

Although doors were open for ministry, there were many obstacles to the spread of the gospel. In the 1950s, it was very difficult to spread the gospel in Nairobi and required courage. Many converts into Christianity faced death threats from the Mau Mau freedom fighters who considered them as betraying the cause of freedom by following the white-man religion—the religion of the colonial masters! The Kenyans’ attitude towards the Wazungu (white men) was such that they were oppressors and colonialists
whether they are educationists, government representatives, business people or missionaries (Mugambi 2009a: 22; Burgess and Van der Maas 2002: 152).

Figure 4: John and Ella McBride, Founders of PAOC in Nairobi

However, all the dangers and limitations did not hinder the progress of the work of God! John McBride had a passionate desire and the vision of reaching the growing urban population of the city of Nairobi. He felt God was calling him and saw a need for establishing a “meeting place” in the downtown area of the city—where reaching the “man on the street” with the gospel and Pentecostalism could be possible (Mugambi 2009a: 25).

One of the results of PAOC work in the city of Nairobi in the 1950s was the beginning of a church in Bahati, on the eastern area of the city. After conducting open air meetings, which was the main method of evangelism those days, a church was started at Bahati, and in 1958 a sanctuary was dedicated and opened to the Lord. This became the
first PAG branch in Nairobi (Mugambi 2009a: 26; Burgess and Van der Maas 2002: 152).

![Figure 5: Bahati Church, the First PAG Assembly in Nairobi](image)

The first step towards the fulfillment of the vision of starting an English-speaking church in Nairobi was through the start of a home fellowship. In October 1953, John McBride had begun Bible studies and prayer meetings in his house in Hurlingham at the junction of Argwing Kodhek and Kirichwa Roads. The Bible study members here were basically whites who were missionaries and expatriates working in Nairobi. Later a hall on Duke Street was rented on Saturday afternoons where the first English language services were conducted for a short period. The increased blessing on the Bible studies and prayer meetings was immediately apparent. This might well be regarded as the birth of Nairobi Pentecostal Church (Mugambi 2009a: 27).

A revival broke out as PAOC missionaries continued a series of open air evangelistic campaigns and tent meetings in downtown Nairobi. According to witness
accounts, there was a mighty outpouring of the Holy Spirit like the day of Pentecost with a large number of people coming to the faith, and believers being baptized in the Holy Spirit. In 1955, despite a lot of opposition due to the Mau Mau uprising, a team of PAOC missionaries led by John McBride and Willard Cantelon arrived for one month of evangelistic meetings in downtown Nairobi. On Easter Sunday, the final meeting was held on Rahimtulla Hall on Jivanjee Street next to Jivanjee Gardens. Over three hundred people crowded in to hear the gospel message. This memorable occasion that also marked the first congregation for the Pentecostal Evangelistic Center—the precursor to Nairobi Pentecostal Church Valley Road (Mugambi 2009a: 30).

![Tent Meetings in Nairobi, 1955](image)

Later a church hall was rented at the Rahimtulla Hall where people continued to gather for fellowship and a building fund would be started with a view to attaining permanent premises for the church. Although there were no Sunday worship at this
venue, Pastor Ernest Francis was appointed to oversee the weekly church meetings in the Rahimtulla Hall in August 1957. In 1958, Evangelist Erickson with support of Pastor Ernest Francis held evangelistic and healing campaign at the multi-racial Nairobi church that was now named “Pentecostal Evangelistic Center” (Miller 1994: 376).

With the church ready, there was need for full time pastor for it to take root and grow. This “multi-racial” group made up of Asians, Europeans, and Africans continued to take root and grow. In late 1958, Richard Bombay was appointed by the PAOC to serve as the pastor of Pentecostal Evangelistic Center (PEC). The church continued to meet at Rahimtulla Hall until PAOC was able to buy a piece of land on 28 Valley Road to build a sanctuary (Miller 1994: 330).

![Richard and Olive Bombay, First Pastor of the Church](image)

Through local donations and funds from a PAOC building campaign, a piece of land on 28 Valley Road was bought to build a sanctuary. In December 1959, dedication of the property was done and the construction of the sanctuary began. Before putting up
the church building, meetings were held in the pastor’s house. The services included Sunday services, Wednesday night Bible studies and Saturday night prayer service. The first sanctuary was completed and dedicated to the Lord on October 22, 1960 (Mugambi 2009a: 34-38, 41; Bombay 2007: 230-233).

Several PAOC pastors gave leadership to the church at Valley road as PEC made remarkable growth in numbers and local leadership was nurtured.

![Figure 8: A Congregation outside First Sanctuary at Valley Road](image)

It was Pastor Thomas Mervyn’s ministry at PEC in the 1970s that a remarkable consolidation and a strong foundation for growth were laid. He set structures and envisioned CITAM preaching “Christ as the Answer” and experiencing great growth and being the solution to humankind. Many ministries of the church were established, administrative structure developed and a church constitution that defined the operations of the church written. This is also when the church changed its name from “Pentecostal Evangelistic Center” (PEC) to “Nairobi Pentecostal Church” (NPC). The name change was to reflect its location as well as its main purpose for which the church stood to
accomplish and its Pentecostal inclination. The Valley Road was later used by PAOC in other parts of the world (Miller 1994: 330; Mugambi 2009a: 70).

Roy Upton, a gifted evangelist built upon his predecessors and enable the church to experience great growth and harvest. As the pastor of NPC Valley Road from 1983-1987, he oversaw the construction of the current sanctuary. He handed over the leadership of the church to Dennis and Esther White in 1987. It was during the tenure of Pastor Dennis White as the senior pastor of NPC Valley Road from 1987 to 1997 NPC greatly proliferated. Within a short while attendance tripled, prompting the start of new congregations in different parts of the city, including NPC West (Woodley) which begun in 1994; and NPC South (Karen) which begun in 1997. He developed indigenous leadership and prepared for the handing over of the ministry to Kenya leaders. The full indigenization of CITAM took place in 1997 with Bonifes Adoyo taking over from Dennis White and becoming the first CITAM bishop. This has seen more rapid growth and planting of new assemblies and expansion of the old ones and the units as well (Miller 1994: 376-377).

For many years the church was known as Nairobi Pentecostal Church (NPC) Valley Road. Later the church leadership felt that the use of the name “Nairobi Pentecostal Church” (NPC) was geographically restrictive. The church had a vision of starting assemblies and ministries outside Nairobi and hence not possible to call them “NPC”. To be able to accommodate other assemblies and ministries outside Nairobi, a name change was necessary!

In March 2003, during the Annual Delegates Conference, Nairobi Pentecostal Church changed its name to “Christ is the Answer Ministries” (CITAM) and registered as
an autonomous independent entity under the Societies Act of Kenya with mandate to open branches. The new name is drawn from their well known motto "Christ is the Answer" believing that only Jesus Christ can provide the answers to human challenges and needs. (Mugambi 2009a: 114, 149). However, all CITAM assemblies in Kisumu and Nairobi have continued to use the name, “Pentecostal Church” which connects them with their Pentecostal history and theological inclination.

In September 2009, CITAM, a ministry birthed in a Bible study in the home of John and Ella McBride celebrated its 50th anniversary! It has grown to a congregation of almost 50,000 which meets in 8 centers of worship in Nairobi and Kisumu. It has also ministry units including four schools, Hope FM Radio, a major Partner at the Pan African Christian University (PACU), a children rehabilitation center in Kiserian and a catering services unit (Wamanji 2009).

CITAM Governance and Management

Christ is the Answer Ministries (CITAM) formerly known as Nairobi Pentecostal Church was established in 1959, as a ministry of Pentecostal Assemblies of Canada (PAOC). It was born out of the need to establish an English speaking multi racial church that is grounded in the word of God and sound doctrine. In 2003, Nairobi Pentecostal Church changed its name to Christ is the Answer Ministries (CITAM) and registered as an autonomous independent entity under the Societies Act of Kenya. The new name is drawn from our well known motto "Christ is the Answer" believing that only Jesus Christ can provide the answers to human challenges and needs.
CITAM Vision

The vision of CITAM is “Kenya and the rest of the world impacted with the gospel of Jesus Christ in the power of the Holy Spirit” (CITAM 2009d). Its overall goal is to build a vibrant ministry with membership, congregations and institutions that have significant Christian impact in Kenya, Africa and the wider global society. CITAM identifies itself as a Pentecostal Church submitted totally to the Holy Spirit. It targets the English-speaking segment of the urban populace.

Statement of Faith

CITAM subscribes to “evangelical” statement of faith which puts great emphasis on its Pentecostal heritage of baptism of the Holy Spirit with the initial evidence of speaking in tongues as stated in Acts 2:4 (CITAM 2006: 2). The Pentecostal-charismatic orientation is clearly demonstrated in worship services which are characterized by speaking in tongues, divine healing, and exuberant singing, dancing and clapping of hands.

Core Values

CITAM has established nine key core values through which its assemblies, ministries and programs are nurtured. These include:

1. Ministry committed to living, preaching and teaching the word of God. The power and influence of the Holy Spirit is the key agent of transformation.
2. A commitment to godly transformational leadership in Church and society that equips believers to participate in the Great Commission.
3. A responsibility to live and impact the community in a holistic manner, as well as standing in solidarity with those who are marginalized by society.
4. A commitment to building strong and effective families that serve the purpose that God ordained for them.
5. A commitment to personal integrity and holiness in the ministry; to teaching and practicing sound biblical doctrine.
6. A commitment to a culture of transparency and accountability with church members and the whole society.
7. In keeping with our identity and ministry target, a commitment to a culture of excellence in all our service delivery and ministries.
8. A commitment to uphold and respect the sanctity of life from conception.
9. A commitment to partnering with like-minded ministries, churches, Para-church organizations and other agencies that subscribe to similar philosophy of ministry (CITAM 2007: 2; Mugambi 2009a: 208-209).

**Governance Structure**

In the formative years of CITAM, the pastor was the main leader of the assembly. As CITAM grew and expanded from one assembly at Valley road, to others in Woodley (1994), Parklands (1998), and Karen (1997); it became necessary to redefine the position of the pastor in charge of a CITAM assembly and the general overseer of CITAM assemblies. Pastor Dennis White was appointed as the senior pastor responsible with overseeing all the CITAM assemblies. CITAM began its leadership transition from missionary to an indigenous church in 1997 when Rev. Bonifes Adoyo took over from Dennis White as Pastor Overseer of Nairobi Pentecostal churches. The retirement of Pastor Dennis White in 2001 culminated into CITAM being fully locally governed and funded urban ministry in Kenya. When Pastor Adoyo was enthroned, he was also given the title of CITAM “Bishop.” The new title of “Bishop” as the head of CITAM administrative structure was adopted during the members annual general meeting (AGM) of March 29, 2003. Local pastors also took over from missionary pastors from PAOC (Mugambi 2009a: 146-147).

CITAM has developed a well-defined governance structure that promotes sound stewardship and accountability, with separation of financial management from pastoral ministry. To accommodate it growth and vision, CITAM had to revise its constitution in 1996.
The current constitution gives four organs of the church that the governance structure. These include:

1. The Annual General Meeting (AGM) is the supreme governing organ of the church.
2. The Deacons’ Board, consisting of 12-16 members elected by the AGM. The Deacons’ board deals with the management of CITAM’s business affairs. This board is also responsible for administering policies and giving general direction.
3. The Elders’ Council is responsible for spiritual, disciplinary and doctrinal oversight of the church.
4. The Trustees, appointed by the AGM are the legal custodians of CITAM’s property (CITAM 2009d; Mugambi 2009a: 148).

During the annual general meeting of March 29, 2003, the Annual Delegates Conference (ADC) was created and became the fifth organ of CITAM’s governing structure. The Annual Delegates Conference (ADC) consists of delegates to represent various groups in CITAM. The delegates include pastors, elders’ council, deacons, trustees, heads of CITAM ministry units (Schools and Children’s Center), representatives from the women, and youth, children, and men ministries of the church. Lay ministers in the church were later included among the delegates. The ADC meets at least once a year before the annual general meeting (Mugambi 2009a: 148-149).

However, the overall management of CITAM's affairs is carried out under the supervision of the presiding bishop. He provides oversight to the Church assemblies through the senior pastors, and to the ministry operations and management of the ministry or business units through the Director of Operations (CITAM 2009d). Each of the CITAM assembly is governed through the leadership of the senior pastor. The local churches organs include the pastoral team, the board of elders and the board of deacons. Various lay leaders and volunteers serve in various capacities in the church depending on their giftedness. Each assembly organized its ministry in line with the CITAM mission
and vision while taking into account its own unique place in the location it is situated (Nguuh 2009a).

**The Context of Urban Poverty in Kenya**

The world is undergoing a fundamental transformation. The year 2007 marked a turning point in human history: the world’s urban population for the first time exceeded the world’s rural population (UN-Habitat 2009). Rapid urbanization brings about socio-economic changes and other effects. Change is likely to occur in the world’s poorest countries, those least equipped with the means to invest in urban infrastructure—water, sanitation, tenured housing—and least able to provide vital economic opportunities for urban residents to live in conditions above the poverty line (CIESIN 2006: 33).

According to a report by UN-Habitat—the UN’s human settlement program, the world’s urban poor are worse off than their rural relatives. The report says that it is a myth that urban populations are healthier, more literate or more prosperous than people living in the countryside. It provides concrete data that shows that the world’s myriads of slum dwellers are more likely to die earlier, experience more hunger and disease, attain less education and have fewer chances of employment than those urban residents that do not reside in a slum (UN-Habitat 2006).

Recent estimates indicate that there are about 1.2 billion people living in absolute poverty in developing and transition economies.\(^{11}\) Global South cities are growing at incredible rate and hence cannot absorb the destitute immigrants flocking into them. The people are left find shelter and eke out a living on their own. In 2009, it was estimated

more than 1 billion people around the world lived in slums. By 2030, the world’s slum populations could rise to 2 billion if no action is taken (Kellenberger 2009).

Narrowing down to African continent, the UN-Habitat’s “The State of World Cities Report,” indicates that the rate of change of the urban population in Africa is the highest in the world. In 2007, 39 percent of Africa’s population was living in urban areas. If current trends continue, by 2030 the majority of Africans will be urban residents, and the majority of them will live in slums and informal settlements unless radical corrective measures are taken. Based on this new analytical tool, the report finds that slum prevalence, or the proportion of people living in slum conditions in urban areas, is highest in sub-Saharan Africa; with 62 percent of the region’s urban population lives in a slum or suffers from one or more of the five shelter deprivations that define a slum (UN-Habitat 2009).

What about Kenyan urban context? The rate of urbanization in Kenya is one of the highest in the world. In 2008, 22 percent of Kenya’s population lived in urban areas, with estimated annual rate of urbanization of 4 per cent. By 2020, about 27 million Kenyans are projected to be living in urban areas (CIA 2010; UN-Habitat 2009). Poverty is one of the ill-effects of urbanization. According to the Human Development Index (HDI), half of Kenya’s current population lives under extreme poverty, including 9 million children.12 There are also regional disparities in the levels of poverty in the

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12. World Bank updated definition of “Extreme poverty” as those living under $1.25 per day based on 2005 prices. The World Bank estimates that 1.4 billion people currently live under these conditions (2005, measures of purchasing power parity).
provinces.\textsuperscript{13} The report notes that one in every two Kenyans live below the poverty line, with the number of those living in abject poverty having gone up. They include Kenyans with no access to healthcare, water and proper nutrition and sanitation (UNDP 2006). Accordingly, poor people have little or no hope of bringing up a child to the age where they can benefit from the free primary education introduced by the government in 2003, let alone take them to a secondary school (Ochieng 2007). These staggering statistics, combined with future predictions, paint an extremely bleak picture for Kenya and its fight against poverty.

One of the horrible consequences of economic decline and rapid urbanization in Kenyan cities is the creation of slums for the poor. The informal settlements or slums in Kenyan cities are mushrooming daily in these areas. In Kenyan perspective, this constitutes the single largest unclaimed frontier Christian missions have encountered in the recent past. These people experience living conditions which are inhumane. Dingavan says that slum dwellers not only suffer from lack of material needs, but far greater and more serious than that is their sense of shame, disgrace and loss of human dignity. Their living conditions demean their dignity as human beings created in the image of God (Dingavan 1993: 143).

Kenya is facing a new urban time-bomb, with millions of Nairobi residents suffering a daily struggle for food and water as the divide between rich and poor widens. Oxfam, an international aid agency report says that a combination of falling household

\textsuperscript{13} It is believed that regional and intra-city disparities and inequitable distribution of resources were the root causes of the ethnic tensions and violent conflicts that engulfed most parts of Kenya in January 2008 (Warah 2008; UN-Habitat 2009: 8-9).
income, rising prices and poor governance is making life a misery for the poor majority in Kenyan cities (Taylor 2009).

Rapid urbanization is changing the face of poverty in Kenya. Nairobi’s population is set to nearly double to almost six million by 2025, and 60 percent of residents live in slums with no or limited access to even the most basic services such as clean water, sanitation, housing, education and healthcare. Whereas the starkest poverty has previously been found in remote rural areas, within the next ten years half of all poor Kenyans will be in towns and cities. An increasingly disenfranchised and poverty-stricken urban underclass is set to be the country’s defining crisis over the next decades, as the cities are fast becoming a divided society where the gap between rich and poor is widening with a small minority of ‘haves’ and millions of ‘have nothings’ (Taylor 2009).

Oxfam says that the Kenyan government has repeatedly ignored the growing magnitude of the urban crisis, and urged it to invest more funds and resources in improving life for the most vulnerable residents of Nairobi’s slums. Projects that improve access to clean water and sanitation, and boost people’s income, are most urgently needed. International donors, who have tended to focus exclusively on rural poverty, also need to recognize the scale of the urban problem (Taylor 2009).

Kenyan urban crisis has intensified over the past year, with people now earning less but having to pay more to survive. Household incomes have fallen due to the global economic crisis, with casual and long-term work harder to find as companies scale down. Meanwhile, the price of staple foods such as maize has more than doubled in the past year, with 90 percent of poor families forced to reduce the amount of food they eat as a result (Taylor 2009).
The Oxfam report warned that the rising urban inequality in Kenya is creating a huge underclass with serious consequences for the country’s security and social fabric. The struggle to survive has forced some of the most vulnerable people into crime and high-risk occupations such as prostitution. Frustrated youth are increasingly turning to violence and with Kenya still extremely politically volatile following the 2007/08 post-election violence, the risk of ethnically-linked clashes in the slums is being exacerbated by the growing resentment over inequality and desperate living conditions (Taylor 2009).

**The Features of Urban Poverty**

In order to understand the realities of urban ministry in Kenya, there is need to briefly examine the situation of poverty in the whole of Kenya and then vividly highlight the urban poverty situation. We can also understand urban poverty in Kenya by looking at how the slum dwellers view themselves and where they live. These features delineate some of the most pressing issues facing the slum dwellers and the urban poor in Kenya.

The most striking feature of urban poverty in Kenya is the mushrooming of informal settlements or slums. There are over 5.4 million Kenyans who live in informal settlements in the major cities including Nairobi, Mombasa, Nakuru and Kisumu. These are the urban poor who live in ghetto and slum dwellers—those whose monthly pay is less than one luncheon of a rich and powerful (Theuri 1999:235).

Due to poverty and unemployment, many slum dwellers depend on the ‘informal economy,’ which involves “some kind of petty retailing,” for example, opening a tiny kiosk named ‘Duka’ or a mini-market (Kramer 2006: 55). Such “Dukas” has a place to
sell soft drinks, soap, candy, cigarettes, cooking oil, maize flour or fresh vegetables and fruit bought from the main markets.\textsuperscript{14}

Employment elsewhere is in the service industry i.e. domestic - ‘maids’, waiters, bar maids, guards, watchmen and prostitutes. Other people find jobs in small business as charcoal sellers, dressmakers or brews, such as the “Nubian gin or Chang’aa, an illicit alcoholic drink made of maize, sorghum, or sugar cane” (2006: 55). 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, fish and small open air hotels or food-stands (2006:55).

The city of Nairobi is faced with serious urban planning and management problems and thousands of its residents live in informal settlements. A growing number of urban residents are finding shelter in sub-standard housing in informal settlements with severe sanitation problems. In one of these settlements, there are only 10 toilets for a settlement of 332 households. In Nairobi alone there are 59 slums—including giant slums of Kibera, Mathare, Korogocho, and Kawangware—where unemployment, homelessness, stream of open sewage, social disorders are poverty’s hallmark (Linthicum 1991a: 6-7).

Kibera slum, the second largest slum in Africa (the largest being Soweto in South Africa), has a population of between one and two million (IRIN 2006)\textsuperscript{15}. It is heavily polluted by soot, dust, and other wastes. Open sewage routes, in addition to the common

\textsuperscript{14}. Unbelievably, the size of such a Duka is that of a closet or just a stall, say 10 by 10 feet.

\textsuperscript{15}. Kibera is equal to about 75 percent of the area of Manhattan’s Central Park in New York City (approximately 2.5 square kilometers, 256 hectares, or 630 acres). It holds more than a quarter of Nairobi's population.
use of “Flying Toilets,” (the phenomena whereby the slum residents relieve themselves in polythene bags, due to the lack of a sewage system, and then throw the bags carelessly about the estates) also contribute to contamination of the slum with human and animal faeces. The combination of poor nutrition and lack of sanitation accounts for many illnesses.

In the Western Kenya city of Kisumu, Poverty has driven more than 300,000 people in Kisumu to live in slums, with reports that the number is increasing. Winsley Masese cites Kenya’s Housing Assistant minister Bishop Margaret Wanjiru saying that more than 60 percent of Kisumu’s 500,000 residents live in non-formal settlements. Wanjiru said Kisumu is under threat of being swallowed up by slums surrounding it, if no efforts are made to reverse the trend. The slums in Kisumu include Nyalenda, Manyatta, Nyamasaria, Obunga, Manyatta, and Kondele (Masese 2008). Grigg argues that this population represents the group of people requiring the most urgent attention of the church in its mission (2004b:25).

In Kisumu, the ‘flying toilets’ is also a common feature and accounts for the flow of raw sewage from the Nyalenda slums into nearby Lake Victoria; the second largest fresh water lake in the world, not only endangers the aquatic ecosystem, but also the lives of the slum dwellers who use the lake waters for consumption and domestic purposes (Africa 2006).

An analysis of language and imagery among slum dwellers provided some clues on how they view themselves. Slum dwellers in Nairobi use the Kiswahili word "kijiji", which means village, when referring to the place where they live. For instance, even though residents of Kibera are located within the up-market Lang’ata constituency of
Nairobi, none of them said they lived in Lang’ata. This can mean one of two things: dwellers view the living conditions of slums as being similar to village life and therefore, do not make a distinction between their degraded urban lifestyle and the impoverished rural one they left behind; or they do not view themselves as citizens of the city, as they are excluded from the basic services that characterize urban life. Hence, they see themselves as living "outside" the city, i.e. in a village. This is ironic because Nairobi's 1.8 million slum dwellers constitute the majority (60 percent) of the city's population (Warah 2004).

Wafula Nabutola profoundly summarizes the key features of urban slums as being heavily populated urban areas characterized by substandard housing and squalor'. This encapsulates the essential characteristics of slums: high densities and low standards of housing (structure and services), and 'squalor' (2004b: 3). Urban slums are severely overcrowded. Makuku says that it is not unusual to find ten people sharing a single room, where they have to sleep in shifts and everyone is responsible for their own meals (2003:1).

What do the shanties or structures in these informal settlements look like? The structures in many urban slums in Kenya are temporary shelters usually without a formal design and without conforming to any specification as to laid down rules and regulations, planning standards, generally accepted methods of workmanship, or construction. They have no access to public utilities like electric power, clean, running piped water, sewerage, and drainage. Social services and public amenities like road and rail transportation are rare (Makuku 2003:1). The shelters are made of mud walls and roofs or mud walls and grass or Galvanized Corrugated Iron or other roof covering. Very few are
more permanent, in concrete walls and Iron sheets (GCI) and occasionally tiled (Nabutola 2004a: 4; Itotia 2007: 4–5).

Land tenure is a sensitive issue. Nabutola argues that the land on which most slums sprout is usually owned by the government; which could already be in use like way-leaves for power, water, and sewerage or perhaps planned for a specific use like road reserves or other public utility but whose development project has not yet started. Some of it is owned privately for speculation or actual development that is still on the drawing board waiting funding, approval or feasibility. Land which is unused or disused for long periods is the easy targets for settlement for the homeless (2004a: 3). In Nairobi’s Kibera slums, most of the shacks are in fact owned by “landlords”, some of them descended from Nubians community, who were rewarded by the British for their military service in the First World War. These shanties are then rented out to tenants, who have no rights of any kind (Economist 2007).

The burgeoning slums of Kibera and Mathare have very little or no basic services. Deterioration of the conditions is also manifested in decaying infrastructure, poor management of both household and industrial solid waste, lack of proper sanitation facilities, poor drainage systems; and unreliable energy and water supplies for home consumption and industrial production. In these slums, poverty is marked by filthy gangways, crawling with criminals, hunger and disease. Shabby dens made from plastic paper or simple sacks; congested tin-roofed houses coupled with garbage heaps, and streams of sewage, and poses a grave health disaster to the slum dwellers. The slums are distillation, and distribution centers of Chang’aa and Busaa (cheap local spirits and beer). There are numerous drinking dens found in these areas.
Another common feature of urban slums is unemployment. In slums such as Kibera or Mathare, you will find very high unemployment rate of people, a huge number of school drop-outs and low income earners. (Itotia 2007:5). Unemployment is related to other social evils: crime, alcoholism, drug abuse, and prostitution; leading to high cases HIV infections and other sexually transmitted infections and lately pornography for sale are commonplace.

The family unit in the urban context continues to be weakened as the toll of city life loosens all areas of life, such as the authority of the father. This is due to weak social capital in Nairobi and other cities compared with rural areas in Kenya. Social capital refers to family networks, and relationships of trust and reciprocity. Consequently people do not have the same kin and support networks (IRIN 2009). Most households are headed by abandoned or unmarried mothers. Parents usually have to eke out a living, thus leaving the children exposed to all types of influences. Girls become pregnant at an early age as the young and elderly men take sex as a pastime. Abortions and consequently related deaths are high. The slums are teeming up with abortion clinics usually christened as reproductive and family planning clinics (Makuku 2003: 3).

Kenya’s urban slums have also become “political goldmines.” The slums are the pools where politicians go fishing for votes. Urban politicians abuse the plight of the urban poor by promising to fight for their rights once elected into power. The urban slums also consist of the highest concentration of votes in Kenya. For example the single largest voting constituency in Kenya is, Embakasi, on Eastern side of Nairobi, which straddles slums or areas that the slum dwellers aspire to live in as their next step out of poverty such as Mukuru, Dandora and Kayole. Turmoil may arise in the slums when
political leaders spur people to vote on tribal line. Because landlessness and squatting are key issues in the area, the local Member of Parliament (MP) has his own vigilante group that was made up of the poor idle youth. Sometimes they may patrol the slums demanding protection fee from the people (Makuku 2003:2; Itotia 2007: 11).

In 2009, drought devastated much of Kenya; hence water crisis in Nairobi is one of the most severe in the country. Cholera cases have recently been reported and are expected to increase, as almost 90 percent of slum dwellers have no piped clean water. Forced to buy from commercial street vendors, the poorest people often have to pay the highest prices – the report found that some poor communities pay eight times as much for water as wealthier communities in the same city (Taylor 2009).

This high density of people (80,000 people per square kilometer in some cases) has led to a feeling of inadequacy by some middle-class churches to reach the urban poor with the gospel. Therefore, priority is not given to reach the poor with the gospel. Many churches feel that ministry to the urban poor is too costly and few evangelical churches feel called to this type of ministry. Makuku says that ministry to the urban poor has not been given top priority in many churches in Kenya. This has left this field wide open for new religious movements, Islam, cults, false messiahs and tribal religions to have a stranglehold on the people. Only a few pastors are being sent into the slums—most of whom have not been trained in any way to meet the context of ministry to the poor. There are encouraging signs that this trend is being reversed with offers of training for slum pastors (2003:1)

In summary life in the slums is difficult and challenging. Large scale physical needs to abound in the slums ranging from destitution to abortions and homelessness. The
most vulnerable are the women and children. Their problems are compounded by drink, which is addictive and acts as a form of escapism for the majority of the people. Indeed, the next most lucrative business in the slums, after selling water, is the brewing of illicit liquor called Chang’aa. The list of issues is endless: prostitution, dysfunctional families, domestic violence, rape, environmental degradation, land ownership, high rents, tribalism, unemployment, corruption, high population densities, insecurity and high crime rates (Makuku 2003: 3-4).

However, the UN Habitat report finds that not all slum dwellers suffer the same degree or magnitude of deprivation, nor are all slums homogeneous – some, in fact, provide better living conditions than others. The degree of deprivation depends on how many of the five shelter deprivations used to measure slums: lack of access to improved water, lack of access to sanitation, non-durable housing, insufficient living area, and security of tenure—are associated with a particular slum household (UN-Habitat 2009).

I concur with Mehta and Dastur in their statement that, the challenges faced by slum dwellers are numerous, and many of these disadvantages reinforce each other in a vicious cycle. Therefore, what slum dwellers really need is a chance to improve their own lives, and to make a positive contribution to the city. There is plenty of evidence showing that resources spent on improving the lives of the poor are investments that will yield global economic and social returns (2008: 20-21).

The above brief analysis features of urban slums in Kenya gives a snapshot of the realities of the context in which Kenyan urban churches do ministry today. This scenario in itself implores churches and development agencies to explore multi-layered
approaches to urban poverty alleviation and ministries aimed at meeting the whole needs of the urban dwellers (Jones and Nelson 1999: xi, 60-70).

**Theoretical Framework**

This theoretical framework section discusses three theories that have been identified to inform the collection and interpretation of the research data. The primary theoretical framework of this research will be Christian *Transformational Development Theory.* This also includes reflections on biblical theology of the urban poor and the concept of "shalom." Other supplementary theories forming the theoretical framework used in this research will include Development theories, advocated by Jeffrey Sachs (2005), Philip Kotler and Nancy Lee (2009); as well as Paul Polak’s marketplace “proven solution” theory (2008).

The theoretical framework was identified through the review of germane literature, particularly those theories that relate to Christian mission, economic development, poverty and issues affecting urban poor in the Global South. These theories were chosen because they can be applied to explain why the urban poor are impoverished and marginalized; to identify any barriers that may be keeping CITAM assemblies from effective involvement, and to provide holistic Biblical solutions for effectively involvement. They provide the provisional criteria used in analyzing the data in this study, and the basis for evaluating the response of the churches to the needs of the urban poor.

The researcher found it necessary to select appropriate theories from a variety of disciplines because the needs of the urban destitute are diverse and complex. In order to build a holistic model of Christian transformational development applicable to ministry among the urban poor, the researcher will also draw from applied anthropology and

1. Theory of Christian Transformational Development

This research will incorporate the theory of Christian transformational development articulated and advocated by Bryant Myers, in his book, “Walking with the Poor.” The study also draws from other scholars and Christian development practitioners who have contributing immensely to this theory including: Christopher Sugden (1999), Vinay Samuel (1999), Tetsunao Yamamori (1999), and Bruce Bradshaw (1994). Since this theory is governed by holistic Christian principles, it will help clarify the issues, challenges, and opportunities facing middle-class churches as they reach out to the urban poor.

Transformational development refers to 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 (Myers 1999: 3).

The concept of transformational development was coined to recognize the contribution of development work to Christian mission. The proponents of this theory argue that it is God who is at work changing people and their communities. Church or community leaders should join God in His work as change agents and catalysts. In addition, it is believed that true holistic transformation can only occur when Christ is at the center of human community.
This Scriptural sense of transformational development differs from secular models because it is holistic and emphasizes a spiritual aspect lacking in other traditional models. This model also addresses poverty with a long-term perspective. The goal of Christian development is *Shalom*, which is manifested in the form of harmonious relationships.

This research will seek to crystallize specific holistic models through which the churches can develop programs and projects concerned with the urban poor. Such programs should help improve the quality of life, while mitigating marginalization and spiritual bondage. This study will seek to evaluate specific holistic community programs that should be undertaken to help the urban poor meet their physical, spiritual and social needs. This evaluation will also help the researcher formulate a Christian model of development that would enable middle-class CITAM assemblies to respond to the needs of the urban poor passionately and aggressively (Sine 1987: 85).

*Biblical Theology of the Urban Poor*

This research will incorporate the biblical perspectives of ministry to the urban poor to help construct scripturally sound strategies of holistically responding to the needs of the urban poor in Nairobi and Kisumu, in a culturally relevant way. This approach of churches adopting a Biblical theology of urban ministry is supported by such urban missiologists and scholars as Paul Hiebert and Eloise Meneses (1995), Viv Grigg (2004), Ronald Sider (1977), Charles Van Engen (1996), Ray Bakke (1997), and Joel Green (1997).
The theology of the urban poor is well articulated in scriptures. It will give useful insight on how to build a sound holistic ministerial strategy. Hiebert and Meneses cogently articulate this point:

A theology of the poor must begin with Christ. His incarnation among the poor, his miracles, and his sufferings model for us what our ministries should look like. This theology must also proclaim the Kingdom of God that has invaded the cities of the earth wherever God’s people gather to worship him and live together in peace and reconciliation… Our ministry should include preaching, the good news of salvation, healing the sick, feeding the hungry, educating the ignorant, and transforming the structures of society that oppress the people and keep people poor. We must not serve the poor from position of pride and superiority… we must come to them as paupers, pointing people to God, who can transform their lives. The goal of our ministry should not be simply to help poor people to meet their daily needs, but to see them transformed by the power of God and empowered to be people of dignity and worth in society (1995: 354).

Biblical theology is crucial in urban context where misery is the prevailing reality, as it speaks from a vantage point below, “from the bottom.” The Bible was written in contexts of misery, deprivation and need. It will help the recovery of a Scriptural view of salvation from the “bottom-up” rather than from the “top-down.” It will also assist in listening to the urban context with new ears, seeing with new eyes—thus yielding a new hermeneutic of the city (Van Engen 1996: 97; Pannell 1992: 37).

In the Old Testament, there are various Levitical laws stipulating manifold ways to mete out justice and alleviate poverty by ministering to the needs of the poor. Responding to the total needs of the deprived, the marginalized, the oppressed, the pariahs, and the ostracized is a principle theme in Old Testament. The rich were required to be generous with the poverty-stricken among them (Deuteronomy 15:7). In the wilderness, Moses by the power of God provided the Israelites with water (Numbers 20:11).
Landowners in the Old Testament were required to set aside adequate provisions for the survival of the poor when the owners harvested their fields. Indeed the poor had a right to glean the fields (Lev. 19; Deut. 24). The deprived were also given the share of the produce of the fields and the vineyards during the sabbatical year (Lev. 25:6; Exod. 23:11). In addition, they were allowed to recover their property in the year of Jubilee (Lev. 25:25-30), while certain portions of the tithes were assigned specifically to them (Deut.14; 26). The wages of the poor were to be paid promptly (Lev. 19:13) and their rights vigorously defended (Exod. 23:3). The welfare of the poor in the Old Testament is also evident in legislation foreboding that interest on loan be exacted from the poor (Deut. 24:10-13; Exod. 22:25). God provided these laws and regulations with the intent to eliminate despair and poverty among the Israelites (Deut. 15:4).

Further, it is not just in the history of Israel’s captivity that we learn of God’s concern for the poor, but at the supreme moment of history—Incarnation—when God assumed human form. In the Bible the hope of the poor is fully grasped when Jesus, born into a poor family, explains the purpose of taking human form in Luke 4:18-19: through his ministry to the disenfranchised and the marginalized poor—the lame, the oppressed, the blind, the demon-possessed, women, children, and the tax-collectors, all humanity would be redeemed.

Joel Green highlights that Jesus’ preaching of the gospel had equally important mission of releasing literal captives and liberating the socially oppressed, healing the sick and the blind, feeding the hungry, and liberating the demon-possessed—a main thrust of the Kingdom motif. The poor in Jesus’ mission are not defined merely in subjective, spiritual, physical, personal, or economic terms but in the holistic sense—those who for socio-religious reasons are relegated to positions outside the boundaries of God’s people (1997: 211). For this reason, Jesus came so that those “outside” might also experience the grace of God.

Luke records the twelve disciples’ participation in the feeding of the hungry and meeting the needs of the people in a desolate place (9:13-17). By involving the disciples in serving the poor, Jesus provides them with a new “lens through to grapple with the meaning of following Jesus—discipleship” (Green 1997: 367). The disciples had to identify with the starving crowd and with their need to seek for food in a remote place.

Joel Green develops further Luke’s theology of the poor by interpreting Luke’s Kingdom economics in Luke 16: 1-31, which makes profound distinctions in response to the needs of the poor. Previously the rich were introduced as those on whom Jesus pronounces woes (6:24), who prosper through reciprocal contracts with their social peers while shunning the marginalized (Green 1997: 590). This theology of reversal is especially apparent in the gospel of Luke where the rich in society are rejected and excluded in the Kingdom, while the poor and the sinners are admitted into membership (Luke 13:26-30; 14:16-24). Jesus illustrates this precept in the parable of the rich man and Lazarus, where those not adhering to God’s economics of possessions would be excluded from the Kingdom of God.
People refusing to share their possessions with the less fortunate will suffer because they have chosen to flout and ignore God and His prophets. But in Luke 16: 1-11, the rich who use their wealth to benefit the poor are commended and accepted in the Kingdom because they are responding to the needs of others. By serving others, they become disciples—illustrating that the Kingdom of God is inclusive of the poor along with the rich that are willing to share their wealth (Batey 1972:18-20).

These biblical insights provide foundational basis for imploring middle-class churches to holistically respond to the needs of the urban poor. These will also help clarify the reasons why and how the middle-class CITAM assemblies in Nairobi and Kisumu need to revamp their plans and attitudes, while nurturing relationships with the urban poor. Further reflection is done in part two of the literature review section of this study.

The Biblical Concept of Shalom

The concept of “shalom” is essential to the understanding of the ministry to the urban poor and forms the basis of biblical guidelines for middle-class churches’ attempts to holistically serve them.

Shalom is the Hebrew term translated “wholeness” or “peace.” In the Bible the image of shalom is applied or interpreted practically in various ways: first, shalom is a relational concept meaning, “dwelling at peace” with God, with fellow human beings, with self and with the environment. Second, the concept of shalom embraces the ideas of justice, soundness, welfare, health, harmony and the enjoyment of God, self, others, and nature. Third, shalom means just relationships—living justly and experiencing justice, as well as living in harmony. Fourth, shalom involves belonging to an authentic, nurturing
community where one can be one’s true self and be selfless without risking poverty. It is the heart of what Jesus brings to the world—the peace that passes all understanding. Finally, the church is God’s principal instrument of establishing shalom in the city (Myers 1999: 51; Wolterstorff 1983: 69-72; Villafane 1995: 3).

Shalom is associated with a peace covenant, in which the restoration of relationships and righteousness takes place (Num. 25:12; Ezek. 34). Robert Linthicum notes that the Jewish concept of shalom signifies peace with God. There is can be no Shalom without God (1 Kg. 22; Mic. 3:5-11). Because God is the supreme ruler of the universe, all true peace originates with Him. Thus it is only the promise of God’s salvation and our consequent transformation that can provide true fulfillment, satisfaction and well-being (1991b:86-87).

Shalom is not only a palpable reality in the life of the believer and the church, but also a future culmination in which all creation will be “restored in a state of perfect harmony” under the reign of Christ. The consummate manifestation of shalom will occur when Christ returns and the Kingdom of God is established over all creation. Then shalom and righteousness will reign in Zion (Isa. 60:17). It symbolizes the presence of God. It characterizes Ekklesia, the church, the gathering of God’s people. The church can advocate for shalom to be realized in the lives of individuals and communities. It can promote harmonious relationships with God, neighbor and the environment. The church can serve with God by fulfilling His mission to instill shalom in the world—by eradicating poverty, injustice, marginalization, and oppression destroying the urban poor (Hiebert 2000: 869).
Shalom can never be enjoyed by a corrupt, materialistic or hedonistic society obsessed with wealth and indifferent to the plight of the poor. It cannot be realized in a world plagued by international injustice; dominated by the lust for political power and oblivious to human rights, “a world in which bread is taken out of the mouth of the deprived masses in order to fatten an already overfed elite, a world in which the future generations of the poor nations are economically mortgaged by the rich” (Padilla 1999:450).

When the church lives as God’s authentic saving community, all the barriers of language, social status, race, ethnicity, gender, economics and nationalism will be broken. The church as God’s agent of shalom in community is called to make peace, to seek social justice, to provide for the needy, and to protect them against exploitation and oppression. It is God’s plan that all nations be healed, delivered from disobedience, disruption, despair, disease and all that would destroy their wholeness (Hiebert 2000: 869). Individuals and communities will experience shalom when the church demonstrates the good news of Christ by addressing poverty, marginalization, and injustice. Therefore, shalom bridges the gap between development and evangelism by its concerns for truth, power, and control (Bradshaw 1994: 18).

2. Theories of Development

This research incorporates development theories to alleviate global poverty advocated and articulated by Jeffrey Sachs (2005), and Philip Kotler and Nancy Lee (2009). The study also draws from other scholars and economic and social development practitioners who have contributing immensely to this theories including: John Friedmann (1992), William Easterly (2006), Everett Rogers (1975), and Alvin So (1990).
Since the causes of urban poverty are diverse and complex, these theories will help clarify the issues, challenges, and opportunities CITAM churches as they reach out to the urban poor in a comprehensive and holistic manner.

Jeffrey Sachs, the former Director of the UN Millennium Project and Special Advisor to then Secretary-General Kofi Annan on the Millennium Development Goals, advocates economic development interventions to end world poverty. Sachs founded the *Millennium Village Project*, a plan dedicated to ending extreme poverty in various parts of sub-Saharan Africa through targeted agricultural, medical, and educational interventions.

In his book, *The End of Poverty*, he lays out the challenges facing the world's poor, and the role of rich nations in helping these billions of people escape poverty's grasp. Sachs' economic development theory lays emphasis on institutions being the vehicles through which development can be achieved. According to Sachs, with the right policies and key interventions, extreme poverty can be eradicated within 20 years. He gives examples of India and China, with the latter lifting 300 million people out of extreme poverty during the last two decades. Sachs argues that many poor countries are stuck in a "poverty trap"—disease, physical isolation, climate stress, environmental degradation, and extreme poverty itself—from which there is no escape, except by massively scaled-up development aid, debt relief, enforcing better terms of trade, and greater access to good technology. The key to world poverty lies with the financial commitment of rich nations. He believes this can be accomplished by raising financial aid from $65 billion in 2002 to $195 billion a year by 2015. Sachs argument is that the sources of poverty are multidimensional; therefore, so are the solutions (2005: 19-20, 298-299)!
Jeffrey Sachs’ *Economic Development* theory approach of “Clinical Economics” is informed by use of medical emergency analogy. He says that “today's development economics is like eighteenth-century medicine, when doctors used leeches to draw blood from their patients, often killing them in the process. In the past quarter century, when impoverished countries have pleaded with the rich world for help, they have been sent to the world's money doctor, the IMF. The main IMF prescription has been budgetary belt tightening for patients much too poor to own belts” (2005:74).

He argues that the economies of many countries could improve dramatically if development economists take on some of the key lessons of modern medicine (2005: 76). He employs clinical approach to development by prescribing what he calls “Big Five developmental interventions” to alleviate global poverty. These development interventions could be used to end extreme levels of urban poverty in Kenya. These interventions are: (1) improved agricultural inputs; (2) investments in basic health; (3) investment in education; (4) improved power; transport and communication services; and, (5) safe drinking water and sanitation (2005: 233-334; 254-5).

Sachs suggests that with improved seeds, irrigation, and fertilizer, the crop yields in Africa and other places with subsistence farming can be increased from 1 ton per hectare to 3-5 tons per hectares. He reasons that increased harvests would significantly increase the income of subsistence farmers, thereby reducing poverty. He does not believe that increased aid is the only solution. He also supports establishing credit and microloan programs, which are often lacking in impoverished areas, and advocates the distribution of free insecticide-treated bed nets to combat Malaria. These development interventions have been applied in many poor villages, and slums all over the world to
develop holistic strategies of empowering poor to alleviate extreme poverty (2005: 208, 233-241). Whether these interventions would provide guidance to CITAM assemblies in developing and implementing a transformational development strategy are further discussed in the analysis section of this research.

Philip Kotler and Nancy Lee, in their book, *Up and Out of Poverty* (2009), articulate a different economic development theory distinct from Jeffrey Sachs. In their “Social Marketing” theory, Kotler and Lee offer powerful new insights into why so many anti-poverty programs fail, and propose a distinctively new tool to combat poverty. Social marketing contributes to poverty reduction in three uniquely ways: exchange theory, market segmentation and competitiveness. *Exchange theory* suggests that the poor have a right to determine what they want. The notion of paternalism, in which development is guided by the “needs” of the poor—as conveniently defined by the rich, is discarded. *Market segmentation* explains the novel notion that the poor are not all alike—with different poverty segments require different poverty-alleviating strategies. The “notion of *competitiveness* emerging from commercial marketing” says that the poor make choices every day on how to survive—with some even being resistant to change (2009: xvii-xviii).

Kotler and Lee’s social marketing approach to development is a strategic discipline focused on influencing positive behaviors, ones that contribute to moving people out of poverty—even keeping them from entering this situation in the first place. This provides the first complete, marketing-informed methodology for addressing specific poverty-related problems and assessing the results. They emphasize the ability of market research to identify what the poor want—companionship, the chance to lead or help others. They assess each proposed path to poverty reduction, from traditional large-
scale foreign aid to improved education and job training, economic development to microfinance (2009: xvii-xviii).

The authors use real case studies and their 30-year experience in social marketing techniques which they have applied successfully to healthcare, community building, education, employment, environmental protection, food supply, family planning, and many other social challenges to combat poverty, and made a difference in the lives of the poor (2009:67,165, 276). They suggest that social marketing can complement other approaches to poverty alleviation by providing a systematic way to create coordinated and collaborative programs that match the right programs to the contours of the problem, and more importantly, the characteristics of the specific priority group of people living in poverty and not making the assumption that the poor are a homogeneous group of people.

In their highlighting of the “six key understandings” about the poor, Kotler and Lee provide a unique way for organizations alleviating poverty to better understand the poor and their communities, and do a better job of empowering and helping them to succeed. These characteristics include: a) the poor are a heterogeneous group—several different responsive segments, b) different poverty segments require different poverty-alleviating strategies, c) the poor need the help of all institutions, d) the poor differ in their perceptions of the costs of their behavior, e) poverty situation is not static but dynamic, f) the poor are found at specific local level—a place we can visit, listen to their stories and make friends with them (2009: 41-43).

Poverty hurts everyone—the poor and the rich alike! Kotler and Lee outline some of the major strategies for reducing poverty which have been proposed by experts and scholars in this field. These proposals include: economic growth, income or wealth
redistributing, massive foreign aid and population control. However, they argue that successful antipoverty programs require required multilateral approaches—a mix of efforts and investments. Therefore, they have outlined fifty different specific measures used by different countries to provide safety nets, social security and protection, social equity, and empowerment strategies.

Kotler and Lee suggestions of multidimensional approach to poverty alleviation are similar to those proposed by Jeffrey Sachs. They argue that there is need to:

1. improve sanitation and safe drinking water,
2. improve healthcare facilities and stem the spread of diseases,
3. invest in agriculture to minimize food shortages,
4. investment to improve infrastructure (energy, roads and communication),
5. long-term investment in better educational facilities (2009:26).

These recommendations emphasize each local poor community deciding on the most relevant investment given their own resources and efforts that may be able to attract funding from government and other donors (2009: 26).

3. Marketplace Proven Solution Theory

Paul Polak in his book, “Out of Poverty,” provides a unique marketplace “proven solution” theory to world poverty. The most striking thing about Polak's approach to attacking poverty is its straightforward, flexible, and results-based orientation. He strikes a good balance between economic calculations and human anecdotes, by staying true to his principal beliefs that one must "go to where the action is" and "talk to the people who have the problem and listen to what they say," while also pursuing only approaches that "can reach at least a million people and make their lives measurably better” (2008: 13-14).

Polak goes beyond the fractious discussions of "what's gone wrong?" or "which approach is right?" and offers a welcome dose of common sense for getting people out of
poverty, quickly and permanently. He strongly believes that individuals can and do move out of poverty. Through an organization he founded, *International Development Enterprises* (IDE), at least 17 million people have been helped meet their needs and moved out of poverty by developing alternative approaches (2008: 9). Polak describes how he and others have identified these opportunities and have developed innovative, low-cost tools that have helped impoverished rural farmers use the market to improve their lives. He pioneered designing and field-tested affordable pro-poor income-generating technologies, which encourages low-cost irrigation, low-cost water purification as well as generate income and alleviate poverty (Polak 2008: 22, 74, 197).

Polak disapproves what he calls the "Three Great Poverty Eradication Myths" advocated by development theorists: that donation alone will end poverty, that national economic growth will end poverty, and that big business will end poverty. Polak shows that programs based on these ideas have utterly failed—indeed, in some areas where these approaches have been tried, such as sub-Saharan Africa, poverty rates have actually gone up (2008: 31-44).

The author shares these practical steps that he uses to ensure strategic success in his mission to empower people, to come "out of poverty". In his "Twelve Steps to Practical Problem Solving," he proposes simple, proven and easy to follow practical solutions to extreme poverty. These include:

1. Go to where the action is. Spend significant time with the people and learn what they need.
2. Talk to the people who have the problem and listen to what they say.
3. Learn everything you can about the problem in its real-life context from the people.
4. Think and come up with big, innovative ideas with world-changing potential.
5. Think like a child—and strip the problem down to its basic elements.
6. See new opportunities to provide solutions and create wealth.
7. Leverage precedents. Know what is already what others have invented.
8. Make sure your approach has positive measurable impacts that can be brought to scale and ensure that it reaches many people and transforms their lives.
9. Design to specific cost-effective programs appropriate to the target group. Ensure that cost and price targets are competitive in the local marketplace.
10. Follow practical three year plans with clear evidence that they can reach large number of people and can achieve the specific impacts that you say you can.
11. Continue to learn from the local people and your customers by visiting and spending time with them.

Polak’s straightforward, flexible, and results-based orientation, marketplace approaches to poverty eradication provides needed alternative development strategy to the traditional approaches which have failed in many countries in the Global South.

These approaches have been proved to work and have alleviated poverty in global South countries like Brazil, Bangladesh, Cambodia, Nepal, India, Ghana and Zambia. These marketplace principles of empowering the local people to address their needs and alleviate poverty are considered as pertinent to informing a model of transformational development of the urban poor in Kenya.

**Summary**

The chapter explored the historical and general background of Kenya, as well as a brief overview of the history of CITAM. An in-depth analysis of the nature of urban poverty in Kenya was also outlined. The theoretical framework used to ground and analysis this research was delineated in this section of the dissertation.

The historical and general background of Kenya provides key historical information that connects past history and the contemporary issues of urban poverty and urbanization in Kenya’s modern context. The history of CITAM provides pertinent information on how this ministry was begun by PAOC about fifty years ago, its growth and expansion into a middle-class indigenous church ministry in Nairobi and Kisumu.
The brief analysis features of urban slums in Kenya illustrate the realities of the urban context in which Kenyan churches do ministry today. This gives weight to our assumption that middle-class churches in Kenya are called to incarnate their faith tangibly in the urban city context in which they are located.

Three major theories which form the theoretical framework of the study were discussed in details. The primary theory is Christian Transformational Development Theory.” Other theories include: Development theories, advocated by Jeffrey Sachs, Philip Kotler and Nancy Lee; as well as Paul Polak’s marketplace “proven solution” theory. These theories form the basis for analyzing and interpreting data in this research. They will also help in clarifying issues, challenges, and opportunities CITAM churches as they reach out to the urban poor in a comprehensive and holistic manner.
CHAPTER 3
LITERATURE REVIEW

This chapter is based on critical examination of sources consulted in order to understand trends, issues and theories concerning alleviation of poverty in urban contexts. It also provides pertinent information regarding: causes of poverty, economic development approaches of poverty alleviation, and Christian transformational development initiatives. Furthermore, this review will facilitate the construction of a model of ministry that will enable middle-class CITAM assemblies to effectively and incarnationally respond to the whole needs of the urban poor in Nairobi and Kisumu.

This review of relevant literature is presented in seven parts. Part one deals with the causes of urban poverty in Kenya. Part two examines the Bible, the urban poor, and the concept of shalom. Part three explores the mandate of solidarity with the urban poor. Part four discusses Pentecostalism and the urban poor, and the fifth part considers the urban theology of ministry. Part six discusses economic development theories, and finally, part seven considers the Christian Transformational Development theory.

Part I. Causes of Urban Poverty

Urban poverty and the proliferation of slums or informal settlements in the Global South cities are interrelated. Mehta and Dastur say that the issue of urban slums concerns hundreds of millions of slum dwellers directly, and it indirectly concerns the local and national economies, and societies in which slums exist. It is one of the fundamental global challenges of our times. The physical, legal, socio-political and economic characteristics of slums are richly varied. In addition, the multiplicities of urban and national contexts within which slums exist add a further layer of complexity to the issue
Urban poverty phenomenon is very complex and cuts across numerous disciplines. Itotia says that urban slums “presents micro and macro issues of a people living under conditions of extreme poverty” (Itotia 2007: 4). Since the problem of urban poverty in (sub-Saharan Africa is real and growing every year, there is a need for an urgent response (Sandbrook 1982: 19). Further, the Kenyan urban context requires a clear understanding of the challenges and realities of urban poverty.

This section tries to comprehend the causes of urban poverty by first examining briefly the meaning of “slums” and “poverty,” and then interacting with various arguments by scholars and development practitioners as to the factors that cause or perpetuate urban poverty in Kenya.

What are Slums?

UN-Habitat defines a slum as a place of residence lacking one or more of five things: (1) durable housing; (2) sufficient living area; (3) access to clean water; (4) adequate sanitation; and (5) secure tenure (BBC 2006). In Kenya for example, slums are “illegal shanties” hidden away like a dirty secret along railway embankments, rivers, and beside rubbish dumps (Harding 2002).

Wafula Nabutola, a leading expert in informal settlements, refers to slums as dense settlements comprising communities housed in self-constructed shelters under conditions of informal or traditional land tenure. They are common features of developing countries and are typically the product of an urgent need for shelter by the urban poor. As such they are characterized by a dense proliferation of small, make-shift shelters built from diverse materials, degradation of the local ecosystem and severe social
problems (Nabutola 2004a: 2). He divides slums into two broad classes: first, *slums of hope*: which are the ‘progressing’ settlements characterized by new structures usually self-built and illegal, or those that were in the process of development, consolidation and improvement. Second, *slums of despair*: the ‘declining’ neighborhoods in which environmental conditions and domestic services are undergoing a process of helpless degeneration, desperation and despondency (Nabutola 2004a: 3-4).

Figure 9: Kibera Slums, Nairobi Kenya

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17. The picture of Kibera slums in Nairobi, Kenya from Mehta and Dastur. “Approaches to urban slums.” 2008 (p.6)
Slums themselves are the physical manifestation of several overlapping forces. On the one hand, they are the manifestation of deep poverty, unrealistic regulatory frameworks, ill-conceived policies, inadequate urban planning, weak institutional capacity, and larger macroeconomic factors. But on the other hand, slums are a manifestation of the ingenuity and resilience with which extremely disadvantaged populations have organized themselves in the face of these very challenges. The list of challenges faced by slum dwellers is long, and many of these disadvantages reinforce each other in a vicious cycle (Mehta and Dastur 2008:21-22).

The growth of slums in Kenya has resulted from a variety of factors, historical and contemporary in nature. Mitullah cites Olima (2001) who has argued that the forces that have contributed to urban spatial segregation in Nairobi are many and varied. Some are legal and economic, whereas others are cultural. During the colonial period, the people of Kenya witnessed a large-scale, government sanctioned, spatial segregation. This was based on race and reinforced by planning laws as well as exclusionary zoning regulations. Divisions noted by race rather than directional areas divided the city into four distinct sectors: Asian (North and East including Parklands, Pangani and Eastleigh); African (East and Southeast including Pumwani, Kariokor and Donholm); small Asian enclave (Nairobi South and Nairobi West); and finally, the European (North and West) area (Mitullah 2003:11).

Majale points out that in the colonial era slums developed because of three main factors: (1) the displacement of Africans to make room for European settlers; (2) the colonial Government’s policy of racial segregation, accompanied by a de facto policy of not allocating enough resources to allow for the housing needs of the Africans, and, (3)
the clearance of “sub-standard” housing. After Kenya’s Independence, the consequent relaxation in policies and laws that prohibited movement of Africans to Nairobi resulted in a major shift in population to urban areas, without a concomitant rise in housing provision (Mitullah 2003:10; Majale 2000:4).

But Winnie Mitullah claims that slums owe their origins to six factors: (1) migration during the struggle for independence; (2) rural-urban migration; (3) urban population growth without corresponding housing provision; (4) resettlement due to new developments, upgrading or relocation in suitable sites; (5) the extension of city boundaries and inclusion of rural parts into urban boundaries which often changes the characteristics of the settlements; and, (6) new immigrants getting attracted to such areas (Mitullah 2003:11).

What is Poverty?

Though there are numerous definitions of poverty. A common thread which runs through these conceptualizations is the view that poverty is evidently a multidimensional phenomenon with complex linkages. Sultan defines poverty as a “socio-economic condition of deprivation and powerlessness which affects individuals and communities at several levels” (2007:294). Patrick Muzaale describes poverty as more than just a physiological phenomenon, denoting a lack of basic necessities like food, health, shelter and clothing. Poverty is also a state of deprivation and powerlessness where the poor are exploited and denied participation in decision-making in matters that intimately affect them (Muzaale 1987: 78).

An alternative measure looks at poverty in three perspectives: (1) the income perspective which makes use of a poverty line, below which one is considered to be poor;
(2) the basic needs perspective which considers the inability to meet the basic necessities of life; and, (3) the capability perspective which regards powerlessness and the consequent inability to satisfy basic needs (Kaliyati 1998; Haveman and Mullikin 1999: 3-10; Dhamba 1999: 4). Another scholar Amartya Sen claims that poverty is “a deprivation of basic capabilities, rather than merely low income. Deprivation of elementary capabilities can be reflected by premature mortality, significant undernourishment (especially of children), persistent morbidity, widespread illiteracy and other failures” (Sen 2000: 87).

Poverty has also been conceptualized in physiological and sociological terms. Sociologists argue that there are three major levels of poverty. First, Absolute Poverty is when the basic human needs of food, shelter and health are not met and people fall below a designated ‘poverty line.’ Second, Relative Poverty is when poverty is measured in relation to the expectation of a particular group of people; finally, Subjective Poverty describes whether an individual or group feels poor (Sultan 2007:296). Absolute or extreme poverty is the kind of poverty that kills people. The World Bank estimates that 1.4 billion people currently live under extreme poverty conditions particularly in Global South nations (World Bank 2008).

Some scholars perceive poverty as a complex association of severe deprivations. Bryant Myers summarizes these deprivations as:

1. material poverty—few assets, inadequate housing and sanitation, little or no wealth;
2. physical weakness—a lack of strength from poor health and inadequate nutrition;
3. isolation—a lack of access to services, information, markets, capital and infrastructure;

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18. The World Bank defines extreme poverty as living on less than $1.25 per day. This is based on 2005 measures of purchasing power parity.
4. *vulnerability*—few buffers against emergencies or disasters; at risk of being further impoverished by local cultural demands such as wedding dowries and feast days;

5. *powerlessness*—lacking the ability to influence life around them, and therefore their own circumstances;

6. *spiritual poverty*—broken and dysfunctional relationships with God, people, the community and creation; possible spiritual oppression (Myers 1999: 67-69).

These elements of poverty are linked. Each exacerbates the effects of the others, trapping the poor in a system of chronic disadvantage. Those caught in this web of poverty are typically malnourished and in ill-health. They have low literacy rates, are vulnerable to abuse, and are powerless to improve themselves. Therefore, the responses to these must be holistic.

Ayako says that poverty is a multidimensional phenomenon comprising economic, political, physiological and psychological depreciations. Its manifestations are vulnerability, powerlessness, humiliation, social inferiority, isolation, physical weakness, lack of assets, and accessibility to basic needs (1997:6). Poverty is also spiritual—lack of access to the gospel. It is powerlessness, lack of representation and freedom. Poverty in urban Kenya is also manifested by lack of employment and educational opportunities or source of means to generate income. The poor in Kenya are economically disabled by lack of land or farm equipment among the agrarian tribes like the Kikuyu and the Kisii, and lack of livestock for the pastoralist tribes such as the Masai and the Samburu. The poor also have large families who are dependent on their small incomes; they live in poor houses, suffer from substance and alcohol abuse and from insecurity (Ayako 1997:6; Thuo 2007: 67-68).

**What are the Causes of Urban Poverty?**

There is much debate about the causes of urban poverty and how to address it. This is good, because the more we learn about its causes, the more effectively we can
assault it. Urban poverty in Kenya is said to be caused by many broad factors including historical forces of slave trade, colonialism and decolonization; economic forces; rural urban migration; corrupt and inept government; the culture of poverty and spiritual factors.

Several historical factors linked with slave trade and the harsh colonial legacies have been identified as causes of urban poverty in Kenya. During the era of slave trading, many African people were exploited, enslaved and robbed of their inheritance. Although the actual number is unknown, historians estimate that between 20 and 40 million people were plucked from their homelands to be slaves in the Middle East, Europe, North and South America (BBC 2001). Githumbi says that “many historians point to slavery as a curse that would affect the economy of Africans for future generations” (1995:24).

The colonial experience was the second phase of exploitation, this time of African resources, which resulted in impoverishing millions of people. Peter Gakuru, an economist with the Government of Kenya, says that the major causes of urban poverty are closely related to colonialism. First, it caused the acquisition of the best African land by white settlers, thereby eroding the local people’s capacity to feed themselves. Second, colonialists disrupted the socio-cultural fabric of the local people, thereby, taking away their ability to assist the poor and the needy. The colonial government established public institutions. This caused the people of Kenya to believe that the task of caring for the poor and the needy was in the hands of the government, and that individuals and communities, had very small role to play. After independence, the new government did not institute social-welfare mechanisms to care for all Kenyans, hence the poor and the powerless in society were neglected (1998:11).
During the pre-colonial Kenya, poverty was caused mainly by lack of access to land, the only major factor of production then. During that time, family and social networks had built-in mechanisms for reducing the impact of poverty through the sharing of resources by the well-off members of the community with the hungry and the landless (Illiffe 1987: 64). Gakuru adds that at the community level, a social security system for the whole society was maintained which ensured a system of rights and rules that guaranteed equal access to the means of production for all the members of the community. In traditional Kenya, there were mechanisms that ensured equitable distribution of resources, and there were no extreme poor people in their midst. The start of the colonial era systematically destroyed these traditional social networks (1998:4, 5).

In many countries, the social structures are organized in such a way that the labor and resources of the country are used to benefit a small group of elite, who hold undue economic power in their hands. They are therefore able to influence the political, social, religious and cultural institutions in the system to work for their own benefit. However the poor toil. Their labor helps to enrich the lives of a few at the top while the majorities are deprived of the material means of life. On the global level, the rich nations manipulate economic, political and social structures of the world for their own profit, impoverishing millions of people living in poor nations in the process. Political processes of colonialism and imperialism were fueled by lust for economic gain (Santa Ana 1979:25).

Political independence from the colonial masters ushered in another phase of exploitation—neocolonialism—where the nationals with political and economic power replaced the colonialists in plundering Africa. Today these same structures are
perpetuated by emerging capitalism, and operate through powerful multinational corporations. They wield enormous economic and political power, and grow by colluding with the national elites in each country in order to get cheap labor all the while depleting the natural resources of the world without regard for the environment, the poor and the vulnerable.

Santa Ana claims that economic domination has resulted in cultural deterioration and alienation in poor countries. Peoples’ unique cultural elements and worldviews are being destroyed and being replaced by cultural elements of the dominant nations. The poor are thus trapped in a worldwide system of oppression operating in all levels, wielding enormous police and military power sanctioned by political influence, thwarting attempts to organize and struggle against injustice and eradication of poverty (1979: 29). The government of Kenya has attempted to reverse the trend by empowering the local people and reinstating their lost wealth. However, new waves of hegemony have been created with multinational corporations and former colonizers seeking for local partners to help them divert the flow of the fruits of independence—creating a new class of rulers and oppressors! The result of this has been unabashed alienation of communal lands, facilities and sacred places and increased poverty and landlessness (Yahya 1998).

The socio-political perspective of poverty analyzes the causes of poverty in terms of class distinction between the owners of means of production and labor and the unequal distribution of authority. Poverty is also linked with the ‘market situation’: the more

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19. There are hundreds of squatters in Central Kenya and along the Kenyan coast. At the same time, many Italians, Germans and Britons own the best beach farms and plots in Kenya.
power someone has to influence market forces, the more resources they accumulate (Sultan 2007: 296).

Several economic factors have attributed to urban poverty in Kenya. The introduction of commoditization of production in Kenya destroyed the traditional subsistence insurance mechanisms built upon traditional organization of the family or community. Cash crops such as tea, coffee, cotton, and sugar cane were introduced by the colonial settlers. Africans were required to grow these crops which provided steady raw materials for the western industries. British settlers also took the best arable land in Kenya in what was called the “white highlands” from the local people where they were to model European farming and transformed the original owners into squatters. Even after the end of colonial rule, they transferred the land to multinational corporations. The result was that Kenyans could not produce enough food to feed the nation. Introduction of cash crop economy was a major contribution to widespread poverty, social injustice and rural-urban migration. It resulted in food poverty as frequent shortages of basic foodstuffs were experienced all over the country (Githumbi 1995: 25).

The colonial government also introduced policies and structures mostly copied from western cultures, hence perpetuating individualistic means of production. Some of the measures adopted included the weakening of traditional institutions and cultural values which were viewed as being an obstacle to development. This excluded those without resources from access to means of production, and caused poverty among the majority of the urban populace (Thuo 2007: 79).

A prevalent view among governments and the international development community is that urban poverty is a transient phenomenon of rural-to-urban migration
and will disappear as cities develop, thus absorbing the poor into the mainstream of urban society. But the sad thing is that the result of both national and international interventions during the last two decades have had the net effect of increasing poverty, exclusion and inequality in cities (UN-Habitat 2006).\textsuperscript{20} Linthicum says that the population explosion in many Global South cities is caused by migration. People move to the city because they are being “pushed” from the rural areas, and because they are being “pulled” by a city’s glamour. The poor are being “pushed” into the cities because of rural disasters, landlessness and urban ideology. Disasters such as civil wars, crop failure, and floods force people into “refugee camps” which are often in the outskirts of the cities (1991a: 8).

Rural-urban migration is related to landlessness. Landlessness has forced people into the cities as cash crops have replaced food crops. The peasants cannot compete with large-scale farmers and even end up losing their land. Industries were set up in cities to process agricultural produce and manufacture goods. This is where there are opportunities for employment, education, leisure and advancement. Hence the allure and the fascination of cities are “pulling” people from the rural areas into the cities. The poor flood to the nearest city believing that they will discover incomparable wealth, health and happiness there. But unfortunately they end up moving into slums and squatter settlements (Linthicum 1991a: 9). The product of this intense rural-urban migration is what Shorter calls “\textit{urbanization from below}” as immigrants and squatters who lack housing and services create their own shanties from paper, plastics, sticks and mud.

These shanty-towns are homes to the majority of the poor and industrial workers (1991:54-55).

The problem is compounded by the fact that these immigrants into the cities did not enjoy the benefits of close-knit societies such as caring for one another in time of need (Thuo 2007:80).

Urban poverty in Kenya is also attributed to the politics involved with World Bank’s initiation of *Structural Adjustment Programs* (SAPs) in Kenya in the 1980s. These reforms were also forced on many Global South countries like Kenya. The government of Kenya was required to undertake sweeping economic and political reforms before being granted financial assistance. These reforms included: privatization of parastatals, liberation of financial and energy sectors, liberation of price controls, and phasing out of import controls. These measures were supposed to produce a competitive environment that would increase use of local resources, promote exports and employment (Ikiara, Odhiambo, and Olewe-Nyunya 1991: 12).

Philomena Mwaura, a Health Economics professor at Kenyatta University, Nairobi, relates SAPs with poverty by arguing that the Kenyan government was forced to reduce government spending and hence had to cut public and social services. Under the SAPs many social services—health, education, housing, electricity, telephone and waste disposal—were privatized. This meant the poor were to pay higher costs for these essential services (Mwaura 2002:199; Thuo 2007:47). However, in spite of the wholesale adoption of the prescriptions of modernization theorists, the results for most of the developing world are disappointing. Poverty in these countries has worsened.
Joseph Stiglitz, a former senior economist with the World Bank, attributes urban poverty to failure of poor economies like Kenya to sufficiently harvest the benefits of globalization despite continuing expansion of the global market. This is due to failure of the global institutions, particularly the International Monetary Fund (IMF), the World Bank and the World Trade Organization (WTO), to work for the interest of Global South countries. These countries continue to suffer by pursuing “export-led growth” because prices for their exports are determined in forums where they have little influence (Stiglitz 2003: xi, 4, 25). By focusing on cash crops at the expense of foodstuffs, poor countries expose themselves to hunger and domination by global markets. Stiglitz also argues that dependency on foreign aid makes countries like Kenya experience similar poverty as seen in Nairobi and Kisumu.

Alain Durand-Lasserve avows that the UN Millennium Development Goals (MDG) on poverty alleviation have resulted in increased inequalities in the distribution of wealth and resources in many poor countries. He adds that the global rise of urban poverty and insecure occupancy status takes place in a context of accelerated globalization and structural adjustment policies combining: (1) deregulation measures, (2) massive government disengagement from the urban housing sector, and (3) attempts to integrate informal markets—including land and housing markets—within the sphere of the formal market economy (Durand-Lasserve 2006: 1).

There are several major international forces that have caused urban poverty. One of the ultimate results of international political and economic structures is the spawning of the slums with all their chaos, tears, and hopelessness. They are the results of the major influences that have come to dominate the world in the last decades—urbanization,
technology, industrialization, modernization, capitalism, multinationals, nationalism, colonialism, the United Nations, and the World Bank (Grigg 2004b:83). Most of the Global South governments are relatively powerless to deal with international dependency and these forces which control the economies of the world.

Economist Jeffrey Sachs has a different opinion on what causes urban poverty. He gives several insights based on his observation of the nature of poverty in Africa. These observations are relevant to the Kenyan urban context. He disagrees with the popular claim that corruption and governance failures among many African governments are the basic source of poverty. He attributes the causes of poverty in Kenya and other Africa states to several causes including: harsh colonial legacy, western post-colonial meddling with development programs, natural calamities and diseases such as Malaria and HIV-Aids pandemic, cultural barriers, lack of innovation and the demographic trap (2005:56-66; 190-192-207). To Jeffrey Sachs, hunger, disease, the waste of lives that is extreme poverty, affects all of us. But all these can be solved (2005: xv).

Sachs adds that the booming population makes Kenya and other Global South nations hard-pressed in their attempts to reduce poverty and suffering. He says that “chronic hunger, rural isolation, and growing environmental degradation, often the result of still-booming populations” (2005: 207-208). This view is supported by Viv Grigg who says that booming rural population causes “apparently irresolvable conflict between over-urbanization, due to rapid migration of millions to the capital cities; and a slow industrialization providing few jobs. Migrants…become under-employed and unemployed…adjusting to their environment by creating permanent slums” (Grigg 2004a:14).
American anthropologist Oscar Lewis in his popular work, “The Culture of Poverty,” says that poverty is not just a matter of economic deprivation, but also behaviors and personality traits. Once people adapt to poverty, attitudes and behaviors that initially developed in response to economic deprivation are passed on to subsequent generations through socialization (Lewis 2010: 175). He suggests that the culture of poverty transcends regional, rural-urban, and national differences and shows remarkable similarities in family structure, interpersonal relations, time orientation, value systems and spending patterns. According to Lewis the culture of poverty can come into being in a variety of historical contexts. However, it tends to grow and flourish in societies with the following set of conditions: (1) a cash economy, and production for profit; (2) a persistently high rate of unemployment and underemployment for unskilled labor; (3) low wages; (4) the failure to provide social, political, and economic organization for the low-income population; (5) the existence of a bilateral kinship system rather than a unilateral one; and, (6) existence of a set of values in the dominant class that stresses accumulation of wealth and property, possibility of upward mobility and thrift, and explains low economic status as the result of personal inadequacy or inferiority (Lewis 2010: 176-177). 21

Judith Goode criticizes Lewis’ perspective which has the implication that poverty is cultural. She considers this as “stereotypes of poor people which legitimizes explanations of persistent poverty that lay the blame on pathological individual behavior and the culture of the poor.” These myths that justify unequal social order by blaming

21. Bilateral kinship system is where descent is traced and kinship groups assigned through both male and female lines. A child is equally related to the Mother’s and Father’s side of the family. This is common in industrial economies. This is unlike a “Unilateral Kinship” system which traces line of descent either through males (Patrilineal) or through females (Matrilineal).
those at the bottom for their low position have been widespread throughout human history (2010: 185). The popular stereotype of the “culture of poverty” and the “underclass” states that the poor people: (1) lack organization; (2) are lazy and avoid work; (3) are politically incompetent, disengaged, and passive in regard to larger societal structures. Goode vehemently refutes this perspective as lacking ethnographical basis, since ethnographic studies have discovered that making ends meets involves hard work and management skills. Moreover, poverty does not create crushing passivity but can produce active resistance and political activism (2010: 185-195).

Viv Grigg says that poverty is caused by three main categories. First, personal sins help create poverty. Poverty, in turn, provides an environment for personal sin. This means that some poverty is caused by sin, but poverty also causes sin. The broken social structures of the squatter areas create an environment which exercises little social control over sin. For example, poverty can cause people to steal or to be immoral. This kind of poverty is only transformed by a gospel and a discipleship that enables people to be freed from these sins. Secondly, poverty is caused by natural calamity such as blindness, lame, leprosy, deafness and all manner of sickness. These make people poor or needy but the Kingdom of God brings healing and socio-economic uplift. Thirdly, poverty is also caused by dispossession. This is poverty caused by the sins of the rich, the leaders of the people, or the oppression of a conquering nation. God is against poverty for it destroys the whole creation. Nowhere in the Bible is poverty an ideal. The poor are not blessed because of their material lack or their economic class. “Poverty is not blessed, but the poor are—those poor who become disciples” (2004a: 34-40, 45). Grigg adds that the
biblical response to poverty caused by sins is to preach the Gospel to the sinner, but the biblical response to sin caused by poverty is to destroy the curse of poverty (2004a: 146).

According to Myers poverty is a result of relationships that do not work; that are unjust; that are not for life; and that are not harmonious or enjoyable! It is the absence of Shalom in all its meanings. It is the idea of relationships which are fragmented, dysfunctional or oppressive (1999: 86). Similarly, Sultan says that a significant cause of poverty is exploitation of the vulnerability of the poor and the weak by those with resources and power. The powerlessness of poverty means inability to control economic and social decision-making, putting the poor at the mercy of influential forces over which they have no say (2007: 295).

Ajulu looks at the causes of urban poverty differently. The urban poor are characterized by powerlessness—the limiting or prevention of access to resources, legal redress for abuses, and ability to dispute wages, weak negotiating power, and feeble influence. It is vulnerability that arises through natural factors, changes in market forces, and employment, demographic factors, marital and cultural factors and war (Ajulu 2001: 8).

Linthicum would agree with this by saying that poverty in Global South cities is not just the absence of material goods or money, but it is the marginalization of the poor; their economic exploitation and political oppression by the powerful (1991a: 37). Poverty is not so much absence of goods, as it is the absence of power—the capability of being able to change one’s situation. It is because people are severely limited in what they can do to change their plight that they become impoverished. Marginalization, exploitation
and oppression are not simply results of poverty, but its primary causes (Linthicum 1991a: 10).

I agree with what Mark Kramer says: that so much of what’s happening in urban slums in the Global South is impossible to assign directly to a single source or cause. Our world is so globalized, and our lives are so intricately intertwined with others’ lives. But whether it is corrupt trade practices, or individual shopping habits, politics, cultural infiltration, foreign policy; we are each part of these “complex injustices”. We need to take responsibility over the situation and accept that all of us are corporately culpable, even in small ways (Kramer 2006: 30-33).

In summary, the causes of urban poverty are diverse and complex. The solutions to alleviating urban poverty in Kenya would be through a multi-disciplinary approach which emphasizes holistic, Kingdom-based perspective. Churches, development practitioners and other governments must begin taking responsibility and begin playing an active role in alleviating this phenomenon. It is the responsibility of CITAM assemblies and other churches to present the gospel relevantly the urban poor, while helping them to reduce their poverty.

Part II. The Bible, Urban Poor and the Ultimate Goal

The purpose of the section is to reflect on the Word of God and how it addresses the issues of urban poverty. The Bible provides a sound theology of ministry for middle-class CITAM churches to effectively respond to the needs of the urban poor and issues of alleviating poverty, marginalization and injustices. The scriptures also shed light on the nature and scope of church’s mission to the urban poor.
Sider emphasizes the importance of economic justice in the Bible. The principle of stewardship of resources is at the theological heart of any biblical understanding of man’s relationship to the land and its economic resources. God gave levital laws in the Old Testament because Yahweh is Lord of all. God’s people must submit to Him, and God demands economic justice among His people (2002: 68).

The Bible depicts God as one who has compassion on the lost and the marginalized (Ezekiel16: 4-7). God’s compassion on the Israelites is illustrated more dramatically in the Exodus event: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery” (Exodus 20:12). God took compassion in a band of slaves in Egypt and saved them from their slave-drivers—this act became the hallmark of Israel’s confession of faith in God (Bosch 1993: 180).

The book of Psalms records a collection of prayers and petitions of the needy turning to the temple seeking deliverance from their troubles. The Psalmist demonstrates that Yahweh is the defender and the protector of the weak and the unprotected—particularly the poor, strangers, widows and orphans (Psalms 6; 22; 10; 37; 94). The poor are the object of Yahweh’s special attention and they approach God through these petitions with a confidence that they will be protected from their enemies (Boff and Pixley 1989: 44-48). There are other Psalms that contain this motif of God being the defender of the poor and the oppressed. Psalms 68:5-6 says, “Father of orphans and protector of widows is God in his holy habitation. God gives the desolate a home to live in…” In Psalms 72, it is the king who is appointed as the representative of Yahweh to uphold justice and care for the needy (Pilgrim 1981: 28).
In Proverbs, God is recognized as the defender of the poor: “He who oppresses the poor shows contempt for their Maker” and “he who is kind to the poor lends to the LORD” (Proverbs 14: 31; 19:17). We read in Proverbs 22: 22-24. “Don’t rob the poor just because you can...for the LORD is their defender. He will ruin anyone who ruins them.”

Prophet Isaiah exhorts the people of God: to learn to do right; to seek justice; relieve the oppressed, and correct the oppressor; defend the fatherless, and plead for the widow (1:17). Yahweh emphasizes that he is not interested in burnt offerings, and mere keeping of feast days, and instead wants a true change of character (Isaiah 1: 11-16).

A similar motif which exemplifies God’s concern for the poor and the marginalized continues in the New Testament genres. The hope of the poor is fully grasped when Jesus explains the purpose of taking human form in Luke 4:18-19: through his ministry to the disenfranchised and the marginalized poor—the lame, the oppressed, the blind, the demon-possessed, women, children, and the tax-collectors, all humanity would be redeemed.

The birth and life of the Messiah is characterized by extreme poverty. The Lord Jesus was rich but chose to become poor to make us rich (2 Cor. 8:9). But Boff says that Christ’s condition of poverty was not just physical—but an integral part of the mystery of his self-humbling and self-emptying (1989:110).

Mealand states that Jesus and His followers were wandering preachers; travelling with limited resources and with no protection, other than their trust in and dependence on God. His preaching on the coming reign of God and the expectation of an end of poverty
is illustrated in Jesus’ parables and stories. The sayings about the Ravens and the Lilies (Matt. 6:25-34) point to a paradisal element in Jesus’ teaching (1980: 87).

To be poverty-stricken (ptchos, Greek), in the New Testament terms, is to be destitute. Such people depended on alms for even the basics of life. Apart from beggars such as Lazarus and the blind such as Bartimaeus being mentioned, there is the lame beggar in the temple whom Peter and John heal in the name of Jesus (Acts 3: 1-10). Stegemann says that the poor in the New Testament are presented as the destitute, always close to starvation, often identified with the disabled and the ill, poorly clothed and the dependent on the help of strangers (Stegemann 1984: 17-18). In Lazarus, we see the personification of a poor man, who lies ill at the door of a rich man and waits to eat from the latter’s leftovers (Luke 16: 20).

This new reign of the Kingdom of God would be accompanied by a reversal of the existing social-economic order. There is a clear poverty motif running through the gospel of Luke. However, Luke presents a balanced theology of God’s grace without socio-economic borders. Bosch rightly recognizes Luke’s lesson that the poor and the rich alike need salvation. Each person possesses specific sinfulness and enslavement. The patterns of enslavement differ, which means that the specific sinfulness of the rich differs from that of the poor (1991:103).

The Scriptures makes it clear that helping the poor epitomizes true religion and that generosity is a sign of conversion (Jam. 1:27; Isa. 58:7; Luke 3:11). God deplores oppression, injustice, and poverty because they devalue human dignity. The church should also condemn these social ills and try to remedy them.
The Ultimate Goal of Transformation is Shalom

In the Bible shalom is a vision of what ought to be and a call to transform society (Yoder 1987: 5). What ought to be done is already outlined for us in the scriptures. In Genesis God created a just society where humanity enjoyed the full blessings of the creator. There was no lack because God’s rule was fully acknowledged (Genesis 1, 2). God’s original intent was one where shalom would exist in the context of God’s reign (Genesis 1: 1-31).

But the fall brought sin, marginalization, injustice and oppression. Christ came to reconcile humanity back to God. The broken relationship between God and humanity had a rippling effect within the entirety of the created order. God’s desire is that all may be restored into a harmonious relationship with him. This can only happen when people everywhere willfully acknowledge the reign of God in their lives. The biblical theme of shalom calls us into this kind of transforming relationship (Yoder 1987: 18, 20; Kihiu 2007: 94-95).

Shalom and the Kingdom of God themes illustrate God’s plan of salvation and the establishment of this reign “now and not yet.” In Christ, God has reached out to save fallen humans and to reconcile them to Himself. Salvation begins with God offering forgiveness and redemption through Christ Jesus and is expressed on earth through the restoration of human relationships to God and one another. His death on the cross was transformational—not only a transformation of human-divine relationships, but also transforms affairs among people and communities. In Ephesians 2: 14-17, there is an order in which this transformation takes place: first human relationships are transformed
and then come the transformation of human-divine relationships (Yoder 1987: 20-21; Myers 1999: 27-28; Samuel and Sugden 1999: x).

Shalom should draw all God’s people together in a common struggle for God’s will to be done, and God’s Kingdom might come on earth as it is done in heaven. The establishment of God’s Kingdom means struggling against oppression and injustice (Yoder 1987: 9).

The Kingdom of God is about His love in creation characterized by shalom. Vine (1979: 634) describes the Kingdom of God as: (1) the sphere of God’s rule (Psalms 22:28; 145: 13; Luke 1:52; Daniel 4:25); and (2) the sphere in which, at any given time, his rule is acknowledged (Daniel 2:44; 7:14; 1 Corinthians 15; 24-25).

Shalom is closely woven into the fabric of the Old Testament history of Israel. The root meaning of shalom is “well-being” (Genesis 29: 6; 43:27; Judges 19:20; 1 Sam. 16: 5; 2 Sam. 18: 28-29). In the above Scripture references, shalom is more than “just peace of mind.” For example Genesis 43:27, Joseph inquires about the “well-being” or welfare of his father Jacob. Joseph is not just interested in how is dear father is doing “mentally,” but how is fairing in all spheres of life. Joseph would also be asking about his father’s physical and emotional state, and how their separation had affected his whole life (Kittel 1964: 402-403; Kihiu 2007: 95).

The above Old Testament concept of shalom is also true in African culture. For example among the Kikuyus of central Kenya, someone salutes in the morning with Wi Muhoro? (Are you well?). In Swahili the salutation is Habari yako? (How are you fairing?). In these cases people are not just interested in knowing about one facet of your life or how you are generally. The greeting naturally becomes an intimate conversation
about your immediate family, relatives, livestock, and other aspects of daily life (Kihiu 2007: 95).

The concept of shalom speaks to our context of urban poverty and unequal distribution of resources—where one segment prospers, while their neighbors languishes in extreme poverty. There is a connection between shalom, justice and transformation. Yoder insists that not all prosperity is a sign of shalom or the grace of God; it might be a sign of sin and oppression calling for God’s judgment. It is only the prosperity that comes from moral integrity and includes the well-being of all that is considered shalom prosperity. This infers that justice, not prosperity by itself, becomes the true yardstick for whether or not there is shalom. The biblical understanding of shalom means that there can be no authentic peace where injustice, oppression, unjust laws and exploitation thrives. Shalom means transforming these situations into fairness, equality, and justice (Yoder 1987: 18).

It is Rene Padilla who ties shalom, justice and the Kingdom of God. He summarizes by the statement:

If the fruit of justice is peace, the fruit of injustice is violence and social chaos, enmity and insecurity, hatred and fear. Injustice not only violates human rights, but it is a sin against the living God, who loves justice. Therefore, those who persist in injustice place themselves under the judgment of God. For “he who mocks the poor shows contempt to their maker” (Prov. 17:5)...It follows therefore that the most efficient way to work for peace is to work for justice—sow injustice and you will reap violence!... Therefore from the Kingdom perspective, there are three priority Kingdom missionary agenda: A revolution of values for the fostering of justice and peace; a restructuring of the church as the community and a renewed spirituality (Padilla 1999: 450-451).

Hiebert argues that shalom is based on three fundamental principles: First, the world and everything in it belong to God. Second, all humans share equally in God’s loving concern, and the reign of God in creation and communities leads to peace, justice
and truly fulfilled lives. One attribute of Shalom is Agape (love of God), which is the identification with and unconditional commitment to ones’ fellow human beings. Such love initiates action, accepts vulnerability, endures suffering, and is always optimistic (2000: 868).

The plan of God includes the church joining God in what he is doing by helping to create a just society in the world. The church can accomplish this by being in solidarity with the poor, the marginalized and the powerless (Hiebert 2002: 869).

It is the duty of the state to implement substantive justice which leads to shalom. The litmus test of justice is whether or not the powerless and the oppressed received help and liberation, so that there might be justice. A good example is the way Old Testament prophets’ use of the poor, the orphan, and the widow as an indicator of the presence or absence of justice.

Substantive justice means where there is rule of law in a society—where the law operates to transform society by instituting equitable set of social relationships within the society. This kind of justice was the concern of the biblical law—and it is the one that passes the test and leads to shalom. “For those who begun to experience God’s liberation in their own lives and who align themselves with God’s purposes in history, obedience to biblical law and teaching becomes a significant sign of commitment to liberation since it embodies a commitment to struggle for substantive justice” (Yoder 1987: 82-83).

Transformation closely relates to shalom. True shalom is based on the transformation of individuals and social structures. It after individuals are transformed, that human structures will be restructured thereby rightly relating to God and his people (Linthicum 1991b: 90). The transformation of a community means that its constituents
are increasingly experiencing the essence of shalom. Villafane quotes Martin Luther King Jr. who said that, “True peace is not merely the absence of tension; it is the presence of justice” (Villafane 1995:3; White 2006: 125-126).

Gleaning from the review of above biblical principles, it is true that all people would enjoy prosperity, when the poor, the marginalized and the powerless are liberated and the Kingdom of God is established in our communities. The church today has been commissioned to preach the Gospel to all people. The Good News is one of shalom and the inception of God’s reign on earth. God is concerned with plight of the urban indigents today. He is the defender of the destitute of Kibera, the widows of Kawangware and the orphans of Korogocho. He calls the church to do the same!

**Part III. The Mandate of Solidarity with Urban Poor**

The concept “solidarity with the poor” emanates in the 1960s from the theologies of liberation. The alternative phrase “preferential option for the poor” was coined by the Roman Catholics when they began grappling with issues related to poverty. It was during the Latin America Roman Catholic Bishops conference in Pueblo, Mexico in 1979 that the term of “solidarity with the poor” was conceptualized (Sawyer 1992: 50). It is now used to refer to the social involvement of churches in the struggles of the impoverished.

Some scholars have observed that this ideology was developed by Catholic bishops concerned with the world’s felt needs and the renewal of the church. In response to the papal pastoral declarations of Vatican II, the Latin America Roman Catholic Episcopate chose to direct their churches to actively participate in the struggle of the masses, hence making Christianity an intrinsic part of the poor communities (Alberigo, Jossua and Komonchak 1987: 60, 70).
At Pueblo, the notion of “preferential option for the poor” was crystallized as the Roman Catholic contextualized method of applying Vatican II in the promotion of social justice in Latin America. This means that the churches were to seek “solidarity with the poor”—an option aimed at their integral liberation. According to Roman Catholic teachings, this required special care for and attention to the marginalized and disenfranchised members of the community. This policy was not just “empty talk” but a striving for positive action on behalf of society’s neglected and deprived people. This idea is rooted in the biblical view of justice where God calls for his people to be advocates for the world’s voiceless and powerless (Sawyer 1992: 50; Opongo and Orobater 2007: 31).

The evangelical origin of the concept “solidarity with the poor” can be traced to the Lausanne Congress on World Evangelization (1974), where attendees wrestled with the dichotomy between evangelism and social responsibility. Later there was a shift towards holism within the evangelical movement (Scott 2000: 711-712). In 1983, another significant step forward was taken at the WEF conference in Wheaton whose theme was “The Church in Response to Human Need.” For the first time, an official report from an international evangelical conference resolved to overcome the perennial dichotomy. Without prioritizing either evangelism or social involvement, the Wheaton ’83 Statement paragraph 26 declared:

Evil is not only in the human heart but also in social structures…. The mission of the church includes both the proclamation of the gospel and its demonstration. We must therefore evangelize, respond to immediate human needs, and press for social transformation (Bosch 1991:407).

The new paradigm of solidarity with the poor was adopted by the Christian movement where evangelism and social responsibility embodied a new a robust gospel of
the irrupting reign of God not only pertinent to individual lives but also society. This is evidenced in the 1982 *Mission and Evangelism* (WCC, Para. 13) document, which states:

There is no evangelism without solidarity; there is no Christian solidarity that does not involve sharing the knowledge of the Kingdom which is God’s promise to the poor of the earth….A proclamation that does not hold forth the promises of justice of the Kingdom to the poor of the earth is a caricature (false impression/distortion) of the gospel, but Christian participation in the struggles for justice which does not point towards the promises of the Kingdom also makes a caricature of a Christian understanding of justice (Bosch 1991:408).

Jesus’ unquestionable solidarity and identification with the marginalized, the despised, and the oppressed in society is clearly evidenced in his rejection of the creation of an exclusive and discriminatory community. It is also seen in his rehabilitation of the marginalized, his opposition to prejudice, and his confrontation with the institutionalized religion of the rich and powerful (Thomas 1995: 181). On the other hand, Sider acknowledges that God in reality does not “prefer” the poor, but judges those who oppress them. The neglect, the mistreatment, and oppression of the poor are clearly condemned by Scripture; hence, ministering to the poor is a Christian duty (Sider 1977: 66-67; 75-76; Pomerville 1985: 155). Scott adds that the poor (the economically, politically and socially marginalized) hold special attention and affection before God’s eyes (2000: 711).

**Solidarity with the Poor Demands Action**

Solidarity with the poor demands a radical paradigm shift. The poor are not to be seen as objects of mercy, but as people gifted by God to represent His justice to the rest of the world. The church as God’s agent in the world should value the sanctity of human life, and not allow suffering and injustice to prevail when it has the power and means to do something about it (Pannell 1992: 9).
Boff and Pixley state that solidarity with the poor has several prerequisites: (1) challenging the church to make a personal commitment to the poor Christ and his poor; (2) demanding a new life and evangelical faith—for one cannot love the poor well except with the heart of Christ; (3) being close to and sharing with the oppressed; (4) possessing an attitude inspired by compassion, love and solidarity that seeks no reward; and (5) loving the poor as persons—loving them from the heart and not from the head (1989 :232-233).

Pope Benedict XVI exemplified the mandate of solidarity with the urban poor in his recent request to the church to spare and cushion the poor from the dangers of modernity, secularization, and the impact of globalization; by contributing to the building of a more just world where everyone can live with dignity (Simpson 2009).

Scott suggests that the poor hold special attention and affection before God’s eyes (2000: 711). The church in obedience to the master and the liberator is to proclaim total liberation, from sin in all its manifestation of alienation from God and neighbor. In affirming the preferential option for the poor, the church must actively commit to the promotion of peace and prevention of exploitation, accumulation of wealth in the hands of a few, all forms of oppression, discrimination and dehumanization (Thomas 1995: 192, 196).

Solidarity with the poor is not optional, but incumbent upon every Christian by the nature of God’s compassion and incarnation in Christ. David Bosch states that it is Jesus Christ in his ministry who championed “God’s option for the poor” by inaugurating a reversal of the dismal fate of the dispossessed and the oppressed by calling on the
wealthy and healthy to share with victims of exploitation and tragic circumstances (1991:118).

Preferential option for the poor involves standing in solidarity with the poor, but also entails a stance against inhumane poverty. Solidarity with the poor involves conscientization, organization and mobilization of the poor and those who ally with them. Genuine solidarity with the poor must move “beyond charity” and all forms of aid mentality which hinders the awakening of the poor to their rights; against all harmful paternalism and complete control. Much more important is a long term commitment to transformative development as Christians demonstrate the power of the gospel of Christ (Perkins 1993:23).

Poverty, injustice and oppression are real problems facing real people. Solidarity with the poor also involves being a prophetic voice for the urban poor: denouncing injustices and proclaiming the reign of God, the Messianic Kingdom, and is the obligation of every Christian. But this alone is far from enough; solidarity with the poor is making the sufferings, struggles of the urban poor our own (Perkins 1993:21). Therefore, expressing solidarity with the poor must be above all a concrete practice in a given cultural setting (Boff and Pixley 1989: 219-220).

Imbumi Makuku says that the church must be prophetic in its role in addressing the plight of the urban poor. True worship in the Bible has both a vertical and horizontal aspect (Isaiah 58:1-7). It seeks to free the oppression of the worker, to minimize violence in society, to share food with the hungry, to house the homeless and to clothe the naked. Otherwise, our worship is worthless before the Lord (Makuku 2003: 2).
In the context of God’s plans for the city and the urban mission, solidarity with the poor means urban missiologists, church-planters, and churches becoming themselves “city persons”—who follows the steps of the Savior into the urban slums, or what Orlando Costas calls “outside the gate” or periphery of history (Costas 1982: xiv, 188-189). Solidarity with the urban poor means entering into relationships with the urbanites; incarnating Christ in the urban context with open arms (Tonna 1982: 136-137; Duncan 1996: 5-7).

**Part IV. Pentecostalism and the Urban Poor**

Pentecostalism, a modern expression of Christianity is a diverse and complex global phenomenon. The global Pentecostalism movement traces its humble roots in North America, and then quickly shifts to Europe. Miller and Yamamori affirm that the modern-day Pentecostal movement, which started in 1906 in Azusa Street and then spread all over the world, especially in the Global South, stands to be a prominent driver of the demographic transformation that is reshaping Christendom. It has become a major engine transforming the vitality of Christianity and reshaping social institutions (2007: 17, 20). According to the U.S. urban specialist Mike Davis, Pentecostalism is the largest self-organized movement of urban poor in the world (Zibechi 2008).

The purpose of this section is to reflect on the global Pentecostal movement. First, the study discusses the factors behind its phenomenon growth particularly in the Global South. Second, outline the basis for global Pentecostals holistic engagement with the urban poor. This analysis and reflection will be very useful as the study looks at how middle-class CITAM, a Pentecostal church ministry in Kenya, engages with their poor urban neighbors.
The Growth of Pentecostalism

In contemporary Christianity, Pentecostalism is a major force constituting about a quarter of the world’s two billion Christians. Ogbu Kalu, a prominent scholar in African Pentecostalism, attributes the rapid growth of Pentecostalism to its theology that stresses an intimate and joyous relationship with God, adapts to local cultures—especially groups that have strong belief in the spiritual realm—and focuses on healing, prophecy, and God’s direct intervention in the material well-being of his people (2008: xiv).

Philip Jenkins says that Pentecostalism, once considered a despised, fringe movement in the 1900s, has become a major feature of the flourishing Christianity in the Global South. The current projections indicate that the number of Pentecostal believers should surpass the one billion mark by 2050. He adds that Pentecostals who derive their support mainly from the poorest sections of society are growing because of their contextualized theology—where the Bible is alive, they have a deep personal faith, and communal orthodoxy—all founded on obedience to spiritual authority (Jenkins 2002: 8). The phenomenal growth of Pentecostalism in the world is attributed to their contextual theology and solidarity with the poor, with the marginalized, and with the powerless. Peter Wagner notes that they emphasize the “alleged preference of God for the poor” based on their interpretation of such New Testament passages such as Luke 4:18-19 (1981:31).

Pomerville attributes the phenomenal growth of Pentecostalism to its ties with the poor and the working classes. He states that the phenomenal growth of Pentecostals and their ministry to the poor are connected. Pentecostals have absorbed the cultural characteristics of the lower classes and have done ministry in solidarity with the poor. He
includes other factors behind rapid growth among Pentecostal churches as mobilization of the laity, aggressive evangelism, total participation of the church in worship and ministry, prayer for the sick, and encounters with demonic spirits (1985:151-56; 1987:100).

Miller and Yamamori identified the emergence of a new kind of Pentecostalism in the 1990s, “Progressive Pentecostalism,” which was much more intentional than Classical Pentecostalism or the Prosperity Gospel regarding social ills. Progressive Pentecostals began to model their ministry after Jesus who preached about the coming of the Kingdom of God, healed people, and ministered to their social needs. They applied their faith in practical ways by engaging in humanitarian aid, community transformation, and leadership development. They also instilled values in converts who were poor hence fostering upward mobility (2007: 30, 40)

**Pentecostals’ Ministries among the Poor**

The Pentecostal theology of the poor is best articulated and affirmed by the “Brussels Statement” during the Assemblies of God Multinational Consultation held in Brussels, Belgium in 1998. It states:

> Throughout our history men and women called by God and anointed by the Spirit expressed their call by reaching, planting, training and touching the world's people. Visible expressions of “touching” meant feeding the hungry, clothing the naked, pouring oil on the wounded, and in general, continuing the compassionate ministry of Christ. We have pursued these ministries broadly, long term, and with passion. However, while ‘touching’ is firmly embedded within our mission statement; it is felt that our actions in compassionate ministries should be clearly enunciated as part of our intentional theology and strategy (AGWM 1999: 41-42; Samuel and Sugden 1999: 112-113).

This statement clarifies afresh Pentecostals’ commitment to the biblical and the theological ground on which their holistic approach to mission and ministry is
underpinned. Petersen says that these fundamental affirmations within Pentecostal theology provide an integral framework for holistic ministry-reaching, planting, teaching, and touching (1999: 58).

Pentecostal ministry with the urban poor is further grounded on *Pneumatological Theology*, which is the conviction that the Holy Spirit is the motivating power behind all mission activities (Anderson 2004: 31). People minister among the poor because the Spirit directs them to do so, often through a spiritual revelation, a prophecy, a dream or a vision, or even an audible voice perceived to be God’s. The role of signs and wonders, particularly healing and miracles, is prominent in Pentecostal mission. Latin American Pentecostal Scholar Douglas Petersen states that their praxis theology of reflecting, adapting, and understanding the Scripture in refreshing new perspectives framed by their historical context and empowered by the Spirit provides a dynamic hermeneutic enabling them to practice and effectuate theology from the bottom up (2007: 8-10; 12-19).

Anderson adds that the rediscovery of Pneumatology by modern Pentecostalism arises from the spiritual freedom to 'incarnate' the gospel anew among diverse cultures (2004: 213)

Pentecostal worship centers on the reality of the Kingdom of God. The richness of worship, expressed in spontaneous liturgy, is mainly oral and narrative with an emphasis on the direct experience of God through His Spirit. Mobilization for missions and service stems from the belief that every member is a minister and should be involved in missions and evangelism wherever he may be. The involvement of the laity, the role of women, and use of charismatic gifts are among the most important features of Pentecostal worship and service (Anderson 2004: 41-43).
In many parts of the world, the praxis of Pentecostal theology that incorporates social transformation through holistic ministry enables Christians and churches to respond to human needs through a community-based model of social intervention. The motivation of their response is not just liberation theory but a spirituality arising from the scriptural reflection on what it means to be Christian on the edges of society.

Latin American Pentecostals are playing crucial roles in society and poor urban neighborhoods. Churches have given hope to families, empowered women, and galvanized communities, and provided hope and cure to addictions, alcoholism and obsessions especially in areas where state health services are inadequate (Zibechi 2008).

In Africa, Pentecostalism is the numerically dominant expression of Christianity in many countries. The African style of worship, liturgy, and holistic Christianity that offers tangible support in this world and the age to come, best explains the uniquely African contextualization of Christianity. Such contextualization not only takes into account cultural values, but also tries to make the gospel relevant to social change and economic and political contexts (Anderson 2004: 122, 203).

In spite of their impressive growth, middle-class Pentecostals such as CITAM assemblies, whose next door neighbors are the cities’ poorest inhabitants, will need to transcend their emphasis on personal responsibility, supernatural experience, and divine empowerment in order to create transformative, holistic programs focusing on the deprived. The wretched of this earth, the marginalized, especially children and young adults, are seeking more than economic assistance; they are looking for identity, meaning, acceptance, enduring relationships, and a true spirit of community (Petersen 2007: 3).
Awareness of Pentecostals’ potential for a politically and socially relevant engagement is increasing because the movement naturally tends to attract the marginalized and the working poor. It can revitalize its revolutionary spirit and become a catalyst for personal and social transformation (Anderson 2004:266-267).

There are many lessons we can learn from the way global Pentecostals reach out to the urban poor. It underscores the importance of the praxis of Pentecostal theology and spirituality in understanding the challenges of urban poverty and using holistic means to combat these issues. This research aspires to encourage middle-class CITAM churches to recapture that spirit and to attack forcefully the causes of urban marginalization, injustice, and poverty.

**Part V. Urban Theology of Ministry**


Roger Greenway and Timothy Monsma have this to say about cities and the need for a holistic, biblically sound approach of reaching the urban cities for God:

Cities determine the destiny of nations, and their influence on the everyday affairs of individuals is incalculable. As cities grow in number, size and influence, it is incumbent on those responsible for leadership in world evangelization to focus attention on cities. Students at Christian colleges and seminaries will need to wrestle seriously with urban issues if they want to be ready for ministry in a largely urban world (2000:11).

Ray Bakke uses several Bible passages to explain the biblical basis for an urban theology of missions and the need for an urban theology for our quickly urbanizing
world. The God of the Bible loves the cities and is deeply concerned about their structures and the individuals in them. He is quick to point out that many of our well-known biblical narratives are firmly rooted in God’s concern for cities (1997: 12-1).

Jesus is recorded in the gospels crying and agonizing over the city of Jerusalem, a clear indication of Jesus’ concern over God’s mission in the city. God loves the city and sends His messengers, but Jerusalem’s response is negative. This painful, loving, and salvific tenderness is described by the image of a hen clucking furiously to gather her wayward chicks under her wings (Luke. 13:34-35). Although Jerusalem kills the prophets, God does not flee from or give up on Jerusalem. Rather, God sends his Son, a descendant of David, riding on a donkey on his way to the cross and the empty tomb—in the midst and for the sake of Jerusalem (Van Engen 1996: 90-91).

Van Engen avows that Jesus’ cry for Jerusalem is the deep pain of an urban missiologist who offers some profound theological truths that are simultaneously historical, contextual, relational, and missiological. It is a call to construct an integrated approach of urban ministry that is Christ-centered, global in approach, and thoroughly contextual. Through his death and resurrection, Jesus offers redemption and transformation of the old Jerusalem into the new city of God (Rev. 21). Just like it was for Israel, there is always grace in the midst of judgment; in the end, there is rewriting of the story of Jerusalem (1996: 90-91).

After the church was born on the day of Pentecost, it spread quickly from Jerusalem throughout the known world. Underwood in what he calls, “God’s Urban Strategy,” narrates how the New Testament pattern for world evangelization was to focus on establishing strong churches in urban centers. The Book of Acts records the Apostle
Paul using this unique mission strategy. He planted churches in Antioch, Corinth, Ephesus, and Rome. By planting strong churches in the major cities of the Roman Empire, which were centers of global transportation, diverse cultures and peoples, he expected these strong urban churches to carry the gospel to the surrounding provinces or territories (1990: 26-27).

Viv Grigg advocates for an evangelical model of urban missions which emphasizes living and working incarnationally among the destitute. This challenges churches to re-examine their strategies and design new approaches that will build Christ’s Kingdom among the urban poor in the world. He calls on the middle-class to rethink their lifestyles and priorities and follow Jesus to the city slums to teach, preach, heal and bring justice as the Savior did (Grigg 2004a: ix, 26; 2004b:117).

Robert Linthicum says that transformation of the city is possible when urban missiologists, development practitioners and Christians seek God’s shalom community by being involved in three things: (1) empowering of the people by together confronting political systems of oppression and greed; (2) ensuring equitable distribution of wealth so that there is ‘no poor among us;’ and, (3) cultivating a relationship with God and each other through Christ Jesus (2003:190).

Reaching, discipling and transforming the cities also involve theological training and education. Roger Greenway says that confronting urban poverty begins with education—where Bible schools, seminaries and colleges confront ugly the realities of poverty. He adds that the greatest hindrance to urban ministry transformation is scholars and pastors who are “experientially deprived.” Pastors and seminary professors must have basic urban experience among the poor. When leaders show the way and model
genuine compassion in their own lives and ministries, it ripples through the institutions (1992:37). Grigg suggests that it is through discipleship that poverty of the frail and weak is changed because membership in the Kingdom of God brings love, releases guilt, brings healing through power of God and breaks the power of sin. True disciples therefore, will aid the widows and the orphans, welcome strangers, defend the oppressed poor by bringing justice (2004a:46).

Underwood recommends establishment of strong urban training centers or departments of urban ministries in colleges and seminaries to train urban pastors, missionaries, and development practitioners as change agents to transform the cities for the Kingdom of God (1990: 27). Viv Grigg says that urban ministry training enables transformational conversations that involve urban story-telling, and integrating urban poor theologies with local urban contexts. Such theologies develop comprehensive themes of city leadership, holistic ministry among the poor, and urban poor church life (2009: 21-22).

Smith says the importance of theological education using formal and informal methods of training as a tool for ministry and influencing the city for Christ. For example, Paul used formal methodologies in the urban context. He wrote letters to his churches which were essentially formal instructions and contextualized theology to Christians in cities. He also conducted forums in cities (for example, the School of Tyrranus) and dialogued with educated elite (Mars Hill in Athens). Paul also used urban non-formal training characterized by immersing an apprentice in direct ministry experience, and by seizing the serendipitous, teachable moments that arose in the context of ministry by a mentor or leader with more experience (Smith 2004: 20). He also suggested the use of
informal training through use of orchestrated, experiential learning pedagogies that combine hands-on urban ministry with reflection, debriefing, and interactive instruction. Contemporary examples of this form of training might include urban service and learning projects, where college students spend from one-to-eight weeks serving and learning alongside indigenous ministry partners, living incarnationally-guided by a project director (2004: 21).

Urban missiologists, church planters, and development practitioners face enormous challenges and barriers in their efforts to proclaim the gospel in word and deed in urban contexts. Ray Bakke says that there are three personal barriers which hinder urban evangelization today. These real barriers which hinder effectiveness of churches in their outreach include: (1) the theological barrier; (2) the ecclesiastical barrier; and, (3) the fear barrier. The theological barrier refers to theological perspective about how we interpret the Bible and apply to various issues in mission. The balance between theory and praxis on various issues such as conversion, justice, conflict between evangelism and social action—is critical. The ecclesiastical barrier refers to denominational and socio-economic issues, and how churches respond to them. Middle-class churches fear to engage the poor and vice versa. Middle-class churches’ survival is threatened when the poor infiltrate their neighborhoods. Some denominations and mission boards disagree on areas where to operate or plant churches. The fear barrier, which is intensely personal, is the fear of the city. The complexities of the cities, the socio-cultural and demographic factors which make up the city context are overwhelming. For example, the crime, drugs, pollution, human and traffic congestion, all contribute to the fear of the city (Bakke 1988: 74-78). Bakke suggests that these barriers can be overcome in various ways: (1) a
commitment to a practical biblical theology of the city; (2) contextualizing our church planting and mission programs to specific urban contexts through in-depth study and training; and, (3) confronting personal issues by looking at the city from a divine perspective (1988: 78).

A biblically sound urban model of engagement with the urban poor will be important for CITAM to contextualize the whole gospel to all the people of God—both the rich and the poor. It will help the body of Christ gain an understanding of the urban realities, structures, systems and forces that perpetuate oppression, marginalization and powerlessness. It will also help churches to learn from one another, as well as other organizations that have been doing transformational community development.

**Part VI: Economic Development Theories**

This section reviews classical discourse on development in three ways: First, delineate the dominant global development theories which have influenced the way people look at causes of poverty and how to alleviate it; secondly, discusses the alternative development theories which were proposed in the 1980s after the dominant paradigms of economic development began to lose credibility; and, explores global economic theories, interventions and development policies by rich Western nations, international financial institutions such as The World Bank, The United Nations, and development agencies designed to promote international economic growth and to combat global poverty. Because poverty has become a global problem, it will ultimately require global solutions. The study explores development theories to alleviate global poverty advocated and articulated by Jeffrey Sachs (2005), Philip Kotler and Nancy Lee (2009), and Paul Polak (2008). The study also draws from other scholars and economic and
social development practitioners who have contributed immensely to these theories including: John Friedmann (1992), William Easterly (2006), Everett Rogers (1975), Alvin So (1990), and Paul Collier (2007).

**Global Development Theories**

According to the renowned scholar Everett Rogers, development refers to a widely participatory process of social change and material advancement (including greater equality, freedom and other valued qualities) for the majority of the people through their gaining greater control over their environment (1975: 358).

Poverty alleviation and its eventual elimination now occupy a central position on the development agenda of many Global South countries, particularly in Africa, where poverty remains a pervasive problem. Jotham Dhamba says that there are no comprehensive poverty alleviation programs focusing on the urban poor (Dhamba 1999: 6). However, in spite of the prominence accorded to poverty alleviation in development plans, there remains considerable doubt as to how this can be achieved. This is due to the fact that planners and policy makers have different ideas on the causes of poverty and how it can be effectively addressed.

Since the 1950s, there have been several dominant discourses or classical theories that have guided thinking and discussions about development. Development practitioners and scholars broadly looked at causes of poverty and how it can be addressed from three viewpoints: modernization, dependency and developmentalist perspectives or theories. The classical theories of development held that development was: (1) the same as modernization; (2) economic growth measured by the Gross National Product index as well as per capita average income; (3) centered on technology; and, (4) measurable, thus
allowing for nations to be ranked by degree of development. Lack of development, therefore, was defined in terms differences between rich and poor countries (Bullon 2007: 93).

The proponents of the modernization theory of development believe that there are certain "tricks" of development (linear processes of development) that have to be followed if economic growth is to occur. They perceive the solution to poverty to be in rapid industrialization and the achievement of economic growth targets. Walt Rostow, a renowned modernization theorist, articulated in his classical work, “The Take-off to Self-Sustained Growth,” that there were five major stages of economic development that every country must go through, beginning with traditional society and ending with high mass-consumption society. In the middle between the two extremes of development was the “take-off stage” (Rostow 1963; So 1990: 29).

One key factor in the modernization theory is the belief that development requires that rich Western nations share what they have with developing countries (Dhemba 1999. 6). This dominant discourse of development assumed that nations like Kenya became truly modern and developed at the point where they resembled Western industrial nations in terms of political and economic behavior, institutions, and attitudes towards technology and innovation (Melkote and Steeves 2001:79). Western industrial countries were treated as models of political, socio-economic and cultural modernization that poor countries would do well emulate (Melkote and Steeves 2001: 84). However, to achieve this required the weakening of traditional institutions and cultural values which were viewed as being an obstacle to development and discouraged public spending on social services in the initial stages of development. It was therefore, assumed that economic
growth would bring about reduction of poverty through increased investments which would generate more employment. It was also supposed that the benefits of economic growth would then trickle-down to the poor, thereby reducing poverty (Dhemba 1999:6).

Further, Sandbrook rightly avows that the costs of capital-intensive industrialization are borne by the poor as rich countries import inappropriate technology to produce non-essential products, thereby reinforcing unequal distribution of income (1982: 56-57).

Colin Leys critically analyzes the impact of the modernization perspective of development which Kenya emulated from the British. He states that after independence, Kenya government emphasized continuity with the colonial economy and industrialization as a national priority (Leys 1975: x, 220). Therefore, the government of Kenya passed a development policy for achieving industrialization by the year 2020 (Ronge and Nyangito 2000: iii). However, in spite of the wholesale adoption of the prescriptions of modernization theorists, the results for most of the developing world have been disappointing. The fact is that poverty in these countries has worsened (2000: iii). This modernization perspective which views poverty as a result of "laziness, insobriety and irresponsibility," which was dominant in the eighteenth and nineteenth centuries still prevails today (Hardiman and Midgley 1982:51).

Radical economists such as Andre Gunder Frank rejected the modernization school of thought as it became clear that development, as a discipline, was a “shot through” Western values. Franke affirmed that the cause of underdevelopment was the spread of capitalism through the exploitation of workers and expropriation of resources.

Frank wrote: “It is capitalism, world and national, which produced underdevelopment in the past and still generates underdevelopment in the present” (1967:
vii). He adds that the historical process that generated development in the Western metropolises also simultaneously generated underdevelopment in Global South ‘satellites’ (So 1990: 97-98). These radical economists proposed the idea of “Dependency theory.” That is, that the poor countries were forced into dependency on rich countries, and the poor continued in that dependency to urban, Western-educated elites after the apparent demise of colonialism.

The Dependency perspective on the other hand attributed the chronic poverty existing in developing countries to the dominance of international capital through the control of world markets (international trade), capital and technology by the West. Colonial and neo-colonial exploitation have guaranteed the continued domination of the poor countries of Africa, Asia and Latin America.

Dependency theory was based on the premises that poor nations provide natural resources, cheap labor, a destination for obsolete technology, and markets to the wealthy nations, without which the latter could not have the standard of living they enjoy. Moreover, rich nations actively perpetuated a state of dependence by various means including: politics, media control, economics, banking and finance, education, culture and sports.

This perspective understood development and underdevelopment as relational. It saw the world’s nations as divided into a core of wealthy nations which dominate a periphery of poor nations whose main function in the system is to provide cheap labor and raw materials to the core. Colonial and neo-colonial exploitation have guaranteed the continued domination of the poor countries of Africa, Asia and Latin America. Poverty of the people in Global South countries promotes the continued prosperity of the developed
countries; the West is thriving as a result of underdevelopment poor countries (Dhemba 1999: 6-7).

Other Dependency theorists such as Raul Prebisch and Dos Santos held that for underdeveloped nations to develop, they must break their ties with rich nations, stop one sided international division of labor, and pursue a path more in keeping with their own needs, less dictated by external pressures (Prebisch 1963; Dos Santos 1973; So 1990: 93).

The developmentalist theorists have a distinct viewpoint of development from the other two schools of thought. The developmentalist perspective states that the best way for poor countries to develop is through fostering a strong and varied internal market and to impose high tariffs on imported goods. They believe that national autonomy for Global South nations can be achieved and maintained through the utilization of external resources by those countries in a capitalist system.

Developmentalists reject the prescriptions of the modernization theory. While there is recognition of the need for economic growth, the uneven distribution of wealth that ensues is not acceptable. In order to reduce poverty they call for concerted state intervention and the adoption of specific poverty alleviation measures (Dhemba 1999:7).

This perspective agrees with the Brandt Commission Report on international development which states that no concept of development can be accepted which continues to condemn hundreds of millions of people to starvation and despair. It stresses that development is more than a passage from poor to rich, from a traditional rural economy to a sophisticated urban one. It carries with it not only the idea of economic betterment, but also of greater human dignity, security, justice, and equality (ICIDI 1980: 49; Dhemba 1999: 7).
Alternative Development Approaches

It was in the 1980s that the dominant paradigms of economic development began to lose credibility and people began to look for alternative approaches to development. Sohail Inayatullah says that Western industrial models of development in the past have been framed by a paradigm that has been nation-state oriented, framed by the narrow boundaries of economics, and focused on bureaucrats, capitalists and technocrats as agents of change. The goal of development was to create independent institutions that were not controlled by the feudal class. It was hoped that massive aid and loans from the West to Global South could spur economic development.

However, the impact of colonialism with its extraction of wealth, creation of a collective inferiority complex, and cultural and spiritual contradictions embedded in the Western industrial model were ignored. Economic development merely created new elite in the world that aided in the further impoverishment of the many. By ignoring the culture and history of the Global South nations, as well as the environmental impacts of massive industrialization, development and development theory have become increasingly problematic (Inayatullah 2005).

Recent efforts to rethink development have attempted to deconstruct the power relations embedded in the idea of development itself, particularly to free development from its social Darwinian views of past and future. In addition, emerging models have focused on the contribution of those that have been the traditional raw materials of development: rural labor, women, children and the environment. From being nation, technocracy and bureaucracy oriented, development approaches now focus on local
people’s organizations and international non-governmental organizations as agents of transformation (Inayatullah 2005).

Alternative development arose from a 1974 World Conference attended by the development experts from all over the world in Cocoyoc, Mexico. The aim of the conference was to set an new agenda of “Alternative Development” to move forward from what they considered the failure of the old fashioned development of the 1950s and 1960s (Slim 1995: 143). The conference produced “Cocoyoc Declaration” which affirms an alternative development that gives priority to two strands in development. First, priority attention should be given “inner limits”—to satisfying the basic needs of the people for food, water, and shelter, rather than to simple growth maximization. Secondly, concern must be shown for the “outer limits:” of the integrity of the planet’s physical resources—environment and population—needed to sustain growth (1995: 143).

The proponents of alternative development suggest that development should arise from within the local context, need-oriented, self-reliant, ecologically sound, and based on structural transformation (Bullon 2007: 94). They must also include gender fairness and acknowledge the enormous contribution of women to the informal home and formal exchange economy (Inayatullah 2005).

One of the key theorists of alternative development discourse is John Friedmann. Friedmann suggests that poverty should be seen not merely in material terms, but as social, political and psychological powerlessness. He presents the case for an alternative development committed to empowering the poor in their own communities and to mobilizing them for political participation on a wider scale. In contrast to centralized development policies devised and implemented at the national and international level,
alternative development restores the initiative to those in need on the grounds that unless people have an active role in directing their own destinies, long-term progress will not be achieved (Friedmann 1992: 55-56, 62). In the context of rapid change, non-governmental organizations (NGOs) were identified as the institutional solution for alternative development models because of their capacity to reach the “grass-roots” where the “real people” are (Eade 1997: 18).

However, Friedmann advocates for a type of development which begins locally, government being a major player, but fosters accountability toward the poor and their needs. He says that if an alternative development is to advocate the social empowerment of the poor, it must advocate their political empowerment and remove structural constraints that keep the poor deprived (1992:7).

Alternative development as opposed to traditional development approach is participatory and people centered. Friedmann says that such a development is in harmony with the environment and requires more self-reliance of the local people (1992: 2-3). It is essentially about bringing change in the community; a definite improvement for the better. Development is also about continuity. For change to become rooted, it must have something in common with the local community. It must make sense to people and be in line with their values and capacity. Development must be appropriate culturally, socially, economically, technologically and environmentally. Genuine development is embedded on the twin values of equity and justice. Social change must be based upon justice and benefit all people equally (Slim 1995: 143).
Capacity Building for Development

The notion of “Capacity Building” has awakened an interest in developing the ability of local groups and networks to function and to contribute to social and economic development.

Capacity building concept is not easy to define. Ann Philbin has rightly observed that “within the field of capacity building, there is a striking lack of a shared definition of capacity building, its features and essential elements” (1998:4). In some cases, capacity building may be seen as the means to an end, for example, enhancing the capacity of a local NGO to deliver emergency assistance. In others, the end may be more important than the means; the development of an organization capable of developing, and managing its own programs and strategies independently of outsiders. In some cases, the process of capacity building may be more important than either the means or the ends, such as the stimulation of greater coherence around an issue or within a community (Moore 2001: 9-10).

The liberality and diversity of usage, analysis and application of the concept of capacity building is exemplified in the statement of Kinsey and Raker that, “organizations that wish to engage in the process of capacity building and transformation…will find that there are many pathways leading to that destination” (2003: 13). Therefore, due to the wide usage of this concept, this reflection limits itself to a narrow sense: how capacity building relates to development and empowerment of communities.

Eade gives the simplest definition of “Capacity Building” as helping people to help themselves at a personal, local or national level (1997: 2). It is an approach to
development that involves identifying the constraints that people experience in realizing their basic rights, and finding appropriate vehicles through which to strengthen their ability to overcome the causes of exclusion and suffering (Eade 1997: 24). Capacity building for development means enabling institutions to become more effective in implementing development projects. It may also refer to support for organizations whose activities are geared toward catalyzing political dialogue or contributing to development alternatives (1997: 34).

Daniel Rickett defines capacity building as the ability of an organization to influence its life and progress toward desired result. It includes building of work cultures, policies, processes, structures and systems to improve organizational performance. It seeks to improve the performance of work units, departments, and the whole organization. Organizational capacity building is a system-wide, planned effort to increase organizational performance through purposeful reflection, planning, and action (Rickett 2002: 356). The ultimate goal of capacity building is to enable the organization to grow stronger in achieving its purpose and mission. It asks the question, "What kinds of things do we need to do to keep ourselves healthy and vital as an organization?" and provides a variety of techniques to help find the answers (Rickett 2002: 357).

UNDP defines capacity building as the creation of an enabling environment with appropriate policy and legal frameworks, institutional development, including community participation (of women in particular), human resources development and strengthening of managerial systems (UNDP 2009: 3). UNDP prefers to use the term “Capacity Development” which is the process of creating and building capacities and their (subsequent) use, management and retention. This process is driven from the inside and
starts from existing capacity assets. This is because the capacity building process supports only the initial stages of building or creating capacities and is based on an assumption that there are no existing capacities to start from. It is therefore less comprehensive than capacity development (UNDP 2009: 3).

Ann Philbin considers capacity building as the "process of developing and strengthening the skills, instincts, abilities, processes and resources that organizations and communities need to survive, adapt, and thrive in the fast-changing world" (1998).

According to AUSAID, capacity building is the process of developing competencies and capabilities in individuals, groups, organizations, sectors or countries which will lead to sustained and self-generating performance improvement (AUSAID 2004). This approach acknowledges that capacity exists within the local context or among partnering organizations, and the work of those facilitating to build capacity is to identify, strengthen and maintain capacities. Capacity building, therefore, refers to building the capacity of individuals in development agencies and communities that directly or indirectly take the lead in initiating and supporting social change.

Capacity building and empowerment are interrelated. Empowerment is the process of enhancing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes. The contemporary view of capacity-building goes beyond the conventional perception of training. It also includes: managing change, resolving conflict, managing institutional pluralism, enhancing coordination, fostering communication, and ensuring that data and information are shared.

Capacity building is often used synonymously with institution building, institutional development, and organizational development, is in some ways as old as
development assistance itself. A slogan such as "helping people to help themselves," points directly at capacity building. The proverb, "teach a man to fish," is about building capacity for self-sufficiency. In the 1950s and 1960s, community development focused on building self-help capacities within rural communities. A major purpose of technical assistance has always been to enhance the capacities of individuals and institutions through training, research, and counterpart relationships (Moore 2001:7-8).

Non-profit organizations often use capacity building synonymously with concepts such as organizational development, organizational effectiveness, or organizational performance management in for-profits. It can also include a broad range of approaches such as granting operating funds, granting management development funds, providing training and development sessions, providing coaching, and supporting collaboration with other nonprofits.

Peter Morgan has tracked the concept of capacity building from its origins in the 1950s and 1960s, when it was based to a large extent on the idea of equipping developing countries with a basic inventory of public sector institutions and, later, strengthening them to improve their performance. By the 1980s, the idea of institutional development had gained several new features. In addition to government, the private sector and NGOs had been added to the debate. Capacity building is increasingly being seen as a long-term process of restructuring and institutional change. It has become more concerned about the adaptability and responsiveness of development institutions and issues of sustainability (Morgan 1994:9; Moore 2001:7).

Today’s thinking about capacity building is significantly shaped by earlier ideas concerning participation, empowerment, civil society, social movements and liberation
theology. Brazilian educationist Paulo Freire ideas of *Conscientization* or the awareness-creation approach to adult literacy teaching, have shaped the intellectual and moral framework for defining human development and empowerment (Eade 1997: 10).

Freire’s influential works, *Pedagogy of the Oppressed* (1972) and *Education for Critical Consciousness* (1973) have made three major contributions to development, capacity building and empowerment: (1) that the learners and their own experiences, and knowledge are of crucial importance; (2) that awareness, learning, self-esteem and the capacity for political action are mutually reinforcing; and (3), that the poor and the marginalized people have the right and the capacity to organize and challenge authority in order to create a society that is not based on exploitation and oppression (Eade 1997: 10-11).

Pigg and Bradshaw relate capacity building to the concept of “catalytic community development.” Catalytic development emphasizes the mobilizing talent and leveraging local resources and networks to find local solutions, and ultimately foster development in and of communities (2002: 385). Capacity building is the foundation that facilitates planning and the ability to implement community development plans. Pigg and Bradshaw argue that capacity building is one of the six characteristics of “catalytic community development.” The other five characteristics include: (1) *empowerment*, giving the local people an authentic voice in decision-making and the means to achieve the goals; (2) *collaboration*, conscious attempts to create links between actions and actors with different interests; (3) *expanded locus of activity*, where communities look beyond their immediate borders to regional development opportunities hence fostering local entrepreneurship; (4) *open access to information* available in various sectors; and, (5)
comprehensive not categorical—not singularly focused on one category of spending or policy area—but flexible structures and programs that provides seamless service (2003: 386-395).

Daniel Rickett states that building organizational capacity typically involves four steps: (1) diagnosing what is missing or needed in the organization; (2) planning strategies to change the situation; (3) educating personnel to carry out change; and, (4) evaluating results. As an organization engages in these activities it acquires new knowledge about organizational actions and outcomes. Organizational capacity expands when learning goes beyond solving a specific problem to gaining the skills and knowledge to solve future problems (Rickett 2002: 357).

Deborah Eade looks at capacity building as an approach to development rather than a set of discrete or pre-packaged interventions. Though there are certain basic capacities (social, economic, political and practical) on which development depends, development agencies such as Oxfam should seek to support local organizations and others working for sustainable social justice. The above approach to development leads to a number of implications which powerfully summarizes ties capacity building and transformational development: (1) capacity building must not be seen in isolation; (2) all people have capacities that may not be obvious to outsiders and it may take time to discover these; (3) inclusive interventions must take into account different and sometimes negative ways in which the impacts will be experienced by individual and social groups; (4) flexibility is important but this must not be at the expense of a loss of direction with regard to wider processes of social and economic transformation; and, (5) capacity building is not 'doing development' on the “cheap.” It is a time consuming, risky and
expensive venture. It is a long term investment into people and their organizations (Eade 1997: 3; Eade and Williams 1995: 17-19).

Capacity building is an approach to development, not separate from it. Eade and Williams clearly connects development and capacity building in their statement that strengthening people’s capacity to determine their own values and priorities, and to reorganize themselves to act on these issues—is the basis of development. Development is about: (1) people becoming empowered to bring about positive changes in their lives; (2) enhancing personal growth with public action; (3) both the process and the outcome of challenging poverty, oppression and discrimination; and, (4) the realization of human potential through social and economic justice. The principles explain what transformational development is all about—the process of transforming lives and transforming communities (Eade and Williams 1995: 9; Eade 1997: 23-24).

Although the process of capacity building can take many forms, can be applied in a variety of types and sizes of organizations, and can be implemented in numerous ways, there are key conceptual foundations always present. Kinsey and Raker have outlined six foundational tenets of capacity building process: (1) validating mission by ensuring that organizations are fulfilling the reasons why they were formed; (2) ensuring that the vision of the organization is at least feasible, realistic and possible; (3) reflecting and reaffirming core values; (4) developing resources by identifying, evaluating potential and availing them to the organization; (5) setting strategies and planning ways to cope up with expansion; and, (6) ensuring productivity by frequent monitoring performance and correcting deviations from the plans (2003:6-7).
David Cooperrider and Suresh Srivastva propose a somewhat different approach to capacity building. They introduce the concept of *Appreciative Inquiry*, which is an organizational learning process. It has been found to be a practical tool for building the capacity of NGOs and communities. Appreciative Inquiry is a process that maximizes the force of learning in organizations by asking questions that affirm the past, build on the present, and inspire hope for what might be (Rickett 2002: 358-359; Cooperrider and Srivastva 1987).

The “Appreciative Inquiry” approach proposes four stages in the capacity building process. These four stages embody four key characteristics: appreciation, anticipation, participation and innovation. Appreciation, this is what enables people to feel good about themselves and look beyond the problems and limitations of the present. Anticipation gives voice to cherished values, hopes, and dreams. Participation gives dignity and ownership to those who are invited to construct a shared future. Innovation ensures that the ideals for the future are grounded in realities. All four characteristics are essential ingredients of constructing a shared vision that is both compelling and possible (Rickett 2002: 260-361).

Myers recognizes the “Appreciative Inquiry” approach as a useful development planning tool necessary when evaluating the way towards transformation of a community. It begins with the discovery of what is working and creating life and value in a certain context (1999: 17, 174-180).

*Global Poverty Intervention Theories*

Jeffrey Sachs, the renowned economist who worked with the UN “*Millennium Development Goals*” initiative to eliminate world hunger by 2025, is one of the economic
development theorists who lay out passionately the challenges facing the world's poor. He avows that most of the world’s poorest countries are prone to becoming trapped with low or negative economic growth rates. He acknowledges that many countries are hindered because they are mountainous or landlocked so their transportation costs are high; their corrupt or weak governments can’t maintain necessary infrastructure; and innovators lack patent protection and the capital necessary to bring their inventions to market (2005:51-61).

Professor Sachs advocates for Western nations to play a greater role in helping billions of people escape poverty's grasp. His prescription to ending extreme world poverty includes the “Big Five Development Interventions” which he believes, not only end of extreme suffering, but also usher in the beginning of economic progress and the hope and security that accompany economic development (2005:24, 233-334; 254-5).

There have been numerous criticisms of Sachs’ theory. The former World Bank Economist William Easterly (The White Man’s Burden) is one of the strongest critics of Sachs’ economic development antidote to world poverty. He rebuts Sachs' argument that poor countries are stuck in a “poverty trap” from which there is no escape except by massively scaled-up foreign aid. Easterly presents statistical evidence that he claims proves that many emerging markets have attained their higher status without large amounts of foreign aid (Easterly 2006: 7-10, 33-36). A Canadian activist Naomi Klein avows in her book, “The Shock Doctrine” that Sachs' Bolivian "success" was not true. In her analysis, the radical reforms pushed by Sachs were neither democratically agreed upon nor achieved without violent state repression which left the majority of Bolivians in worse circumstances (Klein 2007: 180-190).
Paul Polak (Out of Poverty) disapproves of what he calls the "Three Great Poverty Eradication Myths" advocated by development theorists. He particularly cites the failure of the popular UN-sponsored Millennium Development Goals initiative led by Jeffrey Sachs and backed by 189 countries. He says that these poverty eradication initiatives have at best produced meager results (2008:30-36). He agrees with William Easterly’s argument that the panaceas concocted by the West to save the Third World, such as huge injections of aid, conditional loans, population control, infrastructure spending, and debt forgiveness, have all failed to stimulate sustainable growth and cut poverty. His main argument is that foreign aid system and other strategies by the World Bank, International Monetary Fund, U.N. agencies, and other donors aimed at lifting the world's poor out of misery have been a double tragedy, and the “well-meaning compassion” has brought about little improvement in the lot of the world’s poor (Easterly 2006: 4,7; Polak 2008: 30-32).

Polak’s marketplace “Proven Solution” approach to poverty follows simple, practical steps to ensure strategic success in empowering people out of poverty. He prescribes “Twelve Steps to Practical Problem Solving,” which draws upon his 25 years of using entrepreneurial approaches to increase the income of the rural poor in Asia and Africa. He believes that to have a major impact, global poverty alleviation efforts must focus on small-plot farmers (2008: 102-103, 125-126).

Paul Collier, author of The Bottom Billion, attributes the extreme poverty of the fifty-eight countries that harbor the poorest billion individuals to any combination of four “traps”: a conflict trap, a natural resources trap, the trap of being landlocked with bad neighbors, and/or a poor governance trap. Together these traps are causing the divergence
of the poorest nations from the rest of the world. Left to their own devices, these
countries will likely end in “a ghetto of misery and discontent.” He adds that while these
traps share features in common, some seem more driven than others by exogenous factors
or natural endowments, such as geography, hence different traps require diagnosis and
different responses from policymakers (2007: xi, 5, 52-54).

Collier explains in detail that these four traps keep most of the bottom billion in
captivity and explains why globalization, as it is currently configured, will do little for
these poorest nations. He is convinced that the above four traps are responsible for the
deteriorating economic status of the bottom billion, Collier outlines the measures
necessary to break the traps and stimulate economic development. These measures are
aid, military intervention, laws and charters, and trade policy. The extent to which each
measure will be useful depends on the particular trap of each country and therefore,
requires careful consideration of each country’s context (2007: 155, 168-170,191).

Marketing experts Philip Kotler and Nancy Lee approach the remedy to world
poverty from a “Social Marketing” perspective through micro solutions and illustrative
case studies. Kotler and Lee show how to apply advanced marketing strategies and
techniques—including segmentation, targeting, and positioning—to systematically put in
place the conditions poor people need to escape poverty. The central precept of this
perspective is that social marketing tools can be used to understand, influence and assist
people in poverty to participate in developing their own solutions (2009: xvii-xviii; xxiv,
5).

They argue that many of the current proposed solutions to poverty fail to target
the root cause of the problem. Through the “six key understandings” about the poor,
Kotler and Lee provide a unique way for organizations alleviating poverty to understand the poor and their communities and to do a better job of empowering and helping them to succeed (2009: 41-43).

However, this approach oversimplifies the causes of poverty by asserting that the poor have brought the condition on themselves, that many are shiftless, lazy, and uneducated and prefer to live on handouts rather than exerting effort to lift themselves out of poverty. The other assertion is that poverty is the result of the poor having too many children. Each new child makes a poor family poorer. The truth of the matter is that poverty is a multifaceted phenomenon, and there is evidence that most of the poor would be ready and willing to escape their penurious conditions if they could find employment and have a decent place to live.

The process of ending extreme poverty and world hunger must begin with: (1) giving the poor nations a voice in world trade; (2) promotion of fair trade and people-centered development; (3) rich nations being encouraged to empower and build capacities of the poor in their local contexts; and, (4) Christian transformational perspective playing a key role in holistic community development that ushers the reign of God.

Part VII. Christian Transformational Development

For many years the dominant development approach has been greatly influenced by the modernity mentality, which claims that human progress is the inevitable outcome of applying human reason and modern science. This focuses on economic development as the panacea of strong national government, with centralized authority to plan and execute development programs. These were the means by which the fissures of the world could be repaired and the world can be healed. These theories are deeply connected to the
modern ideas of progress, emancipation, revolution and secular hope. This modern thinking sets its hopes of making the world better and offering hope to the poor upon social control and rational thought, and through the forces of capitalism, science and technology (Myers 1999: 91-92; Volf 1996: 25-28).

These secular development perspectives were predominantly non-religious and less focused on spiritual factors, and excludes the Kingdom of God values in their approach. They focus on economic growth and draw much on well-gathered data, analysis and extensive research. They were based on the development of tools and techniques, generation of resources and documentation of models or practices that address human-centered development without including spiritual transformation components (Mugabi 2003:134).

Volf argues that what modernity promises is “utopian hope” because the “wisdom of the cross,” to the contrary, teaches that ultimately salvation does not come either from the miracle of the right design or from human wisdom (1 Corinthians 1:18:25). Before the dawn of God’s new world, evil cannot be removed so as to dispense with the cross. Therefore, none of the grand modernity recipes that promises, to amend all these fissures in the world can be trusted (1996:28).

Oladipo avows that the yardstick for measuring development ought to be a society’s ability to sustain a healthy and dignified standard of living without the abuse of others or destruction of the ecosystem. He further portrays true development as that which improves the total person, environment, and the whole community in a holistic manner (2001:223).
Secular approaches of economic development failed to bring about reduction of poverty or the presumed economic trickling-down to the poor. Moreover, discouraged by the hopeless global realities, many secular and faith-based development agencies have been actively exploring development approaches and tools so as to address the myriad of issues affecting the lives of the poor.

In this section, the study focuses on the Christian transformational development perspective. The definition of “transformational development” is briefly examined by interacting with various arguments by Christian scholars and development practitioners such as: Christopher Sugden (1999), Vinay Samuel (1999), Bryant Myers (1999), Bruce Bradshaw (1994), Christian Jayakumar (1999), Wayne Bragg (1987) and many others. The section also briefly examines job networking as strategy of empowering and loving the disenfranchised urban populace.

**What is Transformational Development?**

The term “Christian Development” refers to every biblical based activity of the body of Christ, his Church, that assists in bringing human beings towards the place of complete reconciliation with God, and complete reconciliation with their fellows and their environment (Moffitt 2003: 236). It is a process which enables the community to meet its needs with dignity and justice. Millham observes that this process must be indigenous, comprehensive, long-term, and aimed at enhanced self-reliance (1989:258).

Christian transformational development refers to any development program carried out in a low-income country by a Christian agency which brings about change from a condition of human existence contrary to God’s purposes to one in which people
are able to enjoy fullness of life, in all its key aspects and in harmony with God (Malone 2005: 86).

Mugabi cites Vinay Samuel who defines “Transformational Development” as enabling God’s vision of society to be actualized in all relationships, social, economic, spiritual, and political so that God’s will may be reflected in human society and his love experienced by all communities, especially the poor (Mugabi 2003:135; Samuel and Sugden 1999: xii).

Opportunity International Network (OIN), a network of Christian microenterprise development practitioners defines, “Transformational Development” as “a deeply rooted change in people's economic, social, political, spiritual and behavioral conditions resulting in their enjoyment of wholeness of life under God's ordinances” (Getu 2002: 92). Getu adds that the concept of “whole-person development” espoused by transformational development model is about setting the poor free from material poverty, injustice, deprivation, bondage and moral corruption and helping them to become both relatively more prosperous and better people (Getu 2002: 92-93).

Voorhies avows that transformational development is “development” because it is an intentional process of facilitating change throughout the community or region. It has three key elements: (1) Christ is the supreme in creation; (2) God reconciles the visible and invisible elements; and, (3) shalom or peace is the result. Christian transformation looks toward the hope that Christ’s likeness will not only be the goal, but that the living Christ will bring about substantial changes for the good through the practice of Kingdom values (Voorhies 1999: 588; Bradshaw 2000: 966). Voorhies adds that a holistic
approach of transformational development means designing a development program that deals with various socio-economic aspects of the whole community (1996: 124).

The quest for truly Christian transformational development arose from deep seated concern for a development that is Christian and holistic, meaning that such development and Christian witness be synthesized constructively. This concern for holistic development produced the discourses and deliberations between the church, Christian scholars, and development practitioners on what authentic Christian mission should be. During the 1974 Lausanne Congress on World Evangelization, the evangelical churches began to recognize their neglect of their social responsibilities in that for evangelism and social action had long been seen as mutually exclusive. This realization began the shift toward holism—the marriage between evangelism and social action—within the evangelical movement. After the 1983 Wheaton’s World Evangelical Fellowship (WEF) Conference, the Lausanne movement took another significant step and issued the Wheaton statement (Paragraph 26): “Transformation: The Church in Response to Human Need,” where the term “Transformation” was proposed to replace the word “Development” (Malone 2005: 86; Scott, 2000: 711-712; Samuel and Sugden 2003: ix-xi).

This change led to the affirmation that “evangelism and socio-political involvement are both part of our Christian duty—for both are necessary expressions of our doctrine of God and man, our love for our neighbor and our obedience to Jesus Christ” (Samuel and Sugden 1999: x; Bosch 1991:407). Sugden adds that holism—the process of integrating evangelism and social action includes “the interpretation of the Bible in context, and the addressing of the gospel by the Christian community in relation
to the culture in which it is set, the social dimension of the gospel which focuses on the
poor and on reconciliation, and the process of community building” (Sugden 2000: 23).

Bruce Bradshaw avows that, Christians who separate evangelism from
development have a dualistic world view,” in which “spiritual” ministries like evangelism
are justified instead of “physical” ministries like development (1994:28). He advocates
for holistic Christian development where evangelism and development are not separated
since there is an intrinsic relationship between the two (1994: 5-6).

Bryant Myers, a professor of transformational developmental at Fuller
Theological Seminary, notes that transformational development entails a comprehensive
approach to development rooted in the theology of the mission of the Kingdom of God
and seeks to express the Lordship of Jesus over every aspect of life: economic, religious,
personal, and political. Spiritual change forms the basis for all real change. But such
change will be effective only when people address issues of life directly through the
gospel perspective. Success depends on people seeking positive change in the whole of
human life—material, social and spiritual—by recovering true identity as human beings
created in the image of God and by realizing true vocation as faithful and productive
stewards of God’s gifts (Myers 1999: 3, 14; Samuel and Sugden 1999: xvi).

Christian development is different from the secular dominant paradigm of
development which treats human beings as projects. It is a process whereby a community
is strengthened so that it can creatively help meet its spiritual, mental, emotional, social,
political and economic needs. This happens when Christian development practitioners
creatively help the populace gain better skills and abilities in order for them to be able to
solve their own problems. It takes place through growth of self-awareness and increased
interaction inside and outside the community. The very heart of such a community development is the community itself being the main actor in solving its problems through participation in decision making and use of resources from the community and outside (ARLDF 2003: 3).

Myers cites Bragg who advocates an understanding of development that goes beyond social welfare by including justice concerns. He listed the following characteristics of successful transformation:

1. *Life sustenance* or the meeting of basic human needs.
2. *Equity*, meaning equitable distribution of material goods and opportunities.
3. *Justice* within all social relationships including democratic participation.
5. *Freedom* from external control or oppression which is the ultimate liberation through active participation of the affected people in their transformation.
7. *Cultural fit* that respects the best in local culture.

Christian Jayakumar, who studied transformational development in India, says that to transform communities, there is a need to understand poverty, marginalization and oppression. He sees poverty as a set of complex disempowering systems. The poor household is embedded in a complex framework of interacting systems that contributes to the disempowerment and marred identity of the poor. Therefore, to transform communities requires analyzing a people’s worldview since the roots of poverty; oppression and marginalization are entangled in religious systems and worldviews (Christian 1999: 221; 1994: 334).

Melvin Hodges writes that holistic transformation seeks to represent the meaning of the gospel for the whole community served. Christ is the Savior of the whole man and in all his relationships. This approach is premised on the assumption that man’s spiritual
life is indivisibly rooted in all his states of being: physical, mental, and social. The gospel provides the “Good News” revitalizing humanity and the natural world. Social concerns, the practical issues of life, Christian stewardship and proclamation are all inseparable parts of the Christian evangel. These elements of the gospel must be viewed as indivisible and must be integrated in the plans, policies, and programs of the church (1977:99).

Guidelines in Implementing Community Transformation Programs

Various Christian scholars and development practitioners have outlined guidelines to enhance effective community transformational development. Hodges suggests that basic guidelines for missionaries and church workers implementing social welfare programs are critical. First, Christians are called to manifest the love of God and demonstrate it practically to the people around them. Second, they should dispense charity with dignity lest people become “Rice-Christians.” The best way to do this is through the local church. Third, programs of social action must imbue people with the central message of redemption through the blood of Jesus Christ. Fourth, true benevolence should meet real needs and not be dissipated in wasteful competition with other secular agencies. Fifth, programs that have lasting value should be implemented—those that empower the people to “help themselves” (1977: 103-104).

Social empowerment of the poor is critical in any transformative development. Empowering the urban poor instills in them dignity and ensures their participation in shaping their own destiny. In essence, it is more empowering to teach them how to fish and provide fishing rods rather than simply giving them fish to eat. Jayakumar Christian

22 “Rice-Christians” is a term used in Asian context to refer to people who have formally declared themselves “Christians” for material benefits, or those who converted to Christianity in hopes of getting food from Christian missionaries. Venn and Anderson believed that “spoon-feeding” by missionaries created “rice Christians.” See John Nevius (2003), “Planting and Developing of Missionary Churches.” p. 27.
adds that empowerment should be a Kingdom-based response that clarifies the identity of the local people on the basis of the word of God in the local context (1999: 220, 222). However, it is important for development workers to empower the poor and let them design solutions to their own situations (Pablo 2008).

The urban poor may be empowered by creating jobs, giving them educational opportunities, and vocational training. Providing training in business management, economic self-reliance, skills development and job searching is crucial. For example, Catholic Church micro-lending program, *Bidii Kwa Maendeleo*, in Kibera Slums gave parishioners loans and training which empowered them to create their own jobs to support their families and the community (Bodewes 2005:99-100).

Ajulu says that empowerment of people must lead to creation of a caring community characterized by neighborly love, stewardship and justice. Just and caring communities and eventually nations can only result as people learn how to use their resources for poverty eradication and sustainable development, in a manner that integrates socio-economic and spiritual (2001:13).

One of the ways to empower poor urban communities with dignity is through *Christian Micro Enterprise Development* (CMED) initiatives. Mugabi says that CMED programs are playing a pivotal role in combating poverty in sub-Saharan Africa and other developing countries. CMED ministries combined with evangelism and discipleship have the potential to empower poor people, restore their relationships, give them self-worth or dignity, and transform their lives. These programs are a good source of credit for self-employment and economic sufficiency. CMED programs enable the local church to address the economic dimension of life at all levels where it can make a difference to
help in the fulfillment of other aspects of the kingdom and transform lives (2003:137). Mugabi cites Vinay Samuel who says that “Christian micro enterprise development demonstrates that God’s concern for the poor is not just to meet their economic needs, but also to empower them to address their own needs as well” (Mugabi 2003: 137).

Philip Thuo also recommends the strategy of empowering the people through CMED and “Kingdom Businesses.” The use of CMED by churches and development practitioners to support the informal sector in urban areas in Kenya enables the urban poor to generate incomes needed to sustain their households. Churches can use CMED as a church planting strategy in a poor urban setting. By taking care of the welfare of the urban poor, jobs will be created, and souls will be won for Christ (Thuo 2007: 274-275). Churches can also tap into underutilized resources among their members by encouraging them to form kingdom businesses with the twin goals of generating income and building Christian discipleship. These types of businesses are holistic since they achieve spiritual, economic and social transformation of individuals and societies. This type of ministry strategy has the ability to harness and connect the secular and spiritual aspects of development to address urban poverty (Eldred 2005:12, 51; Thuo 2007: 104).

Active participation of the poor is vital for their self-determination. The poor must be enabled to deal with their own lot in life. Chris Pablo says that key element to successful upgrading of slums or poverty alleviation is letting the communities take the lead in their own transformation (Pablo 2008). Effective participation of the urban poor also involves a lasting change in the way the poor and the rich view themselves in light of the demands of stewardship over material and human resources (Githumbi 1995: 25). It also involves dealing with socio-political issues and other urban problems including
environmental hazards of underdevelopment. Janice Perlman says that there is no magic bullet for creating sustainable, equitable, and peaceful cities, but there are some necessary conditions for such transformations. These include: transparent governance, decent work or a basic income, innovative infrastructure to conserve the environment, intelligent land use with integrated community development, and social cohesion along with cultural diversity (Perlman 2007).

An emerging approach to transformation development is forming global partnerships. Poverty, marginalization, and oppression are complex, widespread problems in African urban centers. These problems require the involvement of churches, governments, non-governmental organizations, international agencies, and other interested parties. Partnerships among these entities combine a global perspective with financial and professional resources to fight poverty. Partnerships, networking and participation in community action becomes a true communal effort rather than just taking an individualistic approach to carrying out ministry. Ideal partnerships are ones which imbue sustainable development in the local community. In this way, the unity of the body of Christ, both local and international is enhanced (Kihiu 2007:125-126, 197; Belshaw, Calderisi and Sugden 2001: 8, 11).

Successful community transformation is only possible through a network of partnerships, not discrete paternalistic missions. Foreign organizations and agencies should enter a local community with an open mind, not a pretentious “Fix it” mentality. Those working with the urban poor should be careful not to assume that the impoverished are “Tabula Rasa,” mere blank slates waiting for modern innovations and programs to be etched into them. Rather, effective aid workers and missionaries should come ready to
learn from the indigenous people, in humble recognition of the fact that they serve a God who loves and values everyone.

**Job Networking**

Churches can empower and holistically minister to the jobless in their community through programs offering spiritual as well as professional help. Faith communities in partnership with business professionals can provide support and love in meaningful ways to their unemployed neighbors. Katherine Simons in her book, “Loving your Neighbor,” says that today’s fluid employment situation generates ongoing need for programs that can coach people in the process of the job search (2010: 25).

When people undergo calamities in life, they are more open to the supernatural. “Being out of work can be a time of faith renewal,” says Jay Litton, leader of the Job Networking Ministry at Roswell United Methodist Church in a suburb of Atlanta, Georgia, which attracts more than 400 unemployed people of all faiths to its weekly two-hour gatherings. This is one the exemplary stories of a growing number of large evangelical churches in America helping the victims of recession (Economist 2010). This program has caught the attention of local and international media. Like other faith-based programs for the unemployed that have sprung up across the country, the one in Roswell has all the passion of an evangelical service. Although the programs are always content driven, providing solid and practical tools for conducting a job search, there is a consistent message of faith woven into the tapestry of this ministry. The program that started out as a volunteer effort to help a few people has turned into a methodology that has helped thousands. Job seekers meet with the RUMC volunteers fortnightly at the Roswell United Methodist Church. The job networking ministry has an average of 300
job seekers in attendance. The volunteer team consists of dozens of hiring professionals, human resource and recruiting professionals. A total of over 200 volunteers help in the program. Meetings start with time for networking or fellowship, a meal and a sermon. The key feature of this program is that it is wrapped in prayer. Each program begins with prayer, and ends with prayers. Written confidential prayer requests are also given. Organizers of this program believe God should be a part of the job search (Simons 2010: 8-9).

The names of people in the group, who have recently found jobs, or “landed”, are flashed on video screens overhead. Although gaining new members would be an obvious benefit for the churches, those involved say it is not the primary goal. The program provides spiritual support and encouragement at a time when people can experience feelings of hopelessness and worthlessness (Economist 2010).

The purpose of the program is: (1) reach out to the community; (2) teach valuable job search skills; (3) offer good news to those who are hurting; (4) provide critical connections for job search; and, (3) encourage job seekers in their back to work journey. They understand that job search process is difficult, but one is not alone as peers and the church provides caring support, and that it is too difficult a process to do without God (Simons 2010: xii, 8).

They offer a variety of services including emotional support, career counseling, résumé help, interview-coaching, and networking contacts. Christian professionals volunteer their time and expertise with job seekers and career changers. Roswell offers about eight career-related workshops. Participants can take advantage of workshops,
speakers, dinner, networking opportunities and one-on one résumé reviews (Raines 2010: 1-2).

In summary, the above Christian transformational perspective provides a biblical basis for holistic involvement for middle-class CITAM assemblies to effectively engage with the needs of the urban poor and their communities. Such engagement would grow the Kingdom of God by transforming individual and their communities, enhance environment, and ensure that urban cities realize shalom in totality.

**Summary**

This chapter surveyed the relevant literature sources contributing to this study. Areas covered in this review included: causes of urban poverty, the biblical basis of ministry to the urban poor, the mandate of working in solidarity with the urban poor, Pentecostalism and the urban poor, urban theology of ministry, theories of economic development and Christian transformational development theory. There are seven key lessons from this chapter:

1. Urban poverty is a complex phenomenon. How people perceive and explain the causes of urban poverty determines the strategies they use to effectively address this problem that affects everyone. CITAM assemblies’ perceptions of causes of poverty are summarized in chapter 4.

2. The scriptures clearly indicate that it is our Christian responsibility to holistically respond to the needs of the poor, the powerless and the voiceless. Therefore, middle-class churches such as CITAM cannot ignore the plight of their poor if they want to remain true to the Word of God.
3. The vast growth of global Pentecostalism is attributed to their theological praxis that incorporates a holistic approach to ministry. The motivation of their response is not just liberation theory but a spirituality arising from the scriptural reflection on what it means to be Christian on the margins of society. The motivation of CITAM assemblies’ response to the needs of the urban poor are reported in the research findings.

4. The context of doing urban ministry today requires churches to get involved with the struggles of the impoverished. The church as God’s agents in the world must identify with the marginalized, the despised, and the oppressed in society. Solidarity with the poor involves empowerment, conscientization, and being a prophetic voice for the urban poor by denouncing injustices and proclaiming the reign of God in the cities.

5. Churches doing urban ministry must develop biblically sound theology of urban ministry. Reaching, discipling and transforming the cities also involve theological training and education. Urban churches like CITAM need to establish urban ministry training centers to equip and prepare their pastors and leaders for changing urban ministry contexts.

6. Various development theories to alleviate world poverty were discussed. Secular development approaches focus on economic development as the panacea to poverty and underdevelopment. Development theorists have argued that it is through foreign aid, social control and the forces of capitalism, science and technology the world will make things better and hope to the poor. However, these economic growth strategies have failed to stimulate sustainable growth and cut poverty and benefits of industrialization have not trickled-down to the poor.
7. Christian transformational development model of poverty alleviation is participatory and people-based. This approach says that genuine development entails transformation of people and their communities and that social change must be built on justice that benefits all people equally. It emphasizes that the ultimate goal of transformational development is ushering in the Kingdom of God!
CHAPTER 4

KEY RESEARCH FINDINGS

Introduction

This chapter reports the key findings from data gathered from multiple sources including interviews, participant observation, and historical materials gathered by the researcher with Christ is the Answer Ministries (CITAM). It summarizes the findings and explains their relevance to the subject matter of this study. This research was analyzed as a single case study; therefore, seven CITAM assemblies, excluding the newly established NPC Thika Road, were analyzed independently and comparisons made. The researcher also analyzed data gathered from the four CITAM ministry units including: educational centers, the NPC Children’s Center Kiserian, the catering unit and Hope FM Radio.

The researcher interviewed a total of 33 people from different CITAM churches and departments. Seven people were interviewed from the CITAM head office and ministry units including: CITAM presiding bishop; the directors of operations, missions and outreach, and Christian education, coordinators of urban missions and NPC Children’s Center, Kiserian. From seven CITAM assemblies twenty six people were interviewed including: senior pastors, mission board members, and elders and deacons dealing with missions, works of mercy and service to the local community.

The findings of the research data is divided into three main sections: (1) an introduction part, which covers a brief historical overview; (2) descriptive narrative which covers the data collected based on some of the interview questions; and, (3) analysis and interpretation of the data gathered using the first two research questions and the theoretical framework of this study.
Analysis of CITAM Assemblies

This part of the research findings examines CITAM assemblies in three parts: (1) a brief history of each assembly provides the background of how and when these assemblies were started; (2) the descriptive narrative of the data collected from each of the seven assemblies based on six of the interview questions (Appendix B), information from participatory observation, and archival data; and, (3) data analysis and interpretation using the first two research questions and the theoretical framework lenses articulated in chapter 2.

NPC Valley Road

This part analyzes data gathered from Nairobi Pentecostal Church (NPC) Valley Road which is located on 28 Valley Road, Nairobi Province (See Map 3, Appendix E).

1. Historical Overview

NPC Valley Road was planted in 1959 by Pentecostal Assemblies of Canada (PAOC). It was from here that CITAM has proliferated to other parts of Nairobi and Kisumu. It is considered the largest Pentecostal congregation in Kenya (Burgess and Van der Maas 2002:152).

NPC Valley Road was planted in 1959 by Pentecostal Assemblies of Canada (PAOC). It was begun following the vision of PAOC missionaries John and Ella McBride to establish an English-speaking multi-racial church in Nairobi. This vision was accomplished through great zeal and passion of PAOC missionaries in partnership with the local people (See History of CITAM). 23

23. The Historical background of NPC Valley Road is covered in details under the “History of CITAM” in Chapter 2 of this study.
Typical worship services at NPC Valley Road and other CITAM assemblies are a blend of contemporary worship with the distinctively Pentecostal worship styles comprising vibrant singing, dancing, and raising hands with shouts of “Amen! Hallelujah.” Preaching of the word is accompanied by an altar call and a prayer of confession of sins. This is followed by counseling that is done by trained counselors. The gift of speaking in tongues, healing and prophecy are common, though not in every service (Mugambi 2009a: 4).

NPC Valley Road which was planted in 1959 is now considered as the “mother church” of CITAM assemblies has experienced tremendous growth. Calisto Odede says that NPC Valley Road targets reaching the middle-class and upper-classes living around downtown Nairobi and the suburbs. But some members come as far as the neighboring cities of Machakos, Limuru, Ngong, Kitengela, Athi River and Thika (Odede 2009). The assembly’s current senior pastor is Ken Kimiywe. There are three main services every Sunday and with an average attendance of 10,000 people. Pastor Mulunda says that “there are over 300 cell group meetings in various neighborhoods who meet for Bible study, fellowship and care on a weekly basis” (Mulunda 2009). Other church activities include: (1) age-level ministries; (2) prayer and miracle-deliverance services every Friday; (3) morning and lunch-hour meetings; (4) professional and business community meetings; (5) university student ministries and hospital and visitation ministries (Odede 2009).
2. **Descriptive Narrative**

To describe the data collected from NPC Valley Road, the study utilizes six interview questions (See Appendix B), information from participatory observation, and archival data.

**What do you think are the causes of poverty, marginalization and oppression?**

There are diverse causes of poverty in Kenya as reflected by the answers given by different respondents. Nelly Kigondu says that poverty is caused by economic factors such as inequality in the distribution of resources—a few people control all the resources, while the majority resides in poverty. A mindset of dependency, where people want to forever depend on handouts and support from well-wishers further cripples the poor. The poor can get out of poverty through equitable distribution of resources and the provision of education and training opportunities to all people (Kigondu 2009).

Calisto Odede attributes poverty in Kenya to several factors:

1) An exam based education system encourages many drop-outs and drop-out levels at a very early age. Such a system does not inculcate skills for life or prepare students for the job market.

2) The “health and wealth” or prosperity gospel being proclaimed in many urban churches encourages people to wait and be blessed and not work. People have many God-given talents and skills, but have failed to utilize them. The churches have not adequately taught biblical principles of stewardship, savings and investment.

3) A worldview of laziness due to “theological and religious systems which discourage work ethics especially among the Protestants” (Odede 2009).
Erastus Oyando argues that “poverty is a vicious cycle that is passed on from one generation to the other. Many children drop out of school due to lack of tuition fees, which make them powerless and oppressed. Lack of education condemns them to unemployment and in some cases to early marriages. These people pass on poverty to their children and the cycle continues” (Oyando 2009). However, Pastor Mulunda thinks the major cause of poverty in Kenya is a bad philosophy of life, where people think they are destined to be poor and have no hope of getting out. He adds that poverty is caused by peoples’ resistance to change in midst of social, technological, economic and cultural revolutions. Mulunda gives the example of the Masai people want to keep the same number of cattle even when there is no more grass. Moreover, “the Luo of Western Kenya wants to keep fishing on Lake Victoria despite dwindling amounts of fish” (Mulunda 2009).

**What is your understanding of biblical teaching on the church’s responsibility to the urban poor?**

Rev. Odede states that the church as the body of Christ has been mandated by the Scriptures to minister the whole gospel to people holistically. Traditionally there has been tension between evangelism and social welfare for many years. This tension continues today. Those who focus on evangelism alone argue that those who involved with the poor are leaning towards social gospel, and may derail the church from the great commission, which is the core of the assembly’s calling. Odede says that one cannot read the Old and the New Testament without seeing God’s heart for the poor. He calls us to do likewise. Jesus himself came to preach the gospel to the poor. Similarly, the book of Acts records that caring for the needy was an integral part of the early apostles’ ministry.
Odede adds that preaching the gospel should be integral and holistic for several reasons:

1) People are needy and if the church is able, they should meet these needs just as the master would meet them.

2) Integral ministry opens the people up for evangelism. It shows that one cares. People do not care how much you know until they know how much you care.

3) There are some communities one cannot reach empty handed. Therefore, caring for the felt needs of the people demonstrates the love of the master to them (Odede 2009).

The church’s responsibility to the urban poor is exemplified in the words of Charles Spurgeon who said that, “If you want to give a hungry man a tract then wrap it up in a sandwich.” And it probably works the other way around - “If you want to give a hungry man a sandwich, wrap it up in a tract” (Odede 2009).

Erastus Oyando sees the church’s responsibility to the urban poor being exemplified by Jesus who touched both physical and spiritual needs of the people. People want to feel Jesus in tangible ways. For the church to proclaim that Jesus cares, it demands addressing the felt needs of the people. NPC Valley Road has all classes of people, the poor and the rich. To meet people’s needs like Jesus did requires the financially able members to be willing to address the needs of the less fortunate (Oyando 2009).

What are the specific programs, projects or activities of reaching out to the urban poor?

NPC Valley Road has set up various mechanisms for responding to the needs of the urban poor. Pastor Nellie Kigondu says that the NPC Valley Road’s missions and

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outreach department uses a social action strategy to respond to the needs of the urban poor. This strategy is divided into three areas. First, the relief and benevolence fund enables the distribution of clothes and food to the needy. In 2008, the church’s missions and outreach department distributed relief food in Kenya’s five provinces after the post election violence. The assembly’s outreach ministry focused on providing support, counseling and distributing food and clothing in various Internally Displaced Persons (IDP) camps in Nairobi. The church allocates two percent of its offerings and tithes towards relief and benevolence activities. Over eighty percent of those seeking assistance from the benevolence fund are not church members. Second, a ministry targeting Somali refugees has been started. The ministry aims at addressing their felt needs, advocating for their rights, and mobilizing funds to support intervention measures. On issues of justice and advocacy, the church has been actively involved with Kenya’s “Constitutional Review” process. The church has mobilized its members and other evangelical churches to oppose “Kadhi Courts” being included in the Kenyan constitution. Three, the church’s emergency preparedness program in partnership with Hope FM radio conducted counseling and supported victims of the “Nakumatt Downtown” fire tragedy and also visited the Administration Police camp in the Community area after it was destroyed by fire (Kigondu 2009).

NPC Valley Road has reached out to the urban poor through the following programs, projects and activities:

1. Outreach and support to slum pastors by various Bible study groups in October 2008.
2. Peace building efforts in Kibera slums after the post-election violence. In partnership with Hope FM radio and local pastors, the church was able to support the rebuilding of 10 churches which had been burned down during the post-election violence in early 2008.

3. The “Bread of Life” campaign mobilized members to donate food and cash to support the poor and those affected by the famine in the slums and other parts of Kenya.

4. Series of teachings in the church on stewardship of God’s resources, savings and investment, and care of the environment.

5. Free medical camps, HIV-Aids counseling and testing have been conducted regularly in the slums.

6. Members contribute to the church food-bank items such as foodstuffs, and clothes for relief and benevolence functions.

7. Business professionals’ fellowship has equipped the marginalized Somali refugees with business skills such as soap-making which have enabled them to generate income and support themselves. The business community ministry has also organized training of business people to provide them with skills to start small businesses.

8. The church is working with Faulu Kenya, a micro-lending organization to start development programs that provides micro-loans to small businesses.

9. Various ministries in the church such as visitation, hospitality and children have organized numerous activities aimed at responding to the needs of the urban poor (Oyando 2009; Kigondu 2009).

NPC Valley Road also encourages their members to get involved in outreach and community service through their discipleship program, “Membership 101.” This program
encourages all members to belong to Bible study groups, a key tool for mission and outreach (Mulunda).

It is important to note that apart from urban ministry, NPC Valley Road is actively involved in ministering to the rural poor, the marginalized and the unreached people groups. This is in line with CITAM’s mission policy that requires assemblies to adopt one unreached people-groups as their mission field. NPC Valley Road has adopted the unreached Borana people-group of Northern Kenya. The church supports various missionaries working among the Borana people, and other activities such as organizing medical and veterinary camps, and distributing food and clothing. The assembly also conducted international missions in Mozambique and Southern Sudan. The church plans to start a school and open a daughter assembly in Southern Sudan. In the future the church will send and support long term missionaries in Mozambique, North America (Canada and USA), and East Timor (Kigondu 2009; Oyando 2009).

**With what organizations do you partner?**

One of CITAM’s core values is partnering with like-minded ministries, churches and parachurch organizations and other agencies that subscribe to its philosophy of ministry (CITAM 2007: 2). In this regard, NPC Valley Road has partnered with various groups to propagate the gospel and respond to the needs of the urban poor. The church has partnered with: (1) U-Turn for Christ ministries in rehabilitating victims of alcohol and substance abuse; (2) Kabro Ministries Kenya in evangelism and outreach training; (3) various churches in the rebuilding of churches burnt in Kibera; and, (4) top Kenyan gospel artists including: Rufftone, Jemima Thiong'o, Eunice Njeri, and Esther Wahome.
These programs were conducted during the peace-building initiatives in Kibera after the post election violence in 2008 (Kigondu 2009; Odede 2009).

**What is the relationship between your service and Pentecostal values and spirituality?**

There are many misconceptions about Pentecostalism. This is reflected by the statement that “Pentecostals are so heavenly minded that they are of no earthly good.” This is because some Pentecostals have tended to shy away from engagement with social concerns. When a needy person comes, they pray and send them away empty handed with “God bless you.” But this is due to lack of serious engagement with the Bible and failure to understand the essence of the gospel. Looking at Jesus’ ministry, he was 100 percent involved with proclamation and social action. He went around doing good: he taught in the synagogues, proclaiming the gospel of the Kingdom, healed the sick, fed the hungry, and delivered the demon possessed. Pastor Nelly Kigondu says that “everything NPC Valley Road does is based on the premise that the church exists to meet holistic needs of the people. All that the church does as Pentecostals—healing the sick, feeding the hungry, visitations, teaching and discipleship—is entirely based on the Word of God” (Kigondu 2009). Being Pentecostals means having a balance of manifestation of the Holy Spirit and deeply open to the Word of God. It means remaining faithful to the scriptures. If we know the scriptures, they will steer us to the truth that the poor should be part of our ministry (Odede 2009).

**What hinders the financially able from responding to the needs of the urban poor?**

There are many reasons that hinder the financially able to respond to the urban poor. First, the assumption that since most of the members attending the church can speak English, there are no poor people among them. Hence people come only for worship and
fellowship, and not to respond to the needs of the poor. Second, some people have taken advantage of the generosity of some affluent members hence discouraging them to respond to the needs of the poor or the destitute in the community. Third, experiences with “perennial beggars” who are always seeking for help from the church which leads to donor fatigue. Fourth, some people have acquired their wealth through unethical or corrupt means and are not willing to share. Fifth, improper communication or lack of information on the specific and genuine needs are in the church hinders giving. Sixth, the attitude of holding wealth: the fear of being poor or the fear of becoming poor if one gives. This is due to lack of biblical understanding of giving as Acts 20: 35 says, “It is more blessed to give than to receive” (Mulunda 2009; Kigondu 2009).

However, Erastus Oyando says that members have been very generous when they were informed of genuine needs in the church. In such cases, they have given sacrificially to respond to emergencies, calamities and famine. For example, in 2008 after the post-election violence in Nairobi, many people gave food, clothing and money, to help internally displaced persons, and also assisted in the reconstruction of the churches burned down in Kibera (Oyando 2009).

4. Data Analysis and Interpretation

This section examines the data from the research by using the first two research questions and the theoretical framework articulated in chapter 2.

Specific ways NPC Valley Road is working in solidarity with the urban poor.

The involvement of NPC Valley Road is clearly articulated in the description narrative above. From the answers given by the respondents, it is clear that NPC Valley Road has responded to the needs of the urban poor in numerous ways. The way the
assembly applied its social action twin strategies of relief and benevolence including food distribution, medical camps, counseling and peace-building and responded to emergencies among the urban poor especially after the post-election violence in Kenya is remarkable. It has also responded to holistic needs of the people through ministries of visitation, prayer and mercy. Nevertheless, the study reveals that much of the responses were temporary and “doing to or doing for the poor,” and not with them.

Attempts were made to apply a “marketplace proven solutions” approach to empower the members. A success story is the training of Somali refugees how to make soap and earn income. Other efforts include empowering the church members through business skills training and teaching on stewardship, savings and investment. The church plans to partner with Faulu Kenya to provide micro-finance to start small businesses among the members. Such efforts should also be initiated in the slums and other poor neighborhoods. The church was also working in solidarity with the poor through its advocacy efforts of mobilizing members and other churches in matters related to the Kenyan constitutional review. Solidarity with the poor means going further than sharing their financial resources with them. It is seeking to love the poor without seeking financial reward.

Although the church has made some efforts to transform rural communities among the Borana of Northern Kenya by applying some of Jeffrey Sachs’s five development interventions, there is no evidence of initiatives to alleviate urban poverty or capacity building in urban communities through integral Christian transformational development.
This verifies the author’s belief that the present response of CITAM’s churches to the needs of the urban poor in Nairobi and Kisumu focuses more on relief rather than Christian transformational development.

NPC Valley Road has no intentions of planting churches or daughter churches in the slums but usually has Bible study groups where church members live. This is based on the founders’ vision (PAOC missionaries) and CITAM’s mission policy of planting churches among the English-speaking urban populace. Their strategy is to focus upon and influence decision makers and the elite segments of the population rather than bottom up.

**Barriers keeping NPC Valley Road from effective involvement with the urban poor.**

From the responses given by the participants interviewed, there are several barriers that hinder NPC Valley Road from effective involvement with urban poor. These barriers are classified according to Ray Bakke’s categorization of barriers to urban evangelization (1988). Each of the three types of barriers or a combination thereof hinders NPC Valley Road from effective engagement with the urban poor. Looking at NPC Valley Road outreach to the urban poor in Nairobi, the theological barrier reflected by various ways in their mission strategy limits their outreach to the urban poor to relief, benevolence, and emergency activities. There are limited evangelistic activities among the urban poor. Moreover, the social action activities are more focused on “doing to or doing for the poor,” and not with them. A NPC Valley Road major barrier is ecclesiastical which is seen in their vision to target the affluent and the middle-class segment and not the low-income segment of the population. Their ministries are geared towards meeting the needs of the intellectuals and the middle-classes. The church has no plans to plant churches or daughter churches among the poor. Many members fear
engaging the urban poor. Others argue that the assembly would not thrive if they focused on the low-income populace. This fear is also seen in opposition by members (and some leaders) to start an alternative Swahili service, which would target Swahili speakers (not just the poor).²⁵

Personal fear is a barrier to effective evangelization. This is reflected by various reasons mentioned which hinder the financially able members to minister to the needs of the poor. Some members assume that there are no poor people in their church because the poor (or those who do not speak English) go to church elsewhere. Others argue that the poor are perennial beggars, who are always seeking for help or taking the advantage of the generosity of affluent members. The fear of the unknown causes people to be greedy and hold wealth. They fear that being generous to the poor will make them poor. Another fear is that incorporating the poor would bring insecurity (cars, phones would be stolen). Therefore, the safe way is to try to respond to the needs, “out there” and not in their fellowship.

**NPC Woodley**

This part analyzes data gathered from Nairobi Pentecostal Church (NPC) Woodley which is located in Woodley Estate along Joseph Kang’ethe Road on the western side of Nairobi next to one of the largest slums in Africa, Kibera slums (See Map 3, Appendix E).

1. **Historical Overview**

NPC Woodley was the second assembly to be planted by CITAM as a result of a decision made during the church Annual General Meeting (AGM) of June 1993. One of

²⁵ Some members had suggested this, so that this service would include their Swahili speaking relatives or the low income people working for them.
the underlying reasons for starting this assembly was to reduce congestion at NPC Valley Road. The location at Woodley was ideal because NPC Academy which had begun in 1989 was already operational, and it provided an office for the pastor and storage for the music equipment (Nguuh 2009b: 1).

The church was planted through a series of evangelistic meetings held at Adam Arcade shopping center at the end of 1993. In January 1994, a tent was pitched and various outreach meetings were done with a goal of planting a church. The church began with about 100-150 people and most of these were transfers from the Valley Road assembly and other churches. The church continued to meet in this tent which had a capacity of 500 people until the permanent sanctuary was built (Kabau 2009).

Pastor David Muriithi provided interim leadership of the new congregation until a pastor was appointed. In 1994, Pastor Dennis White in consultation with NPC elders and deacons, and PAOC regional director Gerald Morrison, appointed Fred Kilonzo as NPC Woodley’s first senior pastor (Mugambi 2009a: 116-117; Nguuh 2009b:1).

![Figure 10: Current Sanctuary at NPC Woodley](image_url)
The church grew rapidly and by 1996 the tent was full to its capacity hence an urgent need to expand the sanctuary to cope up with the growth. The current sanctuary, offices and other facilities were built in 1999. The current senior pastor, John Wesley Nguuh took over from Pastor Ken Kimiywe in September 2005 when Pastor Kimiywe was appointed to pioneer NPC Buruburu as the senior pastor beginning September the same year.

Unlike other CITAM assemblies which are considered middle-class congregations, Pastor John Wesley Nguuh says that “Woodley has unique and diverse membership.” It reaches the low income, middle-class as well as the affluent segment of the population. Half of its members live in the middle-class and affluent neighborhoods of Jamhuri, Santack, Woodley, Kilimani, Ngumo, Lavington, Kileleshwa, Dagoretti Corner, Golf Course, Mountain View and Karen. The other half of the members come from low income neighborhoods such as Kibera, Ayany, Olympic, Riruta Satellite and Kawangware (Nguuh 2009a).
NPC Woodley targets the English-speaking urban populace who are not necessarily the rich or the affluent but those who can speak English. Some of the low income people living in the slums speak English and are therefore, within the church target group. Low income members have been pressuring the church to start a Kiswahili worship services for their low income relatives who cannot speak English. However, the assembly has stuck with its target population based on CITAM’s vision and mission (Nguuh 2009a).

In accordance with CTAM family of churches, NPC Woodley has organized its ministry in line with the CITAM Mission and Vision while taking into account its own unique place in the city of Nairobi. The main focus of this assembly has been to allow the Holy Spirit to minister in all aspects of the services and in people’s lives (Nguuh 2009b). Currently it has three services every Sunday with more than four thousand people attending. Other activities held on a weekly basis include: age-level ministries, outreach to Toi Primary school, visitation, small group Bible study, neighborhood cell-group fellowships, prayer and intercession night vigils (Nzavi 2009; Mugambi 2009a:119).

2. Descriptive Narrative

To describe the data collected from NPC Woodley, the study utilizes six interview questions (See Appendix B), information from participatory observation, and archival data.

What do you think are the causes of poverty, marginalization and oppression?

Poverty is a multidimensional phenomenon and its causes are diverse. According to John Wesley Nguuh, historical factors are major causes of poverty in Kenya. He says that “the British colonialists divided Nairobi into various segments creating areas
exclusively for whites: the posh areas where no Africans would own land. Europeans were entitled to own 2 acres; Asians were allowed to own half-acre, while six Africans would own one acre” (Nguuh 2009a) The African people were discouraged to live in the city. They had to have a pass (Kipande) to go to some areas. This is the reason why Africans were to live in densely populated Eastlands, the Asians in Parklands and the whites took the best land in Karen, Lavington and Kileleshwa. This trend accounts for urban poverty in Nairobi. The Africans were discouraged from bringing their families into the cities since they were domestic workers. They had to go to the densely populated areas such as Kibera, Mathare and Kawangware to look for single rooms. This caused a lot of social problems for the African people. This has not changed to-date (Nguuh 2009a).

But Joseph Nzavi argues that vicious cycle of poverty, where “poverty is passed along from parent to child is what contributes to urban poverty, marginalization and oppression” (Nzavi 2009). Another cause of poverty is the culture of poverty where people are lazy and think that government and the community should do everything for them. The missions and outreach Pastor, Felix Wandera attributed the widespread extreme poverty in Kenya to the forces of capitalism which perpetuates a “man-eat-man” culture (greed and corruption), thereby disempowering the poor and the defenseless (Wandera 2009). Elder James Kabau agrees with Pastor Wandera and adds that greedy leaders use every opportunity to exploit the workers, the poor and the voiceless. Poverty is also caused by economic factors such as unemployment, limited educational opportunities and over reliance on formal employment (Kabau 2009).
What is your understanding of biblical teaching on the church’s responsibility to the urban poor?

The Bible clearly teaches that the church has a duty to minister to the poor. The poor will always be with us hence it is our duty to help them come out of poverty. The Scriptures encourage the community of faith to take care of widows and orphans in their distresses (Nzavi 2009). It is a God-given obligation that the church should transform lives and communities with the gospel in word and deed. Wandera gives the example of the early church in the Book of Acts where the apostles shared all what they had together and ensured a “just social shape” of the community. There was nobody in need in their midst (Wandera 2009). Kabau adds that “Christians are also called to pray and intercede for the well-being of their nation. If Kenyan churches and their members took their biblical responsibility faithfully, then nobody should sleep without a meal on the table” (Kabau 2009).

Rev. John Nguuh summarizes this by saying that biblical truth outlines that the church has 5 responsibilities in solidarity with the poor: (1) embracing and assuring them that they are loved and accepted by God; (2) advocating, fighting for them, and reminding the rich and those in authority that the needs of the poor are the responsibility of the church and community; (3) Equipping and empowering them with skills to make wealth; (4) giving alms and gifts; and, (5) helping them integrate into the society since poverty disorients and hinders them from having meaningful relationships. The poor need to be encouraged to realize that they can contribute something to the society such as labor force, talents, and spiritual gifts (Nguuh 2009a).
What are the specific programs, projects or activities of reaching out to the urban poor?

Social action is the main arm of outreach aimed at responding to the needs of the urban poor. Woodley’s close proximity to Kibera slums means that the mandate of responding to the needs of the poor is even more real as some of the people living in these slums are members of NPC Woodley (Wandera 2009). NPC Woodley has ministered to the needs of the urban poor as follows:

1. The social action activities that encourage community work and environmental care. The church has held garbage collection and combined it with one-on-one evangelism. In 2008, the church repaired a community road during the “40 days of purpose” program.
2. Benevolence program has a food bank where Church members make contributions of dry food or cash during the compassion Sunday (second Sunday of the month). These items are shared with the needy in the community especially during times of famine. When the needy come for relief assistance, the pastoral team counsels them and encourages them on ways they can get out of poverty. There are many people being ministered receiving help daily through this program.26
3. Relief fund enables the church members to get emergency financial assistance to pay school fees, medical bills, rent and other emergencies.
4. Involvement with emergency relief and resettlement efforts after the 2008 post-election violence in Kibera and other slums in Nairobi.
5. Started the “Nehemiah Project” after the post-election violence in Kenya to help rebuild lives in Kibera especially of those whose businesses were burnt down. This was done through the partnership with Faulu Kenya, a micro-lending enterprise. Fifty out of

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26. Somebody had come to the church to seek financial assistance Pastor Wandera had to stop the interview to respond their need.
the eighty people interviewed were funded by the program. Faulu Kenya administered the loans and trained the people on business skills and management. This empowered the recipients and expanded their entrepreneurial capacity. The program has been very successful with high loan repayment rate. The money repaid is being put into a revolving fund so that more people can benefit. The success of this project will provide opportunity to other people (150) who are on the waiting list.

6. Partnered also with Faulu Kenya, a micro-lending enterprise, to provide loans to members to start small businesses. This program enabled poor church members to access micro-credit facilities. Faulu Kenya provided business skills training and did follow-up to ensure the loan repayments. This strategy is to empower the people and discourage the culture of dependency. NPC Woodley provided the funds to meet the start-up costs of launching the program. So far, sixty church members have benefitted from this.

7. Members are encouraged to save their money through the “La Nyavu Sacco,” a CITAM cooperative society established to enhance financial empowerment. Church members save and borrow to invest in personal projects such as buying land, houses, or capital for businesses.

8. Medical camps where the gospel is shared, free medical care, and counseling are given.

9. Through sports evangelism program (Soccer outreach to the youth).

10. Outreach to the Toi primary school by the children ministry. This is a pastoral education program targeting children from Kibera slums.

11. Small group Bible study caters to the needs of their neighbors as need arise (Nzavi 2009; Wandera 2009; Nguuh 2009a).
In areas of justice and advocacy, Pastor John Nguuh has played a key role in mobilizing CITAM assemblies and the Kenyan churches to ensure that their voices are heard. The church has been a keen advocate of the plight of the unborn, the squatters and the defenseless. The assembly has been involved with advocacy against abortion, extra-judicial killings, and land-grabbing by the rich. Several peaceful demonstrations on the street have been held against abortion, and Mungiki (militia) violence (Kabau 2009).

Pastor Nguuh chairs the “Resource Center for Slums” program which was started by a member of NPC Woodley. This center is funded by CITAM and other organizations. This program trains and equips leaders in the slums and supports victims of HIV-Aids find sources of livelihood. Youths in the slums are empowered on business and entrepreneurship skills through the Resource Center for Slums.

Pastor Nzavi says that Woodley is “planning through social action to transform lives of various neglected groups including: prostitutes, homosexuals and drug addicts. This will be through special programs of rehabilitation and poverty reduction by partnering with an organization that works with these groups of people” (Nzavi 2009).

The assembly is also involved with outreach to less evangelized areas in Kenya. Its mission field is Wamba in Samburu district. The church has organized various medical camps where the gospel is shared along with medical care and counseling. In April 2008, the church sent 120 people for a Daily Vocational Bible School (DVBS) attended by over 5,000 people. During the Bread of Life campaign, food was distributed to feed 100-120 families in Samburu. A partner in the UK bought 10 camels to be given to widows who have no source of income. In July 2009, International Christian Fellowship (ICF) members travelled to Wamba for short term ministry. The church has
also helped in the construction of several temporary church buildings. A church member gave 400,000 Kenya shillings (US$ 5,300) towards the building of another temporary church structure in September. The church has also encouraged members to gain short term mission experience by serving among the Samburu people (Wandera 2009).

**With what organizations do you partner?**

The assembly partners with various ministries and organizations working with the urban poor. NPC Woodley has partnered with the following:

1. Church members who have ministries and organizations working in the slums such as feeding centers, education centers, advocacy programs. A good example is TAPA (Transform a Person Africa), an organization started by a member of the church to work with Orphans and Vulnerable Children (OVC) in Kibera slums.

2. College Park Church, USA which provided seed money to launch the microfinance program.

3. Faulu Kenya in a microfinance lending program that enabled members to obtain loans.

4. Resource Center for Slums to train and equip slum pastors and youth.

5. Men’s ministry and Compassion for Christ to provide educational scholarships to poor children.


**What is the relationship between your service and Pentecostal values and spirituality?**

Some people look at Pentecostalism as unrealistic because there has been an instance where people have used Pentecostalism as a way of escape. A good example is the prosperity gospel being propagated by some Pentecostal and Charismatic churches in
Kenya. However, CITAM and its assemblies are committed to core values and vision statement to impact Kenya and the rest of the world with the gospel of the Savior and Lord Jesus Christ in the power of the Holy Spirit who empowers us to make an impact in the world. NPC Woodley is committed to spirituality that practices true religion, as James says, “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress…” (James 1:27, NIV). Pastor John Nguuh affirms that NPC Woodley subscribes to a Pentecostal spirituality that is realistic, one that tries to keep a balance or the middle ground. There are two extremes opinions on poverty: one that sees poverty as a gift from God and the other that views poverty as a curse. Woodley embraces the middle line: the fact that to be rich is not unspiritual, but encourage the affluent to empower the poor and follow godly value system. Pastor Nguuh says that the church “does not condemn the poor but encourages them to get education and job skills necessary for creating wealth. The poor are encouraged that there is hope of getting out of poverty through training and empowerment programs” (Nguuh 2009a).

Wandera explains church motivation for service in terms of a commitment to pursue Pentecostal values. The Bible explains the character of God in terms of “who God is” and “what God values.” In the history of the Israelites, God used the obscure members of the community to expand his Kingdom. Pentecostal values mean the character of God—extending Christ’s love to the whole world, irrespective of color, creed or social status. The praxis of this spirituality is seen in the way NPC Woodley utilizes mercy ministries as a tool of evangelizing the urban poor. The urban poor are encouraged that their condition can be changed and that they can make it in life; for Christ came to
transform peoples’ lives. The church is God’s agent of change and called to transform the poor and their communities through the gospel (Wandera 2009).

The church is keen on its Pentecostal heritage of proclaiming the gospel in word and deed: preaching the gospel of the Kingdom and providing them with food as Jesus commanded. Through a holistic approach, the church meets physical needs, invites people to church and encourage them to attend a well-organized discipleship programs for new believers (Nzavi 2009).

**What hinders the financially able from responding to the needs of the urban poor?**

There are many reasons why affluent members of the assembly may not respond to the needs of the poor. First, there is a prevailing “culture of poverty” stereotype that the poor are lazy. The large number of the needy living near the church tends to discourage the wealthy who think that they can do nothing to alleviate poverty. Second, some of the affluent members are not committed to many programs in the church since they are very busy or are not interested. Third, some people lack information of the needs of the members, while other are not well exposed to various church ministries. Finally, the other problem hindering generosity is lack of biblical understanding on stewardship of material resources (Nguuh 2009a; Kabau 2009).

Nevertheless, many members are actively involved with programs to respond to the needs of the urban poor. Many are involved with programs aimed at empowering the poor, business and income-generating and microfinance training. For example, men’s ministry has been working with “Compassion for Christ” in giving educational scholarships to poor children in the community. Many members also generously contributed food and cash gifts towards displaced persons after the post-election violence.
in 2008. NPC Woodley is committed to biblical teaching that reminds the members that they have an obligation towards the poor. However, needy members should not put pressure on the rich, but develop relationships and should seek help through the church structures (Nguuh 2009a). There are also plans to launch vibrant ministries including outreach to schools, and ministry to the widows. The church also intends to get more engaged in neighborhood social activities such as cleaning and tree planting. Employing more relevant and effective methods of evangelism in the changing urban socio-economic landscape will bring about greater impact (Wandera 2009).

3. Analysis and Interpretation

This part analyzes the data from the research by using the first two research questions and the theoretical framework lenses articulated in chapter 2.

**Specific ways NPC Woodley is working in solidarity with the urban poor.**

The descriptive narrative section above has clearly outlined various ways in which NPC Woodley has responded to the needs of urban poor in Nairobi. From the information given by the respondents, it is clear that much of the assembly’s efforts have been in Kibera slums through social action strategy.

The study reveals that this assembly has responded to the needs of the urban poor in several ways. First, responding remarkably to felt needs through relief and benevolence efforts, such as food distribution, medical camps, counseling and peace-building. Of great significance were the assembly’s emergency responses to provide food and clothes, as well as counsel the internally displaced persons after the post-election violence in Nairobi. Second, empowering the poor with dignity through microfinance program which has created jobs, generated incomes, and built capacity. Three, teaching
on stewardship, savings and investment in the sanctuary during Sunday worship services have enhanced a biblical understanding on these issues to church members. Four, advocating for the rights of the unborn, and fighting for the plight of the poor. Five, partnering with churches and organizations working with the urban poor hence facilitating their capacity building, empowerment and transformation. Finally, applying Polak’s proven solution, such as provision of business capital through “Nehemiah project” to rebuild businesses burned down in Kibera during the post-election violence empowers and builds capacity among the urban poor.

Although the church has made some efforts to transform rural communities in Wamba area Samburu district using Kotler and Lee’s multidimensional poverty approaches; there is no evidence of similar approaches to alleviate urban poverty or capacity building in urban communities through integral Christian transformational development.

NPC Woodley is not directly engaged in proclamation of the gospel among the poor neighborhoods. It has no intentions of planting churches or daughter churches in the slums but usually has Bible study groups where church members live. This is in accordance with CITAM’s mission policy of planting churches among the English-speaking urban populace. Their strategy is to focus upon and influence decision makers and the affluent segments of the population rather than bottom up.

The study reveals that much of the response is temporary and “doing to or doing for the poor,” and not with them. This verifies the author’s guess that the present response of CITAM’s churches to the needs of the urban poor in Nairobi and Kisumu focuses more on relief rather than Christian transformational development. A
development approach that involves community participation in determining the best programs to implement with the use of local expertise is lacking.

**Barriers keeping NPC Woodley from effective involvement with urban poor.**

There are several barriers keeping NPC Woodley from effective involvement with the urban poor. Based on the responses given above by various NPC Woodley leaders interviewed, there is a pattern that forms which classifies these barriers. First, theological barriers are reflected by the approaches NPC Woodley utilizes to reach out to the poor: relief, benevolence, and emergency activities. The focus is social welfare activities with limited evangelistic activities among the urban poor. Moreover, the social action activities are more focused on doing for the poor not with the poor. Further, these social action activities are more focused on doing for the poor not with the poor. This is also seen where the financially able feel that they have no personal obligation in alleviating poverty and see this as a government responsibility. Second, NPC Woodley’s effectiveness is hindered by ecclesiastical barriers. The assembly subscribes to CITAM corporate vision of targeting the affluent and the middle-class segment and not the low-income segment of the population. Their ministries are geared towards meeting the needs of the intellectuals and the middle-classes. The church has no plans to plant churches or daughter churches among the poor. Many members fear engaging the urban poor—and the church would not thrive if they focused on the low-income populace.

Personal fear is a barrier to effective evangelization. This is reflected by various reasons mentioned above that hinder the financially able members to minister to the needs of the poor. Some members assume that there are no poor people in their church because the poor (or those who do not speak English) go to church elsewhere. Others
argue that the poor are perennial beggars, who are always seeking for help or taking the advantage of the generosity of affluent members. The fear of the unknown causes people to be greedy and hold wealth. They fear that being generous to the poor will make them poor. Another fear is that incorporating the poor would bring insecurity and obliterate their status quo. Therefore, the secure way is to try to respond to the needs, out there and not in their fellowship. However, this assembly has attempted to bridge the socio-economic gap that keeps the poor from their fellowship or ministry involvement.

NPC Karen

This part analyzes data gathered from Nairobi Pentecostal Church (NPC) Karen which is located on Karen-Lang’ata road in Karen area next to Bombas of Kenya and a few miles from the sprawling Kibera Slums (See Map 3, Appendix E).

1. Historical Overview

NPC Karen was the third assembly to be planted by Nairobi Pentecostal Church in 1997. There were various factors that led to the planting of this assembly. First, NPC Valley Road felt that there was a real need to decentralize in order to accommodate rapid growth. Secondly, Karen assembly was planted in order to touch the communities living in Karen and Lang’ata with the Gospel of Jesus Christ. Thirdly, this was one of the areas in Nairobi with plenty of land to buy for expansion. CITAM had noted that to get large pieces of land in prime locations in the city was becoming a major challenge. At that time there was no facility in Nairobi big enough to accommodate a gathering of NPC status (Mugambi 2009a:129-130; CITAM 2009a).
NPC Karen, initially known as “NPC South,” was therefore built to address the need for a facility big enough to accommodate all the NPC Assemblies and especially for joint events such as rallies and conferences. Some of the NPC Valley Road members living around Karen and Lang’ata were looking forward to the planting of a church in their area. The Karen assembly was officially launched on January 12, 1997 with Pastor White as the senior pastor. One of the first ministries to be established was the prayer and intercessory. Other major ministries that followed included various age-level ministries for women, youth, men and children. Other ministries were added with time. The church grew rapidly and plans began for a permanent sanctuary. The sanctuary was dedicated on November 2001.
Later Pastor Dennis White handed over the church to Pastor David Oginde. The current senior pastor at NPC Karen is Isaac Kibuthu who has served the congregation since 2007 (Mugambi 2009a: 129, Kamau 2009).

Josiah Mandieka affirms that NPC Karen assembly reaches the English-peaking middle and upper-classes living in up-market Karen and Lang’ata. Other members come from Ongata Rongai, Ngong and Nairobi Dam estates (Mandieka 2009).

Currently the assembly has three services every Sunday with an average attendance of 8,000 people attending which makes it one of the largest CITAM Assemblies. Other activities held on a weekly basis include: age-level ministries, visitation, small group Bible study, neighborhood cell-group fellowships, prayer and intercession night vigils, and mission and outreach activities (Kibuthu 2009; Mugambi 2009a:130-131; CITAM 2009a).
2. Descriptive Narrative

To describe the data collected from NPC Karen, the study utilizes six interview questions (See Appendix B), information from participatory observation, and archival data.

**What do you think are the causes of poverty, marginalization and oppression?**

There are different opinions of the causes of urban poverty in Kenya. Beatrice Kamau, NPC Karen missions and outreach pastor, attributes poverty to socio-political reasons. The poor are easy prey to political machinations. The existing political structures perpetuate a system of dependency where the poor have to remain poor to be used by the rich to remain in power. If poverty is alleviated, then the affluent and the elite ruling classes will lose their power and control. The rich buy political power through handouts to the poor (Kamau 2009). But Mandieka thinks it is the unequal distribution of resources that causes poverty. Kenya has a lot of resources which can be used to meet the needs of all, but the greed and selfishness of some leaders who lack the concern for the people enhances poverty, marginalization and powerlessness (Mandieka 2009).

Isaac Kibuthu says that poor governance hinders an enabling environment to create wealth. The government is responsible for providing security, infrastructure and social amenities; which are factors necessary for business to thrive and creation of wealth to be possible. Other causes of poverty as: geographical and environmental factors such as drought; lack of natural resources; lack of creativity and skills; and finally, the mindset that encourages laziness. However the poor can get out of poverty, if the causes of poverty can be addressed with urgency through advocacy, good governance and accountability structures, and through the transforming power of the gospel (Kibuthu
Kamau concurs with this but adds that poverty is also a spiritual matter. Therefore, the hope for the poor is the church as God’s agent in the world, to return to God with repentant hurt. When the church will authentically know, love and worship God, then service to the fellow humankind will flow automatically (Kamau 2009).

**What is your understanding of biblical teaching on the church’s responsibility to the urban poor?**

Bible believing church understands that ministering to the needs of the poor is an obligation not an option. Rev. Kibuthu says that the Bible advocates a holistic approach to ministry. This is best exemplified in Jesus earthly ministry: healed the sick, fed the hungry, healed the demon-possessed and proclaimed the gospel of the Kingdom of God. Therefore, it is the Christian’s responsibility to reach out to the poor through word and deed. Evangelism and social action must go hand in hand (Kibuthu 2009). Kamau reaffirms the words of the Savior Jesus Christ, “For the poor will always be with you…” (Matt 26:11). Therefore as the law commanded (Deuteronomy 15:11), “the church is called to freely respond to the needs of their poor neighbors” (Kamau 2009).

It is not possible to separate the church from the community. The church should not isolate itself from the community where it is located; hence evangelism should not be separated from ministry to the needs of the poor. The people of God, chosen by God live in community. Part of being people of God is to be God’s agents of transformation and never isolating from the people (Mandieka 2009).

All the respondents agree that the Bible is clear on the church’s responsibility to the poor, the stranger, the widow and the orphan. However, the corporate praxis of this mandate is another matter.
What are the specific programs, projects or activities of reaching out to the urban poor?

NPC Karen has made various attempts to reach out to the poor and the surrounding communities especially through social action, mission and outreach strategies. The specific mechanisms for reaching out to the needy include:

1. A relief fund that enables the church to respond to the emergency needs (Members are assisted to address such needs as school fees, medical bills, and rent. The church responds to an average of 1-2 cases every month. This is done through a committee and needy members apply and the need is evaluated. This program also supports some poor church members financially to start small businesses).

2. Through distribution of food and clothing to the needy people in the community (Benevolence program also disseminates cash gifts (average of $30) to the needy that come to request for help).

3. Through medical camps at the church campus targeting people living in surrounding four slums (Medical camps have also been used to complement evangelistic efforts at Ongata Rongai).

4. An evangelistic campaign carried out by the church at the Ongata Rongai center.

5. Through Sports evangelism the church reaches out to drug addicts (For example, in August 2009, youth and missions ministries hosted twenty soccer teams from around Karen to evangelize the youth through sports. This program also involves HIV-Aids and Drug awareness campaigns).

6. Through informal fellowships, the church has reached out to Matatu (omnibus) drivers and conductors. (This program was started to reach out and encourage this unique
unreached urban sub-culture. This involves training and discipling them through informal breakfast activities).

7. Through Christian drama, “Heaven’s Gate and Hell’s Flames,” the vibrant youth ministry has partnered with the CITAM head office to minister to the youth (This has been a great evangelism tool with great results among the youth)

Apart from programs aimed at the urban poor, the church also organizes various outreach activities. Doing ministry in affluent Karen neighborhood is a great challenge as many people may not open their gates and allow people in to do personal evangelism (one-on-one). The church has devised strategies such as the “Shaggy Dog Shows” targeting reaching the upper-class especially the white populace living in Karen. Church members also bring their dogs to the competition, where prizes are given to the best dogs and gospel tracts are distributed. About 50-60 families attended the last show. Jazz music extravaganzas have been held at the “Junction” shopping Mall at Dagoretti Corner, where people are entertained through music and gospel tracts distributed (Kamau 2009).

NPC Karen northern Kenya mission field is among the Samburu people. They have adopted Maralal, Kisima and Merti areas in Samburu district. Various mission activities to meet the needs of the poor and the marginalized Samburu people are undertaken. These include: (1) empowering pastors and local leaders through Bible training and education in order to foster an attitude of change; (2) economic empowerment programs which trains church members in income-generating activities thereby eradicating the dependency, for example training of how to grow, process and market Aloe Vera; (3) literacy classes to enable them to read their Bible; (4) drilled water wells and trained on harvesting rain water; (5) the church has organized various medical camps where the
gospel is cared, medical care and counseling is provided; (6) partnered with other CITAM assemblies and conducted Daily Vocational Bible school (DVBS) for Samburu children; (7) constructed temporary church structures in Maralal and Kisima; and, (8) training in animal husbandry and managing local resources.27

On gender and justice issues, “the church has been empowering Samburu women who are culturally marginalized and not appreciated. Women do not handle money hence they have nothing to give for offerings in the church. Girls are married off early and do not get basic education. The women are trained how to make crafts and beadwork” (Kamau 2009).

The church recognizes that the Samburu people have the ability to support themselves. What they need is training and empowerment to stand on their own and do proclaim the gospel. The assembly has also conducted medical camps and evangelistic outreaches to other parts of Kenya including Kyuso and Mwingi in Eastern province (Kamau 2009; Mandieka 2009).

**With what organizations do you partner?**

NPC Karen partners with various ministries and organizations to fulfill its vision and mission. These include: (1) New Life Community and Campus Crusade in youth ministry and training; (2) Living Water International in the drilling of wells in Samburu; (3) World Vision in food distribution among the Samburu people; (5) local churches in Kajiado and Samburu in food relief; and, (6) Cooperative Bank of Kenya in children Outreach programs (Mandieka 2009; Kibuthu 2009; Kamau 2009).

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27. The plant Aloe Vera is grown for medical purposes. This plant is now grown in semi-arid areas of Kenya commercially.
What is the relationship between your service and Pentecostal values and spirituality?

According to Rev. Isaac Kibuthu, NPC Karen senior pastor, CITAM’s strategic plan and mission policy clearly indicates that social action is part of each assembly’s responsibility. Therefore, evangelism cannot be separated from social action. The church utilizes social action strategy reaching out to the poor. The church’s spirituality demands a ministry approach that responds to the needs of the whole person (Kibuthu 2009). Beatrice Kamau thinks that “NPC Karen is not “the Pentecostal” or a Neo-Pentecostal type of assembly that concentrates on evangelism or proclamation of the Word alone” (Kamau 2009). She alleges that NPC Karen leans more towards “main line churches” and narrowly “Pentecostal.” The church evangelism habits are driven by the empowerment of the Holy Spirit. But she is worried that CITAM has a long way to go towards having a passion for evangelizing the lost. In essence “Pentecostalism” defines how passionate we are about evangelism and reaching the lost for Christ. It has all to do with spirituality praxis and the Spirit fire and zeal! Kamau says that “rationalism has greatly influenced today’s evangelical Pentecostals. The results of this is the dying off of the “Pentecostal” fire as they tend to emphasize “academic and social status,” and less reliance on God and the Holy Spirit in their evangelization and other aspects of ministry. Therefore the church needs a revival, a return to passion for the lost and relying more on the Holy Spirit” (Kamau 2009).

What hinders the financially able from responding to the needs of the urban poor?

The respondents were very clear that the poor or the needy are a small minority at NPC Karen. Therefore ministering to the needs of the poor is seen as helping the poor out there. The members are also discouraged to respond to the needs of the poor because of
some experiences with the poor. Mandieka says that “instances of perennial beggars, who seek help from one church to another, makes people shy away from responding to felt needs. The few “fake” cases hinder people from responding to genuine needs in the community” (Mandieka 2009). Some of the people are overwhelmed by poverty in the community and feel that they cannot be able to alleviate poverty at all. The people are destined to be poor and they cannot do anything about it. Some of the members are extremely busy to get involved with church ministries. Others do not have information about the needs in the church or in the community (Mandieka 2009).

The other challenge of giving is that it is very difficult to follow-up cases after money is given to the needy through the relief fund. Kibuthu noted that “responding to the needs of the poor is a challenge to many churches because they are very poor themselves to respond to the needs of others. However, unlike the financially able churches, those churches are very generous and are more concerned with the poor in their midst” (Kibuthu 2009).

3. **Data Analysis and Interpretation**

This part analyzes the data from the research by using the first two research questions and the theoretical framework lenses articulated in chapter 2.

**Specific ways NPC Karen is working in solidarity with the urban poor.**

Pastor Isaac Kibuthu openly confessed that the assembly does not have a structured program reaching out to the people living in the slums but “we do a lot of work as need arises” (Kibuthu 2009). The information given indicates that NPC Karen is engaged in evangelistic outreach to some extent in middle-class and affluent neighborhoods, and to less extent among the low income. The relief efforts respond to
those in financial emergencies such as school fees, rent, medical bills, but these efforts only cover those who come to the church campus for help. Ministering to the poor and the needy through the food bank has helped to feed the hungry. However, the food bank stock has been greatly reduced due to the economic crisis. Efforts to reach out to the poor through medical camps in the church and during evangelistic efforts in Ongata Rongai are remarkable. All these efforts are aimed at emergency relief and doing for the needy. These efforts are not aimed at empowering or building capacity among the needy, but may even encourage dependency syndrome.

The assembly applies Polak’s marketplace proven solutions in efforts such as the encouragement and empowering of the Matatu (omnibus) drivers and their assistants (touts). These alternative approaches have been utilized to reach out to this segment of the marginalized urban populace. The youth evangelism ministry through sports has brought a lot of young people to the church. There is no evidence that the church has been involved directly with advocating for the plight of the urban poor.

NPC Karen has no intentions of planting churches or daughter churches in the slums but usually has Bible study groups where church members live. This is in accordance with CITAM’s mission policy of planting churches among the English-speaking urban populace. Although the church has made some efforts to transform rural communities in Maralal and Kisima areas of Samburu district by applying various development interventions; there is no evidence of initiatives to alleviate urban poverty or capacity building in urban communities through integral Christian transformational development. The church seems to be responding more to the needs of the rural marginalized Samburu people rather than their neighbors living in the slums next door.
This seems to be an “anthropological paradox,” since some of the affluent need the poor, for example, the poor serve the rich in various capacities: drivers, domestic servants, watchmen, and cleaners.

The responses given by those interviewed indicate that most of NPC Karen’s efforts are temporary, “doing for” rather than “doing with” the urban poor in Nairobi. This verifies the author’s guess that the present response of CITAM’s churches to the needs of the urban poor in Nairobi and Kisumu focuses more on relief rather than Christian transformational development. A development approach that involves community participation in determining the best programs to implement with the use of local expertise is lacking.

**Barriers keeping NPC Karen from effective involvement with the urban poor.**

From the data gathered from interviews, participatory observation and archival records, NPC Karen’s effective involvement in ministry among the urban poor is hindered by several barriers. These responses form patterns which can be classified into three categories. First, theological barriers are reflected by the way NPC Karen reaches out to the poor, mainly to relief, benevolence, and emergency responses. Although there are many known slum dwellers around the church, outreach to them focuses on social welfare activities, with limited evangelistic activities. Moreover, the social action activities are more focused on doing for the poor not with the poor. Financially able members also feel that they have no personal obligation in alleviating poverty while others are not interested in getting involved with outreach to the poor. There was a general consensus among those interviewed that biblical teaching places a responsibility on the church to minister to the needs of the urban poor. However, theological interpretation of how this should be done affects the assembly’s praxis.
Second, NPC Karen’s effectiveness is hindered by ecclesiastical barriers. The assembly follows CITAM’s corporate vision of targeting the affluent and the middle-class segment and not the low-income segment of the population. Their ministries are geared towards meeting the needs of the intellectuals and the middle-classes. The church has no plans to plant churches or daughter churches among the poor. Many members blame the poor for their condition; hence engaging to reach them is not their calling. Some leaders think that reaching the poor is not economically feasible since the poor may not have resources to contribute. This barrier hinders the church from finding ways to mobilize members and resources to respond to the needs of the urban poor.

Third, personal fear is a big barrier to effective evangelization of the poor. This is reflected by various reasons mentioned by the respondents on what hinders the financially able members from ministering to the needs of the poor. Others see the poor as parasites, who chronically need their support and gobble up their hard-earned incomes. The fear of the unknown causes people to be greedy and hold wealth. They fear that being generous to the poor will make them poor. Another personal fear is that incorporating the poor would bring insecurity and obliterate their status quo. Therefore, the safe way is to try to respond to the needs, out there and not in their fellowship.

NPC Parklands

This part analyzes data gathered from NPC Parklands located in Parklands, Westlands division of Nairobi province. Parklands is known as the “home” for Asians since their migration and settlement in the city after the building of Kenya-Uganda Railway (See Map 3, Appendix E).
1. **Historical Overview**

NPC Parklands was established in 1998. It was planted with a unique mission of reaching out specifically to the Asian (Gujarati and Hindu) community, without excluding other communities living in the Parklands Area of Nairobi (CITAM 2009a).

Since its inception in 1959, The NPC Valley Road had many Asians being part of the congregation. In the early 1960s there were efforts by PAOC and PAG of reaching the Asians by starting an assembly in the Ngara area of Nairobi. However with time the congregation became dominated by the Africans. The Ngara church was handed over to the PAG church in 1981. The NPC’s long-time vision to reach the Asians in Nairobi was renewed in the early 1990s. During the “Finish the Task 2000” Conference held in Nairobi in April 1998, “NPC decided to adopt the Gujarati and Hindi speaking people as its target group” (Mugambi 2009a:13-136; CITAM 2009a).²⁸

It was in 1998 that Nairobi Pentecostal Church’s general overseer, Pastor Bonifes Adoyo, announced the church’s decision to plant a church in Parklands where 70 percent of the Asian population in Nairobi resides. The initial meeting to plan this assembly planting venture was held on October 1998 at NPC Valley Road. In attendance were NPC leaders and representatives from four organizations involved in Asian ministry. A leadership team of seven was commissioned under the leadership of Isaac Kibuthu and Emil Chandran to pioneer the NPC Parklands Assembly. Others in the team were Mano Chandran, Florence Wangalwa, Valerie Moghul, Samuel Waithaka and Samson Burgei (Mugambi 2009a: 136).

²⁸ The Kenya "Finish the Task 2000" Steering Committee backed by a Council of Reference comprising the leaders of the ten largest Protestant denominations in Kenya hosted a consultation for the East Africa region in April 1998. The focus was the mobilization of national churches and ministries to adopt and reach out to the least evangelized people groups, geographical areas and classes of society in their countries.
The first service was held on October 18, 1998 at the Kinara Kindergarten grounds which had been rented from Valerie Moghul. The service was attended by 52 people, which included about 10 Asians and representatives from churches and parachurch organizations involved in Asian outreach in Nairobi. The first sanctuary was a steel structure with a polythene paper covered roof and canvas on the sides. In December the same year, a larger tent from NPC Woodley was brought to NPC Parklands. Later a new tent was pitched which serves as the sanctuary (Mugambi 2009a: 137).

The congregation has grown tremendously in the last eleven years. The Church is currently housed in a large tent, “Mega Dome” and has a weekly attendance of over 1,000 people of whom about 10 percent are Asians. Most of the evangelistic programs are creatively structured to address the unique cultural milieu under which Asians operate. The ministry has reached many Asians with the Gospel through various evangelistic efforts like “Sangats,” home visitations, special day celebrations, evangelistic dinners, two worship services on Sundays and Wednesday prayer services. Other ministries include: age level ministries, Bible study, outreach to primary schools, prayer vigils and intercession (CITAM 2009a; Thiong’o 2009).

Pastor Isaac Kibuthu was the pastor between October 1998 and July 1999 when Pastor Emil Chandran was appointed the Pastor in-charge. In October 2001, Pastor Kibuthu was appointed the first senior pastor. Rev. Kibuthu emphasized teaching and Bible exposition ministries to address the needs of new believers who required a systematic thematic approach to the teaching of the word. Currently NPC Parklands
senior pastor’s position is held by Patrick Kuchio (Mugambi 2009a: 137-139; Baraza 2009).

Figure 14: NPC Parklands Mega Dome

The target group of NPC Parklands has been the marginalized and unreached Asian community living in the predominately Asian neighborhood of Parklands. There are other members who come all the way from South C. There are African members of the church who come from Gachie and Limuru. The church also ministers holistically to over 7,000 low-income people living in the huge Deep-Sea and Masai slums which are next to the up-market Parklands neighborhood. This is a unique church, a melting pot of races and cultures. It is a cosmopolitan assembly where Asians and Africans worship God together (Thiong’o 2009; Ndung’u 2009).

2. **Descriptive Narrative**

To describe the data collected from NPC Parklands, the study utilizes six interview questions (See Appendix B), information from participatory observation, and archival data.
What do you think are the causes of poverty, marginalization and oppression?

In order to understand how NPC Parklands leaders are involved with reaching the urban poor, the researcher asked their opinions on the causes of poverty in Kenya. Pastor Thiong’o attributes causes of urban poverty to socio-political systems that are unconcerned with the welfare of the people. Such systems oppress the poor instead of empowering them. He says “that poor government policies that ignore the plight of the poor perpetuate unequal distribution of resources. It is not just indigenous people that are poor and marginalized. Even Asians living in Parklands have their own poor because of the caste system. Among the Kenyan Asians, the poor are oppressed by socio-cultural systems that regard some castes as workers forever” (Thiong’o 2009). Many of the people accept these practices and see no hope of ever getting out of poverty. This is also practiced among the Rendille and other nomadic pastoralists where cultural values hinder children from going to school. The weak are left at home, while the strong (Morans) look after animals (Thiong’o 2009).

Phides Baraza says that the major causes of urban poverty in Kenya include: (1) historical forces of colonialism and neocolonialism perpetuated by Europeans, Asians and now elite African people; (2) poor work ethics that hinders productivity, innovation and invention; and, (3) attitude and mindset of begging and dependency on others for livelihood (Baraza 2009). Lack of servant leadership committed to the welfare of the people contributes to poverty. Some of the people are poor because they have no access to education and job opportunities. Others have the mindset that there is nothing they can do to alleviate their situation. But John Ndung’u says that “the poor can get out of
poverty if the church can encourage its affluent members to participate in community development issues and problems in their communities” (Ndung’u 2009).

**What is your understanding of biblical teaching on the church’s responsibility to the urban poor?**

The church is God’s change agent in the world. The mandate to do this is articulated in the Holy Scriptures. Joseph Ndung’u says that as followers of Christ, it is our biblical responsibility to reach out to the poor. Baraza concurs with this and adds that the church should help the poor, and fight for their plight, not take advantage of them. God has called the church to reach all people, both the rich and the poor (Baraza 2009; Ndung’u 2009).

Jesus’ teachings in the gospel undergird the Christian responsibility to the poor. The Bible says in Matthew 25: 42-43: “I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me; naked and you did not give me clothing, sick and in prison you did not take care of me.” Proclamation of the gospel in word and deed is what Christ taught and practiced. The church is called to do likewise (Thiong’o 2009).

**What are the specific programs, projects or activities of reaching out to the urban poor?**

NPC Parklands has attempted to minister to the needs of the poor and the marginalized around Parklands. There are various ways through which the church is reaching out to the urban poor. These include:

1. Through medical camps, which include HIV-Aids counseling, the church has reached out to Deep-sea and Masai slums.\(^{29}\)

\(^{29}\) I participated in one of the Medical camps. There were very few people from the slums because venue was in the middle-class neighborhood (Highridge) and not the slums which were the target of the camp.
2. Through evangelistic meetings at the Deep-sea slums (For example, in August 2009 after a week-long one-on-one evangelism campaign, 100 people came to Christ and are being discipled).

3. Through distribution of food and clothes, benevolence has been extended to the poor irrespective of race.

4. A relief fund has enabled poor members to meet emergency needs such as school fees, medical bills, small business capital and rent.

5. Through lifestyle evangelism by Christian domestic workers, drivers, gardeners, and watchmen; the Asians have been reached with the gospel.

6. Through Pastoral Program Instruction (PPI) children at Highridge primary school are being reached with the gospel (Ten people donated 2000 Kenyan shillings (US$ 30) to meet felt needs of the children).

7. Through social welfare and hospitality, women’s ministries have reached out to the poor (The youth have been working with business professionals where they share ideas and information on being ambassadors in market places).

8. Through the partnership with the CITAM head office and University of Nairobi, the church has planned an Asian outreach program aimed at reaching and empowering African domestic helpers (Ayahs) working in affluent Asian homes (This will serve as a contact point to reach the marginalized and the affluent Asian people).

9. In the past, the church has employed a holistic program to reach the street families.

10. Through the contextualized Asian fellowships (Sangats), where the people come, eat, interact and the gospel is shared (Other events targeting Asians include: music, dance, drama and sports such as cricket).
11. Through English for beginners program focused on Asian women, the church is empowering and also sharing the good news with them.

12. Ministering to felt needs of the people through prayers and healing ministries, music presentation to children and fellowships (Baraza 2009; Ndung’u 2009).

   Apart from urban outreach, NPC Parklands ministers to the unreached Rendille people living in Marsabit in Eastern Province. The assembly supports a missionary among the Rendille people at the Kargi mission outpost (Chalbi desert). During the previous short-term missions to the Rendille people, the assembly “partnered with local churches to plant two new congregations and also built temporary church structures” (Thiong’o 2009). Other activities included: food and relief distribution, water purification project and medical camp to provide veterinary services to local peoples’ animals as the gospel was shared.

**With what organizations do you partner?**

NPC Parklands partners with various ministries and organizations to minister to the poor and the marginalized. These include: (1) University of Nairobi and the CITAM head office in Domestic workers program; (2) local churches such as African Inland Church (AIC) and Parklands Baptist; (3) Bible Translation and Literacy (BTL) to translate the Bible for the Rendille people; (4) CITAM Medics team to organize veterinary medical camps in Marsabit; and, (5) U-Turn for Christ ministries in alcohol and substance abuse rehabilitation (Baraza 2009; Thiong’o 2009).

**What is the relationship between your service and Pentecostal values and spirituality?**

There is a relationship between NPC Parklands’ service and Pentecostal spirituality. Kenneth Thiong’o says that the world today is looking for truth. People are
yearning for more than just food and clothing; they are yearning to know God. This is what the gospel gives. Pentecostal spirituality is recognizing the role of the Holy Spirit in the church today. It is preaching the Godhead and allowing the Holy Spirit to work. The church serves the people by letting them know that the Holy Spirit is at work in the world today. The work of the church is to nurture spirituality of the people because man is drawn to carnal living rather than spiritual living. The Asian community responds very well to the Pentecostal spirituality (particularly power encounter) because they are looking for fulfillment and renewal. “The demonstration of the power of God through signs and wonders (prayers and healing) is crucial aspect of Asian ministry. When the people taste for themselves and see that God is good, a God who meets their felt needs, they proclaim the same love to their families” (Thiong’o 2009).

The church is committed to a spirituality that combines evangelism and social action because the two are inseparable. The assembly’s mission strategy emphasizes holistic ministry to the total person as Jesus did. However, “maintaining balance between evangelism and social action is a challenge” (Ndung’u 2009). CITAM and its assemblies’ values and spirituality is based on the truth that Christ is the answer to all human problems, therefore, all should put their trust in Him. The assembly emphasizes the proclamation of the gospel going hand in hand with social welfare (Baraza 2009).

What hinders the financially able from responding to the needs of the urban poor?

The church is God’s agent of transformation in the community. A key aspect of social change is seeking to meet the needs of all people and advocating for the plight of the disenfranchised. There are various reasons which hinder church members from responding to the needs of the urban poor. Pastor Baraza says that lack of clear
information on the actual needs hinders people from responding. Members of the church are not shown specific needs of the poor and the marginalized and how to go about meeting those needs. It is the church which sometimes fails to mobilize the members to respond to the needy. She adds that “some members ignore the poor and spend their resources on wasteful living” (Baraza 2009).

Some of the financially able members fear interacting with the poor because they consider reaching out to the poor “dangerous outreach” which would mess up their “status quo” and bring insecurity concerns. Others are overwhelmed by the needs of the poor and feel financially inadequate and look to the government to alleviate poverty (Ndung’u 2009). Asian ministry in Kenya is challenging because of socio-cultural issues. The Asians are a closed community which is suspicious of outsiders, particularly Christians reaching out to them. There are many who want to reach out to the marginalized Asians but find it difficult to do so because of lack of opportunities. It is more difficult for women and children to come to the church because they are not allowed to use public transportation. Lack of cross-cultural training also hinders many church members who are passionate about reaching and ministering to the needs of the marginalized Asians (Thion’o 2009).

However, Ndung’u says that there is hope if all Christians took the gospel mandate, “to know God and make Him known” seriously; if believers would share God’s good news across racial and class barriers with enthusiasm as if it all depended on them; if Christians were to pray as if it all depends on God; then no obstacles would be too great (Ndung’u 2009).
3. **Data Analysis and Interpretation**

This part analyzes the data from the research by using the first two research questions and the theoretical framework lenses articulated in chapter 2.

**Specific ways NPC Parklands is working in solidarity with the urban poor.**

The above responses indicate that NPC Parklands has made attempts to minister to the poor in various ways. There are several ways they have been effective. The assembly has been effective in using its social action strategy to reach the urban poor particularly those living in Deep-sea and Masai slums. This has been through relief and food distribution, medical camps and evangelistic meetings. The church uses the relief fund to respond to members’ emergency needs, such as school fees, medical bills or rent. This method has been used in responding to the needs of those who came to the church for help. But these emergency and short term programs will not end poverty and marginalization.

The assembly has begun marketplace proven solutions such as empowerment programs for the Asian women and domestic workers which enhance their skills with dignity. Such efforts empower the local people to be agents of change.

In terms of evangelization, the church has attempted to reach out to different categories of the poor and the marginalized. A small number of the urban poor living in the slums around Parklands have been reached through holistic mission strategies mentioned above. The assembly has also designed and applied contextualized methods of reaching the Asians in Nairobi who now form ten percent of the church membership. This is a great achievement considering that the Asian community is one of the least
reached people-groups in Nairobi. There are very few ministries and churches which have impacted the Asians with the gospel.

The church has made attempts to influence the local leaders to make decisions in solidarity with the urban poor. However, the church needs to get a voice in the Westlands “Constituency Development Fund” (CDF) where resources from the central government are shared and allocated to community priority projects. The church should add its voice so that these projects are done using Christian transformational principles to benefit the needy and usher in the reign of God. This is also the avenue through which the local people can participate in their development and local expertise can contribute to the alleviation of poverty.

The Parklands assembly has no intentions of planting churches or daughter churches among the urban poor but has started several cell and Bible study groups where the majority of the members live. This is based on CITAM’s mission policy of planting churches among the English-speaking urban populace.

Although the assembly is holistically reaching the rural Rendille people-group in Marsabit in Eastern province through the application of some of Sachs’ development interventions; there is no evidence of similar programs to alleviate poverty or to empower the people living in urban communities through integral Christian transformational development.

The responses given by those interviewed indicate that most of NPC Parklands’s efforts are temporary, “doing for” rather than “doing with” the urban poor in Nairobi. This verifies the author’s belief that the present response of CITAM’s churches to the needs of the urban poor in Nairobi and Kisumu focuses more on relief rather than
Christian transformational development. Participation of the urban poor in sustainable programs that emancipate them from poverty seems to be lacking.

**Barriers keeping NPC Parklands from effective involvement with the urban poor.**

From the data gathered from the research, NPC Parklands has made in-roads in proclaiming the gospel particularly among the Asian community in Nairobi. However the impact has been small. Effective involvement of the assembly among the urban poor is hindered by several barriers. These responses form patterns which can be classified into three categories. First, theological barriers are reflected by the approaches NPC Parklands utilizes to reach out to the poor: relief, benevolence, and emergency responses. Although there are many known slum dwellers around the church, outreach to them focuses on social welfare activities with limited evangelistic activities. Moreover, the social action activities are more focused on doing for the poor and not with the poor. Some affluent members feel that they have no personal obligation in alleviating poverty while others are not interested in getting involved with outreach to the poor.

There was a general consensus among those interviewed that biblical teaching places a responsibility on the church to minister to the needs of the urban poor. However, theological interpretation of how this should be done affects the assembly’s action plan. Many leaders understand the biblical responsibility of solidarity with the poor, but mobilizing the members toward this goal is yet to be achieved.

Second, NPC Parklands’s effectiveness is hindered by ecclesiastical barriers. The assembly follows CITAM’s corporate vision of targeting the affluent and the middle-class segment and not the low-income segment of the population. Their ministries are geared toward meeting the needs of the intellectuals and the middle-classes. The church
has no plans to plant churches or daughter churches among the poor. Many members blame the poor for their condition; hence engaging to reach them is not their calling. This barrier hinders the church from putting structures in place to mobilize members and resources to respond to the needs of the urban poor. CITAM’s philosophy of not targeting the urban poor; is a silent force behind the assembly’s limited involvement with the affairs of the marginalized and the oppressed.

Third, fear is a big barrier to effective evangelization of the poor. This is reflected by various reasons mentioned by the respondents on what hinders the financially able members from ministering to the needs of the poor. Others see the poor as lazy, who chronically need their support and use-up their hard-earned incomes. The fear of the unknown causes people to be greedy and hold wealth. They fear that being generous to the poor will make them poor. Another personal fear is that incorporating the poor would bring insecurity and obliterate their status quo. Therefore, the safe way is to try to respond to the needs “out there” and not in their fellowship.

In addition to the above three barriers, socio-cultural factors also hinder the assembly’s outreach to the Asian community. These socio-cultural barriers include: (1) cultural differences between the indigenous African people and the Asian community; (2) Asian caste system delegates some to perpetual poverty; and (3) the history of suspicion, mistrust and stereotypes among many communities hinder the evangelization of the urban poor.

**NPC Ngong**

This part analyzes data gathered from Nairobi Pentecostal Church (NPC) Ngong, popularly known as “Church on the Hill” is located about 200 meters from Ngong town
along the Ngong-Kiserian road. Ngong town is on the slopes of Ngong hills which dominates the topography on the Southwest area of Nairobi (See Map 3, Appendix E).

1. Historical Overview

NPC Ngong, a vibrant, family-focused assembly was planted in 2003. The decision to plant a church in Ngong came in 2002 after CITAM’s Deacon Board came across 11 acres of land being sold in Ngong. “The provision of the land was a “divine connection” given its centrality in Ngong town and its suitable location for an assembly. The property had several classrooms which were renovated and extended to be used as church offices” (Mugambi 2009a: 155-156; CITAM 2009a).

To pioneer the church at Ngong, the first members were drawn from other CITAM assemblies, especially NPC Karen and NPC Valley Road. Prayers and planning for the project started in March 2003. Between March and June, work began on the property including: clearing the bushes in readiness of pitching of a tent, renovating the dilapidated buildings, landscaping and planting of trees, preparation of parking space and installation of electricity, water and other essential facilities. A large “mega tent” that could accommodate 2000 people was later pitched. The church was officially opened and dedicated to the Lord on July 13, 2003 with a crowd of about 4000 people in attendance. With the support of personnel and members from NPC Valley Road, the church was able to start most of the church ministries and develop new leaders (Mugambi 2009a:157).
Steve Mutua was appointed as Church on the Hill’s first senior pastor. The current senior pastor is Justus Mugambi who was appointed in April 2008 after the founding pastor left the church. The numbers have continued to increase every year. Currently there are two main worship services every Sunday with about 2000 people in attendance. Other activities offered on a weekly basis include: age-level ministries, midweek prayer service, visitation and outreach to the neighboring slums, small group Bible study, neighborhood cell-group fellowships, and intercession night vigils (Kioko 2009; Mugambi 2009a: 155).

In accordance with CITAM’s mission policy, NPC Ngong targets the English-speaking middle-class in Ngong area. However, the church is trying to adapt that policy to its own context in Ngong area which is a peri-urban cosmopolitan area. Mugambi says that “NPC Ngong’s membership is diversified, with affluent and middle-income members from the up-market neighborhoods, as well as low income members worshipping in the same sanctuary (Mugambi 2009b).
The major catchment area is around Ngong township area. Other members come from Karen, Dagoretti, Rongai, Kiserian, Woodley, Lavington, and from two major slums in Ngong area: Gichagi and “Mathare” (Mburo 2009; Mugambi 2009b). “The church has a vision of holistically reaching the indigenous Masai people in the surrounding villages who have not been adequately reached with the gospel” (Nyakio 2009). The planting of this church is unique as Ngong was thought of as an area where churches did not grow, and businesses did not thrive. There was also a lot of insecurity in the area. But the church has been able to bring light through the Word of God and practical ministry to the community (Mugambi 2009a: 158).

2. Descriptive Narrative

To describe the data collected from NPC Ngong, the study utilizes six interview questions (See Appendix B), information from participatory observation, and archival data.
What do you think are the causes of poverty, marginalization and oppression?

When asked about what they thought were the causes of urban poverty in Kenya, different respondents had diverse opinions. Justus Mugambi attributes the rising urban poverty levels in Kenya to various factors. First, many Kenyans depend too much on weather patterns for economic sustenance. Natural calamities such as drought, pestilence and floods encourage poverty and hinder production. Second, lack of motivation to work, the mentality of “white-collar” jobs and rather than self-employment. This causes rural-urban migration, hinders food security and self-sufficiency. Third, an education system that is examination and job-oriented discourages creativity and innovation. Fourth, socio-economic systems perpetuate unequal distribution of income. For example, social stratification with clear-cut distinction of roles such as professionals who feel they cannot do manual work (Mugambi 2009b). According to Pastor Kioko, “the major cause of poverty is “structural evil” in which socio-political and economic systems perpetuate inequality between the rich and the poor with the gap between the two widening. These systems make it possible for the people to misappropriate resources meant for the poor and are unfriendly to creating wealth” (Kioko 2009). Mburu adds that poverty is also caused by spiritual oppression. It is the will of God that his people prosper (Deuteronomy 30:19), but the thief (the devil) comes but to steal, kill and destroy (John 10:10). Spiritual oppression hinders people from obtaining wealth. Sin leads to depravity and greed (Mburu 2009). Poverty can also be inherited from one generation to another. Many people brought up under extreme poverty have the mindset that they are destined to remain poor. Poor performance of Kenya’s economy which heavily depends on the production of primary agricultural goods has contributed to rising levels of joblessness and underemployment. “Traditional approaches to production and planning hinder people
to “think outside the box” or to design alternative ways of generating income” (Nyakio 2009).

**What is your understanding of biblical teaching on the church’s responsibility to the urban poor?**

Pastor Mugambi says that in the past many Pentecostal churches did not take education seriously and training of pastors was not encouraged. As such, many churches have lagged behind in meeting the needs of the poor. Yet reaching the poor is a biblical mandate (Mugambi 2009b). According to Shadrack Kioko, biblical teaching is very clear on the church’s responsibility toward the needy. Deuteronomy 15:11 says, “There will always be poor people in the land. Therefore, I command you to be openhanded toward your brothers and toward the poor and needy in your land.” God commands his church to extend their hands to those in need in the community (Kioko 2009). The church has a responsibility to the poor and should not shun them. But in many churches, the financially able are the ones who get leadership positions as they have something to contribute to the church needs. Nyakio agrees that the poor, “who are completely “sold out” to God, are neglected in many churches because they do not have money” (Nyakio 2009). This is contrary to biblical teaching which requires the church to minister and empower them holistically.

**What are the specific programs, projects or activities of reaching out to the urban poor?**

The Church on the Hill has ministered to the needs of the poor and the marginalized around Ngong hills.
The specific mechanisms for reaching out to the poor include:

1. Through food and clothes distribution collected into food banks by the missions and outreach, and Christian education departments (These are used for relief and benevolence functions to provide short term assistance. Various outreach groups have raised foodstuffs and cash to be “tokens of Christ’s goodness” in the community).

2. Through meeting felt needs of Internally Displaced Persons (IDPs) during the post-elections violence in Kenya (Foodstuffs and cash gifts were also mobilized and distributed to meet their needs).

3. A relief fund enabled poor members to meet emergency needs, such as school fees, medical bills, small business capital and rent.

4. Through medical camp, which include HIV-Aids counseling and testing services in partnership with CITAM medics team (Free medicines and drugs were provided to the people because medical care is inaccessible in this area).

5. Through daycare services, youth ministry has reached out to single mothers at Gichagi slum (This enables the women to go and look for work and earn income. Women’s ministry has trained women in the community with some vocational skills, such as sewing and tailoring).

6. Through rehabilitation of alcohol and substance abuse victims (This is done in partnership with U-Turn for Christ ministries. Drugs and alcohol abuse is a big problem in Ngong hills area among people of all income levels.

7. Through School tuition scholarship program to children in “Mathare” slums (The programs reaches out to children with alcoholic parents enabling them to attend school).
8. Through Partnership with NPC Children’s Center, Kiserian, the church ministers to children from poor families around Ngong (They are referred to NPC center for care and rehabilitation).

9. An evangelistic program reaches out to children in to primary and secondary schools in the area.

10. Through medical partnerships with local “chemists” in Ngong, the church hope to meet simple medical prescription needs.

11. Through drugs awareness campaigns by Bible study groups in Ngong, Bulbul, Matasia and Kiserian regions (Cells groups identify and responds to the needs of the local communities creatively by providing food to the hungry and repairing leaking roofs).

12. Through regular visitations and assistance by women’s ministry (“King’s Daughters”) to women in the community (Giving the needy widows and single women a package of food. The ministry is planning to mobilize more funds to help the needy women start income-generating projects such as small businesses).

13. Through aggressive evangelistic campaigns by Bible study groups (Small tents are pitched in strategic areas to minister to the people through music and counseling to fight drug and alcohol abuse. Those who have been transformed and delivered from drugs are given opportunities to share their testimonies).

14. Through sports, youth and sports evangelism ministries are reaching the youth (Particularly through provision of Basketball training facilities). The church intends to construct a modern sports facility for games, education and evangelism (Mburu 2009; Kioko 2009).
The church has also reconstituted its social action committee in order to address the needs of church members and the community appropriately. The committee is mandated to identify practical needs, prioritize them and establish mechanisms through which the church can respond to these areas. On empowerment, the church reaches the needy and the urban poor through its benevolence fund where some members are given funds to start small businesses (Nyakio 2009). The biggest challenge of this program is it lacks follow-up systems to evaluate whether the business funded was actually started. The church is exploring the move from relief to financial empowerment. An employment forum for job seekers has been established. “The assembly plans to start a Christian school in the area to create jobs and provide biblically sound education” (Kioko 2009).

To provide security around Ngong Hills, the assembly has participated in the construction of a police post in the area. This practical response in the community gives the church a voice in the community. To advocate for the plight of the poor and the disadvantaged members of the community, “the church hosted a dinner to over 100 local leaders and decision makers including the local Member of Parliament (MP), District Commissioner, local councilors, business people and senior civil servants. This was aimed at creating relationships and influencing local decision makers and change agents. The leaders were requested to get involved in community issues and respond to the needs of the poor” (Mugambi 2009b).

NPC Ngong unreached people mission field is Baragoi, Samburu district where the assembly has a mission center to coordinate efforts to preach the gospel holistically with the gospel. The church follows CITAM’s mission policy but is “trying to adapt that policy to its own context in Ngong area which is a peri-urban cosmopolitan area
surrounded many Masai people who have not been adequately reached with the gospel. Reaching the Masai people is the top priority of the church” (Mburu 2009).

**With what organizations do you partner?**

NPC Ngong partners with various ministries and organizations to fulfill its mandate. These include: (1) U-Turn for Christ ministries in alcohol and substance abuse rehabilitation; (2) local primary and secondary school in children ministry; (3) NPC Children’s Center, Kiserian; (4) civil society and local leaders on matters of security; (5) Kabro Ministries, Kenya in missions and evangelism training; and, (6) Dominion Churches in mission mobilization and church planting in Masailand (Kioko, Mburu 2009; Nyakio 2009).

**What is the relationship between your service and Pentecostal values and spirituality?**

Many Pentecostal churches are known to focus more on spiritual issues and not keen on social action. But NPC Ngong through social action ministry has helped the assembly to become more relevant to the community; a church that “scratches where it itches.” The church’s motivation to do ministry is the love of Christ which places an obligation on the church to reach out and respond to the needy in the community (Mugambi 2009b). The church seeks to follow the example of Jesus who ministered to the total needs of the people: fed the hungry, healed the sick, casted out demons and proclaimed the message of repentance. Pentecostal spirituality is reflected by the way the assembly lays emphasis on holistic ministry: the gospel proclaimed in word and deed (Mburu 2009).

CITAM as a Pentecostal ministry has focused on various teachings to ground its core values into the word through the power of the Holy Spirit. The church emphasizes
the role played by the Holy Spirit in missions and outreach. In order to retain its Pentecostalism, NPC Ngong emphasizes the message recorded in the Acts 1:8, “You will receive power when the Holy Spirit comes upon you.” The power of the Holy Spirit must lead Christians into “productive lives; the kind of productivity that results in souls being won into the Kingdom of God, businesses expanded and the needs of the poor met” (Kioko 2009).

**What hinders the financially able from responding to the needs of the urban poor?**

Pastor Kioko says that the attitude of holding wealth hinders people from being openhanded with the poor and the powerless. Some people lack faith that God is able to provide for all their needs. The fear of the unknown makes them greedy and selfish (Kioko 2009). Some of the financially able members of the church have become fatigued of giving as the needs are overwhelming. Others have become weary because of bad experiences with the poor where they have been conned or taken advantage of. Lack of biblical teaching on stewardship and importance of giving hinders people from sharing with others and from approaching the issue of wealth and poverty from a biblical perspective. The church is sometimes is influenced by “a cliché of affluent members unwilling to respond to the needs of the poor and who only interact with people of similar social status who can afford to reciprocate when they need help” (Nyakio 2009).

Pastor Mugambi says that the greatest hindrance in NPC Ngong is that the financially able members are not involved with church activities since they are very busy or not interested. Others lack information of the needs of the members. Others lack exposure to church ministries and the needs in the community. The lack of security around Ngong hinders some people from reaching out where the poor live especially at
Some of the leaders confided that a holistic response to the needs of the urban poor is a policy matter. Although CITAM mission is well articulated, it is not very clear on how to address the urban context of poverty and marginalization. CITAM has done well in terms of implementing its mission outreach program to the unreached people-groups, but the urban mission policy remains unclear.

3. **Data Analysis and Interpretation**

   This part analyzes the data from the research by using the first two research questions and the theoretical framework lenses articulated in chapter 2.

**Specific ways NPC Ngong is working in solidarity with the urban poor.**

The above responses indicate that NPC Ngong has utilized its social action strategy to reach the urban poor. It has ministered to the poor through relief and food distribution programs. There are commendable efforts to meet the medical needs of the poor through medical camps and the “medical prescriptions” programs with local clinics. Outreach to the slums through the daycare center and the women skills training contributes, to some extent, to the local people’s empowerment. Though these efforts are commendable, they are not aimed at empowering or building capacity among the needy, but may even encourage dependency syndrome. However, the local people need to directly determine their destiny by being involved with initiating, managing and running development programs.

The data gathered indicates that there are a lot of evangelistic efforts to proclaim the gospel among middle-class and the affluent people in Ngong, but efforts to reach out to the poor using Polak’s marketplace proven approaches are minimal. The relief efforts of responding to those in financial emergencies such as school fees, rent, and medical
bills has been used to meet the needs of the urban poor, but these efforts only cover those who come to the church campus for help. But these emergency and short term programs will not end poverty and marginalization.

The church efforts to influence and involve the local leaders to meet the needs of the local people are commendable. However, the church needs to get a voice in the Kajiado North “Constituency Development Fund” (CDF) where resources from the central government are shared and allocated to community priority projects. The church should add its voice so that these projects are done using Christian transformational principles to benefit the needy and usher in the reign of God. This is also the avenue through which the local people are participating in their development, and local expertise can contribute to the alleviation of poverty.

The Ngong assembly has no intentions of planting churches or daughter churches in the slums but has started several cell and Bible study groups where the majority of the members live. This is based on CITAM’s mission policy of planting churches among the English-speaking urban populace. Although the church has made some efforts to apply some of Sachs development interventions to transform rural communities in Samburu and Kajiado districts, similar poverty alleviation programs in urban communities through integral Christian transformational development are few.

The responses given by those interviewed indicate that most of NPC Ngong’s efforts are temporary, “doing for” rather than “doing with” the urban poor in Nairobi. This verifies the author’s belief that the present response of CITAM’s churches to the needs of the urban poor in Nairobi and Kisumu focuses more on relief rather than Christian transformational development. A development approach that involves
community participation in determining the best programs to implement with the use of local expertise is lacking.

**Barriers keeping NPC Ngong from effective involvement with the urban poor.**

From the data gathered from the research, NPC Ngong’s effective involvement in ministry among the urban poor is hindered by several barriers. These responses form patterns which can be classified into three categories. First, theological barriers are reflected by the approaches NPC Ngong utilizes to reach out to the poor: relief, benevolence, and emergency responses. Although there are many known slum dwellers around the church, outreach to them focuses on social welfare activities with limited evangelistic activities. Moreover, the social action activities are more focused on “doing to or doing for the poor,” and not with them. Some financially able members feel that they have no personal obligation in alleviating poverty while others are not interested in getting involved with outreach to the poor.

There was a general consensus among those interviewed that biblical teaching places a responsibility on the church to minister to the needs of the urban poor. However, theological interpretation of how this should be done affects the assembly’s plan of action. Many leaders understand the biblical responsibility of solidarity with the poor, but mobilizing the members toward this goal is yet to be achieved.

Second, NPC Ngong’s effectiveness is hindered by ecclesiastical barriers. The assembly follows CITAM’s corporate vision of targeting the affluent and the middle-class and not the low-income segment of the population. Their ministries are geared toward meeting the needs of the intellectuals and the middle-classes. The church has no plans to plant churches or daughter churches among the poor. Many members blame the
poor for their condition; hence engaging to reach them is not their calling. Some leaders think that reaching the poor is not economically feasible since the poor may not have resources to contribute. This barrier hinders the church finding ways to mobilize members and resources to respond to the needs of the urban poor. CITAM’s philosophy of not targeting the urban poor is a silent force behind the assembly’s minimal involvement with the affairs of the marginalized and the oppressed.

Third, personal fear is a big barrier to effective evangelization of the poor. This is reflected by various reasons mentioned by the respondents on what hinders the financially able members from ministering to the needs of the poor. Others say that the poor as lazy, who chronically need their support and consume their hard-earned incomes. The fear of the unknown makes people greedy and hold onto their money. They fear that being generous to the poor will make them poor. Another personal fear is that incorporating the poor would bring insecurity and obliterate their status quo. Therefore, the safe way is to try to respond to the needs “out there” and not in their fellowship. However, unwavering commitment to Christ, Pentecostal values and spirituality are there to enable the church to overcome the above barriers to effective involvement with the urban poor.

NPC Buruburu

This part analyzes data gathered from Nairobi Pentecostal Church (NPC) Buruburu which is located in Buruburu Phase 5 estate along Nziu road, off Mumias road. It is near the main Buruburu shopping centre on the Eastside of Nairobi. It shares the same property with NPC Academy, Buruburu, a CITAM educational unit (See Map 3, Appendix E).
1. **Historical Overview**

   CITAM’s long-time dream of planting a church in the Eastlands region of Nairobi was fulfilled in 2005 when NPC Buruburu was established. The plans to begin an assembly in Eastlands began in 1993, but due to the lack of appropriate land, no action could be taken. In early 2005, Bishop Adoyo and CITAM leadership spearheaded the negotiations for the successful purchase of the former Buruburu High school and Blue Bells Primary and Nursery school. The property consisted of 12.5 acres of land with fully developed Kindergarten, primary and secondary schools. God provided the required resources through a rigorous fundraising campaign in all CITAM assemblies. After the sale of the property was finalized and handed over to CITAM. NPC Buruburu was officially launched on November 29, 2005 (CITAM 2009a).

   But it was not until December 4, 2005 that the first Sunday worship was held in the 2,000-seater mega tent. The first senior pastor appointed for this church was Ken Kimiywe. Other pioneer pastors included: Joseph Nzavi (Outreach and Visitation); Meggy Nzavi (Children ministries); Michael Muthengi (Christian Education): and intern Pastor Jean Bosco (Youth Ministries). The current senior pastor, Elias Githuka was appointed in 2008 (CITAM 2009a; Mugambi 2009a: 159-160).

   The construction of the multipurpose hall began in October 2005 and was completed in September 2006. There has been tremendous growth. The church sanctuary is overflowing and a tent has been pitched to take care of the overflow. A larger sanctuary is needed to accommodate the ever swelling numbers (CITAM 2009a).
Since its inception in 2005, the assembly has continued to grow and various age-level ministries became operational after a short time. Currently the church has three worship services every Sunday with about 5,000 people in attendance. Other activities offered on a weekly basis include prayer service, discipleship, visitation, small group Bible study, neighborhood cell-group fellowships, and High school outreach (Mugambi 2009a: 160; Githuka 2009; CITAM 2009a).

The planting of this assembly has transformed Buruburu and has greatly impacted the whole of the Eastlands area of Nairobi. The target population of the church is the middle-class people living in the Eastlands part of Nairobi, but a few lower class members from the surrounding Eastland slums also attend the church. The majority of the members of the church come mainly from Buruburu and whole of Eastlands estates such
as Ruai, Dandora, Umoja, and Embakasi. Some members come as far as Mlolongo, Athi River, and Kitengela (Gichuhi 2009; Mugambi 2009a: 160).

2. Descriptive Narrative

To describe the data collected from NPC Buruburu, the study utilizes six interview questions (See Appendix B), information from participatory observation, and archival data.

**What do you think are the causes of poverty, marginalization and oppression?**

In order to understand how NPC Buruburu leaders are involved with reaching the urban poor, the researcher asked their opinions on the causes of poverty in Kenya. Pastor Githuka attributes the causes of poverty to cultural factors. “Communal African traditions encourage siblings to depend on each other and the extended family. This is the problem of African socialism where people without work depend on their relatives to support them. This promotes laziness and a poor work ethic. He also says that poor planning by the government leads to unemployment” (Githuka 2009). Poverty is also caused by lack of teaching on biblical principles of stewardship of resources, giving, savings and budgeting. Kinyanjui adds that “alcohol and substance abuse makes many people unproductive in the work place. Lack of creativity also causes poverty as there is a lot of duplication of goods and services and market” (Kinyanjui 2009).

Socio-political structures that perpetuate unequal distribution of resources are a major cause of poverty in Kenya. There are many people who are poor because they missed opportunities for training and education. Such people remain jobless and poor. There are many poor people who toil all day long, but find it difficult to meet their basic needs (Kimende 2009).
**What is your understanding of biblical teaching on the church’s responsibility to the urban poor?**

The church is God’s agent of transformation in the community. Elias Githuka says that the poor will always be there, and therefore, it is the duty of the church to empower the poor. NPC Buruburu encourages its members to save and invest through CITAM’s La Nyavu Sacco (Githuka 2009). Kinyanjui concurs that it is the church’s biblical responsibility to meet the needs of the poor holistically (Kinyanjui 2009).

Although the biblical responsibility of the church is very clear, Kirima and Kimende confessed that “NPC Buruburu has not done much in terms of ministries that respond to the needs of the poor around Eastlands” (Kirima 2009; Kimende 2009).

**What are the specific programs, projects or activities of reaching out to the urban poor?**

NPC Buruburu has attempted ministering to the needs of the poor and the marginalized around Buruburu. The assembly focuses on responding to the contemporary issues within the community. Some of the issues plague both the rich and the poor. Some of the specific mechanisms for reaching out to the poor include:

1. A relief fund (managed by a committee) provides assistance to members meeting medical bills, school fees, and capital to start small businesses (The aim of the program is empowering the people rather than encouraging dependency).

2. Through emergence benevolence program responds to 10-15 needy cases from outside the church on a weekly basis (The church has also distributed food and clothing, and responded to medical needs through medical camps organized in Kiambiu slums).

3. The church utilizes two percent of its offerings and tithes to minister to these needs.

4. Through responding to the problem of alcohol and substance abuse in Eastlands region of Nairobi (There are a lot of drugs being sold, particularly to the youth in this
area. Church has started anti-drug abuse campaign in secondary schools. Soccer and sports tournaments have been used to reach out to the youth with the gospel).

5. Rehabilitation of victims of alcohol and drug abuse through the partnered of U-Turn for Christ ministries.

6. Through visitations in hospitals and prisons, the church ministers to the sick and prisoners in partnership with Gideons International.

7. Through evangelistic efforts supplemented by free medical camps and counseling, the church has ministered to people living in Kiambiu slums.

8. Through marriage counseling and solemnizing marriages (The church provides free services to those who want to formalize their marriages, hence, becoming an oasis of love and healing. Last year, 40 marriages were formalized through this “program”).

9. Through La Nyavu Sacco, members are encouraged to save and invest their resources.

10. A training and empowerment program equips church members with business and entrepreneurial skills in partnership with motivational speakers. Discipleship is also done through topical teachings from the pulpit such as planning, innovation, clean business, creativity and stewardship (Githuka 2009; Gichuhi 2009)

Apart from urban outreach, NPC Buruburu ministers to the unreached Samburu people in its mission field of Suguta Marmar in the Samburu district. In 2009, Rev. Githuka, the senior pastor, led a team of church leaders (pastors, elders and deacons) to familiarize themselves with the mission field and set up a long term program. They did a survey and wrote a report which helped them to prepare a 5 year strategic plan. During this period, the church hopes to partner with local churches in building church structures. NPC Buruburu and the local church partner will make contributions to ensure there is
local ownership of the project. The church also offers training to local leaders and ensures there is a good governance and organizational structure. The church will also help them plant churches by sending missionaries and evangelistic teams (Githuka 2009).

Outreach through medical camps was also done in “Kangundo and Shimo La Tewa Prison, Coast province” (Kinyanjui 2009). The church plans to launch scholarship programs aimed at mobilizing resources to support children’s education. Through nurturing the children, the vicious cycle of poverty will be broken (Kirima 2009; Kimende 2009).

**With what organizations do you partner?**

NPC Buruburu partners with various ministries and organizations to minister to the poor and the marginalized. These include: (1) U-Turn for Christ ministries in alcohol and substance abuse rehabilitation; (2) CITAM Medics team to organize medical camps; (3) local churches such as Kenya Assemblies of God (KAG), African Inland Church (AIC) and the Church of God; (4) Eastland Pastors fellowship; (5) the youth ministry with SOS children’s home; and, (6) Gideons International (Githuka 2009; Gichuhi 2009).

**What is the relationship between your service and Pentecostal values and spirituality?**

The love of Christ is the church’s motivation for service. The assembly’s Pentecostal heritage enhances its perception of ministry. Kinyanjui says that when the gospel is proclaimed in word and deed, it fosters trust and opens doors as the church follows the footsteps of Lord and Savior Jesus Christ. The needs of the community motivate the assembly to be strategic in its evangelization. “The socio-cultural dynamics of the urban context require the church to holistically respond to the needy in the community. The church needs to identify with the suffering and the needy in the
community” (Kinyanjui 2009). However, this Pentecostal heritage seems to be hindered by CITAM’s mission policy of only targeting the affluent and the middle-class.

**What hinders the financially able from responding to the needs of the urban poor?**

The church is God’s agent of transformation in the community. A key aspect of social change is seeking to meet the needs of all people and advocating for the plight of the disenfranchised. There are many reasons why church members do not respond to the needs of the urban poor. According to Kimende, language barriers and socio-economic class issues hinder the financially able ministering to the needs of the urban poor. It was also felt that “the amount allocated for benevolence and relief efforts is inadequate to meet the overwhelming needs of the poor and the marginalized in Buruburu” (Kimende 2009).

Pastor Githuka says that some of the financially able fear ministering to the poor because of the prevailing unsafe situation in Eastlands. In the past, some of the rich have been cheated by the poor who come to them for assistance. Such experiences hinder future generosity. This has been compounded by a few cases of perennial needy people who have abused the hospitality programs and move from one assembly to another to seeking financial handouts. The church ministry to the urban poor is also hindered by lack of commitment of many members. There are only a few members who are committed and involved with various outreach ministries of the church (Githuka 2009).

One of the biggest obstacles to NPC Buruburu’s outreach in predominantly poor Eastlands neighborhoods is that CITAM’s target group is the English-speaking segment of the population. The region has “many uneducated people who cannot use English as a medium of communication” (Kimende 2009). It was suggested that if CITAM can allow
assemblies to start alternative Swahili services in their assemblies to cater to non-English speakers, they would see many people being reached with the gospel. Some of the leaders argued that CITAM has already diversified its strategy to reach out to the unreached people in the rural areas of Kenya where they do not use English as a medium of communication. Therefore, the same strategy should be used to reach out to the poor and the marginalized in Kenya’s urban areas.

3. Data Analysis and Interpretation

This part analyzes the data from the research by using the first two research questions and the theoretical framework lenses articulated in chapter 2.

Specific ways NPC Buruburu is working in solidarity with the urban poor.

The above responses indicate that NPC Buruburu has attempted ministering to the poor in various ways. The assembly has used its social action strategy to reach the urban poor particularly those living in Kiambiu slums. This has been through relief and food distribution, medical camps and evangelistic meetings. The church uses the Benevolence fund to respond to members’ emergency needs, such as school fees, medical bills or rent. This has met the emergency needs of those who come to the church for help. But these emergency and short term programs will not end poverty and marginalization. The church partnership with U-Turn for Christ to provide alcohol and substance abuse rehabilitation is commendable. There are also efforts to empower the youth in secondary schools through anti-drug abuse campaigns.

In terms of evangelization, the assembly has made efforts of reaching out to the youth through sports evangelism and slum dwellers through relief and medical camps. However, only a small number of people living in many slums in Eastlands have been reached through these activities.
The Buruburu assembly has no intentions of planting churches or daughter churches among the urban poor but has started several cell and Bible study groups where a majority of the members live. This is based on CITAM’s mission policy of planting churches among the English-speaking urban populace.

The church has applied Polak’s proven solutions such as programs to train and equip members with business and entrepreneurial skills, but this program is limited to the members and not offered in the community. There are no actual funds available for lending to empower small scale businesses to the jobless. Although the savings and investment programs through La Nyavu Sacco aim at alleviating poverty; it is only those with regular sources of income who can benefit from this facility. The poor and the marginalized that operate below the poverty line cannot afford this program.

The assembly has made great efforts of reaching out to the Samburu people in Suguta Marmar through relief, training and church planting. However, there is no evidence of similar programs to alleviate poverty or to empower the people living in the Eastlands communities through integral Christian transformational development. CITAM and its assemblies’ strategy of reaching the middle-class and the affluent with the gospel and influencing the elite to act as change agents in solidarity with the urban poor, has not trickled down. Poverty and lack of law enforcement in Eastlands is a major threat to creation of wealth and the proclamation of the gospel in that region.

The responses given by those interviewed indicate that most of NPC Buruburu’s efforts are temporary, “doing for” rather than “doing with” the urban poor in Nairobi. This verifies the author’s belief that the present response of CITAM’s churches to the needs of the urban poor in Nairobi and Kisumu focuses more on relief rather than
Christian transformational development. A development approach that involves community participation in determining the best programs to implement with the use of local expertise is lacking.

**Barriers keeping NPC Buruburu from effective involvement with the urban poor.**

From the responses given above, NPC Buruburu’s effective involvement in ministry among the urban poor is hindered by several barriers. These responses form patterns which can be classified into three categories. Each of the three types of barriers or a combination thereof hinders NPC Buruburu from effective engagement with the urban poor. First, theological barriers are reflected by the approaches NPC Buruburu utilizes to reach out to the poor: relief, benevolence, and emergency responses. Although there are many known slum dwellers around the church, outreach to them focuses on social welfare activities with limited evangelistic activities. Moreover, the social action activities are more focused on doing for the poor not with the poor. Some affluent members feel that they have no personal obligation in alleviating poverty, while others are not interested in getting involved with outreach to the poor. Most leaders interviewed agreed that biblical teaching places a responsibility on the church to minister to the needs of the urban poor. However, the theological interpretation of how this should be done affects the assembly’s actions. Many leaders understand the biblical responsibility of solidarity with the poor, but mobilizing the members toward this goal is yet to be achieved.

Second, NPC Buruburu’s effectiveness is hindered by ecclesiastical barriers. The assembly follows CITAM’s corporate vision of targeting the affluent and the middle-class and not the low-income segment of the population. The church has no plans to plant
churches or daughter churches among the poor. Many members blame the poor for their condition; hence engaging in reaching them is not their calling. Some leaders think that reaching the poor is not economically feasible since the poor do not have much to contribute in terms of tithes and offerings. This barrier hinders the church from finding ways to mobilize members and resources to respond to the needs of the urban poor. CITAM’s philosophy of not working with the urban poor is a silent force behind the assembly’s minimal involvement with the affairs of the marginalized and the oppressed. Some of the leaders feel that CITAM needs to review this policy without jeopardizing its mission and vision.

Third, fear is a big barrier to effective evangelization of the poor. This is reflected by various reasons mentioned by the respondents on what hinders the financially able members from ministering to the needs of the poor. Personal experiences with a few poor people lead to generalizations that all the poor are not genuine and are out to eat into their hard-earned incomes. The fear of the unknown makes people greedy and hold onto their money. They fear that being generous to the poor will make them poor. Another personal fear is that incorporating the poor would bring insecurity and obliterate their status quo. Therefore, the safe way is to try to respond to the needs “out there” and not in their fellowship. A few causes of “perennial beggars” who move from assembly to assembly should not hinder their response to the poor and marginalized, if the church established good systems of accountability and support.
Kisumu Pentecostal Church (KPC)

This part analyzes data gathered from Kisumu Pentecostal Church (KPC) that is located in Milimani sub-division along Nairobi- Kisumu road in the lakeside city of Kisumu, Nyanza province (See Map 4, Appendix F).

1. **Historical Overview**

Kisumu Pentecostal church is the only CITAM assembly outside the city of Nairobi where the ministry was began in 1959. Kisumu Pentecostal Church (KPC) was born out of a vision to establish a vibrant English-speaking church in the lake region city of Kisumu. The church serves a cross-section of ethnic communities working in Kisumu and has a strong evangelistic emphasis (CITAM 2009a).

It was in Nyang’ori near Kisumu that PAOC missionaries Otto and Marion Keller pioneered work in Kenya in the 1920s. Otto Keller came from Tanganyika (Present day, Tanzania) to Kisumu and Maseno in Western Kenya to educate people on better methods of farming since he was a professional agriculturalist by training. Marion did great pioneering work in Tanganyika where she established a mission station. Therefore, the planting of this church in 2000 had great historical significance (Burgess and Van der Maas 2002: 818; Mugambi 2009a: 9-12).

The vision to plant Kisumu assembly was born in 1998. In 1999, PAOC bought a piece of land at the Robert Ouko estate and later donated it to NPC Valley Road in 2000. In July 1999, Pastor Martin Mbandu, a long-time associate of senior Pastor Dennis White at NPC Valley Road, was appointed to start the Kisumu assembly. The preparations for
Kisumu church began in August with “spiritual mapping.”
Between December 1999 and January 2000 the property was fenced, electricity and water connected to the site and the tent pitched (Mugambi 2009a: 141-146). The first evangelistic activities were done in a tent at the Robert Ouko sub-division. On January 16, 2000, Kisumu Pentecostal Church was officially launched by CITAM leaders with 600 people in attendance. By December 2007 the attendance had grown to about 1400 people.

The church continued worshipping at this location until the new sanctuary was completed (Openda 2009). The church experienced steady growth. Growth resulted in little space for Sunday school and other ministries. After only two years, the tent had to be extended to accommodate more people.

In 2007 God miraculously provided funds to buy the prime Milimani 7 acre piece of land to expand the church. The land was purchased from Handa Group of schools, the Asian family which also sold the NPC Buruburu property to CITAM. A newly constructed sanctuary, with a seating capacity of 6,000, was officially opened and dedicated to God in April 10, 2009, by Bishop Bonifes Adoyo. This is the largest and most modern church building in Nyanza and Western provinces. On Sunday April 11, 2009, the congregation moved from the tent to the new sanctuary and held their first service there (Mugambi 2009a: 144; CITAM 2009a).

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30 “Spiritual Mapping” is the process where Christian leaders spend time praying, visiting and researching a given city or location before planting a church or starting a ministry. It can be described as seeing a city or town, community or region from God’s perspective. The main purpose is to give information that helps sustain fervent intercession and pave the way for effective evangelism.
Ochieng says that “the church attendance was however, greatly affected by the post-election crisis in January 2008. Many people from some other parts of the country moved away from Kisumu and some locals relocated in search of education for their children because schools and many other necessary services had closed down” (Ochieng 2009; Mugambi 2009b: 143).

The church serves a cross-section of ethnic communities living and working in Kisumu and has a strong Evangelistic emphasis. The church holds two main worship services every Sunday with an average of 2,000 in attendance. Other ministries include age-level ministries, intercessory and prayer meetings, prison visitation, and outreach, home fellowships and Bible study meetings. The church targets the English-speaking middle-class segment of the urban populace. The members live in middle and upper-class neighborhoods including Robert Ouko, Milimani, Tom Mboya and Migozi. Others come
as far as Vihiga, Ahero and Busia road. In November 2009, Rev. Gregory Kivanguli, was appointed KPC’s senior pastor (Openda 2009; CITAM 2009a).

2. **Descriptive Narrative**

To describe the data collected from KPC, the study utilizes six interview questions (See Appendix B), information from participatory observation, and archival data.

**What do you think are the causes of poverty, marginalization and oppression?**

In order to understand how Kisumu Pentecostal Church (KPC) leaders are involved with reaching the urban poor, the researcher asked their opinions on the causes of poverty in Kenya. According to Walter Openda, urban poverty in Kenya is caused by unequal distribution of resources with a cliché of a few people controlling most of the resources. He adds that “political marginalization led to the marginalization of Kisumu and other areas which were opposition strongholds” (Openda 2009). Poverty is also caused by socio-political systems that promote bad governance and corruption, thereby encouraging misuse of resources meant for the poor (Openda 2009). But Otieno Nyamiwa says “moral decay has contributed immensely to the rising poverty levels in Kisumu. The wide spread HIV-Aids in Nyanza province has impacted the labor force negatively. There are many people who are sick or taking care of sick relatives. This hinders productivity and development is retarded as investment for human resources is wasted on people who cannot participate in the production process” (Nyamiwa 2009). Poverty is also caused by lack of innovation and creativity. Lack of training for the job markets contributes to joblessness. Pastor Ochieng attributes causes of poverty to poor
work ethics and traditional beliefs. Some have “a mindset that they cannot get out of poverty because their families are cursed or they have been bewitched” (Ochieng 2009).

However, leaders are hopeful that poverty can be alleviated through education and empowerment programs, and by establishing structures that are directly geared at eradicating poverty. For example, the government initiated *Kazi Kwa Vijana* (Work for the Youth) program, which has created many jobs for the youth who are being encouraged to work and earn a livelihood.

**What is your understanding of biblical teaching on the church’s responsibility to the urban poor?**

The church that ministers to the needs of the poor is one that is committed to following Christ to the slums. The Bible is very clear on the church’s responsibility to the poor, the powerless and the defenseless. Ochieng sees the church as a resource center to the community, not just a place of worship. It is a place of hope where the people come and find comfort. It is where the poor can find Christ who loves and cares for them. Therefore, the church has a responsibility to the poor just as Christ demonstrated in his word (Ochieng 2009). This God-given responsibility places a unique task on the church to meet the needs of all people through word and deed (Nyamiwa 2009). Although the biblical mandate of the church to the urban poor is very clear, KPC leaders interviewed agree that the biggest challenge is translating the responsibility into actions which will bring the reign of God in the city.
What are the specific programs, projects or activities of reaching out to the urban poor?

KPC has implemented various programs and projects aimed at proclaiming the gospel in word and deed in Kisumu and beyond. Some of the specific mechanisms for reaching out to the poor include:

1. A benevolence program where the needy in the community are assisted with small amounts of money (This is open to members and non members, therefore the needs are overwhelming. The church responds to at least three cases every day. This program responds to needs such as medical bills, school fees and funeral expenses. This program is coordinated by the deputy senior pastor, Walter Openda. The church also mobilizes food and clothing which are distributed to the neediest cases in the community).

2. Through a relief fund the needs of the members have been met (Those in need usually apply to the relief committee, where applications are vetted and decisions made on which needs are met, depending on available resources and credibility of each case).

3. Through distribution of Bibles and HIV-Aids counseling, the church is reaching out to fishermen at the work place at Ndunga area, the main fishing port on Lake Victoria.

4. Through doing various acts of mercy, cleaning and painting of buildings (For example in August and September 2009, the church’s Mizizi club reached out to children at Mama Ngina children’s home).

5. Through hospital and prison visitations, the Men’s ministry in the church has been reaching out to the sick and prisoners (This complements mission and outreach efforts especially during Christmas when gifts are bought for prisoners).
6. Through medical camps combined with one-on-one evangelism, distribution of gospel tracts and Dholuo Bibles, and road show (Various activities are planned for in October 2009, aimed at sensitizing the communities about the new location of KPC).

7. Through the Hope Outreach team, the church is reaching out to local primary and secondary schools.

8. Through monthly fundraising by women to support widows and orphans (The assembly also partners with members who work with orphanages).

9. Through sports evangelism (particularly soccer) and other social action programs, such as neighborhood cleaning, and road shows (Ochieng 2009; Nyamiwa 2009).

In terms of church planting, KPC does not intend to plant churches among the urban poor in Kisumu since its target group is the middle-class and the affluent members of the society. However, the church plans to have “a satellite campus on its Robert Ouko property where the church started. This property has a huge tent and other facilities there which need to be utilized. There are a lot of members who live in this neighborhood” (Openda 2009).

According to CITAM’s mission strategy, each assembly is assigned a mission field. KPC’s mission field is Mt. Elgon among the Sabaot (the Elgon Masai of Kenya). This is the area that went through intense ethnic conflicts a few years ago. The church has also done several relief missions there: took food and clothing, and held evangelistic meetings. There are plans to build a church and mission center to coordinate the work. KPC has also been involved in youth ministry mission and outreach in various mission fields outside Kisumu including Mombasa, Sudan and Marsabit (Openda 2009; Ochieng 2009).
What organizations do you partner?

KPC partners with various ministries and organizations to minister to the poor and the marginalized. These include: (1) Mama Ngina children’s home; (2) local churches and relief agencies; (3) Life Ministry Kenya in film evangelism; and, (4) Fellowship of Christian Unions (FOCUS) in the provision of Christian education materials and training to reach out to college and university students (Openda 2009; Ochieng 2009).

What is the relationship between your service and Pentecostal values and spirituality?

The passion for Christ motivates the church to serve the unfortunate members of the society. The body of Christ has received the free gift of forgiveness, and the church is called to extend the same free gift to others. It is the love of Christ that compels the church to serve the lost people of the world. According to Pastor Ibrahim Ochieng, “Pentecostal spirituality is a balanced approach which proclaims the gospel in word and deed. However, evangelism is the key as the gospel is proclaimed with all its authority” (Ochieng 2009).

What hinders the financially able from responding to the needs of the urban poor?

There are many reasons that hinder the financially able members from responding to the needs of the poor in the community. Openda says that lack of clear-cut strategies of mobilizing the members keeps the church from being effective in alleviating poverty. The other factor is that most of the members have not matured in terms of giving. Lack of biblical understanding on stewardship of resources is also a contributing factor (Openda 2009). The other major hindrance is that some of the members lack financial and ministry commitment to the vision of the church. Some do not have time available for serving the urban poor or any other church activities, except regular worship
attendance (Ochieng 2009). But Otieno Nyamiwa considers disunity among members and different churches in Kisumu as the number one hindrance to concerted efforts to start development projects that can transform individuals and communities (Nyamiwa 2009). It was also felt that the amount set aside allocated for benevolence and relief efforts is inadequate to meet the overwhelming needs of the poor and the marginalized in Kisumu. For example there are very many orphaned children in Kisumu due to the HIV-Aids pandemic. This overtaxes the resources churches and relief agencies have to respond to this need (Nyamiwa 2009; Openda 2009).

3. Data Analysis and Interpretation

This part analyzes the data from the research by using the first two research questions and the theoretical framework lenses articulated in chapter 2.

Specific ways KPC is working in solidarity with the urban poor.

The responses given by leaders interviewed summarize Kisumu Pentecostal Church’s involvement with the needs of the urban poor. From the answers given by various leaders interviewed, some of the approaches have been utilized to meet the needs of the urban poor. These social action mechanisms include: relief and benevolence, medical camps, prison and hospital visitations, distribution of Dholuo Bibles and gospel tracts. Most of these efforts have temporarily met the immediate needs of the members and those who may come to the church campus seeking assistance. But these emergency and short term programs will not end poverty and oppression.

Marketplace efforts to minister the gospel to fishermen at Ndunga port through distribution of Bibles and HIV-Aids counseling is commendable. However, there is no
evidence of any program aimed at empowering this group or the urban poor through the provision of business loans and skills training.

In terms of evangelization, the assembly has made efforts to reach out to the youth through sports evangelism and slum dwellers through relief and medical camps. However, only a small number of people living in many slums in Kisumu have been reached through these activities. This is evidenced by the fact very few low income people are members of the church.

The Kisumu assembly has no intentions of planting churches or daughter churches among the urban poor but has started several cell and Bible study groups where most of their members live. This is based on CITAM’s mission policy of planting churches among the English-speaking urban populace.

Encouraging members of the church to save and invest through La Nyavu Sacco is a step toward alleviating poverty; however, it is only those with regular sources of income who can benefit from this facility. The poor and the marginalized that operate below the poverty line cannot afford this program.

The assembly has contributed to the transformation of the rural Sabaot people of Mt. Elgon through relief distribution, church planting and peace-building. However, there is no evidence Christian transformational development projects have been started among the urban poor in Kisumu. The above responses indicate that much of KPC’s response is temporary, “doing for” rather than “doing with” the urban poor in Nairobi. This verifies the author’s guess that the present response of CITAM’s churches to the needs of the urban poor in Nairobi and Kisumu focuses more on relief rather than Christian transformational development. A development approach that involves community
participation in determining the best programs to implement with the use of local expertise is lacking.

**Barriers keeping KPC from effective involvement with the urban poor.**

From the data collected during this study and the responses above, KPC’s effective involvement in ministry among the urban poor is hindered by several barriers. These responses form patterns which can be classified into three categories. Each of the three types of barriers or a combination thereof hinders KPC from effective engagement with the urban poor. First, theological barriers are reflected in the approaches KPC utilizes to reach out to the poor through relief, benevolence, and emergency responses. Although there are many known slum dwellers around the church, outreach to them focuses on social welfare activities with limited evangelistic activities. Moreover, the social action activities are more focused on doing for the poor and not with the poor. Some rich members are not committed to the church, nor have they time to spend ministering to the needs of the poor in the community. Many are not interested in investing their resources in the Kingdom of God. There was a general consensus among those interviewed that biblical teaching places a responsibility on the church to minister to the needs of the urban poor. However, theological interpretation of how this should be done affects the assembly’s action plan. Many leaders understand the biblical responsibility of solidarity with the poor, but mobilizing the members toward this goal is yet to be achieved.

Second, KPC’s effectiveness is hindered by ecclesiastical barriers. The assembly follows CITAM’s corporate vision of targeting the affluent and the middle-class and not the low-income segment of the population. Their ministries are geared toward meeting
the needs of the affluent and the middle-classes. The church has no plans to plant churches or daughter churches among the poor. Many members blame the poor for their condition; hence engaging in reaching them is not their calling. Some leaders think that reaching the poor is not economically feasible since the poor do not have much to contribute in terms of tithes and offerings. This barrier hinders the church from finding ways to mobilize members and resources to respond to the needs of the urban poor. CITAM’s philosophy of not directly working with the urban poor is a silent force behind the assemblies’ limited involvement with the affairs of the marginalized and the oppressed. Some of the leaders feel that CITAM needs to review this policy without jeopardizing its mission and vision.

Third, fear is a big barrier to effective evangelization of the poor. This is reflected by various reasons mentioned by the respondents on what hinders the financially able members from ministering to the needs of the poor. Personal experiences with a few poor people lead to generalizations that all the poor are not genuine and are out to consume their hard-earned incomes. The fear of the unknown causes people to be greedy and hold tight to their money. They fear that being generous to the poor will make them poor. Another personal fear is that incorporating the poor would bring insecurity and obliterate their status quo. However, a solid commitment to Christ, Pentecostal spirituality and values are there to enable the church to overcome the above barriers to effective involvement with the urban poor.

**Analysis of CITAM Ministry Units**

CITAM has also experienced incredible growth in ministry units. Ministry units are projects started by the CITAM head office in line with its vision mission and core
values. CITAM units include: (1) four educational centers or academies in Nairobi and Kisumu; (2) NPC Children’s Center Kiserian; (3) Hope FM Radio; and (4) a catering unit.

This part of the research findings examines CITAM’s ministry units in three parts: (1) a brief history of each unit provides the background of how and when these units were started; (2) the descriptive narrative of the data collected from the presiding bishop, directors and coordinators of various department, using the interview questions (Appendix A), information from participatory observation, archival data; and, (3) data analysis and interpretation using the first two research questions and the theoretical framework lenses articulated in chapter 2. Since the ministry units supplement the work of various assemblies and the overall CITAM mission and vision; the analysis of these units will incorporate how they contribute to responding to the needs of the urban poor based on reasons why they were established. This part of the analysis will also review the overall CITAM response to the needs of the urban poor. Reflections on the third and fourth research questions will facilitate the conclusions and recommendation in chapter 5 of the study.

**Historical Overview**

The historical overview of the ministry units provides important background information of when and how these units were started. It also outlines how the vision of starting these units fits in with the overall CITAM mission and vision.
1. **Educational Centers**

CITAM has four educational centers which include: NPC Academy Woodley, NPC Academy Buruburu Junior School, NPC Academy Buruburu Senior School and KPC Academy (CITAM 2009c).

The educational units or academies were established to uphold strong biblical principles centered on developing the whole person (physical, academic, spiritual and social). The children are taught to put their trust in God and to touch their parents’ lives through their own lives. The schools were established on the premise that “impacting children with the gospel is the sure way of transforming the nation” (Adoyo 2009). Currently there are over 1950 children in CITAM schools and academies (Cheruiyot 2009).

The main objectives of establishing CITAM schools include: (1) provision of equal education opportunities to pupils regardless of gender; (2) helping every pupil attain a quality education, hence enabling them acquire the knowledge, skills and attitudes needed to take advantage of future career opportunities; and, (3) developing firm spiritual and moral standards in pupils backed by social and personal skills to enable them to function effectively in society (CITAM 2009c).

CITAM’s educational ministry can be traced back to 1972 when NPC Valley Road Day Nursery was begun through the initiative of Sheila Thomas, wife to the senior Pastor Mervyn Thomas. It was started with 30 children and became the prime ministry of the church affecting families all over the city. The school expanded rapidly and became the foundation of all NPC’s educational ministries. By 1977 with an enrollment of 160
children, the Day Nursery had become one of the largest nursery schools in Nairobi (Mugambi 2009a: 73-74; CITAM 2009c).

NPC Academy Woodley was the first CITAM educational unit to be established. The idea of an academy was born in 1988 and was discussed by the Deacon Board. The school development committee chaired by Richard Ondeng was formed in June 1988. The task of the committee was to look at the possibility of a NPC Academy.

The committee located the land at Woodley in the same year and plans for the development of the school began. The ground breaking ceremony was held on June 18, 1989 (Mugambi 2009a:120).

The first opening day for the Academy was on January 10, 1990, with the dedication service being done by Pastor Dennis White on February 11, 1990. At the close of 1990, the first year of operation, the school had a population of 74, comprised of 62 children and a team of 12 staff members.
The Academy has experienced remarkable growth over the years. The reports of the year 2,000 indicate that the school had a total of 766 children from nursery through primary school. There were 11 teachers in the Nursery school, 36 teachers in the primary section, and 18 supporting staff. At the beginning of 2009, the children enrolment was 926, with 44 teaching staff including the Nursery school (CITAM 2007: 9; Mugambi 2009a: 120-121).

NPC Academy Buruburu is located along Nziu road off Jogoo road in Buruburu estate in the Eastland region of Nairobi. This center was acquired from Handa Group of Schools by CITAM in September 2005. It comprises a junior school with a kindergarten, and a primary school, and a senior school. It shares the same property with NPC Buruburu. The Academy is a mixed school with both boys and girls. In 2008, a boys’ boarding section was started with plans of coming up with a girls’ boarding section later (CITAM 2007: 9; Mugambi 2009a: 160-161).
Figure 21: Kisumu Pentecostal Church (KPC) Academy

KPC Academy is a mixed day school located within the church premises in Milimani Estate off Kisumu-Nairobi road in Kisumu. It comprises a Kindergarten and Primary school, which was acquired in 2007. It was carefully renovated to suit a decent and modern learning complex for primary pupils. It started with a total of 42 pupils, and the number has grown to 118. The objective is to have a full primary school with about 660 pupils by the year 2013 (Mugambi 2009a: 16). In this school, highly impressive academic standards are offered in small classes to facilitate teacher-pupil dialogue at all times. The Academy adheres to a serious code of discipline guided by strong Christian values. This is KPC’s strategy of impacting Kisumu city with the gospel of Jesus Christ through the children and the transforming power of the Holy Spirit (CITAM 2009c).

In April 2009, CITAM entered into formal partnership with PAOC to manage Pan African Christian University (PACU). This Christian University was founded by PAOC missionaries in 1978 to fulfill the vision of preparing men and women for ministry. PACU serves not only as the primary training institution for the Pentecostal Assemblies
of God churches in East Africa, but also provides quality theological education for church workers of many Christian denominations and organizations from a broad range of African countries (Adoyo 2009; Cheruiyot 2009).

2. **NPC Children’s Center, Kiserian**

The NPC Children’s Center Kiserian, is located in Olooloitikoshi on Pipeline road in Kajiado District, 47 kilometers south of Nairobi. The centre was established in 1995, and it has since impacted the lives of many orphaned and vulnerable children (Mugambi 2009a: 122-123; Mungathia 2009).

The history of the how NPC Children’s Center began is truly intriguing. It began with Pastor Dennis White and his wife Esther at NPC Valley Road. Pastor White first came into contact with the street children when they removed the wheel caps from his car. In 1991, Dennis and Esther White began feeding, clothing and ministering to the street children. A special class was begun for these children in the church and a shed was later built to provide lunch for them daily (CITAM 2010).

The church started to run a soup kitchen where these street children were taught the word of God and provided with lunch but went back to the streets. At the end of each day, they would be given a food-pack to carry for their dinner with the rest of the family. This went on for some time, but the church realized that some of the children were actually selling the food-pack and going back to the streets. It became apparent that the influence of the city was not good for them and that they needed to be moved away which would cut any links with their current lifestyle (Mugambi 2009a: 123-124).

The deep desire to see transformation in the lives of these children caused the church administration to think of an alternative way of helping them which led to the
birth of NPC Children’s Centre. In a special *Annual General Meeting* (AGM) of June 28, 1993, the issue of the NPC Children was discussed. At that time, there were about 200 children from Kibera slums being taught the word of God on Sundays at NPC Valley Road. The church was caring for about 37-40 children during the week. They were fed, educated, provided with medical care and some had their house rents paid for. The facilities at the church could not accommodate all the children.

The Board of Deacons had made a decision to look for a building to establish a Children’s Center. A committee was appointed, headed by David Gachanja and Paul Koinange to try and locate a place in the outskirts of Nairobi. The church bought a piece of land in Kajiado District, and established a children centre through the financial help of Alexander Tee. The church was able to buy 50 acres from James Pertet which was big enough, to build a hostel, as well as other facilities like workshops for teaching the children different trades (Mugambi 2009a: 122-128). In December 15, 1995, the first group was relocated to the new premises (Mungathia 2009; Mugambi 2009a: 122-128).

The Children’s Center has grown as a “rehabilitation” center for destitute, orphaned and vulnerable children. CITAM provides basic needs to these children (food, clothing and shelter) as well as medical care and spiritual nurturing. The Center also cares for the educational needs of the children including primary and secondary school, college or vocational training (Cheruiyot 2009). It seeks to help bring back hope into the lives of these children by giving them a place they can temporarily call home—until they are re-integrated back to society. It has a total capacity of 192 children, but currently has 145 (65 boys and 80 girls) mainly rescued from the street and a few from disadvantaged
homes. The Center offers vocational training in motor vehicle mechanics, tailoring, dress-making, carpentry and joinery (CITAM 2007: 9).

![Figure 22: NPC Children’s Center, Kiserian](image)

The Children’s Center is run by a manager assisted by 19 workers, most of who are trained in rehabilitation skills. It has a chaplain or spiritual director who handles the spiritual matters, and a teacher-in-charge of academics, who oversees the day-to-day running of the Centre (Mungathia 2009). The Center is governed by a ten-member board of directors appointed by CITAM. This is the body that deals with all matters related to placement of children (CITAM 2010, Mugambi 2009a: 128).

NPC Children’s Center Kiserian was established to accomplish the following objectives:

1. To minister the love of Christ mentally, physically and spiritually, to the underprivileged.
2. To establish a “rehabilitation” home based away from the city for street children aged 6-8.
3. To provide the children with vocational training in technical skills and knowledge, in order to help them become self-employed in tailoring and dressmaking, carpentry,
farming, cookery, housekeeping, painting, art and crafts, and as domestic helpers and mechanics.

4. To provide a basic education program up to 8th grade that should assist in their survival in the world of work and employment.

5. To provide scholarships for children who attain high marks in Kenya Certificate of Primary Education (KCPE) to receive a high school education.

6. To promote good health and prevent disease in the children.

7. To transform deviant children into well adjusted members of society.

8. To provide Christian counseling, spiritual nurturing and character building to orphaned and vulnerable children (CITAM 2010).

According to the Center’s strategic plan, there are plans to have a maximum of 256 children by 2013. This is in order to adhere to government regulations for children homes. In this plan the children will be expected to stay for three years at the Center and, thereafter, be integrated into families and communities (Mungathia 2009).

The campus of NPC Children’s Center Kiserian also houses the NPC Kiserian, a constituent assembly of NPC Karen. This congregation or “mini-assembly” has 200 members mainly from the Masai community living around the Children’s Center. The current pastor of NPC Kiserian is Stanley Mungathia.

3. Hope FM Radio

Christ is the Answer Ministries (CITAM) operates a vibrant radio ministry, Hope FM based in Nairobi. The radio station was launched in 2003.

The general objectives of Hope FM radio are to evangelize, disciple, encourage and provide wholesome entertainment that is neither offensive nor vulgar. Hope FM Radio is totally committed to spreading the good news of the Gospel and filling the hearts of listeners with love, encouragement and hope through music, news, preaching and teaching, talk shows, and children's programming. It does this through a friendly, interactive and cheerful presentation. Its daily faith-building broadcasts are heard in all kinds of businesses around the capital city and across the nation (Hope FM 2010).
The CITAM radio ministry dates back to the time Mervyn Thomas was the senior pastor of NPC Valley Road, in the 1970s. PAOC had acquired radio equipment for its Nyang’ori mission, but remained unused until Mervyn took it to Nairobi and utilized it to propagate the gospel. This first radio equipment was used by NPC Valley Road as a recording studio where tapes were recorded in different languages and formats for broadcasting through the only available radio station at the time, government owned Voice of Kenya (VOK).

Through Voice of Kenya’s powerful transmitters and repeater stations, the church was able to broadcast Christian programs in several languages including English, Kiswahili, Kikuyu and Turkana. These broadcasts reached many parts of Kenya and other parts of Africa including Tanzania, Uganda, Somalia, Malawi and Zaire. Some of the radio programs produced by the church and transmitted through Voice of Kenya radio network included Songs for You, Tumaini, and A Thought for You. It also included a Masai service, Kiswahili and Turkana broadcasts. But it was the program “Christ is the Answer” hosted by Pastors Dennis White and Bonifes Adoyo that attracted a wide audience, and reached many for Christ. When Kenya Broadcasting Corporation (KBC) took over Voice of Kenya in 2000, all religious programs were commercialized and one program, “Christ is the Answer,” was retained by NPC Valley Road. As a result, the church opted to concentrate on developing its own radio station (Mugambi 2009a: 79-83).

The actual journey of establishing Hope FM radio began in 1997 after the government opened airwaves to private investors. Pastor David Oginde talked to Rev. Dennis White about the need to take the opportunity to apply for a radio station license. But the proposal was rejected by the Deacon Board, since some of the board members did
not regard operating a radio station as church’s core business. In 1999, the issue of a radio station came up again in the Deacon Board, and the idea was approved after preliminary research by Pastor Oginde. He was later charged with the responsibility of chairing a team to spearhead the establishment of the radio station. Other team members included Mary Lukwago, Wesley Agina, and Isaiah Masibo. Pastor Oginde later made consulted with the whole CITAM leadership. A decision was reached that the church should apply for both Television and Radio station licenses which were later granted by the government of Kenya (Mugambi 2009a: 152-153).

In 2000, the process of establishing the Radio Station began and the equipment was ordered. CITAM assemblies were asked for input on a suitable name for the radio station. The name “Hope” FM was approved and the radio station was symbolically launched during the March 29, 2003 Annual General Meeting where the staff was introduced and prayed for by CITAM’s General Assembly. The first Hope FM radio broadcast aired on Monday April 7, 2003 on frequency 104.4 MHz, but the frequency was later changed to 93.3MHz. However, the public launch of 93.3 Hope FM radio was done by bishop Adoyo on November 29, 2003. During the launch, Bishop Adoyo affirmed the role of the radio station as being the outreach and mission arm of CITAM (Mugambi 2009a: 153-154).

Since then, Hope FM, a positive and an uplifting radio ministry, has since experienced steady growth and carved its niche in the media market in Kenya. According to the “Steadman report of April 2005,” Hope FM had the second highest listenership in the AB category of 15 percent, second to Capital FM with 22 percent. Through internet technology, Hope FM has its target audience spread across the globe with many and
frequent responses from Europe and the United States of America. The station is positioned to make an even greater impact in the nation and beyond (Hope FM 2010; Mugambi 2009a: 154).

In July 2006, the radio station implemented its first phase toward countrywide expansion by extending coverage to Western Kenya on 93.8 FM and to the coast province on 101.9 FM. The Hope FM program line-up includes: (1) *Bread of Heaven* (inspiring topical issues); (2) *Praise Junction* (interviews and latest gospel music); (3) *Saturday Treasure* (children’s show on Saturdays); (4) route 104 (traffic, news and weather updates); (5) *Yesu Ndiye Njia* (Swahili praise and worship); (6) *Shangilia* (latest gospel music); (7) *Spotlight* (commentary on political issues); and many more (CITAM 2007: 10; Hope FM 2010).

4. **Catering Unit**

   The catering unit is one of the four CITAM’s ministry units and is based at the NPC Woodley campus, which also houses the NPC Academy Woodley (CITAM 2009b). It has been in existence since the opening of the NPC Academy in 1998. It is headed by the catering manager who controls all its operations.

   The story of how the catering unit was started relates to Rose Shichende, a trained caterer. Before Rose became a receptionist at NPC Valley Road, she had been involved in distributing food to the street children that was going on at NPC Valley Road under Pastor Dennis White. But in 1997, the children were relocated to the new NPC Children’s Center at Kiserian, so Rose was assigned to be the receptionist. She was requested by Pastor David Oginde to consider the possibility of providing catering services at the NPC Academy Woodley through the church. The proposal was approved by the Deacon Board
and a catering unit was started in 1998 with Rose Shichende as its first manager. The project turned out to be a worthwhile venture. Since then, “the unit offers catering services to CITAM schools and churches” (Mugambi 2009a: 139-140).

The mission of the catering unit is to provide exemplary services even beyond customer expectation. Its vision is to give mouth watering delicacies at a reasonable price. Quotation and enquiries can be done through phone or visiting the catering unit. The quotation done will depend on the menu chosen (CITAM 2009b).

![Figure 23: One of the dishes served by the Catering Unit](image)

The catering unit has various roles: (1) supplement and provide wholesome meals to over 500 children, teachers and staff in the three CITAM educational centers in Nairobi: NPC Academy Woodley, NPC Junior school Buruburu and the NPC senior school; (2) provide catering services to CITAM assemblies during their ministry events and functions; (3) provision of catering services for functions and meetings held by the Academy's administration and by departments of the various assemblies; (4) provision of
catering during annual Christmas dinners in the assemblies; and, (5) provide catering services for outdoor functions including weddings, parties and in-house functions (CITAM 2009b). Mary Cheruiyot, CITAM’s Director of Operations says that “the catering unit is supposed to be self-supporting and generate income to support the church ministries” (Cheruiyot 2009).

According to CITAM’s presiding bishop, Bonifes Adoyo, “plans are at an advanced stage to expand the catering unit and venture into the hospitality business through the establishment of “guest houses.” CITAM has already acquired a piece of land to build “Tented Banda” resort or a retreat center in Kiserian” (Adoyo 2009).

Descriptive Narrative

The descriptive narrative of the four CITAM ministry units will be done through the use of six questions (See Appendix A), information from participatory observation, CITAM website and archival sources.

What do you think are the causes of poverty, marginalization and oppression?

In order to understand CITAM’s involvement in reaching out to the urban poor, the head office staffs were asked to state their opinions on the causes of poverty in Kenya. CITAM’s presiding bishop, Bonifes Adoyo attributes the causes of poverty to oppressive social structures. Poverty is a social phenomenon that requires governmental response. The best way of interacting with the social structures that make poverty flourish rather than dealing with the symptoms of poverty and marginalization. To eradicate poverty, requires engaging with the higher decision- making bodies of the government through advocacy. Bishop Adoyo argues that “many churches and development agencies approach it from a reactionary perspective. Many people tend to react when they see a poor person or when they visit the slums. This encourages dependency and entrenches a
poverty mindset. The poor did not choose to be poor but found themselves in such a situation. This is the reason why CITAM targets the middle and upper-classes not the poor. By targeting the elite and the affluent, the church is able to influence policy makers and the elite with godly values” (Adoyo 2009). Mary Cheruiyot, CITAM’s Director of Operations, strongly believes that the major cause of poverty in Kenya is the inability by the government to provide infrastructure and other social amenities. This results in a poor road network, insecurity, inaccessibility to medical care and low production of the labor force. Other factors contributing to poverty levels are: unequal regional development, which encourages rural-urban migration (putting pressure on the urban areas and a huge income disparity between the rich and the poor. The industries are concentrated in a few urban areas. People move to cities looking for jobs, and due to lack of housing and other social amenities, end up living in shanties in the slums (Cheruiyot 2009).

Pastor Muthengi says that poverty in Kenya is caused by the following factors: (1) poor economic performance results in unemployment and underemployment; (2) lack of basic education and low levels of training which results into the majority of the people getting low paying jobs, such as domestic workers, security guards, drivers, gardeners—all these cannot afford to live anywhere but the slums; and, (3) political systems that exploit the poor for economic gain causing the poor to remain poor. Politicians continue to ignore the welfare of the poor so that they can remain in power (Muthengi 2009).

But Mungathia says “natural and geographic factors such as weather, drought, pests and diseases also contribute to poverty. For example, in 2009 a lot of Masai animals were killed by severe drought. Some other people were born in areas without any natural
resources. Such people can barely eke a living” (Mungathia 2009). A vicious cycle of poverty, where poverty is passed from one generation to another, from parent to child, is a major force that perpetuates poverty and marginalization in Kenya. Jacob Kimathi gives an example of a single parent in Kibera slums who is jobless and ends up in the slums. Her children are not able to go to school. When her 15 year old daughter has a baby, she will bring up her child in poverty in the slums. At age 45, this single parent will have a 15 year old grand-daughter giving birth, with poverty will be passed on for several generations (Kimathi 2009).

**What is your understanding of biblical teaching on the church’s responsibility to the urban poor?**

Pastor Mungathia believes that the church has the responsibility to the poor, as James 1:27 says, “religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distresses.” He says that this is what motivates him to serve the children at NPC center and reach out to the low income neighboring Masai through relief and benevolence (Mungathia 2009). Okong’o says that the Bible teaches that the church has a responsibility to care for the poor. He gives the example of CITAM taking holistic care of the less fortunate children at NPC Children’s Center, Kiserian (Okong’o 2009). According to Michael Muthengi, the Bible records how the ministries of Jesus and Paul were concerned with the poor. Jesus’ earthly ministry was full of compassion to the hungry and the needy. He ministered to the poor, the oppressed and the marginalized. Paul mobilized churches to respond to poor churches in Jerusalem. Therefore, the gospel is not separate from meeting the needs of the poor. The church should reach out to the poor through holistic approaches. The church is called to lead the way in responding to the needs of the poor (Muthengi 2009).
The Bible mandates the church to be concerned with the poor in her midst. The poor will always be there in the community, hence the need for the church to seek God-given wisdom to empower the poor and facilitate the breaking of the bondage of poverty in the community (Kimathi 2009). Bishop Adoyo adds that biblical concern for the poor means establishing mechanisms for empowering them such as advocacy (top-bottom) and establishing home industries that create jobs and promote innovations and creativity (Adoyo 2009).

**What are the specific CITAM programs, projects or activities involved with reaching out to the urban poor?**

The CITAM head office is in charge of implementing policies, projects or programs aimed at responding to the needs of the urban poor. These include:

1. Relief and benevolence programs through the assemblies and ministry units. The social action strategy meets the emergency needs of the poor and the vulnerable such as food, medical bills, school fees and funeral expenses. These efforts are funded by two percent of all tithes and offerings.

2. Through its missions and outreach department, and as well as the churches’ mission and outreach departments engaging in various forms of evangelization including: one-on-one, mass evangelism, outreach to schools, tracts/CD/DVD distribution, Christian drama and other contemporary methods.

3. Over the last five years, CITAM has provided financial support of about Kenya shillings 60 million (US $ 0.85 million) to individuals, Christian organizations and other churches for outreach and missions.

4. CITAM Medics team organizes 10-12 medical camps every year which help to respond to the urban poor by providing medical care and provide a good avenue for
witnessing and sharing the love of Christ. The Medics team mobilizes and coordinates personnel and other resources from the assemblies and ensures that churches support each other in medical camps.

5. Provides funding to support youth economic empowerment through “Resource Center for Slums” (RCS) program in Kibera slums.

6. CITAM has provided resources to start a pilot waste recycling project in Athi River. This project will create jobs and care for the environment by converting human waste into natural fertilizers (CITAM 2007: 10; Adoyo 2009; Ndegwa 2009; Muthengi 2009).

CITAM’s ministry units have also contributed immensely to the uplifting of the urban poor through various programs, projects and activities. NPC Children’s Center Kiserian has played a crucial role of ministering to the needs of orphaned and vulnerable children. Since its inception 15 years ago, the NPC Children’s Center has made some achievements. First, more than 300 street children and orphans have been rescued from the streets and dump sites, and their lives have been transformed through care and love given at the center. They have graduated with high quality technical and life skills and are very well reintegrated into society as contributing members. Two of these are now serving as full time pastors. Second, several NPC Children’s Center beneficiaries are working in various sectors around the country after formal education (Mungathia 2009; Cheruiyot 2009; Adoyo 2009).

Hope FM radio has also been utilized for evangelism and mobilizing resources to minister to the urban poor. According to CITAM’s Director of Operations, Mary Cheruiyot, the radio ministry has been critical in the ministry’s outreach and evangelization programs. Hope FM radio ministry has been used to respond to the needs
of the urban poor, marginalized and the oppressed in various ways including: (1) through the “Bread of Life” campaign, appeal was made for food and other resources to help the hungry when famine was declared a national disaster in Kenya; (2) the station aired “Anti-jigger” efforts aimed at eradicating Jigger menace among the poor; (3) partnered with the social action department to appeal for help for the displaced people in Kibera following the post-election violence in Nairobi; (4) organized road-shows and music concerts to benefit the reconstruction of churches burnt in Kibera; (5) involved in peace-building among the youth in Kibera after the post-election violence; and, (6) partnered with NPC Valley Road to counsel and support victims of the “Nakumatt Downtown” fire tragedy in Nairobi in 2009 (Kigondu 2009; Cheruiyot 2009). The other two ministry units’ contributions have been to complement the vision and mission of CITAM through the provision of biblically sound quality education, catering wholesome food, and generating income needed to support the ministry.

What are CITAM’s future plans in terms of ministering to the felt needs of the urban poor?

From the responses given by CITAM’s presiding bishop and other leaders, as well as from its 10 year strategic plan; the ministry hopes to minister to the felt needs of the urban poor in the following:

1. Continue to recognize the church’s obligation as a voice to the voiceless. The church seeks to promote a holistic ministry that particularly responds to the vulnerable and marginalized members of the society including orphans, refugees, widows, those affected and infected by HIV-Aids, and internally displaced persons.
2. Use the media, for example, Hope FM radio and digital television to reach out to Kenyans who do not regularly attend church with an aim of bringing them to the lordship of Jesus Christ and making them Christian disciples.

3. Continue with outreach and rehabilitation of vulnerable and orphaned children through the maximum utilization of facilities at NPC Children’s Center, Kiserian. Increase the capacity of the center to 256 children by 2012.


5. Establish a functional urban mission station in Nairobi to reach out to the least reached and unreached people-groups in urban centers.

6. Establish a scholarship fund to support disadvantaged children in CITAM educational centers

7. Establish a relief agency to work which will partner with other organizations to support relief, disaster, emergency and development efforts.

8. Establish a CITAM Justice and Peace commission for peace-building and rapid response to conflicts.


On church planting, Bishop Adoyo is very categorical on CITAM’s target group. He says that “opening churches in the slums would be entrenching poverty instead of transforming the slums. CITAM’s goal is to eradicate slums and transform the people out of poverty. Therefore, the ministry will continue to open more middle-class churches”
(Adoyo 2009). It can be observed from CITAM’s future plans that there is still emphasis on relief and benevolence programs. No slum churches are set to be formed or planted.

**Challenges faced in the ministry?**

There are various challenges that CITAM faces in the process of making Christ known. First, the rapid growth of the ministry has put too much pressure on the structures that support the ministry hence over-extending their capacity. The church has not yet established programs for mobilizing and developing resources to cope with the rapid growth of assemblies and church membership. There is shortage of trained personnel to handle some areas of ministries. The Pastor: membership ratio is about 1: 800 (see table 1). Second, lack of adequate engagement and response in economic and socio-political issues affecting members, assemblies, and Kenyan society at large. Third, the ministry is administered through boards (elders and deacons) whose membership is made up of lay volunteers. There are also very many boards which are difficult to manage and reconcile. Fourth, the increasing influence of other religions in systems of governance is a challenge as CITAM expands and implements its mission programs into certain regions of the country. Finally, the prevailing mindset of African churches being recipients of missionaries hinders the mission enterprise. The ministry also lacks mission-minded leaders committed to mission mobilization. There are few well-trained personnel in the church to handle the changing urban mission setting (CITAM 2007: 12-14; Cheruiyot 2009; Muthengi 2009).

**What CITAM assemblies need to do to improve the welfare of the communities where they are located?**

According to leaders interviewed from the CITAM head office, CITAM assemblies have a role to play in the transformation of people and the communities where
the churches are located. The welfare of the communities can be improved in the following ways:

1. Empowering the local people to support themselves by discovering people’s gifts and talents. For example, identify those with business skills and utilize them to network with microfinance organizations to get funds to support businesses.

2. Influencing the top decision and policy makers of the community with godly values.

3. Eliminating oppressive styles of leadership and social structures that hinder development by inculcating biblical principles of holistic development.

4. Supporting and helping the poor by utilizing professional entrepreneurs and owners of businesses in the church to empower the community through business mentoring and training.

5. Teaching in the church on stewardship of resources and ensuring accountability and proper utilization of church resources. Encouraging everybody to give what they have: money, talents, time and gifts. This helps members to be sensitive to the needs of the poor.

6. Setting aside more resources from the budget and mobilizing the members to continually meet the needs of the urban poor.

7. Teaching the people to fish by giving them formal training, on the job mentoring and short term programs, seminars and workshops.

8. Initiating development projects in partnership with development agencies, government departments, non-governmental organizations (NGOs), and other churches.

9. Establishing a department that specializes in empowering the poor and their communities (Ndewga 2009; Adoyo 2009; Okong’o 2009; Kimathi 2009
Analysis and Interpretation

This part analyzes information collected on CITAM’s ministry units. This is briefly done by reflecting on the research questions and the theoretical framework of this study.

**Specific ways ministry units are working in solidarity with the urban poor.**

The involvement of CITAM ministry units to reach out to the urban poor has been outlined in the responses given above. CITAM ministry units are projects tailored for specific purposes in line with its corporate vision and mission. They were established to complement the assemblies and the corporate CITAM body.

CITAM educational centers were established with unique aims of providing high quality, biblically based education to children regardless of gender. These centers or academies are the channels through which holistic education that develops the whole person (physical, academic, spiritual and social) is being provided. Although the academies were established to serve CITAM’s assemblies and the general public, they are income-generating projects that require those attending them to pay tuition and other fees. These are not within reach of most of the urban poor. Mary Cheruiyot admits that educational centers have not contributed much in terms of helping the urban poor. There are no children coming from the slums to these schools. A scholarship program has been introduced to help students in these academies (mainly from middle-class families) who lose support due to being orphaned (Cheruiyot 2009).

Hope FM Radio has contributed immensely to evangelization through the media. Proclamation of the word, gospel music, talk shows, teachings, contemporary updates and news reaches a cross-section of audience regardless of socio-economic status. It has
partnered with CITAM assemblies particularly in mobilizing relief and food supplies to care for the hungry due to drought. However, the study reveals that the station was used for emergency and temporary responses to the needs of the poor. The efforts were mainly doing for the poor instead of doing with the poor. Although the radio station is a great asset for market place approaches to issues of poverty and development, it has not been adequately utilized.

The catering unit was established with the sole purpose of providing wholesome food to CITAM’s educational centers and catering services to the assemblies and the general public. The catering unit generated income to support the church ministries, which accomplishes its purpose. However, this ministry unit does not directly respond to the needs of the urban poor. It is has the capacity of being utilized for Polak’s marketplace approaches of poverty alleviation. It can also be used for empowering the urban poor on how to prepare and sell simple meals to the urban populace.

The NPC Children’s Center was established specifically to address the needs of the orphaned and vulnerable children. Through this unit the defenseless and marginalized children have received basic care and love, education and training. CITAM’s response to the urban poor through this unit is commendable. This act described by James as a “sign of true religion” (James 1:27) has transformed individuals and families and given them hope out of poverty and marginalization. This response should be reproduced in other parts of the country where CITAM has assemblies or mission centers. There are many orphaned and vulnerable children (OVC) due to HIV-Aids, rising levels of poverty, and socio-political conflicts. All these are waiting for the church to respond to their needs.
CITAM’s corporate strategy to focus on the middle-class rather than the poor has greatly hindered the overall response of the ministry to the needs of the poor. In chapter 5, the study outlines various ways CITAM can proclaim a holistic transformational gospel.

**Summary**

This chapter has been a detailed report of findings, descriptive analysis and interpretation of data gathered from multiple sources including interviews, participant observation, and historical materials gathered by the researcher in the course of the research process with Christ is the Answer Ministries (CITAM). Some of the highlights of the chapter include:

1. CITAM has planted 8 middle-class churches with over with over 32,000 members in attendance. It also operates 4 ministry units including: four educational centers, the NPC Children’s Center Kiserian, the catering unit and Hope FM Radio.

   **Table 1: Basic Information on CITAM Assemblies**

<table>
<thead>
<tr>
<th>Assembly</th>
<th>Valley Road</th>
<th>Woodley</th>
<th>Karen</th>
<th>Parklands</th>
<th>Kisumu</th>
<th>Ngong</th>
<th>Buruburu</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average Attendees</td>
<td>10000</td>
<td>4000</td>
<td>8000</td>
<td>1000</td>
<td>2000</td>
<td>2000</td>
<td>5000</td>
<td>32000</td>
</tr>
<tr>
<td>Worship services</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Number of Pastors</td>
<td>10</td>
<td>4</td>
<td>6</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>4</td>
<td>38</td>
</tr>
<tr>
<td>Location</td>
<td>Valley Road Nairobi</td>
<td>Woodley Nairobi</td>
<td>Karen Nairobi</td>
<td>Parklands Nairobi</td>
<td>Kisumu, Nyanza</td>
<td>Ngong Kajiado</td>
<td>Buruburu Nairobi</td>
<td></td>
</tr>
</tbody>
</table>

2. From the perceptions of CITAM leaders on causes of urban poverty in Kenya, poverty is a complex phenomenon. Its causes are multiple and diverse, hence its alleviation requires a multi-disciplinary approach with a holistic, Kingdom-based perspective.
Churches, development practitioners and government leaders must begin taking responsibility and play an active role in alleviating this phenomenon.

3. CITAM understands that biblical teaching places a huge responsibility on the church to work in solidarity with the urban poor. Pentecostal values and spirituality reinforce the need for holistic ministry strategy to reach out to the urban poor. The practical implication of this mandate is that CITAM leaders must move from understanding into action.

4. The needs of the urban poor in Kenya are overwhelming. No one social institution can single-handedly meet them or alleviate poverty. Therefore, church organizations like CITAM must seek local and international partnerships with other churches, communities, government departments, international development organizations, non-governmental organizations (NGOs), and corporate bodies which could help mobilize resources to alleviate urban poverty.

5. Shalom of the city cannot be realized in the community consisting of a few rich people (20 percent) controlling 80 percent of the resources and many poor people (80 percent) with only 20 percent at their disposal. This point is illustrated by responses from some of the CITAM assemblies (Ngong and Buruburu) which indicated that the rising levels of lawlessness in their communities hinder their effectiveness. It also adds to other social evils such as prostitution and addiction to alcohol and drugs. The church is therefore encouraged to proclaim a class-inclusive and holistic gospel to the urban indigent, thereby transforming individuals and communities and ushering the reign of God.
6. CITAM assemblies' effective involvement with the urban poor is hindered by various barriers:

- The theological barrier is reflected by the way CITAM assemblies interpret biblical teaching on poverty and how this is applied in their urban mission.
- The ecclesiastical barrier which refers to the way CITAM corporate vision looks at socio-economic issues and how assemblies respond to them. The church targets middle-class segment of the urban populace but fears to engage with the poor.
- The fear barrier is reflected by the way people are scared of the city. Some rich members fear to reach out to the poor because of insecurity, crime, human traffic and congestion. Their reluctance is also reflected by the mindset that the poor are insincere and lazy.
- The socio-cultural barriers hinder CITAM assemblies to minister cross-culturally. A case in point is NPC Parklands’ challenging task of reaching the Asian community in the face of socio-cultural issues and lack of training.

From the information gathered in this study, CITAM interviewees agree that they have not done enough toward meeting the needs of the urban poor. They are committed to continue reaching out to the poor through relief, benevolence and emergency programs. They hope to do more holistic engagement with the urban poor in the future. However, moving from relief to development is limited by the funds corporately assigned by CITAM for social ministry. In chapter 5, the author will suggest how CITAM and CITAM churches might engage in more fruitful ministry.
CHAPTER 5
CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter weighs the possibility of a transformational development-style model for fruitful engagement by CITAM churches with the urban poor surrounding them. Following that, it reflects on the model in the light of the data the researcher has gathered in the course of the research. Finally, the chapter offers a better-tailored set of recommendations for enhancing the quality and effectiveness of CITAM’s work among those in extreme poverty.

The “Participatory Catalytic Progression”

As the researcher pursued this study, along with the reading of transformational development literature, he developed an exploratory model CITAM churches could use, that it was hoped could bring about dramatic and catalytic change in the desperately poor communities around them. The title given to the model was, “The Participatory Catalytic Progression.” What follows, is first of all, a description of the model, followed by an analysis of why it might not be a good fit after all, and what might be a more realistic approach.

The Participatory Catalytic Progression is a model which has been adapted from Corbett and Fikkert’s Participatory Continuum (2009). The model was modified from a six-step “continuum” to a eight-step “progression.” This was to encourage a kind of transformational development that empowers people to alleviate poverty situations and be catalysts for transformation in other communities as well. The author changed the model from a continuum to a circular progression. Their “continuum” steps go from “control” to “connect” to “consult” to “collaborate” to “co-learn” to “changeover.” But in the
Participatory Catalytic Progression model, the level of participation progresses continually from “changeover” to “catalyze” and from “catalyze” to “circulate.” The process contains two additional steps in the circular progression as participation of the local people moves a notch higher—a major distinctive feature from the Corbett and Fikkert’s Participatory Continuum model. In the Participatory Catalytic Progression, the level of participation continues from minimal participation of the local people, to collaboration and full participation. The major contribution of this model to body of knowledge is the progressive participation of the local peoples in development programs; as they assume responsibility and control from outsider advisors, and going into becoming a catalytic community. The progression does not stop with empowerment of the local people by outside advisors and consultations, but continues until the local community catalytically learns to network and mobilize local talents to achieve their goals. Then, the transformed community becomes a catalyst of development in other communities as they circulate methods, successes and stories and reproduces them in other needy communities. The process of transformation moves or circulates and spirals into other communities or regions.

The Participatory Catalytic Progression was developed from the author’s interactions with literature, and personal experience of the nature and the level of participation of local people in development programs in Global South. Conclusions were reached through careful evaluation of the need for models of fruitful engagement with the poor and the marginalized in a manner that creates human dignity and spurs local ownership. The needs of the urban poor are overwhelming, hence the need for participatory cooperation in development programs to alleviate poverty. However, the
levels of participation of the local people and the advisors in the development process are critical in ensuring that the process is effective, sustainable and transformational.

The Participatory Catalytic Progression is a model based on the “Participatory Learning and Action” (PLA) program, a process that enables the local people to: (1) analyze their needs; (2) identify possible solutions to meet their needs; (3) develop, implement and evaluate a plan of action; and, (4) see the need in other communities, mobilize resources to reproduce contagious change. Both the local people (poor community) and the advisers (donors or initiators or facilitators of development) go through a process of learning.

The Participatory Catalytic Progression outlines different levels of participation that are observed in a development process. The model defines these levels ranging from least participation, full participation and contagious participation. Reading the Participatory Catalytic Progression table from top to bottom (see table 2), approaches move from doing things to the poor, to doing things with the poor, to where the catalytic community is now doing things to another community.

Catalytic Christian Transformational Development is the ultimate goal of this model. The term “catalytic” used as a metaphor, refers to distinctive, powerful dynamic transformation of local people by the holistic proclamation of the gospel. Holistic proclamation of the gospel, where evangelism and building the capacity of the local people to transform their communities go hand in hand enables the local community to experience the gospel in a manner that enables them to become a contagious community. They have received the love of Christ and material blessings and seek to share the same

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with others in the local community and the next as well. This is where development becomes infectious, contagious. Like a chemical catalyst that stimulates reactions without itself being consumed, the local community move from being recipients of change to change agents themselves.

**Table 2: The Participatory Catalytic Progression.**

<table>
<thead>
<tr>
<th>Mode of Participation</th>
<th>Type of Involvement of Local people</th>
<th>Relationship of advisers to local people</th>
</tr>
</thead>
<tbody>
<tr>
<td>Control</td>
<td>Local people submit to predetermined plans developed by advisers</td>
<td>Doing to</td>
</tr>
<tr>
<td>Connect</td>
<td>Assigned tasks with incentives, advisers decide agenda and direct the process</td>
<td>Doing for</td>
</tr>
<tr>
<td>Consult</td>
<td>Local opinions are asked, advisers analyze and decide course of action</td>
<td>Doing for/with</td>
</tr>
<tr>
<td>Collaborate</td>
<td>Local people and advisors work together to determine priorities; responsibilities remain with advisers for directing the process</td>
<td>Doing with</td>
</tr>
<tr>
<td>Co-learn</td>
<td>Local people and advisers share knowledge to create appropriate goals and plans, to execute those plans and to evaluate the results</td>
<td>Doing with</td>
</tr>
<tr>
<td>Changeover</td>
<td>Local people assume responsibility and control of refinements of own agenda without outside advisers</td>
<td>Responding to</td>
</tr>
<tr>
<td>Catalyze</td>
<td>The community becomes catalytic as local people learn to network and mobilize local talents to achieve goals</td>
<td>Going into/Becoming</td>
</tr>
<tr>
<td>Circulate</td>
<td>Local people circulate methods, successes and stories for the purpose of reproducing them in other communities</td>
<td>Going/Doing to</td>
</tr>
</tbody>
</table>

They will seek to mobilize local talents, leverage local resources, and network with each other to find local solutions to their problems.

Effective involvement in development of urban poor and their communities requires churches and development practitioners to approach the process with a mind-set of seeking to empower and build the capacities of the local people with dignity. The “outsider” facilitator or initiator of change in a community should normally seek to foster cooperation, and learn together with the local people with the hope of achieving a catalytic community (Corbett and Fikkert 2009: 149). This is the kind of community that can produce contagious Transformational Development and usher in the reign of God.

The model advocates full involvement of the poor at all levels of planning and implementation of development programs. Inadequate participation of the poor in the development programs slows down poverty alleviation. Mobilization of the communities will ensure that the poor are involved as development partners in poverty alleviation projects. Listening to the poor and learning from them will ensure that the projects are accepted.

On the other hand, when the local people are invited to participate fully in development programs, it gives them dignity and ownership to construct a shared future. They are also able to invest their expertise leading to innovation, ensuring that the ideals for the future are grounded in realities (Rickett 2002: 260-361; Corbett and Fikkert 2009: 142).

The Participatory Catalytic Progression consists of “Eight Cs” from the initiation of the program to where the community has been transformed to contagiously reproduce development in another community. In the initial “Control” stage, the local people
submit to predetermine plans developed by advisers (consultants) or facilitators of change from outside the community. The consultants control and determine what the local people need to be transformed. The advisers, mainly with financial, political or social power, coerce or impose on the local people’s destiny. The local people or the poor have no input or say in the process. The participation progresses as follows:

1. **Control**, local people submit to predetermine plans developed by advisers (consultants);
2. **Connect**, local people are attached to advisers, who set the agenda, direct the process, and assign tasks with incentives;
3. **Consult**, advisers solicit local ideas and viewpoints, analyze them, and propose a general course of action;
4. **Collaborate**, local people and advisers work together to determine priorities under the direction of advisers.
5. **Co-learn**, local people and advisers share knowledge to create appropriate goals and plans, prioritize actions, execute plans, and evaluate results;
6. **Changeover**, local people assume responsibility for and control of refinements, initiatives—all aspects of the enterprise—without any facilitation of advisers;
7. **Catalyze**, the community becomes catalytic as the poor or local people learn to network and mobilize local talents, and achieve goals;
8. **Circulate**, methods, successes and stories are circulated for the purpose of reproducing change in other communities.

The catalytic community will ultimately and contagiously seek to reproduce the transformation they have received in other communities. Like “Charcoal fire” which spreads furiously when the coals are fanned, a catalytic community will spread the fire contagiously to the next community (see figure 24). A community that has experienced “Christian Transformational Development,” and continues to retain the fire, must be willing to move to another level.33 This is when the community does not concentrate on its own problem, but willingly submits to the fanning of the Holy Spirit to reach out to the other communities through a participatory development program. Ultimately, the

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33 The term “Charcoal fire” is a metaphor used in traditional African way of preserving fire. The coal of fire is covered in the night and fanned in the morning to make the new fire.
catalytic community will reproduce transformation or cause contagious growth among other communities.

The catalytic community will need to take precautions when introducing contagious change in another community as they are now “outsider” facilitators. It should not coerce or promote paternalistic tendencies as the “new” agents of change. Rather, it is through the process of participatory learning and action that Transformational Development can be reproduced.

Figure 24: The Participatory Catalytic Progression
The Participatory Catalytic Progression, an illustration of Transformational Development, on its surface appears to be a valuable tool for fruitful engagement with the urban poor in a setting like CITAM churches. However, after reflecting on the responses given by CITAM interviewees in this study, and the lessons learnt in this study, the researcher must conclude, in this case, it is not good fit at all. It would not work or be fully implemented within the current CITAM structure and setting. The model would not work due to the following reasons: (1) no structure exist for this to happen for the last fifty years CITAM has been in existence; (2) missional roadblock due to CITAM’s vision of only reaching out to the affluent and the middle-class segment of the urban populace; (3) the presiding bishop strongly feels that the best way to alleviate poverty is not planting churches among the poor, but targeting the affluent, and the middle-classes; (4) personal fears, and stereotypes about the poor are deeply entrenched in financially able members, hindering their effective engagement; (5) some members blame the poor for their condition, therefore, argue that reaching them is not their calling; (6) some leaders think that reaching the poor is not economically feasible since the poor may not have resources to contribute; (7) minimal resources are set aside corporately to social ministry among the urban poor; and, (8) socio-economic stratification in Kenyan urban areas encourage the elite and the affluent to reach out to the people ‘like them.”

Therefore, the researcher is suggesting a less ambitious approach: a set of measures leading to a gradual engagement with the urban poor by CITAM and CITAM churches working in the margins in modest ways.

Here are some possible ways of engagement with the urban poor: (1) help members through biblical teaching understand that relief is important but not sufficient to
alleviate poverty; (2) invite individuals and organizations working with the urban poor to share their testimonies in CITAM assemblies; (3) study micro lending programs being conducted among the urban poor, to understand how it is done and the type of impact it has; (4) start bible studies and activities in the slums; (5) advocate for the plight of the poor through established socio-political structures; and (6) support financially credible organizations, and agencies doing holistic ministries in urban slums. A review of relevant literature, the integration of the literature into research data and the researcher’s reflection on the research findings were the basis of the research recommendations. The recommendations were meant to be implemented one at a time. More ways of fruitful engagement with the urban poor are outlined under “recommendations” sections of this study.

**Conclusions**

Archival records and ministry websites were particularly helpful in the narration of history of CITAM. For the description of “what” is the extent of CITAM’s engagement with the urban poor, the nature of their engagement, and why they are not effectively engaged; interviews and participatory observations were most important. Reflection on all these sources and literature reviewed in this study enhanced the conclusions made.

Some CITAM assemblies have made efforts to use Polak’s marketplace proven solutions to empower their members. Some of these programs include: (1) NPC Woodley’s micro finance program in partnership with Faulu Kenya; (2) NPC Valley Road’s business community mentorship of Somali refugees; (3) NPC Karen’s ministry to *Matatu* (Omnibus) drivers and their assistants; and (4) La Nyavu Sacco’s savings and
investments. However, the study reveals that these efforts are minimal and limited to members.

Most CITAM leaders interviewed are conscious of a need to balance evangelism and social action. CITAM assemblies’ main means of doing the former seem to be evangelistic campaigns, sports evangelism, and interpersonal evangelism. The main means of doing the latter, helping the poor and those in crisis materially, has been through relief and benevolence. That is why the author began by considering a larger, more systemic approach like his “Participatory Catalytic Progression.” Ultimately, more effective means of addressing material need must be found—ones that involve the poor themselves fully participating in finding long-term solutions. However, with respect to CITAM’s possible involvement in systemic change, the first change would need to come in the form of new priorities in CITAM itself.

Most CITAM interviewees understand that the Bible places a huge responsibility on the church to work in solidarity with the urban poor. Pentecostal values and spirituality reinforce the need for holistic ministry strategy to reach out to the urban poor. The church has a responsibility to the poor and should not shun them. However, how this mandate is implemented is influenced by CITAM’s corporate vision of targeting the affluent and the middle-class segment and not the low-income segment of the population. The study advocates for CITAM and CITAM assemblies to move from understanding into active participation in the affairs of the urban poor. The research findings indicate some conflicts between CITAM’s core values and its corporate vision of targeting the affluent and the middle-class segments and not the low-income segment of the population. However, nothing in the core values exclude ministering to the poor.
Three things are necessary for Christians hoping to minister holistically in a manner that will bring transformation in people and their communities. First, Christians need to live the life of Christ (which means they need to allow Christ to live his life through them). Then secondly, Christians need to show the love of Christ in all kinds of ways. Finally, they need to share the Good News of Christ and his Kingdom (or else the love shown only points us back to doers as “good people”). The first of these, which has to do with Scriptural holiness, is often overlooked. But without it, both word and deed inevitably lack their full impact and, sometimes, the proper motivation.

**Recommendations**

What follows are a set of recommendations that can be taken by CITAM to become more involved with transforming the urban poor by expanding its holistic social action agenda. The recommendations are derived from various sources: (1) the author’s analysis of what other middle-class churches are doing among the urban poor that seem to be working; (2) analysis of what relief and development mission agencies are doing to alleviate poverty in urban areas in Kenya; and, (3) information gathered from personal reflections, relevant literature, and findings of this research.

The author has prioritized the recommendations, with the first seven being the ones most feasible to start with. However, some of the later suggestions might have more ultimate impact on upgrading the priorities of CITAM assemblies and helping them extricate their poverty-trapped neighbors from their perpetual plight. Here are the recommendations:

1. *That CITAM empower and deploy lay people in the work of the ministry.* The findings of this research indicates that CITAM and CITAM assemblies have very few personnel
(pastors and staff) handling all areas of the ministry despite its vast growth. The Pastor: membership ratio is 1: 800 which means the pastors and staff is overworked and cannot effectively minister to the large number of members.\textsuperscript{34} Equipping, empowering and deploying laity for the work of the ministry will ensure that the members’ gifts are utilized, and relationships with the urban poor are developed. The church should also plan to deploy many teams of lay-people in short term missions and support long term missions as well.

2. That CITAM and CITAM churches partner with local churches, schools and development organizations to deploy short term missionaries and volunteers to work as teachers, nurses, doctors, development and social workers in the slums. This recommendation is based on reflection on relevant literature and findings from this study.

3. That CITAM apply some of Jeffrey Sachs’ development interventions to alleviate poverty in urban areas. To provide basic care for all people in the communities the Catholic Church and Muslims operate free or subsidized medical clinics and hospitals. CITAM assemblies can do likewise. To provide safe drinking water and sanitation for all, the church can initiate water projects in partnership with the government and development agencies. Although urban areas are less involved in agricultural production, churches can train urban communities on principles of urban gardening and recycling of waste. Veterinary clinics for dogs and horse, (in Karen and other affluent neighborhoods) and cattle for the Masai people can encourage animal production. This recommendation arises from the research findings that most CITAM assemblies’ involvement with the

\textsuperscript{34} Hunter says that growing churches are lay driven. This is where the lay people (including lay Pastors and ministers) are involved in ministries which they are gifted. The proliferation of ministries is only possible through empowering and deployment of the laity. The work of Pastors or clergy would be to discover giftedness, coach and mentor, and deploy the people of God to various ministries (Hunter 2009: 19-20, 32; 2003: 107-112).
urban poor is through the social action activities of “doing to” or “doing for the poor.” Application of Jeffrey Sachs development interventions provides an avenue for “doing with the urban poor” and encouraging full participation in poverty alleviation in their communities.

4. *That CITAM train and retrain its pastors in urban ministry.* This could be done through establishment of an urban missions department at Pan African Christian University (PACU), which is partly owned by CITAM. Training and retraining of pastors and church leaders on contemporary issues of urban ministry is crucial. Cross cultural training is necessary to figure out how to reach out Kenya’s diverse ethnic setting as well as a large number of expatriates working in major cities. Cross-cultural training in Asian outreach strategies is needed for NPC Parklands. The church could partner with churches doing ministries to Asian people. This recommendation is based on the responses given by CITAM interviewees that the ministry does not have an urban ministry training department. The literature reviewed in this study also encourages urban churches to cultivate an urban theology of ministry that would facilitate their holistic involvement in the urban setting. The responses given by those interviewed also indicate the need for urban ministry training that equips pastors and church workers in urban settings with interdisciplinary training (giving them skills in sociology, urban anthropology, cross-cultural communication, theology, geography and political science). The church can develop relationships with the urban poor and the marginalized Asian people through locating English Language training centers in CITAM’s educational centers and church sanctuaries.
5. *That CITAM Assembly and other churches adapt an integral Christian development mission strategy which emphasizes three main areas.* First, focus on outside, loving the neighbor. Then, secondly, integral or holistic mission. Finally, balance between gospel and social action. This is based on review of literature and the reflections of the author of the responses given in this study. CITAM core values seem to contradict some of the responses given by CITAM leaders. CITAM’s third core value states that the CITAM has a “responsibility to live and impact the community in a holistic manner, as well as standing in solidarity with those who are marginalized by society.” This clearly challenges CITAM and CITAM assemblies to address the needs of the urban poor holistically.

6. *That the church utilize Polak’s marketplace proven solutions to create jobs through a job-networking program.* This program is run by Christian professionals from various sectors volunteering their time and expertise to help others find jobs, hence working in solidarity with the hurting in their community. The principles from this networking can be reproduced among middle-class churches with large number of Christian professionals and entrepreneurs.³⁵ CITAM Assemblies can use the program to reach out to jobless members of the community, teach valuable job skills, provide hope and caring support to those hurting due to joblessness, and provide the needed links between the job seekers and employers. Most importantly the program provides opportunities for job seekers to find God in their job search as well.

7. *That CITAM partner with Micro-enterprise organizations to establish its own Christian Micro Enterprise Development (CMED) program to engage in poverty*

³⁵ The success of job-networking program at Roswell United Methodist Church, located in Roswell, a suburb of Atlanta Georgia (USA) has caught the attention of local and international media including: *ABC News*, *Atlanta Journal-Constitution* and the *Economist* (Simons 2010: xii, 8-11).
alleviation in solidarity with the urban poor. The provision of micro-finance is an effective way of fighting urban poverty by creating jobs. Large microeconomic development institutions exclude the extreme poor (particularly women, unemployed, disabled, and the youth and HIV-Aids victims) from their programs.\textsuperscript{36}

8. That CITAM assemblies address barriers and prejudices that hinder the members from reaching out to the poor through biblical teaching and ministries aimed at helping members to get out of this fears, or change their mindset. The lay people are scared of ministering to the urban poor due to fear, stereotypes and other barriers. The members should be encouraged to reach out to the poor through social networks. Through developing interpersonal relationships particularly with the poor people who work for the affluent and the middle-class members, opportunities of sharing the faith are opened.

9. That CITAM partner with the Kenyan government, UN-Habitat, Habitat for Humanity International to develop or build decent, affordable housing for the poor or underprivileged in the urban slums.

10. That CITAM utilize the media to reach out to the poor. CITAM’s Hope FM radio can partner with public and private radio and television stations (such as Royal Media, Kenya Broadcasting Corporation) to broadcasts biblically sound educational programs. The media can also be used to equip the people with business skills. Public media has

\textsuperscript{36} CMED ministries help to build the kingdom of God by combining evangelism and discipleship hence empowering poor people, restoring relationships, and giving them self-worth or dignity (Mugabi 2003: 137). Philip Thuo says that churches can use CMED to plant churches and disciple the urban poor and create jobs particularly in the informal sector. Several churches and development agencies have initiated micro enterprise development programs to alleviate poverty in Kenya. These include: (1) A savings and credit union at St. Emmanuel Anglican Church of Kenya (ACK) supports self-help efforts in Kawangware slums; (2) Jamii Bora trust has initiated many projects to support small businesses and HIV-Aids victims in Nairobi and other provinces in Kenya; (3) Care Kenya funds HIV-Aids victims at Boboruru in Kibera slums to generate income and promoting community health; and, (4) the Catholic Church micro-lending program, \textit{Bidii Kwa Maendeleo}, in Kibera Slums provides parishioners loans and training CITAM can learn from these programs to initiate similar projects (2007: 274-275; 156-164; Bodewes 2005: 99-100).
been used to provide supplementary education skills to high school drop-outs in USA. Similarly, CITAM assemblies can use their own radio station to provide educational instruction to primary and high school drop-outs. The media is also an important tool to advocate the plight for the poor, as well as oppose injustice and oppression.\textsuperscript{37}

11. \textit{That each CITAM congregation would set a goal to increase the amount on its annual budget that goes to missions and outreach each year until they reach 15 percent.} This would enable members to realize that ministering to the needs of the urban poor is given priority in the budget.

12. \textit{That CITAM reach out to Kenya’s urban populace through a strategy of proliferation of many worshipping congregations, ministries and groups.} This is contagious outreach that involves urban churches networking with effective urban churches to proliferate ministries by initiating new ones and adapting old methods.\textsuperscript{38} CITAM would likewise reach the poor, the hopeless, the “impossible” and secular people through many “side door” ministries including: recovery ministries for addictive people, video casts to satellite congregations, podcasts of services through the internet, alternative languages services (Kiswahili, Dholuo, Kikuyu, Sheng), college and university ministries, alternative services for special groups (drivers and touts, street families, refugees, prostitutes, ex-prisoners and the elderly) and people with handicaps (blind, deaf, illiterate).

\textsuperscript{37} Similarly US Christian radio station, K-Love FM, mobilizes funds to the marginalized and the poor (including the victims of earthquake in Haiti early this year). Hope FM can also do the same to create awareness of the needs of the poor and raise resources for their support through Short Message Service (SMS).

\textsuperscript{38} Radical outreach is a principle coined by George Hunter. This is exemplified by the ministry of Jesus of Nazareth who engaged a wide range of people that included: lepers, blind, deaf, and prostitutes, tax collectors, Samaritans, gentiles and zealots (Hunter 2009: 18-20, 34).
13. That CITAM educational centers open their facilities to the poor by offering educational scholarships and offering adult education programs to school drop-outs to help them go through high school. This is because basic education is a critical service in the development of skills and human capital of the extreme poor. The church can also build and equip schools for slum dwellers to provide educational opportunities to the poor. Children attending CITAM schools can be encouraged to reach out to other children in the slums and among the unreached peoples groups. These children outreaches can be through drama and dance, sports, and sponsorship of community projects. The sanctuaries can be used to provide day child care services to single parents to enable them to get jobs and earn income.

14. That CITAM’s corporate strategy becomes more inclusive. The study suggests a “fuzzy set” rather than “bounded set” approach of urban mission. 39 This is a class-inclusive mission strategy that emphasizes “gospel without borders.” The strategy seeks to proclaim the gospel holistically across socio-economic, cultural and geographical barriers. It is based on biblical understanding that Christ came for the sake of all people regardless of class, gender, race, or geographical location. This means that CITAM could reach all people: the rich and the poor, the expatriates and the indigenous, English-speakers and non-English speakers. Rather than excluding the poor, or any other category

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39. This understanding of Christian mission is based on mathematical categories which define our cognitive mission approaches, a concept articulated by missiologist Paul Hiebert. His three mathematical categories as follows: (1) bounded sets function on the principle of “either/or,” with clear boundaries; (2) fuzzy sets have no sharp boundaries as there are various degrees of inclusion. They are defined by how things relate to a reference point; (3) centered sets are defined by a center and the relationship of things to that center (Hiebert 1994: 111-133, 2008: 34-36; Volf 1996: 70-71). CITAM mission strategy is a “bounded set” approach, as it targets the affluent and the middle-class segment of the urban populace and excludes the urban poor. This means that CITAM only reaches the affluent and the middle-class and not the poor.
from its corporate focus, the church can deliberately embrace them by being involved in their holistic evangelization.

15. *That every CITAM assembly plants outposts (fellowships, cell groups, house churches) in surrounding neighborhoods to reach the urban poor with the gospel.* According to CITAM’s 10-year strategic plan, some of the threats to its ministry include: increasing influence of eastern religions, cults and occults and indigenous churches espousing strange doctrines (including prosperity gospel) in the slums (CITAM 2007: 14). These threats are opportunities which CITAM can use to share the good news through church planting. These outposts could be linkages and centers to facilitate evangelism and other holistic activities in the slums. This recommendation arises from literature reviewed on Christian holistic transformation which says that holistic ministry involves social action and evangelism (church planting). CITAM is doing a lot of social ministry but not a lot of evangelistic activities with the urban poor. The research findings also indicate a commitment of CITAM to holistic ministry strategy. The commitment to holistic ministry approach means more fruitful engagement with the urban poor in terms of church planting and evangelization.\(^{40}\)

The transcendent God loves the city: the rich as well as the poor. The Holy Spirit is at work empowering the body of Christ to address the plight of the urban poor in a manner that enables them to overcome their obstacles to progress beyond meeting basic needs, to know Christ, and contagiously demonstrate His love to others as well. The words of Paul to the church at Corinth will forever remind the church of the need to constantly review its outreach strategies.

\(^{40}\) For authentic change to happen in the Kenyan cities, then evangelization of the urban poor is critical since there is a link between preaching the Kingdom of God and the socio-economic transformation (Grigg 2009: 8).
“...To the weak, I become weak, so that I might win the weak. I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings.” (1 Corinthians 9:22-23).
Appendix A

Interview Schedule for the CITAM Head Office Staff.

1. Please give a brief background of Christ is the Answer Ministry (CITAM).
2. Apart from churches, what else do you have?
3. Does CITAM have a policy on urban missions?
4. If there is such a policy, how does it specifically address the ministry to the urban poor?
5. What groups of people are your churches trying to reach for Christ?
6. Does CITAM have specific strategies of ministering to the felt needs of the people living in the slums, orphans, and street people?
7. Do you any of your assemblies currently involved with projects or programs in Kibera, Korogocho, and Mathare, Kawangware or any other slums?
8. Are any of your assemblies currently involved with projects or programs dealing with economic empowerment, gender issues, and justice issues?
9. If yes, can you briefly describe what they are doing?
10. How many people are involved? Which locations do you operate?
11. How has the local communities benefited?
12. What motivated the assemblies to start these projects or programs?
13. How do you relate what your ministry is doing in these areas to Pentecostal values and spirituality?
14. How does your ministry understand what the Bible asks of churches concerning the poor?
15. Do you have persons, programs, projects or ministries in place that are focused on the needs of the poor? If so, please describe them.
16. Are there items in your annual budget directly related to the needs of the urban poor?
17. Do you have any connection with other churches, ministries or parachurch organizations working with the urban poor?
18. Does CITAM have urban ministry training department?
19. Do any of the pastors and leaders have specialized training in urban ministry?
20. What are your future plans in terms of ministering to the felt needs of the urban poor?
21. Describe the challenges you face in your ministry.
22. What do you think are the causes of poverty, marginalization and oppression?
23. Why can’t the urban poor get out of poverty?
24. What do you think CITAM assemblies need to do to improve the welfare of the communities where they are located?
25. What do you see CITAM doing in the near future to reach Kenya’s urban populace with the gospel of the Lord Jesus?
26. Any other relevant ideas you would like to share?
Appendix B

Interview Schedule for CITAM Assemblies

1. Please give a brief history of your assembly.
2. What groups of people does your assembly focus on reaching?
3. Where do the majority of your members live?
4. Apart from the worship services, what else other activities is your church engaged in?
5. Does your assembly have mission policy to respond to the needs of the urban poor?
6. If there is such a policy, how does it specifically address the ministry to the urban poor?
7. At this time, do you have specific programs, projects or activities in the slums or dealing with orphans, street families, economic empowerment, gender or justice issues?
8. If yes, please describe what they are. How many people are involved?
9. What has been the benefit of these programs to the local communities?
10. What made you start these projects or programs?
11. How do you relate what your church is doing in relation to Pentecostal values and spirituality?
12. How do you understand the Bible’s teaching on the church’s responsibility to the poor?
13. Are there items in your annual budget directly related to needs of the urban poor?
14. Do you have persons, programs, projects or ministries in place that are focused on responding to the needs of the urban poor?
15. How do you reach the communities around the church with the gospel?
16. Do you have plans to start cell churches or daughter churches among the poor neighborhoods near the church?
17. How do you mobilize your members to minister to those in need in your community?

18. How do you as a church help poor non-members who seek help from your assembly?

19. Does your assembly partner with other churches, ministries, individuals or parachurch organizations working with the urban poor?

20. What do you think are the causes of poverty, marginalization and oppression?

21. Why can’t the urban poor get out of poverty?

22. What do you think churches ought to do to improve the welfare of the local community?

23. Describe the challenges you face in your ministry?

24. What do you think hinders the financially able members of your assembly to respond to the needs of the poor?

25. What are the future plans of your congregation to impact your community with the gospel?

26. What do you think your assembly can do to effectively minister to the urban poor?

27. Any other relevant ideas you would want to share?
Appendix C

Map 1: The Map of Kenya Showing Nairobi and Kisumu
Appendix D

Map 2: Administrative Divisions of Nairobi Province
Appendix E

Map 3: The Location of CITAM Congregations in Nairobi

NPC Valley Road. 28 Valley Road, Westlands division of Nairobi Province, Kenya
NPC Karen. Karen along Karen-Langata road in Langata division of Nairobi Province, Kenya
NPC Woodley. Woodley Estate, Joseph Kang'ethe Road, Degoroti Division, Nairobi Province, Kenya
NPC Parklands. Parklands area in Westlands division of Nairobi Province, Kenya
NPC Ngong. Ngong Town along Ngong-Kiserian road of Ngong Division in Kajiado North, Kenya
NPC Buruburu. Buruburu Phase 7 estate along Nzu Road, Eastlands Region, Nairobi Province, Kenya
Appendix F

Map 4: The Location of Kisumu Pentecostal Church (KPC)
Appendix G

Table 3: Showing the population of Kenya’s 10 largest cities

<table>
<thead>
<tr>
<th>City/Town</th>
<th>Province</th>
<th>Population (Est. 2010)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Nairobi</td>
<td>Nairobi</td>
<td>3,246,384</td>
</tr>
<tr>
<td>2 Mombasa</td>
<td>Coast</td>
<td>917,788</td>
</tr>
<tr>
<td>3 Nakuru</td>
<td>Rift Valley</td>
<td>275,340</td>
</tr>
<tr>
<td>4 Eldoret</td>
<td>Rift Valley</td>
<td>251,899</td>
</tr>
<tr>
<td>5 Kisumu</td>
<td>Nyanza</td>
<td>230,593</td>
</tr>
<tr>
<td>6 Ruiru</td>
<td>Central</td>
<td>167,128</td>
</tr>
<tr>
<td>7 Thika</td>
<td>Central</td>
<td>106,034</td>
</tr>
<tr>
<td>8 Malindi</td>
<td>Coast</td>
<td>82,222</td>
</tr>
<tr>
<td>9 Kitale</td>
<td>Rift valley</td>
<td>81,341</td>
</tr>
<tr>
<td>10 Bungoma</td>
<td>Western</td>
<td>76,652</td>
</tr>
</tbody>
</table>

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