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**COURSE: SOCIAL MINISTRY IN MISSION**

**TOPIC: URBANIZATION AND HUMAN INTEGRITY**

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**DECLARATION:**

This long ESSAY submitted to the institute of social ministry in confirming the fulfillment of the requirements for a diploma in social ministry. I bear witness to it that no any other essay on this originality has ever been submitted for examination for examination in any institution. It may have some similarity with the previous ESSAYS- already in the academic fields. I make this declaration in trust of my Faith, honesty, sincerity and transparency, Under God's leadership's inspiration.

Sign..... Date.....

LAWRENCE OWINO NJEGA.

This Essay has been presented for examination with my approval as the student moderator.....

Signature..... Date.....

LAWRENCE OWINO NJEGA

STUDENT.

This ESSAY has been presented for examination with my approval as the student moderator

Sign..... Date.....

Carsper Masiga

Moderate / supervisor.

## DEDICATION

*This research is dedicated to my Late SQM (Sergeant quater master) Aloys Njega Okwanja and my sixty old mother Josephina Anyango Njega, for their faithfulness, patriotism and painstaking for their role of parenthood; that mustured me respectively.*

## ACKNOWLEDGMENT.

This paper, represents a personal discussion of my views on subjects of urbanization and Human integrity; with specific reference to Nairobi city in Kenya. In this connection, I cant claim to understand my academic two years period without acknowledging an immense debt to my mother Josephine Anyango Njega, whose prayers and motherly encouragement has ever made me active and strong in studies, my girl and boy friends whose love for me has been an aspect of inspiration. I wish also mostly to appreciate and acknowledge the ability of all those who have in a way or so assisted me to complete my studies at Diploma level; that lasted for two years specifically. I wish to acknowledge the generosity of Comboni missionaries: Namely :- Brother Emilio whose efforts to find for me benefactors made it possible for me to live sustainable-independent-life and father Francesco Pierli whose contribution faithfully and considerably made it possible for me to complete my studies consistently without any interference from the administrative department, of which its effectiveness and efficiency made my graduation day successful promptly. This reminds me also of all those who made their academic contribution towards the average excellence of my performance during the course. Among them include the director of the institute of social ministry Fr. Pierli, dean of the faculty Sr. Margaret Aringo whose administrative organization scored a goal of excellence for satisfied training in collaboration with the teaching staff, who inspired me greatly with knowledge that earned me confidence to write this long essay. Especially Mr. Carsper Masiga, whose directions and assistance helped me to go along in writing this essay. May God grant wisdom and sense of humour for further excellence in their fields of social ministerial services. I wish also to acknowledge the presence of my friend Fr. Uwe whose encouragement assured me future development in social ministry. His contribution towards my happy stay, perseverance, tolerance to the difficult residential condition of Mrs. Mbugua. His

occasional support given to off set certain constraints in mind and his ability to approve the inspiration of our relationship internationally has to be recognized. Finally, acknowledging all friends and relatives whose prayers and communal support give me courage and strength to withstand domestic problems.

All in the acknowledgment of God's leadership inspiration and guidance of which made me to overcome various temptations. Praying for the same fashion of leadership and excellent relations with the society and the individuals of concern. I don't also forget the communal spirit of my fellow students and classmates during that particular year. With gratitude's and inspirations, I acknowledge their dynamism in relationships, and vast enrichment of my mind with knowledge differently.

## INTRODUCTION

The urbanization, which has become always a point of address for its existing miseries is an issue to be looked into from different perspectives.

Therefore, in this 'Essay'; I wish to address it from the sociological perspective of which its meaning, historical background the aftermath of its historical events and the proposed plans of action in the third chapter, are matters of concern in the context of social- ministerial realm.

Prior to this effort, declarational remarks and platitudes of acknowledgment remarks are self - affirming stages at which my essay reveals its contents of appreciation and confidence in its status of originality, and the pride of its first attempt to this kind of approach.

It is very clear, besides being my own originality, I have never independently used my own materials to justify my discussions promptly. Instead, I have been collaborating with other sources of literature for the justification of my argument. This sources include:- oral interviews and written literature. All have been of great support for the success of this essay.

As conclusion, I have tried to avail my plans of action in reflect to the situation of urbanization, with specific reference to Nairobi city in Kenya. In this plan of action, I have also made an effort to propose the possible ways and means of reducing problems of urbanization. At this stage, I have made a final remark on urbanization with the hope that my social ministerial services in the society

world influence the contemporary evangelization and world transformation generally; in understand the human integrity.

## CHAPTER 1

### 1.0.1. URBANIZATION AND HUMAN INTEGRITY

#### 1.0.2 MEANING OF URBANIZATION AND HUMAN INTEGRITY:

Following the ideological explanation of John H. Munday and Peter Riesenberg; in their book entitled:- “The medieval town”. I would define the term urbanization as the growth of a particular place from a more reserve situation to a more industrious level. For example, the growth of a local village into a small town, and what by then becomes a bigger city. However, some authors argue that there is always a difference between a town and a village. This could be true in the older days; when still the movement of people from rural to urban center was still measurable. But with the explosion of the rural- urban migration; especially in the third world countries where Kenyans bear witness with the specific reference to the Nairobi city, the difference between local villagers and modern town is thoroughly obvious. Hence I would not fully accept the argument of John and Peter in their book mentioned above, of which they said:-

“There is no real dividing line between a town and a village. At the outskirts of the urban centers are the residential areas with different closer line of wealth to those ones below the poverty line. Those below the poverty line could be referred to as the low class lot; whose residential areas are littered with garbage, contaminated environments, population explosions, large scale social destabilization, local brewery industries, disintegrated religions.”

Unbearable health centers, poor education facilities and always experience the crisis of modernity in their daily life struggling activities while on the other hand, those who live above the wealthy line, those under tight security with surplus provision of facilities; deprive the poor of their rights. Hence undermine their values of their dignities hope, faith and love through dominance principles.

Generally speaking, the meaning of urbanization connects the modern ideologies with its strict commandment, just as Hans Kung, mentioned in his book entitled; *Global Responsibility!* He said:

“The greatest triumphs and greatest catastrophes of technology lie closely together and one does not have to be a melancholy Cassandra and pestilential killing joy to note that there is a threat that our present society with its concentration on programme will destroy itself. But the crisis of the idea of progress is essentially the crisis of modern rational understanding.”<sup>1</sup>

From this, and other encountered remarks, it is very clear that the urbanization; which is the consequence of modern technologies is beyond a particular deprivation. Hence, everyone may define urban centers in his or her own way; but still all may be concluded that urban centers have become unquestionable reality. A reality that confirms itself with a different world into existence. This is because of spectacle of its misery; hence; no one would dare to forget the mystic relation of the urbanism philosophy. A philosophy that changes life into artificial fashion.

However, if urbanization is said to be a civilization to those who bear witness to it, how much there is to have other people in different worlds, worlds you meet when you walk behind urban centers; and emerge into their neighboring shanty slum, four meters high houses, the wild animals, fashion of the moral conduct, filthy latrines; and the situations which do not accord with the truth of humankind. What if you visit the industrial area? Don't you find underpaid workers, whose social - security lives are in doubt? While at the same time, their meagre salaries and long distant walk are the cost of their frustrations, exploitation, the comfort in violation of their rights: yet they cannot even feed

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<sup>1</sup> Hans, Kung, Global responsibility, In search of a new world ethic; S.C.M. Ltd: Great Britain, London. 1992, page 13.

their large or small family units who still cling to them: Is that what we call civilization of human integrity? or it is depression for human disintegration? Never will civilization gain popularity when man experiences difficulty in his living life style. Never! Though something similar may be experienced under the cover up of civilization in urban situations. I disagree because of its critical state. It has become a confused world in most of the African countries today. For instance, take the case of Nairobi city in Kenya; as an urban center: of which is going to be my empirical evidence on urbanization and human integrity as the topic reads above.

Today, Nairobi is being shaken by rumbling of revolution, political affiliations, economic disability social misfits, the crisis of morality and the colonial after math. Like in any other urban centers in the African countries and third world countries in General; including Latin America; nothing is stable in Nairobi, Kisumu, Nakuru and Eldoret, just to mention a few. In Nairobi especially, people are experiencing a feeling of negligence or ignorance by the leaders of the states and church. In these urban centers, catastrophes; as well as long suffering patience are obvious. That is why I have come to agree with Pierre, Bigo, S.J. who made his sentiments on industrialization as relative dimension of urbanization. He said:

“Industry arrived on the same scene after the doctors and teachers. It too came with good intentions. It too helped to destroy the balance of the existing society.”<sup>2</sup>

In this connection, the generality of urbanization and human integrity; would be defined as a state by which the geographical site or land piece marks has tremendously grown from its reverse situation to a more industrious conditions for development purposes. In this case, therefore; development should

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<sup>2</sup> Pierre, Bigo, S.J., the church and third world revolution, orbis books, Maryknoll: Newyork, 1977. page 17.

embrace all aspects of human being. These aspects include:- social, moral, economic, spirituality, political, religious and cultural traditions. Hence emphasizes on integral development of humanity and the entire society as a whole.

Unfortunately, urbanization and human integrity has never been brought into its maturity within most of the third world countries, with specific reference to Kenya and Nairobi in particular, not forgetting other sub-Saharan countries, or others which you might have in memory. e.g. Tanzania, Uganda, Zimbabwe, Sudan, Ethiopia e.t.c. In these countries like Kenya; the word urbanization plainly has no longer its authentic meaning. But all to be said is confusion under the influence of a subsistence economy in an agrarian and artisan society; where work has but little productivity; and human dignity is abused.

### **1.0.3. HISTORICAL BACKGROUND OF URBANIZATION.**

As you realized that I have been defining the meaning of urbanization and human integrity by presenting its characteristics mostly, I am sure that now one would wonder how these characteristics of particular geographical place came about. Hence, demands for its historical facts.

Therefore, as we all know through different resources that, history is the mother of events for a study in relation to the results that affect changes, the history of urbanization has also resulted in both pleasant and unpleasant changes. In most of the discussions carried out in conferences, summit meetings, workshops, delivered discourses and written literature's have never been limited to a single model, or a signification that fails to take history into account; for the existence of urbanization.

In reality, what can be seen or heard; is the revolutionary process which can be dialectically observable in the worlds. It is not a one way traffic revolution, but successive revolutions linked together for the emphasis on modernity. In essence, more than any other entity, the third world nations are witnessing to this complexion of the industrial, economical, political, social, cultural and religion revolutions. However some books in history, do treat urbanization and industrial revolution in a very strict sense: radical, complete, universal, irreversible: and civil mutations in a context of human mentality and social structures. Although, it manifests continuity as well.

Note that, the foreign policy of the French revolution is said not to have been different from revolutions that brought about urbanization, nor does the foreign policy of industrialism differ much from the research on the loss of relevance for the traditional community. Just as Larry Lyon, puts it in his book entitled; "The community in urban society", He said:-

"We will use three research areas to illustrate the empirical evidence that argued for admonished role for the territorial community: local versus national satisfaction, urban race riots and community.<sup>3</sup>"

Furtherly, the unity is plurality that marks successive urbanism of the contemporary era, exists simply because all the revolution have a common origin of the industrial mutation. In fact, one cannot apply with an ease to each revolution a single schematic explanation. The ideas of urbanization initially took on its place from countries where industrial development first took place. England in great Britain for example, then later on to France: and finally to other parts of the world.

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<sup>3</sup> Larry, Lyon, The community in urban society, the Dorsey press, U.S.A.: 1987. Page 98.

Therefore, we can agree that urbanization and human integrity in urban centers is contemporary with the industrial revolution. Hence, the industrial era; never only affected the economic situation of the whole world; but it also influenced the new techniques for modern and civilized products, political liberty and cultural transformation were conscentized. For example, Pierre Bigo said:-

In the French revolution, and more generally in the birth of democracy, the concurrence of the economic situation with the new ideas cannot be denied it.<sup>4</sup>

The reason as to why I have related this state of democracy with the urbanization is that both of them came about with the establishment of the French revolution, with the influence of industrialism. However, as we all know that the industrial revolution is the acceptable change brought about by new technologies for the consumable goods, the industrial revolution of the 18<sup>th</sup> century is always defined as a foundation for modern technology that replaces the traditional artisans. By then, things were locally made for the domestical consumption. This period accounts for the existence of our ancestors, some of whom were experts in crafts, etc.

In Africa, for example; spears were being made by local blacksmiths, local stools by skilled traditional carpenters. In other words, the traditional industries were basically being ran by individuals with natural talents. They had to improve on their talents by practicing in the fields of their interest subjectively. In some cases, they had to be helped by traditional experts.

Later on , the dawn of industrialism came into existence; beginning with Great Britain as we have learnt. In Great Britain, the industrial revolution took place between 1760's-1850. During this time, new avenues of doing things started to change and humankind started experiencing challenges in due co-operation with the modern technology. In Great Britain, the manufacturing of the cotton textiles

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<sup>4</sup> Pierre, Biggo, S. J. The church and world revolution, orbins books Maryknoll: Newyolk. 1977, , Pge 41.

in England began, and human labour became in demand for the running of produce factories.

It was from this point that, the industrial revolution spread to other parts of the world. Africa also scored a goal for the industrialism attraction. The raw materials, climatological conditions, land availability, cheap labour, and low population are some of the discussed factors which contributed towards the development of the industrial revolution in Africa not forgetting slaves and slavery transactions.

However, despite the contribution made by the industrial revolution to the development of the African continent, the poor social situation of social concern is still a question to be answered, by both the state and the church. In this case, it is always a pity that the church ever becomes the point of reference in contrary to the governmental policy of industrialization, the policy of labour act, the union act, the social act of human rights e.t.c.. In essence, this controversy include:- nepotism, tribalism, discrimination of gender issue and child abuse. All have led to misconception of the urbanization and human integrity.

In African continent, it is historical to remember that industrial revolution found its home justly in Northern part; namely Libya, Algeria, Tunisia and Morocco; not forgetting Egypt in the middle east; among others. In Africa industrialization was realized in the midst of the colonialists who came to conquer the continent for the benefit of their motherlands. On their arrival, the colonialists begun by exporting the African slaves to their countries to work on the agricultural farm and to run the industrial factories as casual laborers; under harsh conditions. After discovering the potentiality of the African countries vastly; in both Agricultural produce, human resources and minerals: They entered into another face, the face of establishing industrial factories to enable them to exploit the discovered resources generally to their maximum abilities.

From the beginning, Africans tried to resist the idea of urbanization and the idea of going to work in industrial factories, but since the colonialists had better weapons to fight the indigenous (Africans); the Africans simply gave in and consequently raised the standards of production in factories. This is how the idea of urbanization came into existence in Africa and the population started to increase mercilessly. Kenya falls a victim of the process, having Nairobi city as a point of reference in this case.

Nairobi started to become an urban center with the construction of the Kenya- Uganda railways in account of the time that ranging from 1896-1902. It is known to be one of the initiatives by the British government. The construction of this railway line made Nairobi to become a center of operation for all the activities pertaining to industrial and commercial functioning.

When Nairobi gained momentum in the industrial development, trade demanded a good supply of labour, and population growth in urban areas started steadily. Gradually, Nairobi changed its image. Today, people in Nairobi are reconciling with their regrets as to why they stay in Kibera, Korogocho, Kangemi, Kawangware, Soweto, Mathare, Mukhuru and Muslim slums. It is in these slums that Nairobi can be described as a city of hostility, negligence and ignorance. Most of the urban areas in Kenya nowadays; especially in Nairobi, Kisumu, Nakuru, Nanyuki, Kakamega, Eldoret, Webuye and Kitale; are no longer centers of reference for the integral development of humankind, despite of a few advantages realized as a result of urbanization.

The integral development that would account for the social, spiritual, moral, material, physical, social, psychological and environmental aspects. Instead, the urban centers have become like small free - lance prisons.

However, the history of urbanization; especially in Africa and Nairobi in particular, has a long way from its origin. Thus, probably: by looking at the

consequences of urbanism would enable us to understand deeply the situation and conditions of which urban centers are caught in. The situation and conditions of hunger, destitution, sickness and disintegration.

In reality, the misery of Nairobi has not diminished. On the contrary, it has increased. The integration of humanity has changed its nature, as it is always the result of the decomposition of structures and cultures. In Nairobi, cosmetics, fashions, Mass media system, life- styles and business have areas of concern. They have become activities in transition, and in relationship that do not matter any little the public opinions. This misery is calls for a look into its nature, analyze it and consequently demonstrate its causes. This would account for the below points.

#### **1.0.4. THE CONSEQUENCIES OF URBINIZATION.**

It is always clear to the historians that; history is an instrument with which people use to earn a living. Hence the consequences of urbanization in Nairobi; would be referred to as historical facts with which people can use, to discuss the reality that Nairobi and other urban centers in general encounter nowadays. History would therefore help us to understand ourselves at different situations, conditions and environments.

In Nairobi, consequences of urbanism have both positive and negative influences. Nairobi as an example; has shown the confusion within which the following consequences have been accorded:-

#### **1.0.5 POVERTY:**

In Nairobi, the term poverty has become a normal expression people use to describe their own status and conditions; out of observations and life experiences. Poverty therefore, has become a reality in most of the urban centers. This situation has been an insight to many writers, reflecting on different

issues of the urbanization. Among the writers, I wish to give an account of Clodovis Boff's and George's remarks, in their book entitled, "The bible, the church and the poor". They said:-

"Poverty today is a social, structural, massive problems. The poor make up whole classes, masses and people.<sup>5</sup>"

Actually, their definition to poverty, gives explanation to the situation of people in the urban centers in Africa and Kenya in particular: with specific reference to Nairobi.

In Nairobi, it is no longer necessary to draw up lists of the element of dependence that some people would prefer to call neocolonialism. Poverty has many sided, and extends to all areas of life:- Commerce, Banking, Agriculture and mass - culture. This may provoke me to cite Kenyan leaders disillusionment: under the colonial regime, they could protest against the brutality of colonialists; and they had the people with them. Today, they colonize the people themselves; and lie to them that they are free.

For many Kenyan peasants, thrust out of the path of progress, the celebrated boom remains a mirage, from leveling inequalities, they have only exacerbated them. When all is said in a motion of deeds, dependent; choked Nairobi and Kenya generally has become a land of oppression and injustice. Such are the bitter epidemics of urbanization under the extreme poverty. In other words, effective participation in the process of urbanism is the determining factors of loyalty to the oppressed masses in such slums mentioned above. However, to acquire a capitalist mentality is to renounce the revolutionary ideal in the urban centers. In Nairobi, one has to die to the state of having become bourgeois so as to find oneself a person with the soul of revolutionary, poor among the poor along the pathways of struggle.

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<sup>5</sup> George, V. Pixley and Codovis, Boff; The Bible, the church and the poor, Maryknoll, Newyork: orbis books. 1986, Pg 1.

The romanticism of the rich revolution, the elite; is but the manifestation of their disengagement from the battle with the systems of oppression of which, when all is said and done, they are the beneficiaries at the expense of the poor. Hence, the rich liberate themselves only by exploiting the poor; and therefore wealth comes from the peasantry alone. In fact, the people staying in the slums of Nairobi; like Mathare, Makhuru e.t.c. have nothing to loose and everything to gain. The starving slum dwellers, outside the class of domination; is the first among the exploited to discover only violence, drug addict, prostitution, alcoholism, robbery with violence and social misfits in general; to pay the cost of their frustrations, and marginalization. Most of them have lost hope in life. They have no compromise with the existing world, and no possible coming to terms with hopeful future.

This kind of remark would also comply with the sentiments made by Jean Mark Ela, in his book entitled; "African cry". He raised a question:

Are not the peasant masses being more and more marginalized by the type of growth that is forced on them and that penalizes them?<sup>6</sup>

This connects the offensive situation by reason of the formation of oligarchies detached from the dominated classes of the urban centers. In Nairobi, this situation is observed and experienced throughout the concentration of modern economic enterprises. It ignores the plight of the villages of the bush, abandoning people to malnutrition, infant mortality, illiteracy and secular indebtedness; they have been forced to rely on meagre wages and salaries offered at the risk of their lives by the Indian companies, government sectors and other companies.

From these view points of poverty, I have been made to realize that the only viable proposal for overcoming poverty; not only among the people living in slum areas, but also the entire nation as a whole, is through fair distribution of national resources: in order to invent a different sort of society. A society where

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<sup>6</sup> Jean - Mark Ela, African cry, Maryknoll, Orbis books: Newyork, 1986; Pg 12.

everyone is bothered: whether by word or by action, by speech or silence. A society which does not contribute to the maintenance of poverty; inequality of classes, oppression and injustice that victimizes the disintegration of humanity.

In summary, the poverty of people in urban centers has come as a result of poor planning method in the nation, the epidemic of tribalism lack of transparent leadership, disgraces in accountability in most of the public offices and utopian kind of governance. However, from these points of view, I wish to present another critical phenomenon of urbanization; with specific reference to Nairobi as my point of reflective research. Not forgetting other small towns in mind. This is not other than:-

#### **1.0.6 THE CRISIS OF MORALITY IN NAIROBI**

On a start of my analytical argument, I wish to use the observation of Bakole wa Ihunga. He claimed that:-

“The cultural, social, and economic environment in which we have been educated and now live determine in large measure what are our views of life, our value judgment and the way we experience and line our regions”.<sup>7</sup>

From this remark, one would simply become curious, anxious and ambitious to know and understand into details about this reality in Nairobi city and in the other urban centers in Kenya and probably African continent as a whole:

The crisis of morality in urban centers: is all embarrassing in every aspect of existence namely:- Economic, social, political, sexual cultural and religion, not forgetting ethnicity e.t.c.. All these would give an account of my own life practical experiences and participatory observations, especially when I was working in the youth ministry. When I came to witness another problematic situation of urban centers in Kenya and Nairobi in particular. By then, I was made

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<sup>7</sup> Bakole , wa, Ihunga, Paths of liberation, Orbis books, Maryknoll, New-york: 1984. Pg 9.

working in the youth ministry. When I came to witness another problematic situation of urban centers in Kenya and Nairobi in particular. By then, I was made to understand a number of things contributing to the crisis of morality as a consequence of the industrial revolution.

In this case, the cultural, social, and economic environments in which many young people live today in urban centers determine in large scales what they are, their view of life, their value judgments; and the way of life, and experience their religions. These environments, are undergoing radical changes: of which are affecting us to the very depth of our individual, societal and national levels. The influences of the industrial revolution have made young people in Nairobi to find for themselves how to live, finding their own way for security, and making themselves happy in such a state of psychological depression, sexual abuse, drug addict and manipulation. For them, living in Nairobi is like struggling for a new world. A world in which the story from the rabbinic tradition is the first point of reflection; as Brian Heame also quoted:-

The angels were lost in wonder as God created the earth, the sun, the stars; all the beauties of darkness, trees and flowers, birds and animals.<sup>8</sup>  
In essence, the lives of young people in the city are in dilemma. They are like beauties of darkness. It is under this situational influence that morality is facing radical changes against its good virtues in the African societal context.

In most of the urban centers, mores and morality are located within an extensive civilization in which everything form a unity. In the present situation of urbanization, the results of the industrial revolution have become small gods for worship. This extensive totality has undergone radical and extremely rapid change. It is therefore, very essential for the social ministries to get a clear view of this general change in society. It is advisable to analyze the political and

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<sup>8</sup> Brian, Heame, struggling for a new world, AMECEA, Oaba publication, spearhead no. 129. Eldoret; Kenya. 1993.  
Pgl.

religious situations in the African context in order to understand better the moral crisis facing urbanization in Kenya.

I wish now to focus on some of the causes of these phenomena mentioned above and others in memory like:- street children, drug traffickers, air pollution etc.

#### **1.0.6. CAUSES OF URBANIZATION PHENOMENA:**

The causes of urbanism phenomena, might not be absolutely exhausted in naming and defining. If one is to mention one after the other, However this does not now discourage me from mentioning those I feel obviously needed. Depending on various situations, conditions and circumstances, under which the urbanization is realized and critically analyzed, These causes would include:-

1. **The colonial structures:-** In a period of almost three decades since Kenya got independence from the British colonialists, the use of British structures have been perpetually maintained without any proper and brilliant alterations. This in itself has really affected the growth of personal and communal development of humanity in urban centers. For example, the formulation and articulation of demands through the production of public policies by authoritative structures of government, are always oppressive in governing people; so as to enable leaders to achieve their selfish ends at the expense of the poor: especially those living in shanty areas and less prejudice places like slums of Kibera, Korogocho, Mukhuru, Mathare e.t.c.

These structures have not only defined the flow of demand from the environment of the poor, the oppressed, the marginalised, the hawkers, the exploited churches in the urban centers, and at the outskirts of the nation and continent as a whole. In fact, common law and jurisprudence settled conflicts of interest which could bring division among people. All that had to do with the most basic mysteries of life was governing of human morality. These rights some of them include:- Marriage, sexuality, birth, wars and deaths e.t.c.

Contrarily, Nairobi as a city, with inter-cultural relations and traditions have developed a complex art of educational philosophy, styles of worship, and fashions of life which are applied in treating young boys and girls, adult men and women, different races and tribes not forgetting different ethnic groups. All have been forced by the circumstances of urbanism to the life they must live, and within which they must not accept their place and responsibility in their respective communities.

In other words, currently; Nairobi does not bear a witness of an African society anymore. A society where a lengthy preparation taught the young people to distinguish good and evil; forming them to be men and women; who in their mission could transmit life and foster it diligently. Today, Nairobi seems to be having no system of social controls of which may help the individuals to observe a moral code, a code that was meant to make people good, respectful and reputable in the society.

Therefore, Nairobi has created a situation of which even some people do not know the standards of their morality. Hence, life in Nairobi has never been given a cohesion by the consciousness that God, the creator of the universe and all the human beings is the source and protector of all lives. Majority of the Nairobi residents have not realized that human passage through earthly life, although very important and determinative for future prosperity: it is only preparation for a life beyond, that requires high moral standards.

In fact, most of the people living in slum areas especially: treat life any howly. They don't consider so much their relationships with God. Though, out of boredom and hopelessness attends to the street preachers. The youth on such a situation have no distinction for their own counterparts in due course of having and struggling for life.

I am not afraid to face the truth with the present situation of morality in urban centers in Kenya: and Nairobi in particular. Today, our traditional societies which had well organized systems from the grassroots with its own internal

balance, has also already lost its shape. This does not mean that in the African societies was harmonious as it would be best in all expected worlds. But simply comparing between the possibilities open to the human race today in Nairobi and those available to the societies of the past. It shows painful. They have also created the distinction levels at which the development of support for the people have been neglected, ignored and brought close to a standstill position.

Note that some people argue in newspapers, magazines, books, and in verbal communication, that these structures of the old colonialism have created unsuitable institutions within which persons are found unprepared to manage their future's and the hopeful future of their own fellow citizens. These persons may bear all sorts of names which include:- (D.C's), the chiefs, assistant chiefs, provincial commissioners (P.C's) e.t.c, not forgetting the President. What a mess! and a sign of comfort in a dangerous leadership situation.

Take for example, colonialism as a system and as an objective structure. Without considering the intentions or attitudes of the individuals who are working within these structures, and on several occasions of human promotion: arise above it to a remarkable level. Then, one would never have a denial thought that colonial structures; as such are alienating structures.

These structures have made African leaders and Kenyans particularly feel not belonging to themselves. They are no longer their own masters, instead, most of them have conceived a mentality of dependence on another from without in their thinking, feeling, acting and governing generally. This already defines or describes a situation of Neo colonialism in urban centers, of which one would bear witness today in Nairobi.

In Nairobi, the Kenyan leaders have forced people to live in a society others had organized, designed and brought into operation for them. The people living in low class areas have been condemned to be mere objects at the expense of the rich within these colonial systems. Generally, people living in urban centers have a kind of administration to which they cannot have the slightest say in it. Yet, this

kind of administration itself was under orders from the home country; thousands of miles away. This is what has made the African societies to be dependent from without. They have been dictated to have a life of no concern. As a result, some have ended up doing jobs contrary to their professional qualifications and natural abilities; for their integral development. In Nairobi, for example, people are forced within the colonial structures to share in their own projects: not as responsible agents or prudent personnel but simply as hands. Hands meant to follow instructions for the benefit of their master. The situation has its own image with the observation Bakole wa Ilunga made in Zaire during the colonialism regime. He said; comparatively:

We had to do work we often found meaningless, according to the methods alien to us; and without having any personal reason for being part of it. <sup>9</sup>

Instead, the colonial structures being used in most of the African countries still support the ideological propaganda; of the people who thought always to know exactly what is good for us (Africans). In Nairobi, these structures have set up themselves as the conditional standard of meaning, values and civilization. In fact, because of their political, social, economic and technical complexities; these structures have even influenced the leadership of Africanism. Consequently, the African themselves have divided into various classes; lower class, middle class and high class people. In this case, the lower class lot are always the victims of these structures, followed by the middle class people. While high class individuals are always the dominants of other classes.

The colonial structures have contributed greatly to the problems of African people's living in urban centers; especially to more object in their own hands. The hands of dictators, the hands of black policemen, security personnel of the city or town councils, the hands of tyrants, corrupt - civil workers and traitors under the supervision of foreigners e.t.c. These people make their own fellow citizens

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<sup>9</sup> Bakole wa Ilunga, Paths of liberation. Obis books; Maryknoll: Newyork. 1984, Page 21.

appear like objects of their desire to civilize or simple weapons in their projects for exploiting the wealth of the country. This reminds us of another statement from a book entitled, "Governing in Black Africa," by Marion E. Door and Newel M. Stulz. They said :

The adoration of ancient monarchs might overflow and help to create modern equivalents. Ancient kingdom and modern presidents are then forced to share royal characteristics.<sup>10</sup>

The reading of this sentiment above confirms to us the slowness of most of the African leaders in changing traditions which they found already in functioning for the governance of people especially if they find it as a means of prosperity; between them and their ruled persons. All these are bound to create social sin for the subsequent history of the urban residents. In fact, the culture shock of confrontation with modern civilization in Nairobi city, is the more difficult thing to accommodate; since the slum dwellers are experiencing it against their will and pleasure in a context of domination and conquest. This is more of a philosophical, social, political and economical argument; that would need logically universal question. For instance, how can one fail to see the serious threat of sinful structures when one becomes part of human ecosystem, for which one is not responsible and has not brought into existence and built up for the survival of the indigenous themselves? In such a situation, don't you think that one does not live, but lived by others? The case of Eastleigh in Nairobi city, Korogocho, Katina, e.t.c. In these slums, self adopted motivation, personal activity, a sense of value work or responsibility are inevitably wasteful.

Note that attitudes of passivity, and dominance in the same case as inferiority complex ; have subsequently lead to manipulation and ineffective types of behavioral conduct. On several occasions, it takes a great deal of time and support to move beyond these reactions of unproductive dependence or barren

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<sup>10</sup> Marion E. Door and Newel m. Stulz, Governing in black Africa, London, Great Britain, 1984, Page 11.

aggressiveness. This include feminism discrimination, struggling so much with the minimum resources to compensate for price increases of the basic commodities, suffering from poor economic and social planning systems.

In essence, despite the harm; the colonial structures have inflicted on the subsequent development of urban centers and Kenya as a whole: may still not make us realize that these same colonial structures are also what made it possible for our nation (Kenya) to evolve, and have excess to the inter-cultural, scientific and technical wealth of other continents. Remember, the colonial structures being criticized, though; also provided the means of conscientization, intermediation towards development that were our alienations and our struggling for independence. They help us to discover systematic study and deep understanding of various cultural practices differently. However, thanks to literature's and various scientific methods; as other benefits of the same colonial structures: which cannot be overlooked to some extent.

Hence, my criticism of the colonial structures; should not lessen my thoughts, reasons and experiences to the level of not encountering persons who out of their initiatives make us be aware of natural riches in ourselves. There are those missionaries who devoted themselves in body and soul, to the advancements of our rights and faith. Without simply working for us , but also worked with us .They finally inspire, us on to become masters of our own lot.

It is from this acknowledgment that I have received the courage, wisdom and zeal to liberation through the institute of social ministry in mission. These platitudes apply especially to those colonial structures which brought us into contract with Jesus; the redeemer, liberator and saviour. There is no surprise that, the historical circumstances that caused our first encounter with Jesus to take place in a colonial context also introduced certain ambiguities into the encounter itself. Evagilization, for example, which is the spreading of the good news of God to people of the entire society; and the implantation of the church were not free of the corruption proper to colonialism itself.

It is this kind of evangelization that in trying to enable the urban residents to find in Jesus Christ, the preeminent path of their liberation from the tension of colonial structures and the most shakable basis of their human dignity. Take for example, the personalities in the image of Jesus Christ working with less fortunate persons i.e. people like fathers: Alex Zanolesi and the late Fr. Grol. in order to understand their logic of religion in the mission, doesn't the gospel with its appeal to human conscience and personal commitment to work through human activity; become an effective poison to the alienating forces in the colonial structures?

Actually, to repeat this sense of colonization in a context of urbanism phenomena; as everyone else may does too often: I know , might not help us to solve our urbanization problem in Kenya and Africa as a whole. Instead it may make us to indulge in alienating lessons that would present the city dwellers from seeing their own responsibilities in such a circumstance of confusion between the church and the state. In account of history, we must acknowledge under the present management of Kenyan urbanization; its striking authoritarianism, the citizenry: including exercising responsibility at various levels, have been reduced to the level of hands. No less than they were under the colonial regime.

The 1963, was at the independence dawn when Kenyan found themselves saddled with institutions not adopted to them. But this cannot be an excuse for defective functioning of our present institutions, at a time when at least half the present population of Kenya and city dwellers in particular were born after and before independence. Therefore we must admit that our present bureaucracy is even less adopted to reality and to the real needs of the populace than colonial institutions were. Hence, in order to reduce urbanization constraints, we must be able to describe the society and the kind of institutional structures we really need in planning for urbanization and national development policies. The structures that would embrace everybody in the society without consideration of races, colour, heights, sexes or tribes.

If anything, colonial structures and colonization in general were historical facts; and became part of our history. This made us to realize our nationality and patriotism. Just as Robert remarked in a book entitled "Governing in black Africa: He said:-

"Without the participation and subsequent colonial rule of tropical Africa, by the powers of Europe; there might have been no African nationalism"<sup>11</sup>.

Therefore, colonialization; introduced modernity to our part of the world of which we were still not prepared to withstand its conditions. It then became part of urbanization problem. But since we also want maintaining the values of this modern civilization; we have to be its adherents: and to do all we can to surround the problem urbanization brings with it. However, though the colonial structures also contributed towards the urbanism phenomena; our difficulties in urban centers lie in the present more than in our colonial past.

Therefore, let us strive to change these colonial structures and replace them with the African structures that would reflect the real image of an African hierarchy: in words and deeds. The kind of hierarchy that would discourage people from moving from rural areas to urban centers, in such of job opportunities. The opportunities which are either blocked by the existing structures or being competed for by the unemployed population.

While discussing colonial structures, let us refrain from sinking deeper and deeper into the swamp of confusion in urbanization; with the help of sinful structures; promoted by colonialism and Africans themselves through hostility, neo-colonialism, selfishness, nepotism, punishment and crime, lack of vision for the rediscovering of national resources and loss of significant identity.

Meantime, let us realize the need for another cause of urbanism phenomena.

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<sup>11</sup> Robert I. Rotberg, Governing in black Africa. United states of Africa: 1970, Page 36.

## **2. THE CONFUSION OF CHURCH AND STATE RELATIONSHIPS.**

The confusion of the church and state relationship is not a subject or an only to be discussed for the sake of academic discipline, but it is also a point of reference for the difficult situations in Nairobi city. The city with miserable conditions of living, poor health conditions and life in doubt for prosperity.

This state of confusion leaves both the church and government of Kenya in an inquisitive state: what is their role and responsibility towards the underprivileged individuals in the slums of Nairobi city and the people of the entire nation as they struggle against poverty, gender discriminations, moral crisis, marginalization, violation of human rights, oppression and exploitation; in such of peace and justice? On the other hand , what does the service of the Eucharist celebrations mean in a situation calling for revolutionary change in such places like :- Soweto, Kibera, Majengo, Mukhuru, Mathare and many other detrimental places of human integral development? Either, what do the poor: the marginalized, the poor hawkers in the streets of Nairobi, the street children sniffing gum, the young girls being exploited sexually, the Aid victims, the unemployed youth, the oppressed and the powerless peoples of the city look for in national leaders generally?

The questions reminds me of a former president of Tanzania; Mwalimu Julius Nyerere. He made a historical speech, which firstly appeared in tablet (London) : for January 23<sup>rd</sup> 1971. Julius who is known for his effort to forge a Tanzanian consciousness through a policy of socialism and self-reliance, championed African nationalism when he addressed a point in his speech that:

“A call to the church to recognize the need for social revolution and to play a leading role in it , must be consistently and actively on the side of the poor and under privileged.”<sup>12</sup>

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<sup>12</sup> Gerald H. Anderson and thomas F. Stranskey, mission trends No. 1 Paulist press, Newyork: Paramus Toronto. 1978, Page 143.

From this point of view, in reflect to the real situation of the church participation in development of people today; we would start realizing why it is necessary to pinpoint the relative confusion of the two institutions probably, because the state accuses her when she tries to conscientize humanity for liberation, freedom and salvation; through political awareness programme, social-economic activities and religious democracy. This has always increased the degree of confusion. Consequently, making the church become passive in real and concrete development matters under the umbrella of accusations by the state. Instead the church has been highly concentrating in promoting spirituality while at the same time having technical involvement in some development projects and activities of human liberation on the fence of the government policies. On the other hand, the state claiming to be fully involved in political science for the development of nationwide has been considered a failure in the planning of urban centers and mobilizations of her citizen for the proper development. This is because, church and the government of Kenya have no proper relationship that would enable them to emphasize on their distinctive roles and responsibilities. They have no sense of working together for the alleviation of poverty among their members and encouraging the spirit of sharing the burdens of a given situation fairly. Instead, each one of them wants to do things independently so that the weaknesses are always hidden.

The church and those who serve her in the name of religious , pastors or lay Christians in general are known for not being consistently and actively on the side of the poor and under privileged. Thus, the church has become irrelevant to humanity and Christian religion. It always appears as if the church has forgotten to take the example of Jesus Christ who tried to encourage the people to help themselves through the miracles told from the scriptural readings of the Bible. Just as Tonny Byrne quoted:

When they did something to help themselves then Christ helped them by turning the water into wine (the gospel according to St. John, 2: 1-11).<sup>13</sup> Therefore, the emphasis of the church on paternalism has always given the government room to serve her people in urban centers and the entire nation carelessly. This is done through competition, nepotism, fake leadership employment of incompetence people and vision less personnel for integral development of the whole person regardless of ethnic grouping or sexual order.

When the confusion becomes stronger and mostly realized by the Christians suffering in the urban centers, the church and the state would prefer taking refuge in the biblical interpretation of Paul's letter to the Romans: chapter 13. of which even Bishop Henry Oullu complained about:

Every person must submit to the supreme authority.<sup>14</sup>

However, even though this is a universal principle of justice to guide every Kenyan for peaceful atmosphere in carrying out development activities; the situation of urbanization and Nairobi city in particular is different from that of the first century when the Christians were claiming to be above the state but not subject to its powers. Today in Kenya, the political or civil leaders are demanding more than their share while the Christians are becoming too subservient which has prevented healthy and balanced relationship: between state and the church. In essence, my towering question to the two institution as societal models

i :- Are we looking for co-orperation between church and state or conformity in every step?

It is in this kind of confusion and other confusions that have affected the just and fair treatment of city dwellers; and distribution of wealth nationwide equally. It seems that both of the institutions have failed to mobilize the society

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<sup>13</sup> Tomny Byrne, Integral development; mission press, Ndola: Zambia. 1983, Page 16.

<sup>14</sup> Henry Okullu, Church and politics in East Africa, Uzima press limited; Nairobi: Kenya. 1977, Page 7.

for the integrity of human kind. Hence, economic, social and technical resources have been concentrated in the urban centers. It is this concentration that has attracted so much population in Nairobi city, of which the state and the churches cannot meet its demand for basic needs, thus resulting in social, moral , economic , cultural, geographical, historical, political and religious evils i.e. suffering to the extreme for survival by the city dwellers.

In this connection, I must say that both the church and the state have not realized that co-orporation could be given another name for peace, justice and solidarity with the needy, while conformity promotes, division and ruling policy among the people, of which is always dangerous for majority in given place. In this case, I must say that justice and peace are in the long run compatible in the process of church and state confusion. While stability in a changing world must mean ordered change towards justice, not mechanical respect for the status "quo". This kind of an insight, I guess would give both the church and the state; an urgency to our deliberations on participation in the development of urban centers, rural out-reach programme for the integral development of the entire society and involvement in rehabilitation activities of the environments at all cost.

Finally after looking at the definition of urbanization and human integrity, analyzing the historical background of urbanization; enabling us to learn some consequences of urbanization: not sparing the discussion of some causes. I wish therefore to introduce a new topic under urbanization. This is 'humanity's' sorry state' in urbanization. I will give global views, though; focusing on the case of Nairobi city and Kenya urban centers generally.

#### **1.0.7. HUMANITY'S SORRY STATE: IN URBANIZATION:**

I am convinced that the title mentioned above, which is the next center of attraction for my discussion; might be intriguing to some scholars. Then, just for brainstorming purpose and participatory reasons, doesn't it imply discomfortability of humankind in town? Or is it not frustrations the street

children undergo? What of overcrowding houses, where circumstances dictate for justification of immorality in the African context? I guess all, these are involved for the sorrowful state of humanity including no respect for the children.

Generally speaking, the sorrowful situation of humankind in urban centers; has resulted from a variety of cultural, social, political economic, ethical and moral factors, not forgetting the grabbing of the land by the rich from the poor fellows. Hence from sociological perspective, humanity (human being) is directed by the surrounding environments and difficult situations to examine the depiction of social problems in words, pornographic pictures, mass media system, immoral behaviors, and all sorts of social evils viable for the public disappointments.

Therefore, the sorrowful situation in urban centers has not only become a social-ministerial subject to study for the discovery of the causes; but it has also become an intellectual venue for significant approval of the urbanizational threat to the majority of the people living in the city centers and other developing urban areas. Thus, the idea of kinship is already overwhelming the situation, especially among the Luo's, Kamba's, Luhya's and Iteso communities of Kawangware estate, where majority of them stay, and I got a chance to carry out my research. I realized that among the Luo community, in every house (single room), at least there are more than three to five persons. That means after every three houses, there are approximately 15 persons. Hence, per sq. kilometer, is about fifteen thousand persons.

In this connection, the population of street children or single parent children, abandoned, neglected and poor orphans; urges every social minister both in the church and in secular society to take up conceptions of human integral development in urban centers, so as to vie for the ascent, decline and characterization of humanity's sorry state in urbanization., philosophers, sociologists, anthropologists and journalists have all agreed with my support that

the problem of urbanization (Nairobi city) are not constant. They keep on changing on specific context of social, economical, cultural, political, moral, spiritual, psychological, physical and sexual activities. These problems may emerge, transmit, descend, disappear or reappear independently of any contemporary in actual conditions of depression and deprivation. Just as Wilbert E. Moore also remarked in his book entitled, "Social change". He said:-

"The sense of time and the perception of change are inextricably linked in human experience. The link works both ways; neither time nor change is independent variable. One cannot think about change without including the concept of time, and without at least having some of its passage."<sup>15</sup>

That is exactly what is being observed and experienced in urbanization, as social problems have evolved through history and shifts overtime and space in the African urban centers.

Subsequently, there is an active interplay between professional and public conceptions of humanity's sorry state. In this case, professional definitions are only source of problems designations; but they often serve to legitimize and frame what exactly constitute the character and nature of sorrow itself. For instance, the professional conceptions of humanity's sorry state include:- robbery with or without violence of cars, household property, commercial prostitution, burning and torturing of the suspects for guilt consciousness and silent assassination of the vocal people on evil issues.

In essence, city dwellers in Nairobi have adopted a new manner of life, a fashion of survival and a culture of eating, drinking, relating, sleeping, and hiding their images from the truth, no different from the people of Israel, who became a people in Canaan; where they lived in a different manner, just as Bakole wa Ihunga narrated:

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<sup>15</sup> Wilbert E. Moore, Social change; Foundations of modern sociology series, prentice-hall, inc, Englewood cliffs; New jersey. 1963. Page 22.

The collection of tribes had been molded into a nation.<sup>16</sup>

Like Israelites in Canaan, the city dwellers have also molded themselves into their own nations, their own lifestyle, in order to withstand the conflicting situations of the urban living conditions. The analysis of the sorrowful state of humanity, would therefore : call upon us to explain the origin of urbanization in a context of conceptuality. This would now bring us to the presentation of rural urban Exodus, of which is discussed below in Chapter 2.

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<sup>16</sup> Bakole wa Ihunga, Paths of liberation, Obis books; Maryknoll: 1984, Page 49.

## CHAPTER 2

### 2.0.1 RURAL - URBAN EXODUS

The rural - urban exodus can be described as the movement of people from the reserve areas to urban centers i.e. towns and cities. However, the term exodus is frequently used in the old testament from the biblical perspective. Mostly it refers to the movement of the Israelites from the colonial regime of Pharaoh in Egypt to the promised land of Canaan. All under the leadership of Moses. This is not exactly what the rural - urban migration or exodus mean in this case. Though in comparison it reflects the difficulties being encountered by ; in both occasions, seemingly the rural - urban migrants have something common with the people of Israel. This can be acknowledged through a history that ran its course over a thousand years ago., that would help me to analyze the present difficulties the rural - urban migrants face in the urban centers today.

Actually, the rural - urban migrants usually move to towns in order to seek for job opportunities, better education facilities, health care, social amenities programmes; while others come purposely with their friends, relatives in town as a way of spending their leisure time and featuring for their fate. From this point of view, one would ask himself a simple question in connection with the historical background of the Israelites and the migrants today in most of the African nations. For example what is the message of the book of Exodus today for many millions of Africans in their agricultural, cultural, political and social - economic situations in relationship to rural - urban migration ? Or what can men and women in Nairobi city of Kenya who usually come from the rural areas to seek deliverance from political, social, religious and economic oppression look for; through the social ministers in a reading of the exodus? These are provoking questions that face the town dwellers today in Kenya ; and almost Africa as a whole. This kind of statement in question would respond so well with the remark of Fr. Shorter and Onyancha in their book entitled ; Secularism in Africa, they said:

“Unfortunately, migration is taking place on such a massive scale that opportunity cannot keep pace with it. As a result, a large number of migrants are frustrated and human misery is increased rather than alleviated....”<sup>17</sup>

Today the population of Nairobi city alone ranges from two to three million inhabitants. Almost 15% of the whole Kenyan population. While the other small towns like Kisumu, Nakuru, Eldoret etc. range from 500,000 - 1,000,000 inhabitants. This brings percentage close to 13% .

Hence, the rest of the percentage inhabitants belong to the rural population. This demonstration confirms to us how the people have greatly resulted to movement from rural to urban center at a high rate leaving the rural with less population. Thus, the agricultural produce becomes low while the consuming dependants go high. This in itself is what has created the ambiguous situation in both rural and urban areas. These ambiguities, we can discuss them below.

## **2.0.2 CAUSES OF THE RURAL-URBAN EXODUS**

### **(i) Less Distribution of the Industrial Factories**

Since the government has taken long time to avail various industries at the local or rural areas adequately, people who look for jobs to earn their living have always resorted to urban centres.

This has made many of the young people ranging from 18-30 years old move tremendously to urban centre to look for job opportunities in the Industrial factories.

However, even though not all succeed in getting jobs, they still stick in the Urban centres hopping that one time one day they may get jobs. This, for a longer time has kept the transition of the rural-urban exodus constant and increasing.

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<sup>17</sup> Aylward Shorter, and Edwin Onyancha, Secularism in Africa: a case study. Nairobi city. Palliner publications Africa, Nairobi, Kenya, 1992. Pg 59.

Therefore, if the government and other organizations for the Human Integral development could try to reinforce the initiatives of the Industrial factories at the rural areas, then probably the rural-urban migration may reduce.

(ii) Enclosed kind of Evangelization in Rural Areas.

Objective and relevance have been the crucial issues for the effective evangelization in the rural areas. Especially with the catholic church. For more than one hundred years ago, the Catholic Church has not realized that relevance and objectives of evangelisation are made compatible to determine the significance of effective evangelism.

This in itself has not been able to help Christians from groups and work together for their both spiritual and material benefits. Simply, the Church hierarchy has never been open to both lay and religious people for collaborative ministry in application to the Gospel of Christ.

However, even though the church has been able to convert many people into their various church institutions, they have been defeated to maintain the number within their particular and faithful context of the same doctrine. Since, they cannot preach the gospel of liberty, freedom, working together and conscientizing people for their rural potentialities.

This in itself has contributed greatly as well for the movement of people from the rural to urban centres. Hence, loosen their faith in due cause struggling to survive.

(iii) Negligence of the Agricultural Sectors

Kenya being agricultural country, it is a pity that the government still does not encourage authentic farming at the rural areas by encouraging farmers through better prices for the goods produced. For example, sometimes, the farmers find it difficult to co-operate with the prices of pesticides especially when the prices of crops are absolutely distorted.

This in itself, becomes demoting factor for farmers to expand the sizes of their farming system so that they could as well create job for other young people in the area. Hence, greater dependence is realized within minimal ability to increase production.

On the other hand, instead of government concentrating on the improvement of high technology of the agricultural produce, they spend money in buildings and other unnecessary projects like building airports.

However, even though the we used better structures to live in, that is not enough to solve the problem of Urbanization in Kenya. Therefore, the government has to emphasize on the agricultural produce by employing high modern technology in order to create jobs as well in the rural areas. So that the ambiguities of urbanization cannot be realized.

### **2.03. WHAT IS AMBIGUOUS IN URBANIZATION**

Anyway, there are so many things that are still ambiguous in urbanization. For example, the option for the poor. One would ask himself a simple though challenging question, who are the poor in urbanization? Are they the one's suffering from the real basic economic needs or those who are deprived off material goods essential to live with any dignity? or are they those who typically have higher dependency ratios than their richer neighbors?. Probably they are those innocent infants aborted by their frustrated, exploited and deceived mothers; thus thrown in the dustbins or garbage compost heap. In fact, the ambiguities of urbanization in Kenya; I guess is difficult for one single person to give an answer, but this might not stop one from making a comment on the whole situation. urbanization currently in Kenya is thought of to be characterized by abrobing the basic questions. Today, residents of urbanization are highly occupied by the very concept of development and civilization of world in contrast to African traditional lifestyles with tactics and techniques as it is reported in the new people magazine of 1996.

“In large urban agglomerations, human contacts are becoming rarer and therefore, people receive less assistance from traditional development and protective structures such as the family, the church and the neighborhood”.<sup>18</sup>

That means that the urbanization nowadays in Kenya, has itself become a problem. Formerly, it had problems of manpower. One of the indicators of this deploring situation of urbanization is the reaction of urbanization distress and anxiety currently being echoed by urban residents themselves, those actually encountering difficulties in the field of their survival as we had learnt already in the previous chapter. Most of them are preoccupied with the problem of technical know-how and finances. Their thinking seems to be dominated by first world countries method and maintenance.

In this connection, the rural urban migrants have perennial concern which have been settled in JUA- KALI (open air) enterprise. But still, a new and more radical source of anguish has to emerge almost everyday in their lives. Hence they always sense that Jua- kali itself may be in danger of foundering. Therefore, what is so ambiguous to some of the Nairobians in Kenya is not so much the manifold hardship of doing their job, but the far more debilitating uneasiness of wondering whether they rather have a job to do.

The situation is roughly analogical to the growing civilization crisis where automation is gradually swelling the number of the jobless. Modern technology is discovering more than adequate substances for the productive energies of man. The result, of course is that many people end up finding themselves in ‘JUA - KALI’ enterprises. Tragedy, is that the revolutionary implications of sign and deed as an expression of civilization are not coming through. Many urban residents are aware that the terms are being used repeatedly and emphatically

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<sup>18</sup> Dossier, New people, No 45, NOV- DEC. 1996, Page 15.

with reference to the civilization, but most of the slum dwellers or low class lot seem to be not realizing the difference this makes. The reason is not that these terms are so nebulous in themselves, not that slum dwellers have failed to explain them. The main reason is that signs and deeds represent a new departure in thinking about civilization and can only be understood when placed in contrast with a former way of thinking.

In urbanization, civilization is not only a sign and deed to adopt a new way of life, but suppression of the African traditional life style of the old fashion. However, until the older fashion of life is restored in the third world countries if not only Kenya and Nairobi in particular, and clarified: the newer life style is bound to remain ambiguous. In reality., it is good to recall the importance of Gerald quotation. He said:

“The human mind, is so constructed that it cannot begin to understand the new thing until it has done everything in its power to relate it to the old”.<sup>19</sup>

Therefore, there is a need also for the people living in Nairobi city to relate their new way of life to the old as well, in order to make life complete and meaningful.

Just as the understanding of the topic may appear ambiguous the ambiguity of Nairobi city is beyond the level of description. Under the influence of civilization and urbanism philosophy. These ambiguities seem to be counting also for the number of social evils and misfits along the times of criticism and disparities.

The criticism of culture and disparities of the children. If you refer to urbanization, as a modernity, civilization, development and human integrity; do we also consider the sleeping of the street children under the verandah along the streets to be good virtues of urbanization or do we term such gestures as good

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<sup>19</sup> Gerald H. Anderson & Thomas F. Stransky, C.S.D. MISSION TRENDS No. 1. Paulist fathers, inc and WM. B. Erdmans publishing co. 1974. Pg. 26.

planning of the city? or do we consider that as an option of the government for the domestical business of the international benefits and loss transactions of human better conditions?

In urban centers, the young generation and the adult alike; obviously have neither the taste nor the call to administer their own life styles. Most of them tend to experience urbanization as the destruction of their relationships within the families, their integral development, that constitute nature of their faith and the ability to make life meaningless. They experience extreme unions through the African independent churches, both in the streets and other institutions. Those in urban centers are struggling for a world that is yet to come. A world that has ambiguous meaning. The ambiguity of urbanization, calls for the attention of all the professionals: doctors, clergy, sociologists, moralists, philosophers, social ministers counselors, Economist and political scientists. So as to solve these problems of urbanization in Kenya. While trying to solve these ambiguities, these respective professionals should address the four factors which have influenced the whole situation. Firstly, the political scientists should address the failure of civil administration offices to improve the services being offered to the people; socially, morally, economically and technically; just to mention a few, so that there is a sense of good leadership beyond doubt towards the possibility of meaningful progress through law and order. Secondly, there is a need to address the participation of civil workers in government offices for effective planning and organizing the activities; by mobilizing people for their own good confidently. So as to avoid being ambiguous in their missions for development. As a third factor, the Kenyan ambiguous revolution against colonialism; which has induced a new sense of tribal consciousness, pride, prejudice and irresponsible identity; without the reconciliation of the politicians, needs also to be addressed. Fourthly, the Kenyan leadership in urban centers namely, mayors, city council clerks, government social workers, ministers, church leaders and all the artisans of the human life have divert resources away from pressing urban needs; such as:-

roads, schools, national funds for development projects, health centers, sanitary facilities. Instead, they have reign forced the prevailing skepticism about Kenyan's capacity or interest in addressing themselves to the social, economic, political and moral requirements for humble and comfortable survival at the expense of the poor, the oppressed, the marginalised, the exploited, and the misplaced individuals in the society. All have to be addressed too .

The ambiguities are compounded by a view of protest that gives little consideration to the effects of such social factors as poverty and discrimination and virtually ignores the possibility of legitimate social discontent. Consequently, these have created a society in a radical change.

#### **2.0.4 A SOCIETY IN A RADICAL CHANGE.**

In Kenya today, members of particular societies are encountering radical changes differently. This has come into existence as a result of rural urban exodus; of which many people (sociologists) term as rural- urban migration. In total, the situation as the product of the two social elements are not so far the best to recommend for a normal analogy of urbanization and human dignity. Under ordinary circumstances of human living state, this society in a radical change, could be defined and disclosed under the influence of the following points:-

#### **2.0.5. FEMINIZATION AND KENYAN POVERTY:**

In Kenyan society, feminization and poverty are still conflicting issues. Some members of the society have still not accepted the support of the struggle for women's rights and the task of creating a new African culture is always at the pick of argument to enable every member of the society to promote peace, justice and values that would nurture and sustain urbanization and human integrity in a good way.

Unfortunately, among the slum residents of the urban centers, women are always the dominated lot by men. Most of them are house wives, single parents, widows and sexually abused. They are not always encouraged to be creative, free to work on their own life-style for the betterment of their living standards.

However, some of the women in the urban centers especially, try to raise up their flag of gender sensitization and at times assuming positions of influence; steadily accelerating numbers in our most communities and Africa as a whole. Today women are vying for higher posts in both government offices and other organizations. For example, they tend to head schools, work places and become head of states. In this connection, we can recall an experience of a Ugandan woman by names: Dr. Specioza Wachira Kazibwe being the vice President, and Charity Ngilu who vied for Presidential post in Kenya though never succeeded during the 1997- general election, which was won by the long served President Moi, on KANU (Kenya African National Union): ticket. All these indeed, are signs of a society in a radical change. The kind of radicality, has become the emergence of women into the public arena as an essential battle for human rights as the important values that promote the fullest development of individuals and the entire society in general. In urban centers, the struggle of middle class women for equal status with men and full participation in society is leading to the recognition of radical changes for women as wives, mothers, human beings and home activists of life into its fullness. Meanwhile still, there is a detrimental factor that may reverse the gain that women have tirelessly accumulated in society of radical change; civil, religious and ethnic strife, under development, sexual discrimination, social- economic and political reversals in Kenya are continuing radicals to women's advancements in both rural and urban centers. The work force for the most precarious and least rewarding work is the informal sector remain the most poorly paid that is contrary to human integral development. For example maids or house girls.

Extreme poverty, which is distinguished by the inability to obtain nutrition, exercising of their rights, and essential non- food requirements; shows the emphasis on urbanization and human integrity as the basic symbol of civilization by the churches and the government. In many cases, a lot of girls have resorted to work in sex industry because it often pays in urban centers better than other jobs available. Like being a maid in one of the Indian or African houses.

This kind of radical change has caused the women not to decide on their own moral behaviours , social relationship and to maintain their status of good virtues. This statement can be combined evidently by the research carried out among the bar -maids in some of the residents in Nairobi city, Kisumu and Nanyuki town. Most of them out of twenty -eight interviewed, twenty - five of them claimed that : “we are forced into prostitution in order to save ourselves and our children from starvation, illiteracy and poor health conditions, besides living in poor conditions and lack of clothing facilities”. In this regard, radical changes have created also the atmosphere of a modern slave trade in the realization of the urbanism . More so, in Urban centers of Kenya and Africa in general.

Urbanization has highly influenced prostitution and human disintegration through immoral activities and un-avoidable circumstances. Evidently, some of these urban centers include:- Nairobi city of Kenya, Kampala of Uganda Lusaka of Zambia.... Just as Elizabeth Ashona Lwanga reports in the new people magazine.. she said that:-

“In the above mentioned urban centers, prostitutes are mushrooming everywhere! It is a shame! It is the clearest sign of feminization of poverty.<sup>20</sup> Therefore, as social ministers we have the task to play in looking into details about the radical changes brought about by the rural- urban exodus and the ambiguities of urbanization in reference to the case of Kenya. In this connection, let us also look into another point of concern for a society in a radical change .

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<sup>20</sup> Elizabeth, Ashona, Lwanga. The feminization of the African poverty: New people comboni missionaries, Nairobi, Kenya. No. 45 Nov. -Dec. 1996. Pg. 33.

## **2.0.6. CULTURES AND TRADITIONS.**

As we all know that culture is an abstraction, which cannot be seen or touched but can only be described through what people of a particular society do as their traditions, we need to realize that culture provides a frame work for the social arrangement that governs daily life of the individual in the society. Hence, urbanization has become a society in a radical change. Thus, human integrity has lost its cultural proper meaning. It is true that some elements of culture are common to all societies and other aspects are limited to only one a few.

In Kenya today, people living in urban centers have their own cultures and traditions governing them of how to go about with life. Things have really changed in comparison to the past. The uniqueness of these changes has caused a society in a radical change in of account for the balance to our previous societies. These cultures reminds us of the colonial whites whose presence's were suddenly realized by our ancestors, living dead and some of our parents. This realization of people with different life styles and bearers of technical powers ; like medicines, weapons and literacy, elicited on distrust but also exercised an attraction and even a fascination; which is now accounting for the society In a radical change. The society of urbanization in a radical change reminds us of the coming of the white person to Kenya; which was not just one more event among others with a new culture and tradition. But also came in the service of a great plan: A plan of colonization and industrialization. Since then, this plan has radically transformed our traditional societies. When the colonizers came, they began to influence a society in a radical change by organizing the Kenyan according to their own presumptions and methods. Consequently, they influenced people with a whole set of cultural traditions and new industrial technologies. They have brought with them a manner of life and a type of society of which our ancestors had no experience at all! It is this manner of life that most of the urban dwellers have adopted to suit a society in a radical change. It seems that, people living in the modern town are easily being influenced by this manner of life. They seem to be

modern town are easily being influenced by this manner of life. They seem to be welcoming these cultures and traditions of superficial relationship with hospitality; without any sense of reasoning.

Generally speaking, it is very difficult for one to describe the kind of cultures and traditions being practiced in the urban centers. there are no proper norms to regulate the behaviours of individuals in the society. Therefore, it is pretty clear that our cultures and traditions of a society in a radical change are also weak in as much as they are not given cohesion through time by writing and are thus readily at the mercy of the first historical storm that came along with urbanization. By outlook of people living in urban centers, there is self explanatory fact, that they have not properly defined cultures and traditional skills. Instead they have only developed technical substructures to enable them resist the technical efficiency of beauracracy. The beauracracy that has highly promoted a society in a radical change. It is from these cultures and traditions that in urban centers have become confused in making self identification hence, this make us curious to learn about causes of our society in a radical change in effect to the feminization of poverty, cultures and traditions in urban centers and human integrity in general.

#### **2.0.7. LOOKING FOR THE CAUSES:**

In looking for these causes of society in a radical change, we are not shy to include the following:-

- 1) **Dependency and injustice:** - Due to capitalism influences, the unnecessary slow pace of change for the better in situations of dependency and injustice has been the order of the day for the cause of a society in a radical change. This dependency and injustice have also caused tensions among the inhabitants of the urban centers to erupt. Too much suffering of people living in such a society has compelled individuals to accept certain cultural traditions which are not of their choice. The tradition of robbery with or

without violence, temporarily marriages, and early pregnancies just to mention a few. These kinds of traditions culturally have not also given the individuals chances to accept their roles in the urban centers as object in the development of history, so that they may become agents of elimination or reduction of poverty or reduction of inequality.

Take for example, the people living in slums of Nairobi city, their prolonged absence of any prospect of social and cultural advancement or any real participation in political and economical decision making has ever caused urbanization be a society in a radical change. The events that bring about injustice and dependency are corruption, nepotism, crime and punishment e.t.c. Surprisingly, in a situation of universal indigence, the corruption of rampaging citizens is only one translation of a population exhausted by injustice and dependency which do not promote the real development of the most deprived or underprivileged lot. In essence, injustice and dependency are therefore evidences as one causes of a society in a radical change. Hence, for this society to be transformed as part of civilization, there is a need for peace and justice to prevail. Another cause is:-

## 2) EXPLOITATION BY FOREIGNERS:-

The second cause of a society in a radical change is the exploitation change in the exploitation by the foreign investors. It is therefore no secret that the third world nations like Kenya, are permanently of dependent on and exploited by the foreign investors from the industrialized world. Thus, the various groups of great nations vie in sharing mastery of the third world resources. Our country Kenya is unable to escape this terrible fate. Consequently, causing urbanization to be in a society of radical change, Nairobi falls a victim.

The exploitation of which I am talking about is first of all economic. In this case, the international trade is not carried on among equals; the great powers impose their prices on the world market. Hence affects the social economic

development of the poor people in a nation, especially those living in the urban centers. For example the decline in the price of coffee in recent years has seriously affected the economy of Kenya for the worse of a society in a radical change. We , in fact pay highly for products manufactured elsewhere, while forced to sell our raw materials cheaply. The technological superiority of the industrialized countries permits them to impose their prices on the members of the third world countries and to retain their monopoly at the expense of the poor, the marginalized, the desperate farmers and the oppressed. Hence, creating exploitative situations, for a demand of human disintegration, and isolation.

At times, this foreign domination is also political. In any case, we must become aware of the fact that exploitation for the cause of a society in a radical change cannot go on as it does in urban centers without connivance within our own country. This therefore demonstrates how ninety profit from the costly services of the foreigners and how they increase the dependence of our country as a whole for the cause of a society in a radical change; resulting in immoral behaviours and unusual activities of human. Making the common man to suffer mostly, with specific reference to Nairobi in Kenya, this pattern at the international level is repeated ; likewise at the national level, where urbanization is a society in a radical change that widens the gap between the rich and the poor.

I have been showing how exploitation by foreign investors have contributed dearly towards the stability of a society in a radical change in a context of urbanization. Great majority likewise fosters dependence on foreign countries, in habits and consumption, waste dressing fashions, cosmetics, laziness at work, lack of competence, a new spirit and lack of good virtues for a new moral outlook. It is all these facts that have given the foreign investors a chance to cause a society in a radical change by taking the advantage of us. In most of the urban centers in Kenya, nowadays, no one can claim at all not to contrive in our explanation by foreign investors. The reason as to why exploitation by foreigners is also a cause of a society in a radical change is simply because, Kenya as a

nation with her pretense on development look to foreign aid for the solution of her problem in urbanization. This foreign aid usually end up costing the people of the nation so dearly. As Kenyans, think of how far ahead we would be if we could convince ourselves that competence and above all, collaborative ministries are always the only genuine sources of real development. Taking into account that the contribution made by money or means from a broad is only secondary need for our growth. Therefore, what seems to be a cause of a society in a radical change that is existing completely outside ourselves proves to be a factor largely within our control. Instead of being encouraged, we have every logical reason for struggling tenaciously. This can be achieved by thinking with God as a source of survival in urbanization of a society in a radical change. In the meantime, let us discuss the union with God as a source of survival in urban centers.

#### **2.0.8. INDEPENDENT CHURCHES.**

In urban centers, today it is not a dream but a reality that very many people have resulted to forming various denominations, in order to live in the situations of urbanization . These include current problems which are long term economic, technological, social, demographic and political . Hence people living in urban centers have made a decision to unite with God through churches as source of survival. The urban residents and town dwellers in general have realized that it is only through prayers, meditations and giving testimonies in praise of God's name, that they are able to withstand temptations and difficulties being encountered ; especially among the employed lot. Even though some followers of these churches doubt in the reality of their services, they have no option still; because of the need to recognize the complexity and variety of such churches.

Uniting with God in urban center has become a significant activity of the people in city centers during lunch hours, weekends and in the neighboring

residential areas; with a purpose to earn a living, and get excluded from immoral activities, watching of the pornographic films and attending of the discos on weekends or spending leisure in bad way. What remains a question of concern is whether these churches or uniting with God through these denomination serves as a purpose for human integrity in urban centers. Just as Donald B. Roggen also ask: Are those churches doing anything apart from address?<sup>21</sup>

This means that Donald also doubted the urban churches as I doubt the authenticity of these independent churches found in Kenyan urban centers especially in Nairobi city where the majority of them are found in slum areas and in the streets.

In essence, the fact remains that these churches are formed to unite people with God as a source of survival. Even though they may be means of survival in though, we must also appreciate them for the moral service they do offer to the people, hope, love, sharing and counseling services they do offer people through preaching, teaching, prophesy and guidance. Only that each one of them has its own way of bringing people closer to God. For example, the one of Mary Akatsa found in Kawangware slums, dancing oriented with singing in due course of prophetic activities. Since most of the people who attend it are desperate and jobless, she promises them hope to get jobs and become more than rich. These are some of the slogans being used in the churches to unite people with God in order to survive. “ Just pray hard, just believe that God loves you, praise God because He is alive and so on and so forth...”<sup>22</sup>

Previously, as you have noticed, I have been presenting the symptoms of unity with God as a source of survival in most of the Kenyan urban centers and possibly in other parts of Africa and the world in general. But I have realized that it is not enough to convince one satisfactorily in absorption of realities being

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<sup>21</sup> Donald, B. Roggen, *Urban church education* orbis books; MaryKnoll: New york. 1976. Pg 16.

<sup>22</sup> Independence churches, urban centers. Example of Mary Akatsa in Kawangware Nairobi; Kenya.

encountered also by these churches and their followers. Hence, I wish to present some of the challenges they face.

### **2.0.9. CHRISTIAN LITERACY**

Uniting with God, which has been opted for by many city residents for the purpose of withstanding difficult situations caused by the urbanization; has always come to regret its religious education that defy solution.

A mere glance through these issues as challenges reveals the diversity of the context, and even the definition of independence churches. Every point that these churches have in common, another point can be disclosed that makes them different from one another. Similarly, in a society of radical change and multiple options, where all social institutions feel the pull of societal diffusion, urban churches feel it earlier and more intensely. Thus a combination of factors prevent churches from confidently focusing their energy, services, charisma and educating their followers. This usually hinders them from building a solid religious education programme that is not only based on charismatic and common essential beliefs and materials; but also acknowledges and utilizes denominational differences,

However, even though some of these independent urban churches have taken the initiative in their own situation, by developing a core curriculum in order to have a strong center that equips their followers to live faithfully in a diverse society of radical change in urban centers; opening to all the gospel of message of hope, still the order is approved by the empirical evidences not to be appropriate. Take for example the Crisco church. One would ask how they go about identifying their followers since there are no records kept of these people. Yet we all know that for every successful institutions, there has to be a curriculum that implies a set of materials based on a core of central beliefs that bears essential teachings found in the Bible, liturgy, Hymnody, doctrine and church records that should provide the foundation for the urban churches,

religious education programming and literacy in the Christian faith. Therefore, this is a challenge of religion in urban centers. That is why I have come to appreciate the contribution of Donald B. Roggen, who said:

Urban churches have many characteristics that point to a need for a core curriculum.<sup>23</sup> This is very important, so that they may be able to share with other churches as problem solving oriented institutions for social issues and religious matters. This would also enable them bring the gospel of truth to less fortunate people in urban centres of evangelization in depth.

#### **2.1.0. CONCENTRATION OF SOCIAL AND ECONOMIC PROBLEMS**

It of those churches trying to unite people with God to withstand problem facing them in urban centers is clearly seen to be increased of social problem like housing and economic distortions. As we all know that in Kenya today, the current crisis in our urban centers tends to obscure several social and economic problems which is making the major portion of these centers unsuitable for worship and service in absolute spiritual mood.

For example, almost half the population of low income urban residents are renting houses which lacking complete plumbing facilities and almost one fifth of the proportion mentioned are living in overcrowded housing. Thus, poverty, slums, high crime rates and spreading urban immorality are affecting many urban neighbourhood for effective evangelization. In essence, social group hostility; not just between tribes and races; but between the various social groups is considered also as a serious problem that usually hinders the enhancement of individual's unity with God for survival. In short, urban centers are plagued by major problems and, are seen as places where those problems are concentrated for a challenge to unity with God.

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These challenges have a reason for a call to evangelization in depth, as we are going to see below:- Following also the ideological principle of Donald. He expressed inquisitively that:

“Will we stay where it is familiar and comfortable/? Or will we go for whom Christ also came, and lived and died?”<sup>24</sup>

Towering question is what to do as Christians, social ministers and members of this victimized society? And that is why I have proposed a call for evangelization in depth at the urban levels and beyond. This call, therefore, should not only be built on theories but also in practice. So as to avoid tendency of expressing theological slogans; as means of spending much time with the jobless, marginalised and the exploited lot. In evangelizing, we must be able to make realization of our goals in reflect to the problems of urbanization and the challenges of the contemporary society. We have realised that to unite alone with God is not enough to liberate also urban residents from social evils and immoral conductivities in general. Neither does it surmount challenges being faced by the urban residents and the churches. Not even making any contributions to reduce the rate at which a society in a radical change is moving. Therefore, the social ministerial evangelists, should determine how evangelization can make better influence of national religious programme as being developed in our contemporary societies from all walks of life. They should seek to indicate the service which the religious and political sciences can render to the needs of the entire society without segregation and competition. Since it has been discovered that segregation and competition are some of the challenges facing faith in the urban centers; under the influence of human ecology of the industrial urbanization. To prove this as a fact, one can make reference from a book entitled, “ Urban problem in sociological perspectives”, by Thomas R. Shannon. For example, he quoted, sociologists to have searched for uniformity’s

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<sup>24</sup> Ibid, Pg 42.

patterns of physical development in these industrial cities. He went further and asked the following questions:-

- 1) Do cities tend to develop some common general physical form? or
- 2) What accounts for this common form? <sup>25</sup>

From these questions, one would justify his/ her judgment by concluding that, practically ; the basic unit of evangelizing is the family or the individual communities within a society in order to meet the needs of humanity and the oppressed, where the affluent Jesus fed five thousand people satisfactorily, and more food left over still for the disciples to survive on. ( Lk. 9: 10-17), and in Matthew 1: 21-23; Jesus reached the marginalised like lepers and cured them. Hence, Jesus was practical in his dealing and was contextualised with his mission of salvation. Therefore, the evangelization should also try to integrate theoretical ideas of evangelization with practical activities to influence the life of people in a concrete situations. Because the situation of urbanization today, does not need anymore a prophetic imagination. Instead, it requires concrete application of the gospel in prophecy of the realities of life. Finally, the evangelists should emphasize on the constitute evangelism that highlights human settlement for population suffering in urbanizational context. This kind of evangelization in depth would be able to challenge the areas of confrontations that I intend to discuss below.

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<sup>25</sup> Thomas R. Shannon, urban problems, in sociological perspective; R andom house: New York, 1983. Pge 10.

## CHAPTER 3

### 3.0.0 SOME AREAS OF CONFRONTATION IN REFLECT TO PLAN OF ACTION.

The areas of confrontation in urbanization are quite many that when listed the list might be endless. But for empirical evidences of my demonstration, I wish to present a few in reflect to plan of action. These areas include:-

#### 3.0.1 SLUMS:

Previously, I mentioned slums as some of the problems facing Nairobi and other areas today in Kenya. But now, I wish to present it specifically as one of the confronting areas in urbanization of which plan of action will reflect along the lines.

Take for example, in Nairobi the slums are growing at a fire burning rate, of which some areas of human integration are violated mercilessly. Some of these slum villages are pulled down by the government with an excuse of trespass. These are no longer rumors nor baseless speculation. Many authors have analyzed the situation of slums and have concluded it to be a very confronting area with the realities of human life. This can remind us of an article in the Kenyan Daily Nation 22/8/96, when Justine Konchora reported:-

“Get serious with the slum problems”.<sup>26</sup>

In the Nairobi slum, there is a need really for social ministers and other human right agents to get serious in solving the problem of the people and their inhabitations. In the Nairobi slums, dependent upon psychological and moral factors can themselves be based to explain the torture human beings encounter. Practically, more of the slums in Nairobi is the misery of the mob- justice.

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<sup>26</sup> Justine, Konchora, Kenyan Daily nation; Nairobi: Kenya. 22/8/96. Page 4,

However the significance of external stimulation force may not be justified. Like crazy people, the slum residents get stimulated as an occupation to withstand the situation of their idleness in application to mob- justice or a way to get rid of thieves and exercise their ability on the innocent people and quilt ones; as well!

The emphasis upon service to the common good has never inspired a general ethical program of social revolution. In spite of temporary success, the situation of the slum in the third world countries like Kenya shows that the economic decentralization and class separation is continuous despite all efforts. Moreover, the slums are splitting up from the towns; creating their own world of disparities against hope. Within each slum in the urban centers, seems to be resistance to imperial and capital authorities, which are always expressed by the brutal forces and hostile consciences to the government officials and travellers within the slums. The veritable assassination of slums, the endemic drug addiction are always the confronting evils in the slum. Making life difficult for others and unbearable. Therefore as social ministers, we are entitled to act against the situation of which the slums in Kenya have become areas of confrontation by means of urbanization. We are meant to address slums disintegration, which is being accomplished by ignorance, poor distribution of resources and lack of cohesive leadership. In our efforts to address this kind of confrontation, we are obliged to make coercive what had never been before i.e. commitment, competence, determination and prudence. This implies using the right methodological approach of intelligent, reasonable and responsible. As I write these few points of slums as some of the areas of confrontation, knowing that most of us understands the urban way of life. These ways I presume include:- the commercial industrial, the slim and the suburbs. Perhaps a better term to describe these three areas of activity would be to call their behaviour systems. All of them have been amply scrutinized from a secular point of view in recent years.

Vastly, slum is always the second great social sphere of the revolutionary city. It is always the province of the poor, the abandoned and the afflicted lot. Take for example, the Korogocho, Kibera, Mathare and Mukhuru slums. In these slums, the bestial conditions of life continue to defy community efforts to restore human standards. Social and family disorganization, crime and punishment, exploitation, drug and sexual abuses, decayed housing and chaotic confrontation of human integrity with the realities of life; make lives of people in these areas virtually intolerable.

Finally, as social ministers, we should try to alleviate the multiplied tragedies in the slum which usually confront to undermine the financial and social life of industrial city. Therefore, as a social minister (s), I am always challenged and encouraged to act upon this situation of the slum in the urban centers of Kenya; and Nairobi preferably. To make this practical. I am ever convinced that for anything to succeed, there has to be proper planning, coordinating, directing and prudent facilitation of the activities in any given areas. Hence, it will be helpful if proper management of the cities in or urban centers are affected generally in order to organize the people for their betterment.

In this case, with help of the social ministers, both the government and church institutions should encourage co-operative within the urban centers so as to built up characters and economy that would enable the individuals to solicit their own basic needs by means of combined force against poverty; in terms of food, clothing, not forgetting morality.

It has always become obvious that the situation regarding slums in Nairobi and other urban centers in Kenya, in debited the problems connected with the living conditions of people; of which has never changed to any substantial degree for the better of all. Thus, call for the attention of social ministers and people of good will to rescue the situation from deterioration; using various methods: of which cooperative systems is credible, too.

### **3.0.2 REDUCTION OF IMBALANCES IN URBAN-RURAL**

#### **DEVELOPMENT**

The dispute caused by the structural institution in urban centers has led to rural economic crisis. The rural economy has always been under pressure. Hence, urban centers have resulted in overpopulation. In some rural areas found in Kenya, people are really living in interesting times. When the rural dwellers have come to accept that the allocation of the resources, heavy hands of the government on the resources and misappropriation of means and needs have come to qualify the capitalism as the winner for life; and socialism is dying in due time of rural- urban confusion. The confusion of hunger stress e.t.c. Since, the economic system of the rural is based on subsistence resources it has got very narrow chances to improve on its social economic development. Hence, its gross local production becomes very minimal. Thus, the rural residents resorts moving to urban centers, seeking for the possible and better opportunities to boost their economic status.

Therefore, as social ministers, in order to control this as one of the confronting area for urbanization; we need to mobilize people, organize the society and to plan for the development of the rural in order to control the people from coming to urban centers. The government should encourage fair distribution of wealth. We can always achieve this by encouraging modern technology in acquiring the resources and exploiting them adequately for the better of human integral development. It is advisable therefore to work in collaboration with other already existing programs or projects for the promotion of human person, without discrimination nor consideration of religion sects.

In due course of encouraging modern technology, we should also be able to train individuals within the society on relevant fields for good quality produce of services and goods. e.g. agriculturists. This will assist a greater deal in

controlling the number of people coming to urban centers . Hence, urbanization would relax in receiving the number of people coming to look for possible opportunities to improve on their economic growth.

For a longer time, the problems of urbanization can always be said to be an option of the Kenyan government which has never encouraged the development of the nation uniformly . Most of the government leaders : ranging from civic to the elected members, have been politically malicious with the capitalistic mentality as the way to update their own personalities and to advertise themselves selfishly. Consequently, a wide array of explanations have been offered on reasons for the state of continued poverty in the rural areas and the rest of the urban centers; that finally affect the gross National product (G.N.P.) of Kenya. There seem to be a consensus that attributes the level of the rural economic crisis to the inherent contradictions in the workings of the current state of capitalization as an economic system. Unfortunately, most of the Kenyan leaders and the well-of individuals in the Kenyan society has not realized that capitalism breeds and nurses in inequality both at local and national levels. Hence, the origin of the rural - economic crisis can be traced to the mode of production, pricing, distribution of goods and services of which has virtually promoted competition and domination of the rural -economic behaviour. In essence, the rural economic crisis in Kenya today is what has encouraged self interest and dominative system; promoting the individualism principle of survival of the fittest.

In Kenyan context, the crisis of the rural economies is realized when the situation is furtherly compounded by the mismanagement of the rural resources by a clique leaders: who constitute the rationale chapter of an international bourgeois. It has been observed that, while such mismanagement contributed and still contributes to the rural -economic crisis, national development policies and strategies in Kenya have left the economic open to the predatory acts of western

capitalist and their local partners, who by virtue of their leadership positions have misappropriated rural resources nation wide for their own use. The observation has been experienced through the neo- colonial structures in which the Kenyan economies operate do not allow Kenya to have integral growth of her people and development effectively. These structures place constraints that impede rural indigenous development through several factors. These factors include:- Lack of communal spirit. Lack of adequate capital, shortage of know how and technological expertise. There is also the existence of economic policies that endanger the exploitation of national resources for benefits that by pass the majority of the rural people, on their way to a further enrichment of humility in the process of human integrity.

Hence, as social ministers we should try to check these factors vividly and try to substitute them, for the promotion of family settlement in proportion to the strength of rural economic ; in account of the education level of the families, encouraging family resourcefulness in using rural areas, controls the degree of loose family spending habits, or the egoistic existence of inter- family group competitiveness: which results in continually mounting debts. Savings and credit schemes should be encouraged in the rural areas at a small scale rate.

Note that the moral, social or physical elements greatly in the crisis of rural economy, influence what the family produces and what it refrains from spending. Thus ,it is important in considering social economic rural development, to think of non- economic factors such as:

1. The quality of social relations and personal adjustment within the family.
2. The level of appreciation cultural and educational values;
3. To consider the degree of opportunities employed through procession of human rights; the absence of discrimination because of race, sex, clan, or religion.

Generally, the social ministerial agents should see, judge and act immediately to the fact that the rural economic crisis touches large phrases of life quite distinct from the popularly conceived yardstick of remunerative activities. These activities include:- Agriculture, music and cultural festivals e.t.c.

In achieving all these, the social ministry should be always at the forefront to organize efforts for the improvement of the social - economic conditions of the rural. As social ministers, we must show the ability to protect and preserve the various sources of livelihood available to the rural. As social ministers, we must show the ability to protect and preserve the various sources of livelihood available to the rural. For example:-

1. Positions of ownership or land possession.
2. Protection of the family's craft or of the villages cottage industries: at both local and national levels.
3. Encouraging development program in the rural areas to improve method of work ; and to enhance on the individual education for the people through the communal spirit.
4. Promotion of local (rural) markets for homegrown or home made products; this include cultural artifacts and modes of substance.
5. Facilitation of production to accommodate the increase in rural population and available natural resources by forming organization at the local level for mobilization purposes.
6. Not forgetting to promote economic development order; also with the international organizations.

It has come clear that the crisis of the rural economy has even become one of the confronting area in both rural and urban centers in the sense of migration of

people from the rural to urban centers. Hence, creating atmosphere not suitable for human integral development, due to population congestion.

Hence, the effort to change the trend should remain the demanding mission for the social ministers and social workers generally, of both church and the government institutions. At this point of departure, there is a need for the social ministry to introduce the rural- urban face contact theory. This theory should be able to assist social ministries and government institutions from the local level and national levels; in mobilizing individuals to contribute towards the development of their local socio-economic status and group dynamism. This theory should be able to assist the social agents in identifying members of a particular occupation in both rural and urban centers. This means that, members of a particular society or community should be able to feel responsible for the integral development of human persons, and the coordinating institution for rural development programme should have their address contacts, and they should consistently participate in the development of their respective areas: locally. Either through correspondence or physical participation.

In fact, this theory would prevent family disintegration, as the bread winner may tend to leave for urban centers, of which usually creates a social and emotional void in the family structure. At the same time, this theory will enhance on patriotism, nationalism and socialism empowerment of truth, faith, hope and love. This would also enable evangelization become influential practically and challenging to the contemporary society of the rural areas and the entire nation as a whole.

The rural urban face contact theory, will be able to help the institution of human integral development in the organization for the rural social economic promotion.

Through communal activities and societal development programme, this theory would be able to help families in adapting, rather than discarding custom

of the African tradition in Kenyan societies and practices that have in them potential, social and moral support for the better family living, in the context of Christianity and African philosophies. The philosophies of faith in Christ solidarity in cultural traditions and collaboration for the transformation of the world. These are philosophies worth for a living in the revolutionary world. Variable for all social ministers, both in missions and secular world.

These areas of confrontations are quite many that due to limited space and time, I might not exhaust each one of them satisfactorily; but still I would prefer mentioning a few that are not explained above. These include, housing, sanitation, youth and fashion pornographic films, incredible means of transportation, garbage and air pollution. Not forgetting also a few you have encountered during your time of observation and deliberate surveys for the reality of Nairobi city. It is in some of these confrontations that have impeded integral human development in most of the Kenyan urban centers and some of the African countries in general. In the meantime, let us see how the development of human integrity is always affected in the Nairobi city.

### **3.0.3. DEVELOPMENT OF HUMAN INTEGRITY.**

In defining the word 'development', I wish to choose the Christian concept of development in accordance with the pope Paul the VI's ideas in 1967. He described development as :- The promotion of the good of people, every person and the whole persons.

In this connection Tony Byrne also quoted from the book entitled "The church in the modern world", stating: -

“Just as human activity proceeds from man, so it is ordered towards man, for when a man works he does not only alter things and society, he develops himself as well.

From these concepts of development, it is now at home when I say that development of human integrity is the growth of the whole human person and all the people. This growth meant to embrace all other aspects of life. Those aspects include; social, moral, spiritual, material and humbleness in physical growth. It is supposed to accommodate religion and politics in the contents of humility. The development of human integrity in itself is a safeguarding element for human dignity. Unfortunately, this is usually contrary to the life of people or human persons in the Kenyan urban centers; especially in the Nairobi city.

In Nairobi today, the integral development of human person has become null and void. This is simply because humankind has been conditioned to live in a situation which do not favour life in its fullness. Majority of the people living in urban centers nowadays have accepted to accommodate themselves into unsuitable conditions due to unavoidable circumstances. Some of these circumstances include:- Unemployment, distress, spiritual void and housing congestion. To analyze some of these circumstances, I would give out a broader understanding of the deficiencies of human integral development in urban centers.

### **3.0.3 URBAN UNEMPLOYMENT**

Since majority of the people living in urban centers are jobless, it has become difficult for government to eliminate cause of crime in order to promote the development of human integrity. Hence human integrity has ever remained a questionable reality for the deduction of human behaviour and conduct.

Therefore in order to achieve the mission of human integral development in urban centers, there is a need for social ministers to analyze some changes which have been of greater contribution towards the stability of unemployment, such as

reductions in the degree of income inequality and wealth, changes in the opportunities available for mobility, changes in the control of corporate behaviour and changes in cultural values. These changes have made it impossible to control criminal activities within the urban centers in Kenya. Instead they have maximized that damage done by crime rather than creating job opportunities for development.

### **3.0.5 SOCIAL STRATIFICATION**

This is within towns , especially in Nairobi city, integral human development has been frustrated in part; because of a fragmented system of independent individual classes, as should be obvious to the order of stratification i.e. wealth, finances and education, just to quote a few.

This in itself becomes a symptom of human disintegration, since people living in the low class areas do not have power to exercise their rights fully. Therefore, the social ministry has the task to educate the entire urban centers for the equality of residential areas without segregation of human classes. This can be achieved through a radical mobilization system. People should be mobilized to realize the importance of cost sharing among themselves. For example in slum areas, movements, association and cooperation for the benefit of all would be great instruments to use as agents to exercise the efforts made.

Note that in the Nairobi city, people living in slum have found it cumbersome to recognize their absolute development integrity. Simply because they are experiencing two kinds of housing deprivation; namely:- separately and combination deprivation. First of these, persons are deprived in terms of the quality of the housing he or she occupies. Quality can be defined in either absolute terms. Absolute deprivation consists of housing which does not meet minimum standards in relations to such things as space per person, structural soundness, cleanliness and sanitation. On the other hand, relative deprivation

consists of not being able to obtain housing which meets one's expectations in terms of lifestyle preferences, and prestige needs. For example, in some parts of Nairobi city, the middle class ideal has conditionally been ownership of a large , detached, single family room within a building. All these conditions have ever denied urbanites opportunities to practice legal rights with the prevalence of their human integrity.

Hence, social ministers in collaboration with the government and other participating institutions should look into this matter of housing by initiating block systems to assist in carrying out effective administration of the people. Encouraging formation of the housing committee within each residential estates; so as to look into the arising matters intelligently, reasonably, responsibly and attentively. This kind of methodology in social ministry may enhance on dynamism for the projection of the human disintegration; by means of see, judge and act.

### CONCLUSION

So far, it is pretty clear that urbanization itself has become a great problem in Africa; and Kenya in particular with specific reference to Nairobi city. Therefore, the need to respond to this situation of urbanization by means of social ministry is no doubt essential.

We are already aware that the deterioration of services and absolute collapse of the government infrastructure seemed to have contributed so much towards this situation. Therefore as a social minister, I have already realized my task of working in collaboration with the government and other organizations so that we can bring the infrastructure into better shape for the influence of good coordination as a means to arrest the situation from falling. So that the national and local economies across the nation continue to grow tremendously.

Consequently, the resources necessary for roads, sewers, water system, schools and hospitals; simply could keep up with the people's needs.

Probably, the coordination of people in urban centers could also stamp off this clear distinction that is existing between the living conditions of the small groups of upper level managers, foreign diplomats, corrupt politician as well as successful merchants; and the growing numbers of low income urban dwellers.

In order to achieve this goal, there is a need for the social ministry to act as an agent of unification between the church and the government. So that there may be cohesive relationship for the evangelization and governance of the people. This could be right-set-on from the small Christian communities level to the diocese levels. The leaders in this case from both parties need to organize seminars, workshops and conferences for their own conscientization and the entire people of the given locality; for the promotion of social economic development.

As a social minister, it is also my responsibility to discourage the idea of rural urban exodus (migration). This can be of importance especially if the local communities are trained on how to initiate projects within the reach of their originality. For example, those staying in areas where cultivation is possible, should be encouraged to carry out intensive farming activities so that there is enough food supply while at the same time , creates job opportunities for the people as well. This would greatly influence the country's economy in reflect to the society's basic options, inequalities, injustices, aspiration and setbacks.

i) In essence, encouraging local industries would appear to be greater achievements in promoting popular development programmes, raise the level of the entire society and inspire the ideals of justice and peace among the community members ; besides reducing the rate at which people move to urban centers to cause more confusion. However, from the remarks above, it is no doubt that the city of Nairobi and any urban center in Africa if not only

Kenya, has become a prestige symbol of the life style of dynamic and fortunate minority. Hence by integrating people at their localities for the production of sustainable utilities, would help to control the countries resources towards an export import economy highly valuable and burdened by the weight of foreign debts; a type of economy and high society that is favoring the following urban conditions:-

- ii) Expansion of intensive mechanized pluralistic culture.
- iii) Land concentration in the hands of a few.
- iv) The creation of an industrial sectors more in function of benefits, exploitation of abundant hand labour and world market openings than based on the real needs of the country.
- v) The setting up of a costly bureaucratic systems that is highly nepotical and corrupted, with the tendency towards prestige spending for a moment and initiation of luxurious projects.

Generally speaking, in order to rescue urbanization from its worst conditions, especially Nairobi city in Kenya, the social ministers need to encourage development in the rural areas as a means to influence this economic model that exploits and generates poverty and unemployment in urban centers. So that farmers may be able to resist against the deprivation of their subsistence means which usually instigate the rural - urban pull phenomenon; thereby forcing city masses to depend on the world market for their food; and other daily needs. Following the order of pastoral or ministerial circle of social ministry, the insertion in this case would imply being with the people through practical activities. Those may include dialogue with religion. Social ministers should be able to explain and organize formal and informal dialogue with representatives of different religion; so that the gospel of Christ and the gospel in the traditional contest are both : well integrated for the good of community sharing spirit; and

being able to bring people closed to the reality of their situation in urban and rural areas. In bringing people together, we should not always forget to use the message of Paul's letter to the Corinthians in the reaching of the New testament. ( Cf. 1 Cor 1: 10-13). Social ministers should try to emphasize on the unity among different religion in both urban and rural areas.

Now, for the social analysis, the social ministers should take up the responsibility of reaching and interpreting the signs of the times in solidarity with the human situations. In this sense, therefore; social ministers have the task of encouraging the local church to participate actively in meeting the genuine needs and aspirations of her people; in consideration to freedom as one of the aspirations of the urban residents and developing nations generally. This means freedom from social, political, moral and economical oppression have to be the first priorities of social ministry. So as to enable urban residents to fight against their poverty, which is partly the result of oppressive activities of colonial and neo- colonial structures. This can be achieved through organization of people with the influence of pastoral planning activities, in effect to the application of theological reflection in the most effective methodological manner and sense.

Finally, since, social ministry in mission is one of the historical doctrines of the Roman Catholic church, the church hierarchy needs to give it an authentic shape by encouraging her members to take it as one of the compulsory discipline for the effective evangelization in effect to contemporary Africa and the entire world in mission of Christ and secularism.

In this connection, every diocese, parish and other relevant institutions of pastoral activities need to have qualified social ministers, who in their mission should be able to identify the problems of people at various levels, besides preaching good news to the people. This is a reflection in consideration to the objectives of the Vatican Two (II) documents; which brought about the practical expression according to the mind of the conveners, Pope John the XXIII .

In this context, these institutions should give room to experiment and to reform in the church. So that whether it is Parish or diocese; should not just read the sign of the times but to wage a ceaseless battle against structures of evil and injustice in the world. C.f. *Evangelium et spes Evangelii Nuntiandi* and *pacem in terris*, in which social teachings of the church are enlightened.

Generally, my concern is not just mere elimination of poverty, immorality and social political evils in the urban but to have general overview of the real enemies of people, of the urban centers. Such as poverty, misery, inequality, sickness, under-nourishment and suffering for million of people in Kenya; and urban centers in particular. It is important to use social ministers in order to abolish these sinful structures which breed these enemies above; and consequently enslave people. There is need also to launch a campaign of social ministry for the liberation of people in both rural and urban center by using networking programme.

There is a sign already that probably people might not need theologian in the near future if capitalism keeps on influencing the world as it is today. But instead; they would seriously be in need of social theological ministers; whose interpretation of the Bible is not kind of imaginative prophecy, but prophets of hope in reflect to the reality of life.

In order to understand well the ambiguities of urbanization; one needs to set up a planning calendar and a coordinating merit record of the events that do take place in the urban centers. Probably, this would be suitable especially if one uses the already existing institutions like parishes, small Christian communities and other social agent organizations. In order to make these proposals effective, the government should take new dimension of integrating the chiefs into the development of their respective and operational territories; by training them on sociological courses so that they may become competent in dealing with their

subjects in consideration to the contemporary Africa; of the industrial revolution influences.

In this case, social ministry for the chiefs and other societal leaders would be the first priority that would make them become leaders of the people, for the people and by the people in understanding the different situation at their disposal. In essence, social ministry should become the vital weapon to fight against poverty, dependence and oppressive structures that do promote the rural -urban migration for dependence against human integral development.

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