NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

THE CONTRIBUTION OF THE PILLARS OF KIBERA (POK) MINISTRY TO SLUM EVANGELISM

BY
LAWRENCE MUTUNGA PETER

A Thesis Submitted to the Graduate School in Partial Fulfillment of the Requirements for the Degree of Master of Divinity in Missions

JULY 2005

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Approved:

Supervisor   :   _____
                    Dr. Henry Mutua

Second Reader :   _____
                    Dr. Caleb Kim

External Reader :   _____
                    Dr. Sammy Linge

July, 2005.

Student's Declaration

**THE CONTRIBUTION OF THE PILLARS OF KIBERA (POK) MINISTRY
TO SLUM EVANGELISM**

I declare that this is my original work and has not been submitted to any
other College or University for academic credit

The views presented herein are not necessarily those of Nairobi Evangelical Graduate
School of Theology or the Examiners

(Signed)_____

Lawrence Mutunga Peter

July, 2006

ABSTRACT

The purpose of this research is to establish the impact and challenges of microfinance businesses as a means of doing evangelism in poverty-stricken informal communities. In particular the research establishes the benefits and difficulties that the Pillars of Kibera (POK) faces with respect to the domains of fellowship and business in the context of Kisumu Ndogo in Kibera. This is done with a view to detect areas that need to be changed with respect to small businesses and Christian fellowships.

The research is based on participant observation and ethnographic interviews. The data analysis also subscribes to the methodology of ethnographic research and the tools of social anthropology.

From anthropological analysis, key issues that emerge as challenges to the domains of fellowship and business are those of limited resources, demonstration effects, materialism and disunity. Although members of POK have a good understanding of their identity, it emerged that they have been unaware of two key negative features of their culture which have had debilitating effects on their spiritual development and their aspirations to escape poverty. These are demonstration effect and a more than proportionate emphasis on materialism.

The research analysis and recommendations were made to create an awareness of cultural blind spots that have negative effects on the development of the business initiatives of POK and its evangelistic enterprise.

TO

The Pillars of Kibera for great faith in God and vision to worship God in truth and spirit even in the midst of abject deprivation. May the almighty God empower you!

For the poor and broken hearted people of Kibera

ACKNOWLEDGEMENTS

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CHAPTER ONE

INTRODUCTION

The twentieth century saw the decline of communism in Eastern Europe and the Orient and the rise of Western capitalism in America and Western Europe. Western capitalism, which is governed by *laissez-faire* economics, has propelled the world into a significant increase in consumer welfare. This is worth celebrating but it has also had its own implications in the global, regional, and local distribution of material resources of the world. As a result of the capitalism culture, there is a deliberately skewed and unjust distribution of the benefits derived from the exploitation of the earth's material resources internationally, regionally, and locally. According to Kraft Charles (1996, 180-181) economic systems (capitalism, communism, socialism, feudalism etc.) fall under the domain of culture. Therefore, they are not inherently responsible for economic injustice. Each system has its strengths and weakness, but human sinfulness and greed is primarily responsible for economic injustice. However, the expression of this economic injustice takes on different forms depending on the predominant economic system. Therefore, any economic system can be used (from a Christian anthropological perspective) to promote economic justice. Yet the idea of totally eradicating economic injustice through cultural reforms is a utopian perspective that will only be accomplished in the fullness of God's kingdom. However, as Christians we have to take responsibility for the externalities and external effects of our economic systems.

The incongruity in the skewed distribution of economic resources is well reflected in many African cities. For example, in Nairobi the capital city of Kenya with an estimated population of about three million, a small percentage of the population lives in affluence while the rest live a life total deprivation (Wikipedia, online data base). This phenomenon is especially reflected in settlement patterns within Nairobi that are designed according to income levels. The majority of people live in total depravity in congested slums while a few rich live in posh estates with expansive lawns. The consequences of this are very devastating to those affected: millions of people live in abject poverty, the nexus of strife and chaos. Poverty is a point of concern for the church of Jesus Christ. The Bible has much to say about the poor. In Matthew 5:3 the Bible says "Blessed are the poor in spirit, for theirs is the kingdom of heaven (New International Version)." On the same subject, Luke 6:20 says "... Blessed are you who are poor, for yours is the kingdom of God" (NIV). What kind of poverty is the Bible referring to here and how blessed are the poor with respect to the gospel? This question will be discussed in the literature review so as to distinguish between the contemporary secular views on poverty and the biblical Christian one.

This research seeks to expose the responsibility of Christian communities to the urban poor in Nairobi. Although many Churches in Nairobi subscribe to the Great Commission (Matthew 28:19-20), there have been controversial debates about whether or not Christian social concern is part of the mission of the church. This is because of the dichotomy that has been drawn between the secular and the sacred. Peters W. George splits God's mandate to man into two categories: before the fall when social concern is primary and after the fall when evangelism is primary. The second mandate of Spiritual liberation and restoration of man (evangelism) includes

the physical and social welfare but the latter, that is, physical and social well-being cannot be allowed to blur the first mandate of evangelism (1972, 166-169). However, this does not mean that the benevolent ministries of the church should be reduced to a vestigial importance. It is part and parcel of God's Mission. Through good deeds of love and mercy the gospel is proclaimed and souls are redeemed.

Stott John reiterates (1984, 1-9) that the dichotomy that separated evangelism from social action was a consequence of the 'great reversal' which followed after World War I and the theological liberalism of the 1960s. In the context of the 'great reversal', Evangelicals embarked on championing historic biblical Christianity which was being challenged by liberal theology. As a result the baby was thrown away with the bath water and social concern was no longer a priority in evangelical churches for a long time. However, he continues to say that "we do not blame our evangelical forbearers; in their place we would probably have reacted to contemporary pressures as they did". Therefore, the evangelical revival integrated proclamation of the gospel and philanthropy, which profoundly affected society. In addition, social concern was not limited to aid and relief to the neglect of development and social political activity until the great reversal. Therefore, social concern is part and parcel of God's mission. Also, social concern is simultaneously a consequence of and a bridge to evangelism. The two are partners and are united in the sense that the gospel is the root and both evangelism and social responsibility are the fruits (9-10). Having set this precedent, it is necessary to narrow down and introduce the social situation in which the research will be carried out: Base One in Kisumu Ndogo village of the infamous and expansive Kibera slum.

Description of Kibera

Yunus Ndeti describes the renown Kibera slum as one of the oldest and largest slums in Kenya and Africa as a whole. It is believed that the first people to settle in Kibera were the Nubians from the Nuba Mountains in Sudan (2003, online data base). "The Nubians had been fighting on the side of the allies in World War One, as part of a group called the King's African Rifles". After the war, the British resettled them in Kibera where they set up homes and businesses. They called the place "Kibra", the Nubian word for "jungle" (Harching Andrew, online database)

Kibera is situated about six kilometres to the south of Nairobi's city center in Kenya. It has an estimated population of about 1,000,000 residents. The population comprises virtually all the ethnic groups in Kenya as well as the Nubian settlers (Ndeti Yunus, 2003 online database). There is a tendency for people to live in sections of the slum in ethnic groupings. These occupied areas are sometimes called villages although the boundaries are very abstract. At the moment there are 12 villages in total (see appendix 2, p 67). The Kisumu railway line passes through the slum in an approximately south-east to north-west direction and to the south is what used to be the Nairobi dam, which is now fully covered with water hyacinth (Ibid.).

As in other slum areas in Nairobi, poverty is synonymous with Kibera. Most residents are employed either in the informal sector or in low paying jobs in factories in the industrial area and in the city center. The informal sector predominates, including petty businesses, open-air garages, hawking of various goods, and the informal manufacturing of small articles by artisans known as "Jua kali". "Jua kali" is a Swahili term for 'under the hot sun', because most work is done in the open air. Because of the harrowing poverty, vices are inevitably prevalent. Crime, drug abuse and trafficking as well as alcoholism are very common. Prostitution is also very

prominent. Poverty has coaxed most women and young girls to throw their morals to the wind and bow down to sexual temptations in search of money. But there are few people who, in spite of the biting poverty, strive to live up to their morals.

As has already been made clear, the slum of Kibera is characterized by abject poverty. Most Christian ministries in the slum have initiated relief and development programmes in their evangelistic enterprises. Some of these are the initiatives within the framework of Pillars of Kibera (POK). The POK is a Christian organization that works in Kibera doing discipleship, AIDS education, counseling before and after AIDS tests, helping small buisnesses get off the ground and organizing community projects and outreach. POK also draws support from large Christian and non-Christian institutions involved in social concern e.g. World Vision, Care Kenya, the Kenya Community Development Foundation, and Diguna among others.

Problem Statement

This research will seek to establish the contribution of Pillars of Kibera to evangelism in Kisumu Ndogo. Specifically, this research will establish the impact of micro-finance businesses and fellowship to the social, economic and spiritual transformation of members of POK and how this contributes to evangelism within the village of Kisumu Ndogo in Kibera.

Purpose of the Study

The purpose of this research is to establish the importance of micro-finance businesses in Christian evangelism in poverty situations. In particular, the research establishes the benefits and difficulties that are faced by the POK with respect to

business and fellowship in the context of Kisumu Ndogo in Kibera. This is with the view to detect areas that need to change from an anthropological perspective.

Significance of the Study

The research findings will contribute to educating the members of the POK on ways that they can improve the organization of their ministry initiatives and be better disciples of Jesus Christ as they engage in evangelism in the slums. The research will be instrumental in forming a practical approach to urban ministry to the poor in Kibera and other slums in Nairobi as well.

The issues raised in the paper and the theory developed therein will also contribute to sensitize the churches in the environs of Kibera with regards to their responsibility to take into account factors that affect their efforts to help the poor through microfinance businesses in the urban informal setting.

Goals

The research will seek to establish the various microfinance initiatives by POK. The research will also seek to establish the effect of microfinance on the conversion of people into the Christian faith and the spiritual formation of members of POK. The research will also establish the challenges or difficulties that face microfinance initiatives of POK and their possible solutions.

Limitation and Delimitation

The research will zero in on the initiatives of the POK and their influence in the spiritual formation and social transformation of the various members of POK. Therefore, the findings, analysis, recommendations and projections will be based on this particular context only.

Research Questions

1. What are the various microfinance business initiatives already existing in POK?

2. How do these initiatives impact the spiritual, psychological, physical, social, economic and political life of the members of POK?

3. What are the challenges that the microfinance businesses under POK face?

4. What are some of the implications of microfinance businesses for Christian evangelism in Kibera?

Definition of Terms

Pillars of Kibera *(POK)*: This is a Christian self-help organization that is based in Kibera. POK engages in evangelism through counseling, HIV/AIDS awareness, education, theater, sports, business entrepreneurship and environmental management. These activities serve as entry points for community outreach and socio-economic transformation of the members of the organization and the youth in Kisumu Ndogo. For details on the composition of POK, refer to Appendix I, p. 66 of this research.

Evangelism: This is the proclamation of the gospel by word and deed in particular contexts with a purpose of offering persons and communities opportunities to radically reorient their lives. This reorientation involves embracing Christ as Lord and

Savior, deliverance from social, economic and political evils, becoming a living member of the church through active involvement in reconciliation, peace, and justice on earth, and finally being committed to God's Kingdom (Bosch 1994, 420).

Social concern: Involvement of the church in the socio-economic and political reform of society.

Pseudo names: All the names used with reference to the POK are pseudo names (not the real names of people being referred to) as is expected in ethnographic research methodology.

CHAPTER 2

LITERATURE REVIEW

This part of the paper is a review of the substantive literature relevant to the topic of social concern and evangelism. Apart from acknowledging what has already been done by others on the topic, the research will seek to integrate the concepts, ideas and methodologies of other relevant researches into the context of Kibera.

Substantive Literature Review

The Biblical /Theological Basis for Social Concern

It is imperative to establish a strong biblical and theological foundation for social action. social concern has been in practice since the ancient times, and is evidenced in both the Old Testament and the New Testament. But Christian social concern has a distinct mark from any other philanthropic initiatives. It is centered on Jesus Christ and it is not an end in itself but a means to expressing God's love and declaring His salvation. It is also not a means to earning salvation by those who practice it but is the flow of the fruit of the Holy Spirit in those who have experienced the redeeming grace of God. Therefore this part integrates both the Biblical and theological basis for social concern.

A Holistic Doctrine of God

Our understanding of God not only determines how we live our Christian life but also explains our religiosity. With respect to this, Stott John reiterates that the living God is the God of nature as well as of religion. Hence there is no distinction between the secular and the sacred since all belong to God and God can not be excluded from either of them (1984, 15). In addition, God is immanent; whatever happens in nature is God's doing and is under his control. But the immanence of God does not mean that nature has an independent status or that nature is transcendent to God. This means that nature cannot exist without God but God can and does exist without nature (Erickson 1998, 330). Commenting on the transcendence of God, Stott continues to say that "Our God is often too small because he is too religious. We imagine that he is chiefly interested in religion…..*yet* He is concerned about these things, but only if they are related to the whole of life". Therefore, God is very critical of religious services that are "divorced from real life loving service and the moral obedience of the heart" (1998, 15-16). According to the epistle of James which speaks to practical Christianity, "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world" (James 1:27 NIV). Orphans and widows are people in very unfortunate situations. Those who come from an unbroken family know the great significance of the role of family in a person's life. The family provides social and economic support that is very necessary to the wellbeing of a person. Furthermore, it is God's will and design for the family to be the basic building block for society. Unfortunately, the phenomenon of broken families has become the order of the day in the African society. HIV/AIDS and poverty are wreaking havoc in many families,

causing death and leaving behind millions of abandoned children. In view of this scenario, the epistle of James 1: 27 speaks to us about the need to take care of the destitute in a more resounding manner today.

In the context of James 1:27, it is clear that God is not glorified when we build magnificent cathedrals or worship him with hearty songs and solemn prayers, when we ignore the situation of the poor amongst us. Our cathedrals and worship services are useless if we neglect the less fortunate. This feature hinges on the great commandment of love for God and for one's neighbor (Matthew 22:37-39). Involvement in church life is necessary but to be truly religious we must identify with the needy personally as well as communally, not only sharing in their suffering but also alleviating it.

The living God is the God of all people, both non-Christians and the Church, his covenant people. Though God has chosen the Church for glorious purposes, the Church should not reduce Him to a tribal deity as the Israelites did. God's purpose is to bless all the nations through his chosen people; to restore and bring to perfection all of creation. God is the God of justice as well as justification. He hates injustice and oppression and he loves and works to promote justice everywhere (Stott 1984, 16-17).

The implication of these facts is that the world belongs to God and that is why he sent Jesus Christ to die for our sins. Therefore, we are inevitably committed to work towards God's idea of justice in the face of oppression, God's truth in the face of lies and deceit, service in the face of abuse of power, love in the face of selfishness, cooperation in the face of destructive antagonism and reconciliation in the face of division and hostility (18). The doctrine of divine immanence also has implications on our attitudes to fellow human beings. Erickson Millard notes that God is genuinely present

within everyone (although not always in the special sense in which he indwells Christians). Therefore, people are not to be despised or treated disrespectfully. We should share our love of God by treating non-Christians with that same love. This is because they are God's creation and he also dwells and works in them (1998, 338).

A Holistic Doctrine of Human Beings

Christian philanthropic work is based on an evaluation of the human identity according to divine creation. Human beings are God-like entities made in God's likeness. They are distinct from animals. Human beings, though fallen, still bear the divine image of God and are therefore holistic beings: they are souls, bodies and social beings. This implies that if we love our neighbors, this will lead us to be concerned about their total welfare: the well-being of their soul, their body and their community. In return, this will lead to practical programs of evangelism, relief and development (Stott 1984, 18-21). Erickson adds that God's image in humanity is universal. This means that there is dignity to being human *per se*, whether Christian or non-Christian. All human beings are beautiful because of God's image in them even though they are distortions of what God intended humankind to be. Therefore, we should not be disdainful of any human being (Erickson 1998, 531-535). In other words, God has regard for all persons irrespective of their race, gender, economic status, or age. Consequently, salvation, eternal life and fellowship with God are available to all people. Therefore, we should show impartial interest and concern for all humans, regardless of the diversity in differentiation of their lives (558-575).

Peters W. George, in formulating a biblical theology for missions, speaks of a twofold mandate of God to man in the Bible. He says that the first mandate is to humanity in general while the second mandate is directed only toward God's elect. The first mandate involves the natural and social aspects of human life. Here, man is expected to build a wholesome culture in which he is to live as a true human being according to the moral order and creative purposes of God. Yet Peters acknowledges that the first mandate was severely interrupted by sin, although it rests upon man. Peters asserts that man, in spite of his sinful nature, still has the power to create order in society (1972, 166-169).

A Holistic Doctrine of Christ

The incarnation of Christ is the ultimate model of Christian mission, both evangelistic and social. Through his incarnation, Jesus Christ gave up his heavenly glory for our sake. He became the model of the Christian life. His incarnation also shows us that God is not far removed from human life. In Jesus, God lived among us as a human person. Therefore, he can and does act within the human realm today (Erickson 1998, 738). More so, in his life on earth, Christ Jesus was moved with compassion by the sight of suffering of human beings: the sick, the bereaved, the hungry, the harassed and the helpless. A Christian mission that is modeled on Christ's mission will involve an entering into other people's worlds. In evangelism, it will mean entering their worldview, culture, and the worlds of their tragedies and loss, in order to share Christ with them in a relevant manner. Within the context of social activity, it will mean a willingness to renounce the comfort and security of our own cultural background. In turn, this will enable us to give ourselves in service to people of other cultures whose needs we may not have ever before known or experienced

(Stott 1984, 22). In the context of Kibera, the incarnational model calls for missionaries to go and live in the slums with the people so as to be able to conduct research on their felt needs with a view to knowing how to holistically minister to them and practically identify with their situation.

A Holistic Doctrine of Salvation

There are various theologies on the Christian concept of salvation. One of these is Liberation Theology, which holds that freedom from sin is the most basic level of salvation. But in practice, liberation theology puts more emphasis on economic and political liberation. However, our spiritual destiny is primary to our political freedom, economic sufficiency, and physical health. In the Roman Catholic tradition salvation is affected by the sacraments administered by a priest ordained in the church. But the evangelical view that this research proposes is different (Erickson 1998, 1015-1020). According to the evangelical position to which the research subscribes, salvation is primarily based on the relationship between human beings and God. When this relationship is not right, the other dimensions of life are affected. Humanity has two problems that necessitate salvation: sin and its end result of the sinful nature inherent in humanity. Salvation involves the restoration of a relationship with God through a progressive process of justification, regeneration, sanctification and glorification (917-919). The Word of God is the means to salvation and growth in the Christian life. From this salvation (also known as the new birth) follows the transformation of other aspects of human life such as good works which are not a means to receiving salvation but evidence of genuine faith (1025). These good works can be used as a bridge to proclaiming the gospel to those who have not heard it.

On the same subject Stott (1984, 20-25) adds that we must not separate salvation from the kingdom of God (Isaiah 52: 7). He sees salvation as a radical transformation occurring in three phases beginning at our conversion, continuing through our earthly life and brought to perfection when Christ comes. The Kingdom of God is a dynamic rule, breaking into human history through Jesus Christ, confronting, combating, and overcoming evil, spreading the wholeness of personal and communal well-being. The church is meant to be a kingdom-based community, a model of what human community looks like when it comes under the rule of God.

Peters continues to say that man's mandate majors on the spiritual liberation of his soul though it does not overlook his physical and spiritual welfare. This mandate is carried out through evangelism, discipleship, church planting, church care and benevolent ministries. Concerning evangelism and social concern, Peters observes that there is a great tension between the two with a priority given to evangelism. This is because evangelism seeks to restore the original perfection of humankind which has been interrupted by sin and the fall. This is to say that the mandate of spiritual liberation and restoration of man includes the physical and social welfare, although the latter cannot be allowed to blur the former (1972, 166-169). However, this does not in return mean that the benevolent ministries of the church should be reduced to a vestigial level. It is part and parcel of God's Mission. Through good deeds of love and mercy the gospel is proclaimed and souls are redeemed.

Stott notes the following implication based on the above facts. First we must not separate Jesus "the savior" from Jesus "the Lord". (2 Peter 3; 18). This is because the Lordship of Christ is synonymous with His saviorship and embraces the whole of our experience, private and public, home and work, church membership and civic duty, evangelistic and social responsibilities. Secondly, we must not separate faith

from love (James 2:17-18). Justification is by faith alone but in fact faith does not remain entirely on its own. Living an authentic faith necessitates an end result in good works and if it does not, this faith is consequently unauthentic. According to James, faith without works is dead (Stott 1984, 24).

A Holistic Doctrine of the Church

Stott, quoting William Temple, reiterates that "the church is the only cooperative society that exists for the benefits of non-members" (24-25). He continues to say that the church has a double identity. On one hand it is a holy people called out of the world to belong to God. On the other hand it is a worldly people in the sense of being sent back into the world to witness and to serve. Therefore, the church is neither to isolate herself from the world nor to get assimilated into worldliness. She is called to be light and salt; hence the church has a responsibility to reform society.

Erickson observes that the church has a responsibility to perform acts of Christian love and compassion for all people across the board. Since this was part of Jesus' ministry it is imperative for the church to engage in ministry to the sick and suffering. According to the parable of the good Samaritan (Luke 10:25-37), to love one's neighbor as oneself is to do what the Samaritan did: "He took it upon himself to take care for the victim's needs even at personal cost, inconvenience and possible danger" (1998, 1067). From this parable, it is clear that the Christian must be concerned about the hurts and needs of the world. In Matthew 25: 31-46, one sign by which believers are to be distinguished from those who indulge in empty professions, is acts of love done in Jesus' name. In Deuteronomy 10: 17-19 it is appropriate for those who worship God to have concern for the fatherless, the widow and the sojourner.

Erickson continues to say that social concern includes condemning unrighteous deeds and structures. Amos and other Old Testament prophets spoke out emphatically against the evil and corruption of their day. Also, John the Baptist condemned the sin of Herod though it cost him his freedom and life (Luke 3: 19-20; Mark 6: 17-29). But the strategy of social concern differs according to context. Sometimes it is only possible to alleviate or treat the consequences of a problem while other times it will be better to change circumstances that have produced the problem. Still at other times, the collective responsibility of the church will accomplish more than promoting action amongst individual Christians (1998, 1068).

Historical Foundations

Early and Medieval Church

The Christian movement of the first century took Jesus seriously in trying to express love in a manner consistent with His example and teaching. This is well captured in the book of Acts 2: 44-45, which says, "All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need." As a result there were no destitute people among them. Acts 4: 34-35 testifies to this by saying that "There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone as he had need" (NIV).

Commenting on the social ministry of the early and medieval church, Watkins R. Darrel observes that the Christian movement utilized three models of social ministry. These are "the passive change agent ministry", "the encultured ministry

model", and the "institutional model" (1994, 6-13). On the first, i.e. "the passive change agent ministry", Watkins says that the early church had an indiscriminate concern for all people though it was necessary to give priority to the needs of fellow Christians. Evangelism went hand in hand with social concern. The latter was an expression of their faith in action which gave an appeal to the message of the gospel. The church was involved in social ministry in several ways: it took care of widows and orphans, cared for the sick, poor and disabled and tended to the slaves, victims of calamities and the unemployed (ibid.). The Christian social ministry captured the attention of many for a number of reasons. Firstly, the Christians were a minority group and were suffering under persecution, yet they not only proclaimed the good news but also identified with the suffering of the poor. Secondly, Christians ministered to all people without showing favor or discriminating. This was in accordance with Jesus' command to love God and man. Thirdly, the Christian social ministry was involved in the participation of all people despite socio-economic status as it had been in the Greco Roman world where only the rich were expected to contribute to the improvement of others' welfare. Instead, the Christian social concern was relational and unselfish (ibid.).

The social ministry of the early church had a great impact on evangelism. Because of this, the early church set the precedence in social concern and evangelism for future Christian missionaries. The social ministry was and remains a great tool of proclaiming the gospel. Watkins says,

> social concern later became a characteristic behavior of almost all
> Christian missionaries. They not only went all over the known world
> proclaiming the message of Christ as the forgiver of sins and the savior
> of humanity, but they also demonstrated Christ's love by their concern
> for every persons need as they encountered him or her. This
> compassion for suffering humanity was probably the most significant

action of the early Christians. It led to the rapid spread of the gospel through out all the known world during the first three centuries (8)

Therefore, the social ministry was reliant on the good news, on one hand demonstrating the conviction of the believers with regards to God's love and on the other hand appealing to others to embrace the gospel of salvation. This was working so well that Emperor Julian became envious and attempted to use the Christian model of social ministry to revive paganism. "He thought that everybody was turning to Christianity because where Jews took care of their own and pagans took care of nobody, Christians took care of everybody, not only their own but the pagan needy as well" (9).

Concerning the encultured ministry model, Watkins observes that there was a decline in the effectiveness of the social ministry. This came about as a result of the influence of the Greco Roman culture, which infiltrated the church and became the dominant culture. With this came the dichotomy of the secular and the sacred. Also, some heresies arose concerning the nature of social concern. One of these heresies was that good works towards the needy merited salvation. There also arose the problem of determining who was needy and worthy of help. These problems came about with the institutionalization of the church. But Watsons gives a recommendation of Chrystosom's antidote to this problem by insisting that the original spirit of social concern should be utterly based on the needs of the poor over special groups. In other words, Christians should not aim to change the structures of society, though this is desirable, but should instead "show love and arouse a love response from those who are helped." It is Christians' love operating through persons in a relationship with one another that would affect changes in people's lives, not the integration of political and social institutions into the religious life of the church. When the church did this it became identified with oppressive actions of government

and often played the role of the oppressor. He says "…a church so entangled in the fabric of society tends to loose contact with the needs of the people and even alienate its own" (11). Finally, Watkins says that the institutional model was composed of schools, hospitals and monasteries that served to alleviate the suffering of the poor and improve their welfare. These continued even when the church was heretical or corrupt (13). It seems that at times, social concern was an expression of religiosity rather than an evangelistic tool.

The Reformation

The period of the reformation was identified by the institutionalized church that was perceived as corrupt, heretical and oppressive. Various models of social concern were employed. One of these was The Church-State Cooperation model whereby the church and state work together to help the needy. However, the consequence of this was the relegation of social concern to the state, which was undesirable (Ibid. 14). Next was the social Action Model which focused on attacking social ills through reform movements. The focus of this approach was altering the root social institutions and social patterns causing the hurt. The Church Personage Model involved protestant pastors and churches taking care of displaced and distressed people in times of political persecution. Pastors and churches provided basic needs of those affected (16).

Post Reformation Period

This period was characterized by four phases. The First Great Awakening took place in the1730s and 1740s. The Second Great Awakening occurred in the1820s and

1830s. This was the second greatest religious revival in United States history and consisted of several kinds of activity, distinguished by locale and expression of religious commitment. For instance, in New England, the renewed interest in religion inspired a wave of social activism. " social activism subsequently gave rise to abolition groups as well as the Society for the Promotion of Temperance, and began efforts to reform prisons and care for the handicapped and mentally ill. The motivation of social activism was its belief in the perfectibility of people and high moralism" (Wikipedia, online database). The Baptist movement which was part of this awakening was characterized by farmer-preachers who received "the call" from God, studied the Bible and founded a church, which then ordained them. Using such methods, the Baptists became dominant throughout the boarder states and most of the south (Ibid).

In conclusion, it is apparent that the Second Great Awakening exercised a profound impact on American history. The numerical strength of the Baptists and Methodists were proportional to that of the other denominations. Their efforts to apply Christian teaching to the resolution of social problems foreshadowed the social Gospel of the late 19th century.

The Third Great Awakening took place in the 1880s and 1900s (Wikipedia). This was a period of religious activism in American history from 1858 to 1908. It is also called the Missionary Awakening or social Gospel Movement. One of its key protagonists was Dwight Moody who made revivalism the centerpiece of his activities in Chicago (Ibid.).

The Third Great Awakening was a series of attempts at creating new belief systems in the face of assertions that the Bible was fallible. Mary Baker Eddy introduced Christian Science. Modernist Christianity, a more moderate approach,

attempted to reconcile or change the teachings of the Bible to fit with new scientific theories. In 1880 the Salvation Army arrived in America. Although its theology was based on ideals expressed during the Second Great Awakening, its focus on poverty was of the Third (Ibid.).

A battle was created by the context in which the clamor for social concern was made. But any attempt to dethrone the supremacy of scripture as divine revelation created the greatest challenge to the church. All the groups in Christendom agreed on the issues of concern but differed on their perspective of what the gospel said about such concerns. Though the social Gospellers strayed from the supremacy of scripture, they still made some impact on society although short-lived. As a case in point, Gilded Age plutocracy came under harsh attack from the social Gospel preachers and with reformers in the Progressive Era. There were numerous reforms, especially the battles against child labor, compulsory elementary education and the protection of women from exploitation in factories. In addition there was a major crusade for the prohibition of alcohol, as well as attacks on cigarettes. On the positive side, the major religious denominations all sponsored growing missionary activities inside the United States and around the world. Colleges associated with churches rapidly expanded in number, size and quality of curriculum. The YMCA became a force in many cities, as did denominational youth groups (Ibid.).

The Fourth Great Awakening occurred in the 1960s and 70s. It corresponded to a rise in the Charismatic/Pentecostal movement in the United States. Some religious groups which surfaced during this period were Christian, though quite different from other Christian denominations. Christianity saw a great deal of change during this period. New forms of Evangelical Christianity which emphasized a personal relationship with Jesus and formed a number of newly styled non-

denominational churches and community faith centers. This movement also led to the rise of non-traditional churches with conservative theology such as mega churches and a growth of Para church organizations. Furthermore, mainline Protestantism lost many members during these years (Ibid.).

This period was also marked by the industrial revolution during which charitable organizations provided assistance to displaced people and the overpopulated ghettos in the industrial centers. Settlement houses were also put up whereby the wealthy would assist the poor in social settlement. The settlement housing was used to educate the poor and host Bible studies (Watkins 1994, 18-20).

It has been believed that Martin Luther King Jr. may have supported affirmative action. His speeches usually included a suggestion that it was necessary to have something akin to ‘discrimination in reverse’ as a form of national ‘atonement’ for the legacy of slavery and Jim Crow segregation (Wikipedia, Database on-line.).

Scholars argue whether he advocated affirmative action for the poor, blacks, or both. King himself admitted that the vast majority of the poor were black anyway, implying that he could sort his proposed programs according to class and not race, while still achieving the end of compensatory treatment, albeit via a more agreeable position. While it may seem that he alternates between advocating socio-economic and racial affirmative action, the latter dominated (Ibid.).

The Evangelical Heritage of Social Concern

The evangelical revival integrated the proclamation of the gospel and philanthropy, which profoundly affected society. John Wesley is mostly remembered for the gospel he preached, which inspired people to take up social causes in the name

of Christ. Such social causes led to the abolition of slavery. There had not been a distinction between preaching the gospel and social concern. In addition social concern was not limited to aid and relief to the neglect of development and social political activity until the great reversal (Stott 1984, 1-5).

The Great Reversal

In the decades following World War I, evangelical churches denunciated their social responsibility. This was as a result of a reaction against theological liberalism in the church in the West. Evangelicals embarked on championing historic biblical Christianity which was being challenged by liberal theology. As a result, the baby was thrown with the bath water and social concern was no longer a priority in evangelical churches for a long time. The neglect of social concern was also a reaction to the social gospel that was being developed by liberals. The liberal theologians fell into the trap of putting the cart before the horse. They fell into the utopian delusion of creating a heaven on earth which circumvented the gospel of salvation (Ibid.).

After World War I, many Christians became disillusioned by and pessimistic about social involvement. This led to a general indifference towards social concern among evangelicals. Also, the spread of a premillenial scheme which portrayed the present evil world as being beyond improvement and foresaw a steady worsening of the situation until the coming of Christ who would restore order in his millennial reign led to the clamor that there was no point in trying to reform the world now (Ibid.).

One more factor that contributed to the indifference of the church to social involvement was the spread of Christianity among the middle class who diluted it by shaping it to their own culture. This led to organized religion, which had negative social consequences such as an unsympathetic or indifferent stance on the plight of

the poor and endorsement of a social system that perpetuates social inequality and injustice. Yet in spite of all these, we can not blame our evangelical forbearers. In their place we would most probably have reacted to contemporary pressures just as they did (6-9).

Reversing the Great Reversal

Between the mid nineteenth century and World War II, the shift from the primacy of evangelism to the primacy of social involvement was a gradual one. Evangelism was still seen as the major mandate of the church, but a new significance was given to missions as a factor in the social regeneration of the world. The student volunteer movement (SVM) was involved in oversees missions, but later on it was obligated to consider the responsibility of the church to the burning social and international questions of the day. As a result, the SVM was given a reorientation whereby evangelism could then include social concern (Bosch 1994, 322-325).

Stott observes that the 1960s were also marked by the rebellion of young people in America against materialism, superficiality and the hypocrisy of the older generation of Christians. In 1966, the Wheaton declaration was adopted at a conference on world mission. It stood for the primacy of preaching the gospel, both the verbal witness of Jesus Christ and evangelical social action. In 1974, The International Congress of World Evangelization endorsed the Lausanne covenant which held that "evangelism and social involvement are part of the Christian duty and mandate" (Stott 1984, 9-10).

However, a tension was to be maintained between proclamation and social concern where social concern was seen as a consequence and a bridge to evangelism.

Weaknesses of the Social Gospel

The main weakness of the social gospel lay in its understanding of salvation. The social gospellers thought that salvation was conveyed by moral action whereby salvation is not so much something possessed by some individual, but something manufactured by altering the state of affairs. This approach to change is secular in nature and involves the use of sociopolitical channels (Erickson 1998, 904).

The key protagonists of the social gospel saw inherent in the capitalism some 'superpersonal forces of evil' that militated evangelism. So they launched an attack on capitalism. However, the social gospel had some significant weaknesses. It "emphasized reason and the intrinsic goodness of human nature rather than the fall, the atonement and the possibility of eternal punishment" (322-325).

One of the problems faced by the social gospellers was that some missions ended up becoming exclusively social or commercial concerns at the expense of the gospel and growth of the church. Mission churches were created on a Western paradigm that was not workable and sustainable in the mission field. So the main problem was that even though there was an understanding that there was no separation between evangelism and social concern, in practice, there was a tendency to lean more towards social concern at the expense of evangelism (295-296).

Liberation Theology

Liberation theology looks at the relationship between Christian theology (Roman Catholic) and political activism in the areas of social justice, poverty, and human rights. The main methodological innovation of liberation theology is to do theology or to speak of God from the viewpoint of the economically poor and oppressed. Liberation theology holds that the poor are a privileged channel of God's

grace. In other words liberation theology is an interpretation of Christian faith through the poor's suffering, their struggle and hope, and a critique of society and the Catholic faith and Christianity through the eyes of the poor. In addition, Liberation theology focuses on Jesus as a liberator. It puts emphasis on those parts of the Bible where Jesus is described as a liberator and as a bringer of justice. However, this is interpreted by some as a call to arms to carry out this mission of justice.

Furthermore, some liberation theologians add Marxist concepts such as the doctrine of perpetual class struggle. The influence of Marxism was proven by the predominance accorded to "orthopraxis" over orthodoxy. Liberation theology also emphasizes individual self-actualization as part of God's divine purpose for humankind. In other words, we are given life so that we may pursue it to its full potential. Obstacles or oppressions put in our path must therefore be fought against (Wikipedia, Database on-line).

Liberation theology was rejected by the Vatican because of the Marxist concepts that tend towards materialism; this aspect of liberation theology is the most objectionable to orthodox Catholic critics who regard it as an incitement to hate and violence and the exaltation of class struggle. It was also because of its conception of Christ as a political figure, a revolutionary, the subversive of Nazareth, which does not tally with the Church's catechesis (Ibid.).

Scope of Christian Social Concern

Social concern takes place at both macro and micro levels. The micro level focuses on individuals, families and groups. Every Christian is called to be a witness and servant. This is according to the functioning of the body of Christ and the spiritual gifts with which it is endowed. But emergencies require the response of every believer

irrespective of their spiritual gifts. Therefore, the church should identify, nurture and exploit the giftedness of the members for outreach.

Reed S. Breet writing on John Wesley says that after his conversion, he was passionately involved in the welfare of the poor. Those who qualified for welfare were so poor that they could not afford medical care when they fell sick. He put up a dispensary for them in 1746, the first one in London. He was also at the forefront of educational promotion for the purpose of establishing well-informed religious education. He published many books and put up a library, committing virtually all his wealth to ministry work. His maxim for Christians was, "Gain all you can; save all you can; give all you can." From his great wealth he could have led a life of comfort and luxury but he lived in modesty and gave his wealth to the ministry (1958, 76-78).The macro level is the institutional level of social concern which involves working with neighbors, communities, agencies and organizations.

Conclusion

From the preceding discussion, it has emerged that social concern is not only a bridge to evangelism but is also part and parcel of evangelism in three ways; as a means, a manifestation and a partner to evangelism. Evangelicals hold the view that Christian social concern must be God and/or Christ centered; any social concern that denigrates or denies the soteorological finality of Jesus Christ through an encounter of personal conversion does not merit the affirmation of the church. In addition, social concern must not be used to coerce or manipulate people to convert to the Christian faith. This is because even if that happens, it would not bring forth genuine conversion.

Nevertheless, the concern and focus of Christian social concern should be the spiritual conversion of individuals and communities followed by personal and cultural transformation. Yet there is a limit to the effectiveness of social concern, which makes it clear that evangelistic proclamation of the revealed gospel is not only primal but also sufficient. The limit of social concern is necessitated by the fact that the church is caught in between the present evil age and the age to come. Therefore, social concern is remedial but not conclusive since the Kingdom of God is "already but not yet". The scope of social concern is both personal and communal.

CHAPTER 3

METHODOLOGY

Research Design

This study is a qualitative research that employs participant observation as the main method of data collection. Participant observation is an anthropological approach to research whereby the researcher lives with the people he or she is studying and learns from them by participating in what they do and asking questions to gain a deeper understanding of his or her population.

Data Collection

The research will rely on data gathered on the social situation through *Participant Observation* and *Ethnographic interviews*. Participant Observation is a major research strategy which aims to gain a close and intimate familiarity with a given culture, subculture or group of individuals (such as a religious, occupational, or deviant group) and their practices through an intensive involvement with people in their natural environment (Spradley 1979). Since participant observation is inadequate in ethnographic research, it is usually complimented with ethnographic interviews, which follow steps similar to those of participant observation. The research will involve following methods: Informal interviews, direct observation and participation in the life

of the group, collective discussions, and analyses of the personal documents produced within the group, and self-analysis.

Social Situation

In anthropological research methods, the population of study is referred to as the social situation. A social situation comprises of three primary elements: a place, actors and social activities. The place is any physical setting which has people engaged in activities (Spradley 1980, 39-40). In the case of this study, the place is Base One in Kisumu Ndogo, one of the villages in Kibera. Note that Kibera is divided into various villages according to tribal or ethnic domination. Kisumu Ndogo, which means "little Kisumu", is occupied by a people group that originate from Kisumu, i.e. the Luo dominate this area.

Base One is composed of twenty-seven men (who are in this case the actors in the social situation): three are in university, seven in college, eleven in form four leavers and six are in High School. Eight other members are in the age bracket of twenty to twenty-five years. Apart from those who are in university, the rest are involved in *bizna*, a cover term for the research's focus domain. There is also base two for the ladies who are situated in a different location.

Data Analysis

According to Spradley, ethnographic research follows the following cycle. The first step is the selection of a research project. An ethnographic research ranges from micro ethnography to macro ethnography. Second is the process of asking ethnographic questions. Here the researcher does not ask the people he /she is

studying direct questions, but instead asks implicit questions about what he/she observes. The third task is the collection of ethnographic data. This involves making broad, descriptive records through participant observation. The fourth step in the cycle is making the ethnographic record. This involves taking field notes and photographs, making maps and other means to record observations. The fifth step is the analysis of ethnographic data. Data analysis in ethnographic research is a process of question-discovery. This involves going through field notes and discovering questions that will help the research discover the cultural patterns. This is a continuous process that is carried on during participant observation. The final step is writing the ethnography. This takes place toward the end of the research but can also be done simultaneously with other steps in the research (Spradley 1980, 29-35)

Ethnographic analysis is an attempt to describe the cultural behavior, the cultural artifacts and the cultural knowledge to discover the patterns that exist in the data collected. Analysis in this paper will be done under the following categories so as to discover the relationship between microfinance businesses and fellowship:

1.   Domain Analysis: A cultural domain is "an important basic unit in every culture," which is a cultural category is made up of three basic elements: "Cover term" is the name for a cultural domain, "included terms, that are subcategories under the cover term, and semantic relationship" between these two (Spradley 1980, 87).

2.   Focused observation: This involves zooming in on a single cultural domain or a few related domains and relating the relationship of such domains to the rest of the cultural scene (ibid. 101).

3.   Taxonomic analysis: This involves showing the relationship between the included terms in the domain and between them and the whole of the domain.

4.   Selected Observation: This involves specialization on a domain of interest in line with the researcher's purpose.

5.   Componential analysis: this involves searching for the meaning of components that make up the researchers' selected domains.

6.   Cultural themes: A cultural theme is "any principle recurrent in a number of domains, tacit or explicit, and serving as a relationship among subsystems of cultural meanings" (Ibid. 141).
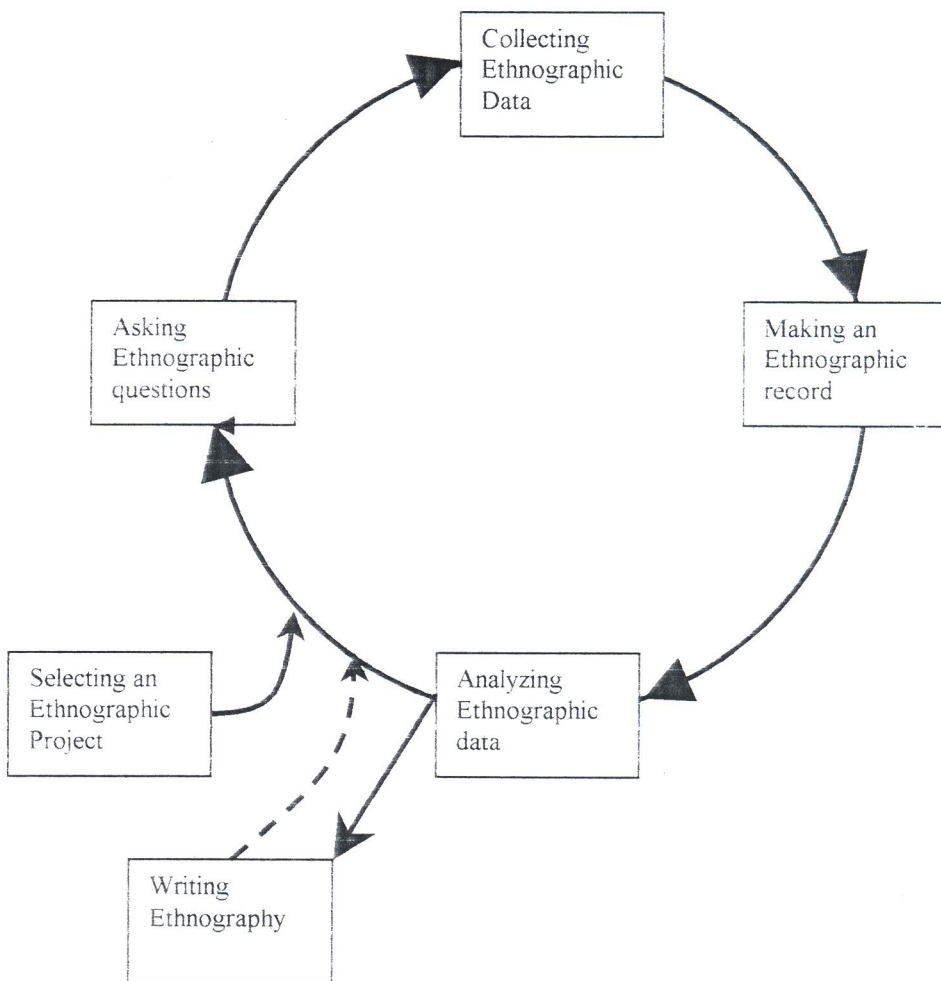
Figure I. The Ethnographic Research Cycle (Spradley 1984, 29)

Entry

The researcher has a great rapport with the informants. This is because he has been involved with them in various activities in the past. So, he has open access to the social situation. He can spend time with them, participate in their day-to-day activities

and even spend nights with them in their area of residence (Base One) and get a deep insight in their lives.

Constraints

Participant observation has not been a popular approach to research. Instead, most researchers employ the linear social science research method. Therefore, the ethnographic research method to be employed here may not be intelligible to those who are not acquainted with it. In addition, the researcher is also not an expert in this method. Nevertheless, the researcher will do the best to integrate 'emic' and 'etic' analyses of the research problem.

CHAPTER 4

DATA ANALYSIS AND FINDINGS

The purpose in this chapter is to respond to research questions numbers one to three as sated in the introduction. The questions are: what are the various micro-finance business initiatives existing under POK? How do these initiatives impact the spiritual, psychological, physical and social, economic and political life of the members of POK? What are the challenges that the micro-finance businesses under POK face?

According to ethnographic research methods, this section responds to the questions from the data findings in the criteria of domain and taxonomic analyses. As stated earlier in chapter 3, domain analysis involves taking a cultural subsystem or element of interest in the broader culture of the social situation and analyzing it exhaustively. A domain is made up of three basic elements: "Cover term" is the name for a cultural domain, "included terms that are subcategories under the cover term, and semantic relationship" between these two (Spradley 1980, 87). The domain analysis is presented in the appendix. The following is an 'emic'/insiders perspective of the research findings.

Emic Analysis

The various domains identified in the context of POK are: business/income generating activities (*bizna*), Fellowship, Theater, Environmental Care, Community

Health Evangelism (CHE), Soccer and School. The research focuses on two domains

of interest: fellowship and business. Therefore, the domain analysis below is the

criteria for identifying and understanding fellowship and business in the context of

POK.

Kinds of Business-*Bizna*

The choice of the selected observation in this research is based on theoretical

interest. Members of POK are not organized in terms of blood relations but in terms of

their faith in God through Jesus Christ and their common interest of better welfare

through business and fellowship. In this research, the selected observation was business,

which members of POK refer to as *bizna*. From the selected observation, the following

kinds of *bizna(z)* are practiced by members of POK. They are interwoven together with

the domain of fellowship which forms the inspirational foundation of the *biznaz* (plural).

The following is a detailed description of the kinds of *biznaz*.

Voluntary Counseling and Testing (VCT)

The business of VCT is run by Emanuel. The vision of the centre is "to bring

hope in Christ to individuals and the Kibera community at large" with respect to the

challenge of the HIV/AIDS pandemic. The VCT runs with the objective of preventing

and mitigating the factors that increase vulnerability to HIV/AIDS. At the end of the day,

the focus is to equip the youths for service to the community. According to Emanuel, the

purpose of doing VCT is not just to make people aware of their status, but to advocate

lifestyle and behaviour change in matters of sexuality.

Charcoal Bizna

The charcoal business involves buying many sacks of charcoal and reselling them at retail price. When they buy wholesale, they get a discount from the bulk purchase. Then they repack the charcoal in smaller retail packages. The difference between the wholesale price and the retail price constitutes the gross profit. But the business has to pay rent and the daily labour force employed in packing, marketing and selling. The difference between these costs and the gross profit constitutes the net profit. In doing this business, members are able to generate a salary for themselves, maintain the capital and sustain the business. To ensure that they do not incur losses, they keep proper accounts and set up rational expectations for the business. This provides jobs for POK and from the proceedings they are able to take care of their basic needs.

Generally the members are ambitious and aggressive. They look forward to getting out of the depriving life of the slum. One group member said that he was going to emulate the example of an illiterate Kenyan politician who started a business by selling charcoal and now is a tycoon who owns many shares in big monopolies, multinationals and real estate.

*Community Phone Bizna (*Simu ya Jamii*)*

This is operated by five members. People come to make calls and pay for the time they call. The mobile operator is *Safaricom*. It has given people the opportunity to do business as they promote the firm. The owner of the commercial mobile phone pays a premium amount to the subscriber, which allows him to make a significant profit after selling calling services. The more the calls are made the more the profit.

Fish Bizna

As mentioned earlier, the dominant group in the entire village of Kisumu Ndogo is the Luo. Their staple foods are fish and *ugali*, a starchy meal made from maize flour. Therefore, the demand for fish in this area is very high. A group of five members of POK have taken advantage of this market and participated in the fish business. They buy fish at the nearby Toi market or Gikomba market on the other side of Eastlands. They sell some of the fish raw while some of it is cooked (deep fried). Fish business is highly profitable.

Art World and Cereals Bizna

Other members of the group have talents in the arts. They engage in drawing, painting, and carving, and sell their wares to wilful buyers. But they have a big challenge because as one of them told me, "many people do not appreciate art hence there is no high demand for our products". But they are able to take their goods to exhibitions and open-air markets where tourists can have access to them. Because they are not able to market their products every day, they mix this business with that of cereals. They buy sacks of maize and beans at wholesale prices. They then repack them and sell them at retail prices. The price difference minus their daily labour forces and other operating costs constitutes their profit.

Cafeteria Bizna

A group of five other members have joined hands to start a cafeteria in the slum. They have contributed capital on a *prorata* basis i.e. proportionately. The five also constitute the labour force in the cafeteria. One member of the group plays the role of cashier and server. Three other members play the role of cooks and servers when necessary. One member specializes in serving and washing dishes. The group trusts the

cashier with monetary affairs. At the end of the day, they do accounts. Their profit comprises the sales of the day less their wages, operating costs and capital. The researcher found that they have been able to sustain this business.

Cultural Themes

A cultural theme is "any principle recurrent in a number of domains, tacit or explicit, and serving as a relationship among subsystems of cultural meanings" (Spradley 1980, 141). In the case of POK, the themes of unity and survival emerged as predominant as expounded below.

Unity in Beliefs

When Emanuel initiated base one, together with pioneer members they formulated a vision and mission statement, from which the members have been drawing direction. As the researcher observed from the many posters hung on the wall, the vision statement is *"To know God and to make him known and hence make disciples"*. The vision is to be accomplished through various means that are well captured in the mission statement which is "Developing of servant leadership whereby believers become committed disciples" *of Jesus Christ* (addition in italics mine). This is to be accomplished through the following resources: a Youth Resource Centre also known as Life Skills Centre, Discipleship, Outreach to the Community, Voluntary Counselling and Testing Centre (VCT), Economic Empowerment and fellowship, which have been discussed in preceding section of domain and taxonomic analysis.

Members of POK have deep convictions about their vision and mission. This is demonstrated in the various experiences under the domains of fellowship and business.

Their dependency on God for safety and success comes out clearly in their Prayer life and accountability to one another. For instance Kiddo said, "In the morning I woke up well. I had my devotions and thanked God for giving me yet another day. After that I left for *bizna* with Joe. *Bizna* was good and I thank God for what we were able to achieve today". He does not share all the details. This is because as the researcher has mentioned in a different part of this paper, they do *bizna* in groups and they give detailed accounts to the group leader only.

Unity and Survival in the House

Emanuel and Moss have been paying rent for the house used by base members. They have also provided bedding and all the furniture in the house. The bedding consists of a double decked four-by-six elegant wooden bed and eight thin mattresses that are spread on the floor during the night. Each member has his own blanket. When the researcher spent the night there, it was comfortable in spite of the consciousness that the members of POK felt deprived since most do not enjoy the luxury of sleeping on a bed. During the day the mattresses are put together in one corner.

In matters of domestic chores there is a division of labour. The older men who are working provide food and kerosene for cooking. The younger ones fetch water, cook, and wash dishes. They also clean the house. Every member of base one is expected to take a shower on a daily basis and to observe proper hygiene. This is because the members are aware of their vulnerability to contagious infections associated with informal settlements. There are dangers of contracting typhoid, cholera and dysentery from the raw sewage running throughout the slum. There is proper lighting in the base provided by electricity. It would be scandalous for the researcher to explain the source of the electricity. However, it is within the scope of the research to say that survival is a priority in the context of Kibera.

Unity in Group Interaction

Since the inception of the group, the oldest member has assumed leadership and the rest of the members have unanimously assented to his leadership. They refer to him in different terms bearing from the roles he plays in their lives. One title is that of a teacher. They call him by this name because he teaches or disciples them in the word of God. He also tutors those who are in primary and secondary school due to his high achievement in education. They also call him pastor because he takes care of their spiritual life as their spiritual mentor. He leads them in prayer and worship. The researcher was able to participate in one of their devotions. He admits that the pastor (Emanuel) is a remarkable guitarist. "He led us in a very sentimental song of worship. As we sung he danced and struck the guitar from various spectacular positions that only a professional could do. The rest of us yielded by swaying in dance as we admired Emanuel and praised the Lord".

The members respect their leader very much. They regard him highly and appreciate his humility. Through him they are able to see that God cares for them since he has brought to them somebody from *Babylon* (*Babylon* refers to the upper class of society who the poor slum dwellers claim to be a great factor to their predicament) to help them from their problems. In this case their unity is witnessed in the way they listen to the counsel of their leader.

Unity and Survival in Business

When the group members were giving an account of how they had spent the day, each was referring to how his *bizna* was. Therefore, they give a lot of priority to *bizna*. Kiddo is the chairman, Jemmo the secretary, and Sheiff is the treasurer. Kiddo wields more power in the business. He has the qualities of a leader: he is outspoken, honest and diligent in an outstanding manner. I observed that many people who are not members of POK call him *Omwami*. When I asked him about the meaning of this name he told me

that it is the name of the chief in his culture. He owes this name to his charisma and position as chairman of POK.

Impact of Business and Fellowship on POK

Since its inception POK has grown over time both qualitatively and quantitatively. Business members have been able to raise money for rent and daily upkeep without being involved in vices. As a result of unity, focus and milestones made in welfare improvement, members of POK have been able to attract the attention of many well-wishers. All the members have opportunities to continue with school or get better jobs. Three members have been sponsored to attend University, seven members are in college, eleven have finished high school and are doing business as they aspire to join college, and the rest are in primary or high school.

According to the leadership of POK, fellowship has contributed to the conversion of many youths to Christianity. Through POK 23 youths have made a personal commitment to Jesus Christ. However, though they partner in business and fellowship. they do not belong to the same local churches. This conversion has also been marked by a radical change in lifestyle. Members of POK have vowed to remain chaste until marriage, which is especially important in view of the threat posed by HIV/AIDS. They have a positive attitude towards the teachings of the Bible. During Bible studies, repentance, forgiveness and reconciliation between members and respective families take place.

Challenges Business and Fellowship

The analysis of the challenges faced in business and fellowship employ both the etic and emic perspectives. The emic view is the perception of the members of POK while the etic view is the perspective of the researcher. Below is the emic view.

Limited Resources

According to the chairman of POK, there are three challenges to the development of their businesses, namely limited funds, poor sustainability and bad debts. In business the domain, the funds that were initially obtained through a grant were put into building structures for the businesses and few funds remained for the purchase of initial stock. This factor has subsequently led to poor sustainability. The problem of bad debts, i.e. people purchasing goods and services on credit but failing to honor their debts, is a managerial problem.

In the domain of fellowship, there is limitation of Bible study materials and poor leadership training. As a result, Bible studies end up being inadequate because of the replication and lack of understanding of the message of the scriptures from a broad perspective. Some members of POK are not able to consistently attend Bible study since they spend most time making ends meet.

Etic Analysis

Kraft notes that culture is dynamic and that the gospel always results in culture change (1996, 359-360). In this research it is imperative to show how fellowship has transformed the members of POK and influenced the communities in their neighborhood. Members have been able to remain faithfully committed (while living in Kibera) to God through fellowship and business. Hence their poverty has been a point of contact for evangelism. Through business and fellowship, POK has been able to transform the lives of members and 'pull' other young people to join the group. In this case, POK has employed a centripetal model of evangelism that pulls other young people within the vicinity to 'buy' its beliefs and practices as the best alternative to their pathetic predicament in the slums.

The fellowship of POK aims to achieve long term transformational change through consistent, continuous and persistent internalization of the values of the gospel by the various means outlined in domain analysis (see appendix 5 p. 68). Virtually all members agree that through fellowship, they have had peace in their lives and have more hope day after day. The interaction between the activities of POK and the holistic transformation of members is well captured in the model below.
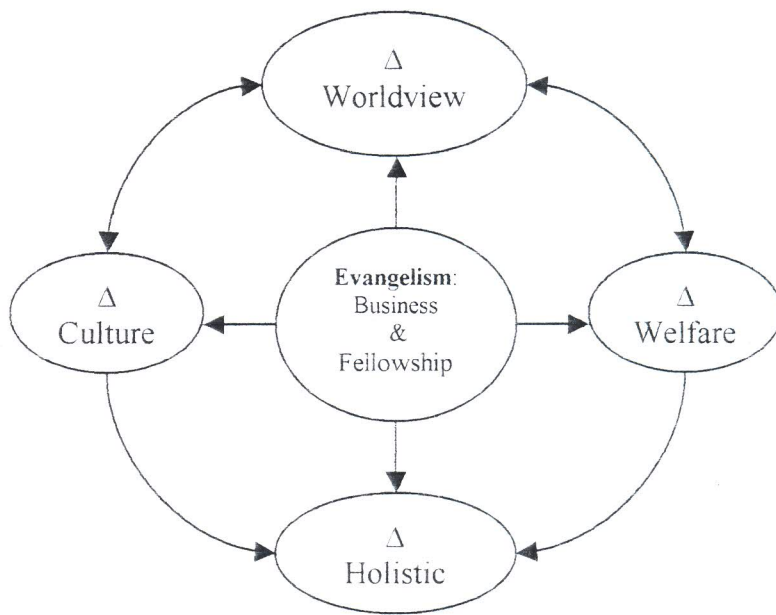
Δ = change

Figure II: Dynamics of change through business and fellowship

Through fellowship, members adopt and internalize the teachings of the Bible. This changes their perspective of the challenges of their lives posed by poverty. This change is demonstrated in their renewed understanding of life and their attitudes towards their predicament. Members of POK do not necessarily subscribe to liberation theology but they do see Jesus Christ as their liberator from poverty. They also see God's blessings disguised in their poverty in that through their material deprivation, they have an opportunity to grapple with their spiritual deprivation. The Bible says "Blessed are the poor in spirit, for theirs is the kingdom of heaven (Matt. 5: 3, NIV). Luke 6: 20 says

"Blessed are you who are poor, for yours is the kingdom of God." Whether the poverty referred to here is material or spiritual, from this research it appears that there is a high relationship between material poverty, poor health and spiritual brokenness. It is this spiritual brokenness that creates a crisis or inner turmoil in humanity therefore creating an opportunity for the declaration of the good news. As such, Kibera is a fertile ground for evangelism since the kind of poverty existing there presents the epitome of human brokenness.

The change in culture is seen in the virtues that they practice in the businesses: honesty, diligence and trust in God. Virtually all the members of POK have converted to the Christian faith even in the presence of competition from popular cults and probable nihilism presented by the imposing poverty in the slum. As a result of this, POK is a spectacle in Kibera and has been attracting the attention of many other young people as their best alternative perspective.

Challenges to Business and Fellowship

The following is an etic or the researcher's analysis of the challenges faced in business and fellowship. These challenges are demonstration effect, cultural factors and disunity.

Demonstration Effect

Demonstration effect refers to the effects on the behavior of an individual or a group caused by observation of the actions of others and their consequences, either positive or negative (From Wikipedia, the free encyclopedia, database on-line). Members of POK dress in *Veblen items*.

> "A commodity is a Veblen good if people's preference for buying it increases as a direct function of its price. The definition does not require that any Veblen goods actually exist. However, it is claimed that some types of high-status goods, such as expensive wines or perfumes or *clothes or cars* (italics mine) etc are Veblen

goods, in that decreasing their prices decreases people's preference for buying them because they are no longer perceived as exclusive or high status products. (From Wikipedia, the free encyclopedia, data base on line).

If a person or a group of people emulate behavior that leads to a more than proportionate improvement of welfare, then this is a positive demonstration effect. However, if the influence leads to a deterioration of welfare, such an effect is negative. In the case of POK, demonstration effect influences the members to purchase clothes at high cost, often beyond their budget constraints. Therefore, this effect has a retrogressive contribution to the efforts towards economic security among the members of POK. Veblen clothes are not bad in themselves, but a 'consumption' of such items beyond a person's means is economically harmful to the business initiatives of people living in abject poverty.

Worldview and Cultural Issues

Worldview is the "structuring of the basic assumptions, values, and allegiances in terms of which people interpret and behave" (Kraft 1996, 11). In other words it is the "basic assumptions about reality which lie behind the beliefs and behavior of a culture" (Hiebert 1998, 45). This implies that from observing cultural patterns of a society, it is possible to decode or understand their worldview. The following is a presentation of Kraft's analysis of the typical sub-systems within a culture (1996, 49). The subsystems are: social subsystems (e.g., family, education, kinship and social control); language, religion, economics, technology; material culture etc. In any culture or subculture, these are structured according to the emphasis accorded to each one them by the society or community. From this research, the POK elicit the following differential emphasis:
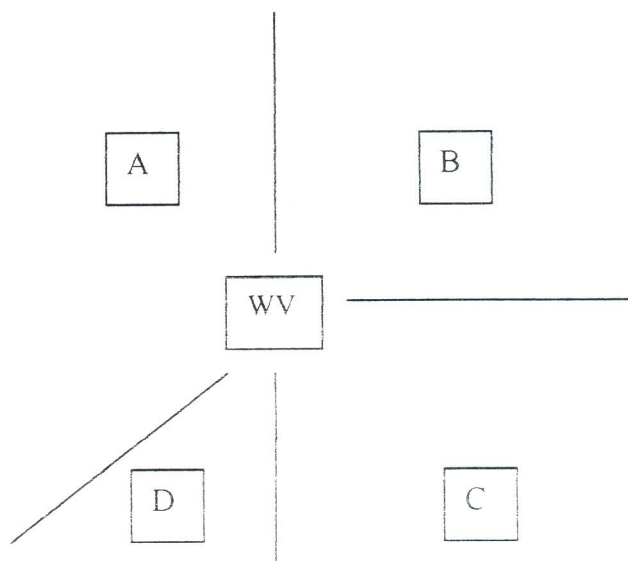
Figure III: General worldview analysis of the members of POK

Key:

A=Focus on Religion; B=Focus on social Relationships; C=Focus on Economics;
D=Focus on Material Culture WV=Worldview

Interpretation of figure 1

A: As can be seen in A above, POK put more emphasis on religion. The Christian faith,

their commitment to Jesus Christ and evangelism form the core values of their identity

and existence.

B & C: Focus on social relationships and economics take almost equal portions. POK is

highly concerned about the welfare of its members. This is key to the group's ambition of

economic empowerment.

D: Ideally, POK puts little emphasis is put on material culture. Virtually all resources are

or ought to be put towards rejuvenating their microfinance enterprises and education.

However, since the majority of the members of POK are Luos, it was important to

establish the effects of their traditional worldview in business and fellowship. The

traditional worldview is the ideal or native world view of a Luo person that is not

influenced by the parameters within the context of Kibera. In figure II below, which

represents traditional Luo worldview, social relations take greater precedence over other subsystems. The Luo have a tendency to live together whenever they are outside their home district. In many towns in Kenya, there is usually a Kisumu Ndogo (little Kisumu) dominated by Luo people.

Religion and material culture take almost the same proportion in the traditional Luo worldview, though in practice, religion permeates all the subsystems of life. The Luo like to buy elegant, luxurious items (e.g. clothes, cars, electronic gadgets etc.). Some of them buy such items even when it is beyond their means to do so. Economics holds the least important place in their worldview. This does not mean that Luos are not enterprising, but that profit-oriented enterprises takes less precedence than the materialistic culture subsystem.
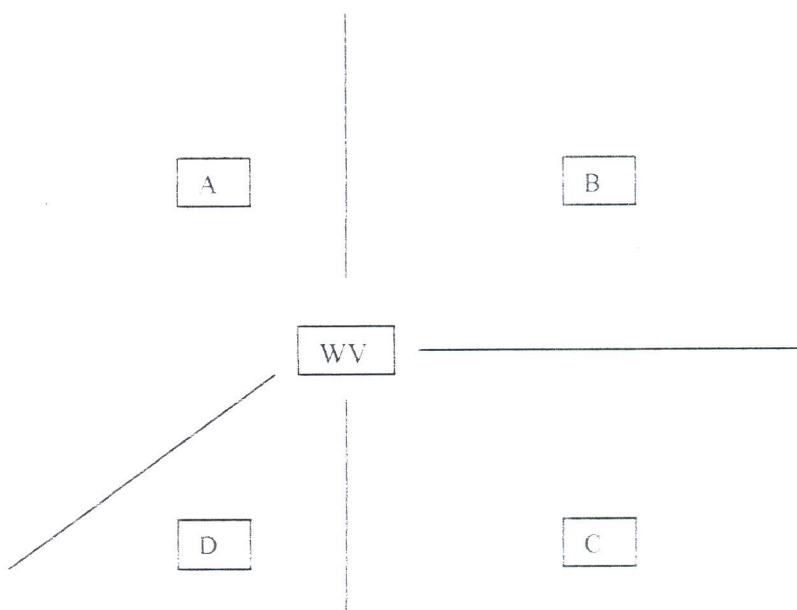

Figure IV. Worldview analysis of the Luo people who constitute majority of POK

Key: A= social Relationships; B=Religion; C=Material culture; D=Economics

Disunity

When the Lord Jesus was about to ascend, He said a prayer for his disciples. His prayer was that they would be united. This is because he knew that without unity they would not be able to accomplish the mission that he had put in their hands (John 17: 9-12). The members of POK have not always had a smooth flow in their interactions. One day there was a dispute among them. The issue was that they had stopped contributing money towards food and other expenses in the house. Yet the members had received a grant from a development partner. This blessing became a threat since it started to weaken their unity.

I heard Omwami, POK's charismatic leader say, "When we are struggling and suffering we are always together, but now that God has blessed us, how come we are going apart"? There arose accusations and counter-accusations. The older group complained that the younger ones were not exemplifying a spirit of sacrifice. One said, "Some of you are saying that you do not have money yet we can see you wearing new *clad* (fashionable clothes)". The members who had been dependent on those who were working had become envious of their *clad*. They had been looking forward to the time they would be able to buy their own nice clothes. So when they received some money, their time had come and they expected to be able to dress like the working members. Emanuel intervened by reminding the group of their history, their commitment to Jesus and their future aspirations. They then resolved the conflict and came up with a modality for meeting the budget for domestic expenses.

This research has observed that the POK is faced with a paradox which the researcher refers to as the paradox of blessings. This paradox arises in the context of scarcity and abundance of resources (i.e. monetary resources). On the one hand, when the group has limited resources (money), this usually spawns unity. On the other hand, when the group has an increase in resources, disunity arises and this is spawned

by other factors discussed above such as the demonstration effect, worldview biases and diversity.

This problem lies with the fact that members of POK are not bound together by blood relations but by their faith in Jesus Christ. As a result when they are blessed with resources, some members do not feel obligated to submit to leadership. Therefore, POK becomes functionally fragmented in the investment and spending of funds. The Bible has an antidote for this when it speaks of Christians using the metaphor of brotherhood. If the members of POK can believe in the scripture's exhortation on brotherhood in Jesus Christ, then they can live in unity both during times of want and abundance. This applies to all other Christian communities.

Theory

From the research findings, it has emerged that there is a war of influence among three variables: cultural conditioning, which takes the nature of materialism, demonstration effect, which also leads to heightened materialism and the individual or group aspirations, which in the context of the POK is to get out of the situation of abject poverty. Therefore, cultural conditioning and the demonstration effect lead to a diversion of business capital and the conspicuous purchase of material things. Actually, these material things lead to some gratification, but this gratification is not only ephemeral but also unsustainable. The consequence has been the collapse of the small business of POK.

The battle against success in business is perpetrated by two forces; one is the inertia of cultural conditioning and the second is a kind of peer pressure through demonstration effect, both of which act against the ethos of business inculcated into

the members of POK through formal training. The inertia of cultural conditioning is greatest of all the forces militating against the ethos of business. This is because it is 'caught' or learned (Kraft 1996, 45) rather than being 'taught'. Kraft calls this "enculturation" (ibid. 263). Yet the researcher observed that the members of POK were oblivious of this phenomenon and therefore were inadvertently propelled by the inertial of cultural conditioning against their wish. Yet Kraft presents a premise for change when he says that culture is learned behavior which can be changed or transformed (Ibid.).

Having given a descriptive analysis of the challenges faced by the POK in the business initiatives and fellowship, the following section gives the path that POK should follow to implement changes. The changes are to be made by POK in light of cultural conditioning to materialism and demonstration effect of materialism in view of their effort to succeed in business.

Pattern of Change

The challenge of slum populations is poverty which comes as a result of unemployment and socioeconomic biases which are inherent in cultural structures. Abject poverty that reduces human beings to the lowest level of survival, which is characteristic of Kibera, is highly likely to lead to nihilism. This nihilism, as is evident in Kibera, usually leads to crime, prostitution, drug abuse, alcoholism, HIV/ AIDS and the formation of cults. These vices epitomize anomie. Yet as Kraft (1996, 437) observes, this kind of environment provides great opportunities for change. This is portrayed in the following possible patterns of worldview change that arise when an individual or a community is faced with a crisis.
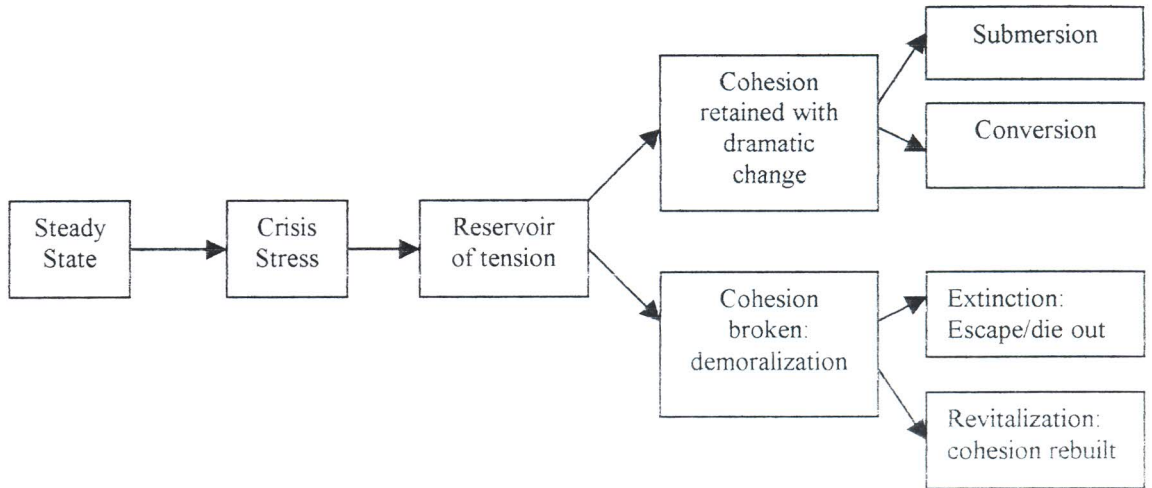
Figure V: The process of world view change and its results.

Most people in Kibera are in constant crisis presented by the abject poverty characteristic of slum life. This crisis then creates a great reservoir of tension as the inhabitants of the slum wrestle with the challenges of poverty. A reaction to this tension usually leads to either a 'positive' change, whereby cohesion of the society is retained, or a 'negative' change whereby cohesion of the society is broken. The positive change usually ensures the survival of the society and takes the form of either submersion or conversion.

Submersion: This is a kind of false change whereby old cultural patterns and worldview assumptions survive through the adoption of "an external form of change" (Ibid.). In the context of the Kisumu Ndogo village of Kibera, many people faced with the challenge of poverty end up submitting to a culture of poverty while living in denial of its existence. They pacify themselves with drugs, alcohol, and other vices that ensure their survival.

Conversion: This involves adoption of a new worldview allegiance that involves maintenance of social structure (Ibid.). In the context of the Kisumu Ndogo village of Kibera, a significant portion of the population has remained hopeful and open to all opportunities as linchpins to their deliverance from abject poverty. It is in this context that

POK is taking the opportunity to empower itself and influence the community through the evangelism and micro finance enterprises. However, there are many other non faith-based community projects initiated by the community aiming to curb poverty. Yet since POK realizes the depth of poverty that it is not only physical but also spiritual, it advocates that the Christian faith is the ultimate solution to the needs of the community both short and long term. Therefore, conversion occurs on two different levels: culturally, whereby the people adopt self-help projects to improve their socioeconomic welfare, and spiritually, whereby they convert to the Christian faith (in the case of POK) as well as other faiths and cults prevalent in the slums e.g. Islam, *Legio Maria*, the Mungiiki sect etc. Negative change takes two forms: either through extinction or revitalization.

Extinction: This is usually an extinction of culture through escape to another culture, lack of procreation or continuation of offspring (Ibid.). Because of the poverty crisis in Kibera, many people are not able to come up with socially legitimate marriages that are necessary for bringing forth families. Hence the issues of prostitution and single parenthood, orphans and neglected children are high in number. This kind of scenario is not the best for the perpetuation of human life. Therefore, many people end up with no experience of family life whereby primary socialization or acculturation occurs. But POK, in realization of this reality, began to engage members in a kind of family life whereby God is the father and mother of all. Among the members there is a father figure, big brother figure, pastor figure and teacher figure who facilitates the life of the group hence guarding it against probable extinction.

Revitalization: This involves a "conscious effort to rebuild a workable sense of cohesion in the midst of demoralization (Ibid.)." There are many indications of revitalization in Kibera. This is characterized by a labyrinth of many self-help projects including healthcare, microfinance, political lobby groups, etc.

Summary of Findings

Christian evangelism in situation of abject poverty like Kisumu Ndogo demands a relevant approach. In the case of Kisumu Ndogo and all the other villages of Kibera, it is imperative that the main concerns of the slum society have to do with the basic needs of human survival: food, clean water, shelter, sanitation, basic education, family identity, socio-economic and political stability. A lack of these basic needs militates against the functional or pragmatic reception of the gospel. Yet this poverty situation is a rich ground that groans for the declaration of the Bible's message of hope, justice and restoration. It is not the case that religion is the opiate of the poor as Karl Max observed, but rather that the gospel is the vitamin of the poor and oppressed (Jenkins 2002, 220). For the Bible says, blessed are the poor in spirit to whom the Kingdom of heaven belongs (Luke 6.20).

The research findings show that microfinance business is not only necessary but also connected to evangelistic enterprise in the slum of Kibera. The initiatives of POK show a high correlation between relevance (i.e. microfinance business and fellowship) and conversion to the Christian faith and subsequent discipleship of Christians in the poverty-stricken slums. Firstly, business is enables members of POK and other people in Kibera to refrain from vice. Secondly, through Bible requires Christians to show love for one another. Thirdly of humankind is made in God's image and deserves a compassionate hand. Yet this research maintains that the church's social concern should always be Christ/God-centered.

However, a deeper analysis of culture shows that there are cultural factors that militate against social transformation. In the case of POK, it is necessary for POK to be wary of the challenge of demonstration effect and the influence of materialism on their business enterprises since they are a hindrance to socioeconomic transformation and spiritual growth.

CHAPTER 5

CONCLUSIONS

From the preceding sections of this paper, it is apparent that social concern is not necessary for proclamation of the good news especially in the contexts of poverty. Hence the church has a mandate to intervene in the situation of the poor for Christ's sake (Lk. 10:30-37, 2Cor. 4:5). Social concern is necessary whether or not it elicits conversion to the Christian faith. Yet there is a high correlation between relevance to a context and conversion on the mission field, and therefore social concern is a great evangelistic tool within the context of poverty. If the church has to be relevant in reaching out to the poor then social concern (i.e. relief, development, social justice etc.), are critical means of establishing contact with poor communities.

However, the church's social concern should be Christocentric. There should not be detours from the main focus of proclaiming Christ's love and the good news. There also should not be any coercion or manipulation of people into conversion whatsoever. This is in recognition of the truth that evangelism is God's mission. As the church, we have the privilege of sharing in God's mission. Therefore, there should not be any attempts to recruit people into a Christian denomination through social concern. Instead the focus should be to help the needy as part and parcel of proclaiming the good news.

In addition, evangelistic enterprises through relief, development and social justice should integrate an understanding of culture and worldview issues. This is because the focus of evangelistic missions should be to change individuals and society holistically.

Unlike POK that has to guard against materialism, other communities might have to guard against individualism, the love of pleasure or laziness inherent in cultural patterns.

Missiological Implications

The POK has taken the right path of conversion to the Christian faith. Yet because of the challenges that they are facing, this research recommends the POK to engage in continuous culture conversion. This research has emerged with a more or less clear diagnosis of the challenge, which is materialism. Change requires effort. Therefore, Members of POK have to fight against the imposing influence of materialism. For the desired change to occur there is a great need for agents, i.e. advocates to create awareness and implementers (Kraft 1996, 398-401), to implement the desirable changes among members of POK.

In Kraft's proposal presented in the table below, the researcher takes the place of 'out-culture advocate'. Therefore, the researcher will need to follow-up and recommend the changes to an instrumental member of POK who can play the auxiliary role of transforming the entire group.

Person I	Person II	Person III
Out-culture advocate	1. Acceptor 2. Implementor 3. In-culture advocate	1. Acceptor 2. Implementor 3. In-culture advocate

Figure VI. The process of advocate to Implementor (Kraft 1996, 401)

From the context of James 2: 27, it is clear that religion is an action and this action is in service to others. But a keen observation of these verses brings out three main features of religion that are "faultless and acceptable to God". One of its major factors is caring for widows, orphans and the unfortunate. Orphans and widows are people in very unfortunate situations. In slum communities, this problem is heightened by poverty, HIV/AIDS, broken families and crime. Combinations of these factors wreak havoc in the lives of many causing death and leaving millions of children destitute. As a case in point, life in Kisumu Ndogo of Kibera slum represents this scenario.

The POK in partnership with church and non-governmental organizations have seen the need to identify with the debilitating situation in Kibera. Together they have demonstrated that it is possible to take the opportunity of the brokenness brought about by poverty so as to present the message of salvation through Jesus Christ who is the solution to the problems of the world.

However, as it has emerged from this research, the exhortation to practicing religion that is pure and acceptable does not only involve materials but also includes advocacy for culture transformation. This involves carrying out an inventory of worldview and culture with respect to challenges presented by the context of poverty.

Further Research

There are eleven more villages in the slum of Kibera that are occupied by people of other ethnic backgrounds different from the Luo. For instance, there are the Nubi people who originated from Sudan. They claim that they are the original inhabitants of Kibera. There are also the Kamba, the Kikuyu, and the Luyha peoples. It would be

interesting to do anthropological studies and learn how these groups respond to the challenges of poverty as well as discover their response to the gospel over and against alternatives such as vices or nihilism.

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Appendix 1

Composition of POK

Composition of POK by Education

University	College	Form 4 Leavers	High School	Total
3	7	11	6	27

Composition of POK by Education
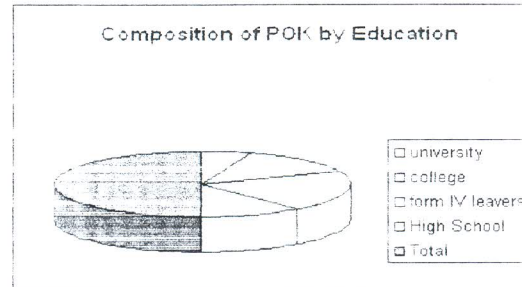
Composition of POK by Gender

Male	Female
20	7

Gender Distribution of POK
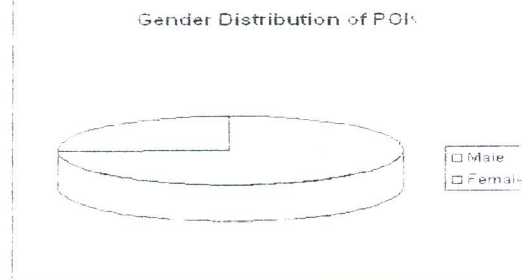
POK *Bizna* Allocations

Charcoal Bizna	Community Phone	Nyama Cafeteria	Fish Bizna	Cereal Bizna
5	5	5	4	5

POK Bizna Allocations
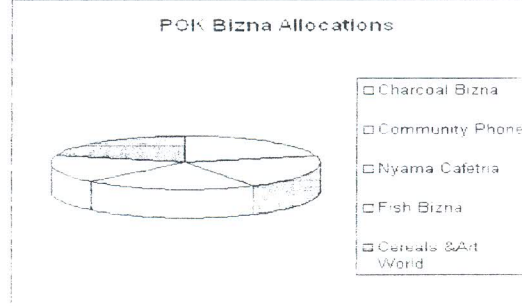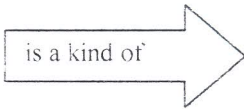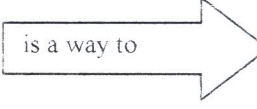
Appendix 2

Map of Kisumu Ndogo in Kibera

Appendix 3

Table I. Domain analysis of Business and Fellowship

1.	Semantic Relationship: *absolute inclusion*
2.	Form: *x is a kind of*
3.	Example: *selling charcoal is a kind of business*

Included Terms	Semantic Relationship	Cover Term
VCT Selling Charcoal Community Phone (*Simu ya Jamii*) Selling fish Art World Selling Cereals Cafeteria College	is a kind of ⟹	Business

Structural question: What are the different kinds of business?

Included Terms	Semantic Relationship	Cover Term
Bible Study Prayer Worship Eating together Sleeping together Sharing Confession Counseling Soccer	is a way to ⟹	Fellowship

Structural question: What are the different ways to fellowship?

Appendix 4

Table II. Taxonomic analysis I

KINDS OF BUSINESS					
SERVICE	VCT		Pre-test counseling		
SERVICE	VCT		Post-test counseling		HIV -: 'Chill'
SERVICE	VCT		Post-test counseling		HIV +: caution
SERVICE	Community Phone (*Simu ya Jamii*)	Prepaid service	*Safaricom*		Per second billing
					Per minute billing
SERVICE	Community Phone (*Simu ya Jamii*)	Airtime	*Kencell*		Per second billing
					Per minute billing
SERVICE	Theater (Creating Awareness about)		HIV/AIDS		
			Rape		
			Abortion		
			Stigma		
			Discrimination		
COMMODITY (RETAIL but not WHOLESALE)	Charcoal		Whole sale		
	Charcoal		Retail		
	Fish		Cooked	Fried	Omena, Tilapia, Ngege
	Fish		Uncooked	Fresh	
	Nyama Cafeteria		Breakfast		Tea
					Mandazi
					Chapati
			Lunch		Chapati / Mboga
					Githeri
					Fish Ugali
					Mix
			Supper		Ugali Mboga
					Chapati Mboga
					Mix
					Githeri
	Art world		Painting		
			Drawing		
			Sign writing		
	Cereals	Retail	Maize		Gologolo/Debe
	Cereals	Wholesale	Beans		Gologolo/Debe

Table II shows a detailed description of the domain of business in terms of the commodities traded in.

Appendix 5

Table III. Taxonomic analysis II

WAY TO FELLOWSHIP	Bible study	Personal devotion	Inductive	
			Expressive	
		Communal study	Inductive	
			Expressive	
	Prayer	Personal	Thanksgiving	
			Adoration	
			Worship	
			Petition	
		Communal	Intercession	
			Worship	
	Worship	Singing hymns	Hymns	
			Choruses	
		social justice	Care of environment	
			Helping one another	
	Eating together	Breakfast	Tea with Mandazi	
			Porridge	
		Dinner	Ugali Fish/Sukumawiki	
	Sleeping together	Security		
		Shelter		
		Comfort		
		Privacy		
	Sharing	Material	Food	
			Clothes	
		Non material	Tuition	
	Confession	Sins	Commission	Individualism selfishness
			Omission	Unknown
		Weaknesses	Ascribed	Personality
			Achieved	Health
	Counseling	Personal	Socioeconomic need	
		Communal	Development needs	
	Outreach	Church	NPC;AIC;GWC; NLRC; DMC; GCC; BN DC; TC; HOC	
		To Community	12 villages of Kibera	
		To School	Primary	
			Secondary	

Appendix 6

Componential Analysis

The componential analysis serves to show the contrast and/or similarities within the various elements of a domain. The criteria of contrast chosen serves to show the differences in the nature of the commodities and services under the domain of business; and the differences in the timing of different kinds of fellowship. The contrast analysis as demonstrated in the table below basically shows a deeper view of the activities of POK under the two domains business and fellowship. The contrast is self explanatory.

Table IV. Paradigm worksheet: Partial domain: "Kinds of businesses"

Domain	Dimension					
	Good	service	Food		Aesthetics	entertainm
			Cooked	Uncooked		
VCT	No	Yes	No	No	No	No
Simu ya jamii	No	Yes	No	No	No	No
Charcoal	Yes	No	No	No	No	No
Cereals	Yes	No	No	Yes	No	No
Art World	Yes	No	No	No	Yes	No
Fish	Yes	No	No	Yes	No	No
Cafeteria	Yes	No	Yes	No	No	Yes
College	No	Yes	No	No	No	No
Theater Arts	No	Yes	No	No	Yes	Yes

Domain	Dimension				
	Day	Night	Early Morning	Afternoon	Evenin
Bible study	No	Yes	No	No	Yes
Prayer	Yes	Yes	Yes	Yes	Yes
Worship	Yes	Yes	Yes	Yes	Yes
Eating Together	No	Yes	Yes	No	No
Sleeping together	No	Yes	No	No	No
Sharing	Yes	Yes	Yes	Yes	Yes
Confession	Yes	Yes	No	No	Yes
Counseling	Yes	No	No	Yes	Yes

VITAE

Lawrence Mutunga Peter
Career Path : Ministry/Church work
Mobile: +254 720 360017
E-mail: lawrencemutunga@yahoo.com

Personal Details

Nationality   : Kenyan
Date of Birth   : 6th June 1978
Martial Status   : Single
Address   : Box 1123 Machakos

Education

KCSE   **Feb1993-Nov1996**
Kyanguli Memorial School

Bachelor of Arts-Economics   **Oct 1998-Jul 2002**
University of Nairobi

Master of Divinity-Missions & Islamic Studies   **Sept 2003-Jun**
(Candidate)   **2006**
Nairobi Evangelical Graduate School of Theology

Career Progression

Grace Group Leader-NEGST   **Sep 2005-Jun**
                                                           2006
Volunteer: Slum Ministry   **Nov 2004**
Presbyterian Church/Mission to the World-Kibera, Kenya

Volunteer: Slum Ministry   **July-Aug 2004**
Tumaini Clinic-Kibera, Kenya

Public Relation Intern   **Jan 2004-Sep 2004**

Nairobi Evangelical Graduate School of Theology, Kenya

Production Officer   **Jul 2002-Sep 2003**
Tin Can Manufacturers Ltd., Kenya

Production Officer   **Feb 2000-Aug 2000**
Sara Lee Household & Body Care Ltd., Kenya

Warehouse Officer   **Jun 1999-Dec 1999**
Orchards Ltd., Kenya

Production Officer   **Feb 1997-Oct 1998**
Metal Crowns Ltd., Kenya

Interests & Hobbies

Playing and watching soccer, cycling, swimming, reading, camping, hiking, bird watching

Computer Skills

MS Office (Word, Access, Excel & PowerPoint), Internet and E-mail applications

Language

English, Kiswahili and Kikamba