Local Churches Transformed:
Becoming the Change for Communities

Case studies and stories of transformation as a result of Church and Community Mobilisation in Kenya

July 2015
# Table of contents

Table of contents .................................................................................................................................................. 2

List of Acronyms ................................................................................................................................................... 3

Introduction .......................................................................................................................................................... 4

Appreciation ......................................................................................................................................................... 4

Case Studies of Local Churches Ignited for and Implementing Integral Mission ................................................. 5

  The story of ACK Badassa Church .................................................................................................................. 5
  The story of PEFA Bombolulu local church ........................................................................................................ 7
  The story of ABC Kiatineni Local Church ........................................................................................................ 12

Stories of Individual Lives Transformed ............................................................................................................. 17

  CCMP the ‘Medicine’ for the Mind: The story of Joyce Njoki ................................................................. 17
  Hope Restored: the Story of Lucy Nyokabi ...................................................................................................... 20
  Lost Sight Recovered: The story of Mercy Wanjiru ......................................................................................... 22
  Increasing Opportunities: The story of Peterson Irungu ................................................................................ 24
  With God little can be made enough: The story of Roba Galgalo ............................................................... 25
  Culture challenged by CCMP: The story of Soiteikan Upane ................................................................. 26
  Knowing Christ through CCMP - The story of Simon Lokidongol ............................................................ 27
## List of Acronyms

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ABC</td>
<td>Africa Brotherhood Church</td>
</tr>
<tr>
<td>CCREP</td>
<td>Church and Community Resource Person</td>
</tr>
<tr>
<td>CCMP</td>
<td>Church and Community Mobilisation Process</td>
</tr>
<tr>
<td>CPK</td>
<td>Church of the Province of Kenya</td>
</tr>
<tr>
<td>NCCK</td>
<td>National Council of Churches in Kenya</td>
</tr>
<tr>
<td>PEFA</td>
<td>Pentecostal Evangelism Fellowship of Africa</td>
</tr>
<tr>
<td>SHG</td>
<td>Self Help Groups</td>
</tr>
</tbody>
</table>
Introduction

Tearfund is a Christian relief and development agency building a global network of local churches to help eradicate poverty and so our ten-year vision is to see 50 million people released from material and spiritual poverty through a worldwide network of 100,000 local churches.

Tearfund supports six partners who are running Church and Community Mobilisation projects in Kenya. These partners use two main Church and Community Mobilisation approaches: Church and Community Mobilisation Process (CCMP) and Church and Community Mobilisation for Transformational Development (CCMD). Both are aimed at envisioning local churches for integral mission to engage its immediate communities for Holistic ministry. The difference between the two approaches is that in the CCMP approach the local church engages the whole community while in CCMD the local churches gets more specific and targets the poorest of the poor through the Self Help Groups.

In the July – December 2014 period, Tearfund, through its partners (and national churches CCM scale up), started envisioning 177 local churches for integral mission for the first time and continued to work with 368 local churches. Consequently a total number of 48,520 people were reached directly and 128,349 people reached indirectly. This also included a total of 2399 church leaders and 1659 community leaders envisioned.

What is documented here showcases the real stories behind the numbers; they demonstrate the power of transformed local churches and what local churches are able to do if they fully understand and implement their biblical mandate for holistic ministry. The individuals’ stories selected tell the “story behind the story”. They personalize the successes and challenges of CCMP/D and emphasize the human aspect of our work in Kenya.

Appreciation

We would like to thank our partners NCCK, SJCC and ADSMKE for their CCMP and CCMD work and for their patient journey of mobilising local churches for holistic ministry. We also thank the local churches and individuals behind the stories who fully allowed the inclusion of their intimate stories in this booklet to showcase transformation and to enable many people learn and see what CCMP and CCMD approaches are able to achieve. We cannot thank you enough.

Finally we would like to acknowledge Rhiannon Parfitt who kindly offered her editorial skills to guide the document to its final stages and for Gladys Wathanga, the country Representative for Kenya who supported this work.
The story of ACK Badassa Church

Introduction

The church in Badassa began in 1984 under a tree with twenty nine members, all of them men. The evangelist was fully supported by World Vision. Within a short period, the membership shot from 29 to 95. In 1987 World Vision constructed two classrooms for the community in partnership with the then Church of the Province of Kenya (CPK.), the local church moved to the school. The congregation thrived through World Vision support; however, when World Vision unfortunately pulled out and the service of the evangelist was no more, Badassa local church stopped operating.

In the early nineties a new evangelist was posted to Badassa to reorganize the Christians. This time the church was started in one of the homesteads with three families. Later the church was moved to an NCCK store. The church faced numerous challenges, such as being far away from the parish centre and frequent transfers of evangelists. In August 2012 a parish was carved from Sagante Parish. Now the parish has three congregation; Badassa, Karra and Kubi Bagasa. Badassa is the mother church and also the parish headquarters with an average of fifty members.

CCMP was introduced to Badassa in the year 2013.

Story of transformation as told by Badassa Local Church

Before CCMP we viewed ourselves as a poor church that needed aid to survive. We had a history of being supported by World Vision. We were not able to support the needs of the church or even the community around us.

After starting CCMP Bible studies our perspective changed, our eyes were opened. We realised that the 20 acres of land that the church has is a resource. Before it was used for grazing cows and nobody bothered about it. We fenced this piece of land and started selling grass and surprisingly we get Ksh. 20,000 (£130.00 approx.) from sale of grass annually.

We also had 3 rooms on the land that were not being used. These, we realised, are a resource that we could tap into. We rehabilitated the rooms and started renting them out at Ksh. 500 per month. This started giving the church a regular monthly income of Ksh. 1,500. We went ahead and raised funds internally and built two other houses that we are renting out at Ksh. 2500 each.

We then started realising that we were not tapping into opportunities that God has put into our hand. For example we have an ACK [African Church of Kenya] sponsored school and we were not participating in it in any way. We decided to take advantage of the pastoral programme hour allowed by the government in schools. The evangelist, who is also the CCMP facilitator, has been using the CCMP Bible studies to teach children in the school.
We then realised that we can only fulfil our Biblical mandate if only we have good relationships with the community and other denominations. Before we were competing with other denominations, but now we have interdenominational fellowships in the community. These have really brought the Body of Christ together. Recently we attended a fundraising and gave towards supporting another church to build its church building.

Right now we have Ksh. 230,000 in our account for building a bigger church building since we are growing.

One of the denominations here the GOA [Glory Outreach Assembly] was worshipping in a tent but we have supported them to build a church. Another denomination Global Gospel Ministries is working on a building and we are supporting them.

Last year we raised money for church activities and we have saved it in the bank. We have bought four bulls used by church and community members to plough their land. We have been lending them to the Muslims who are the majority here and this has enhanced our relationship.

During the activity in CCMP referred to as ‘Building the Community Fire’ we addressed the issue of peace. Through CCMP we now have peace between the Rendille and the Borana which the police and politicians had tried bringing in vain.

A Testimony by a teacher on the impact of CCMP through ACK Badassa

“My name is Kimathi. I am a teacher employed to work here by the government. We have seen amazing changes in this community. These days they refer to school as a ‘resource’ and yet a few years ago we were struggling to have children enrolled in school. It was so under-utilised that the government was considering closing it.

Now children are back in school. The ACK church is doing a very good pastoral programme in school every Friday without fail. They have also encouraged the Muslims to have time with their children. As a result children have become more respectful. If I call parents for a parents meeting the response is amazing; we address issues well. Before, it was impossible to punish a child, now parents are supporting us in instilling discipline. Before, the school was not protected: cows would go in. Now the committee has regulated this and the grass in school is sold, with the income supporting the school.

We have also observed an incredible increase in enrolment. There are now more girls than boys in school in a community that did not value girl child’s education a few years ago. Total enrolment in 2014 was 500 and 600 in 2015. In 2014 the percentage of girls was 53%, higher than boys. This is phenomenal since we have not had this in the history of this school.

This is total transformation; something has changed in this community. It is evident by the changes that we are seeing in school.”
A Testimony by a Health Worker on the impact of CCMP through ACK Badassa

“My name is Peninah Mwari. I am a government officer employed to work with this community. We in the health sector have seen tremendous change in this community. At the health centre we have been struggling to educate women about prevention of diseases. It has been an uphill task getting women to bring their children for postnatal care and also for immunisation. Women have also been very resistant to attending antenatal clinics.

But during the last 2 years we have noted a change: women started coming for antenatal clinics in big numbers and also bringing their children for immunisations. On following up on why the change, the women said that they have been going through some learning called CCMP and they now know that the health centre is a resource that they should utilise for their good. Now we do not need to do home-to-home awareness campaigns. It is amazing, since this is something that we were not able to achieve for a long time.

Antenatal Clinic attendance has grown from ten inconsistent attendants per month to thirty very consistent attendants in a month.”

The Pastor of ACK Badassa

“I am not trained in CCMP, but I have been supporting the evangelist in this I work. I have also learnt a lot and benefitted from CCMP. I have learnt that prayer is a resource. Last year I put aside time for prayer. We do interdenominational prayer every evening and we also fast and pray every Friday. The Catholic Church is also participating in prayers. This is after understanding that as the church we are God’s instrument to change this community.

Giving has increased tremendously in the church since people’s income is increasing. Fellowships have increased and this is happening four times a week. Before we were having fellowship just once a week

Before CCMP we had very serious fights within the community about ownership of the school; I was using my strength to fight this battle but later after studying the word of God I learnt that I have to pray about the situation. This has stopped and I attribute it to prayer and improved relationships with the community. The community now has a vision to build a secondary school.

Before this community was referred to as a ‘Miraa (Khat) growing community’ – this is now changing and people are growing food more.”

The story of PEFA Bombolulu local church

Introduction

The Pentecostal Evangelistic Fellowship of Africa (PEFA) was formed in 1943 and officially handed over to Africans in 1962. The vision of PEFA is: “A church that knows Christ and makes him known.” The governance structure at the national level consists of the General Assembly, The Council of Elders and The Executive Committee. This structure is further devolved into 18 regions, 219 districts and local churches. As at 2013,
PEFA church in Kenya had over 2700 dynamic multi-ethnic local churches spread all over the country with very strong presence in 46 out of 47 counties.

PEFA, being one of the 27 member churches of NCCK (Tearfund partner), was introduced to CCMP in September 2012 when their top leadership was envisioned together with other top church leaders from 8 denominations of NCCK. The top leadership of PEFA then nominated six facilitators to be trained in CCMP from Migori, Mombasa, Nakuru, Nairobi, Kerugoya and Kilifi. One of the facilitators from Mombasa has been facilitating in a local church called PEFA Bombolulu.

**Introduction to PEFA Bombolulu**

PEFA Bombolulu started in 1994 as an outreach of PEFA Elim Makupa and got its autonomy in 2010. A grass thatched mud residential house was purchased, partitioned and converted into a church hall. The church is situated in Bombolulu slums, along the Mombasa-Malindi road.

**January 2013**

CCMP was introduced in January 2013 by Rev. Jane Jilani. The church had a congregation of 246 members who were being taken care of by 2 full time pastors. The monthly giving was between Ksh. 25,000 to 30,000 (£162-£195).

The church did not have a clear vision so the local leadership and departments designed projects arbitrarily. Though the men, women, youth and children departments/ministries existed they were not coordinated by the local leadership. There was no structured way of enhancing the relationships between

---

Photo 2: PEFA Bombolulu local church before CCMP

Photo 3: PEFA Bombolulu latrine before CCMP

Photo 4: CCMP Bible studies going on
church members and the community, which is predominantly Muslim.

After Rev. Jilani started CCMP trainings she first envisioned the local church leadership and the members. She then facilitated the church awakening Bible studies with the church and by March 2014 the church was preparing to step out into the community to build relationships with the immediate community. The participation in these Bible studies was very encouraging with 238 out of 246 members participating. This includes 56 men, 83 women, 42 boys and 57 girls.

**Progress by March 2014**

By March 2014 the leadership of the church started drawing closer to the members and they consulted with the members to develop a vision for the church: *A church that honors God, ministering holistically, enabling and nurturing sustainable transformers in the community.*

The membership of the church had risen to 356 by the end of March 2014. Giving in church also rose from an average of Kes.25,000.00 per month in January 2013 to Kes.68,000 by April 2014.

The Church always had an elaborate plan to build a sanctuary but was waiting for donor funding. After being envisioned, the church members started a church building project referred to as “Operation Udongo (clay) Out”. Three quarters of the building is a permanent building; they are doing it in phases. The Pastors house is still a semi permananet house and plans are underway to relocate the Pastor because the church members are planning to demolish the house for the church building expansion.

**CCMP strengthens all the departments of the church**

*The Men’s Department*

The Men Department have organized themselves and started to work together. They started by putting a sign post that shows the direction of the church from the road.

The community has been challenged by low enrolment into secondary schools. The Men’s Department agreed to deal with this issue. They now accompany their children to secondary schools and tertiary institutions during admission and visiting days. After visiting, they share their experience with the whole church during Sunday service so that other fathers can be encouraged to send their children to school. This is something the men never used to do. They have also started to collect information on the needy children in the church and are planning on how to support them.

*The Women’s Department*
Ten women formed a group which they called SHAMU which they registered with Social Services in July 2013. The SHAMU group members save Ksh. 800 each with a Small and Medium Enterprise Program (SMEP) and after six months of saving, they were given a loan of Ksh. 20,000 each. They use the money to boost their businesses: grocery, salon, and retail shops. They hope to attract more members into the group.

The Youth Department

The youth have also formed group – the ‘Way to fulfill vision’ group, and now are planning to approach the Youth fund and the Uwezo fund run by the government to support their activities. They have registered the group with Social Services. The group has a membership of 12 youth who are out of school. They intend to start an income generating project through to support their education to fulfill their life’s goals.

They have been discussing what it means to be Godly in terms of marriage and so they are encouraging each other to get married, rather than cohabitate or have a ‘come and stay’ relationship, which were more common. As part of this they also support each other to raise funds for their weddings. A total of 18 weddings were done in 2013. In each wedding, they contributed Ksh. 15,000 to 20,000.

The Church Leadership

The leadership are now in touch with government agencies; they are building a relationship unlike before when the Church leaders did not know the community leaders. There is also the inclusion of women in Church leadership and decision making. There are 6 women in leadership among them 2 PWD and 1 youth unlike before when only one woman was in leadership. There is also the involvement of children in making decisions at the Sunday school level.

Local church being creative

2013 was characterised by heightened religious and ethnic tension in Coast. Six Muslim clerics, both radical and moderate were killed. Muslim youth were getting increasingly radicalized. As a result, it became increasingly difficult for Christians to reach out to Muslims. The County commissioner banned all public barazas [public meetings] in the region. From Bible study 5, the church understood ‘salt’ as the invisible influence; and ‘light’ as the visible influence. Despite the ban, they decided to undertake departmental initiatives to ‘invisibly’ influence the neighboring Muslim community.

Progress by September 2014

The membership of the church rose again to 395 by September 2014. Giving also increased from an average of Kes. 68,000.00 per month in April 2014 to Kes 115,000. The church building is progressing on well.

Men’s Department

In June 2014, 22 men formed a group, called ‘Fountain Gate’, and registered it in August with the Social Services Department. The men save Ksh. 100 weekly and have saved Ksh. 60,000 with Family Bank. They intend to buy 4 tuk tuks (Auto rickshaws) to help them earn additional income for their families.
Whenever a member of the immediate community is bereaved, the church elders together with the pastor visit the family to moan with them. Since June 2013, the church has visited seven Muslim families and supported them with over Ksh. 40,000. This initiative has enhanced the relationship between the church and the immediate Muslims community. “These days the community identifies with my church and they call it our church,” says the senior pastor.

**The Women’s Department**

SHAMA group members have all repaid their loans and are now in the process of re-applying for higher loans of Ksh. 40,000 to 50,000 depending on their amount of savings.

The Women Ministry formed an additional group, called ‘Bethlehem’, of twelve members. Only three members of Bethlehem group have managed to apply for the Ksh. 20,000 loan. This is because more than half of the members are scared that their household items would be confiscated in the event they would default the loan repayment. SHAMA members also encouraging the Bethlehem members and now three additional members have pledged to apply for loans.

In a bid to reach out to all the women, the women leaders are using those that have secured loans to encourage others to join them.

On 2nd August 2014 the women, in partnership with an organization called Family Health Options, invited local women to come for cervical cancer screening. A total of 145 women from the community attended. The women observed that community perceptions of the church has changed. Earlier on, when anyone asked them (the community) if they know of any church around, they would show them the Catholic Church and not the ‘noisy’ PEFA Bombolulu, but now they refer to it as ‘our church’.

Earlier on in July, the women mobilized themselves to create a food bank. They assisted 12 widows and 23 orphans with food and clothing.

**The Youth Department**

The ‘Way to Fulfill Vision’ youth group has so far not been able to access Uwezo funds from the government. The church leadership intervened and invited government officials and CDF personnel who promised that the group will be considered in the next disbursement in March 2015.

In June 2014, the youth formed another group comprising youth in school and those out of school. The group’s name is Elim Bombolulu Self Help Group. Currently the group has 20 members and they intend to undertake a water project that will improve access to water by Bombolulu residents.

**In 2014, the youth mobilized their members to undertake five weddings and three engagements have been arranged. In each wedding, they contributed Ksh. 15,000 to 20,000.**

In August 2014 the church youth formed a football team that participated in a tournament in Makupa, a neighboring community. The team has attracted about 20 youth from the community and involved them in the fight against drug and substance abuse. The vision of this group is to be a registered football club which will provide an opportunity for the many boys in the slum to show case their talent and reach out to others who are struggling with drug and substance abuse. The youth also organized a youth convention and invited 34 youth (football fans and players) from the community. Ten accepted Christ and joined the church.

Many youth now refer to themselves as ‘vijana wa kanisa (church youth) as opposed to earlier identity of ‘vijana wa mtaani’(street youth).
The Sunday School Department

The church has allowed the school going boys in the church’s neighborhood to use the church for their private studies in the evening. Every day from 7:00pm to 10:00pm, over 20 children from the neighbourhood come and have their private studies, irrespective of their religious affiliations; the church offers electricity. Students from various schools get a chance to interact and form discussion groups to assist each other in their studies. One of the church members, Kiti Mwatsuma, who is a teacher, has volunteered to offer tuition services for free and coach the pupils to improve academically. “I am happy that I can use my skills to serve members of the community who I could not reach before. I want to monitor their result when the schools close in November.” says Mwatsuma. The children from the neighborhood feel that PEFA Bombolulu local church is their school.

The mothers of the children from the community who attend tuition in church, once in a while visit the church to see what is happening in the evenings. One mother has decided to join the church. Every term the church mobilizes cash to buy uniforms for the non-school going Sunday School children. In August, the church bought uniform for five siblings of Muslim background.

The Church Leadership

Plans are underway to establish a Teen’s Department to cater for the needs of the school-going children.

The leadership of the church agreed to host the community development meetings in the church. The church hosts the local SACCO (BOMBOMKUZI) meetings for free, hence making the community leadership see the facility as very crucial resource within the community.

The local provincial administration specifically identified the church as a venue to conduct development meetings so as they can use the church as a good example of how the community together can transform itself for the better. During the chaos between Muslims and Christians in the Kenyan coast, the Bombolulu Muslim community protected the church against being vandalized.

The story of ABC Kiatineni Local Church

Introduction to Africa Brotherhood Church (ABC)

The Africa Brotherhood Church (ABC) started as an interdenominational Christian welfare group known as the Akamba Christian Brotherhood (ACB). The members of this group were Christians from other denominations that used to meet after service and raise funds to support development projects in their denominations. On 8th April 1945, ACB was officially registered as ABC because the colonial rulers viewed ACB as a political party. The vision of ABC is: “To evangelize in fulfillment of the great commission of our Lord Jesus Christ (Matthew 28:19-20)” The governance structure at the national level consists of the Governing Council which is made up of 22 Sub headquarters. The church has a total of 826 congregations countrywide.

CCMP

ABC being one of the 27 member churches of NCCK was introduced to CCMP in September 2012 when their top leadership was envisioned together with other top church leaders from eight denominations of NCCK. The
top leadership of ABC then nominated five facilitators to be trained in CCMP: Canon Edward Nzinga (Katelembo); Pastor Joseph Mwangi (Ndulilya); Pastor Mary Mwaura (Kiatineni); Rev. Dawson Ndundu (Mwagodzo) & Sister Faith Kitulya (Athi River). These five facilitators have been facilitating CCMP in their congregations and working with the community leaders to build relationships and empower their immediate communities.

**ABC Kiatineni**

ABC Kiatineni was among the first ABC churches to be started in 1945. The church is located in Kiatineni, off the Machakos - Makueni road. The population in Kiatineni mainly consists of small scale farmers. The pastor in charge is Pastor Mary Mwaura, who is also the Pastor in-charge of Kiatineni sub headquarter with 22 local churches. CCMP was introduced in this congregation by Pastor Mary.

ABC Kiatineni is the only sub headquarter headed by a woman.

**CCMP initiated**

CCMP began in this church in January 2013. At that time, the total membership of the congregation was 77 (7 Men, 50 Women, 20 youth) and the average offering per month was Ksh. 30,000.

**Transformation begins…. As told by leaders and members of the church**

“When we did the foundational Bible Study 5 in June 2013, ‘The Church as salt and light of the world’, we as the leaders discovered something simple yet profound. It dawned on us that ‘a city on a hill cannot be hidden’. We therefore began to see ourselves as the light not only to the Kiatineni sub headquarters but to the entire community. We embraced CCMP fully and urged Pastor Mary to reflect with us and to re-envision all the leaders of the sub headquarter.”

**Progress by March 2014**

By the time the church was doing the resource mobilization Bible studies in July 2013 the congregation had increased its membership to 250 people, out of which 150 participated in CCMP. Tithes and offering increased to Ksh. 35,000 per month.

The church members fast-tracked building of the pastors house; a project that had been started in 2006 and was stalled. Members raised Ksh. 200,000 in March 2013 and Ksh. 260,000 in March 2014 to roof the house.

Congregational members became committed to attending home fellowships. The attendance to home fellowships increased from an average of 30 to 80. The number of home fellowships increased from two to five. The home cells changed their timings and decided to be meeting on Tuesdays 6:30am to 9:00am in the villages, and on Thursdays afternoon in the church compound.

CCMP Bible studies are done in home cells. Each home cell has two co-facilitators who help them undertake the Bible studies on Tuesday and they then congregate on Thursday to do the summaries. Pastor Mary meets
the co-facilitators every Sunday at 3:00 pm to prepare them for the Tuesday meetings. Two of the home cells had attracted three regular members from GNCA & Catholic churches.

**The ‘outcasts’ accepted**

In July 2013 a ‘unique’ group was formed in church. The group initially referred to as ‘kahawa’ (coffee) group comprises mainly of 40 married professionals who did not do a church wedding. According to ABC customs, such people should not be members of any church committee.

The group hold meetings quarterly at the church compound to discuss the welfare of the church. During the first meeting in July 2013, after seeing the difficulties the pastor go through cooking using charcoal and small lounge room, they raised Ksh. 7,000 to purchase a 13kg jiko. During the 2nd meeting in September 2013 the group conducted elections, changed their name to ‘stakeholders group’ and raised Ksh. 110,000 to refurbish the ‘old’ house to be a boardroom for church meetings. They began a plan to buy a vehicle for the pastor worth 1.5 million shillings.

As a result of the initiatives by the ‘Kahawa’ team, other pastors in other ABC Sub Headquarters have been inspired to also embrace those couple who did not get to do a church wedding.

**Reaching out to other churches and the community using own resources**

The church elders helped Pastor Mary to envision the other 56 pastors and elders (three from each church) from the other 21 churches in Kiatineni sub headquarters. The envisioning sessions were done in April 2013, November 2013 & March 2014. The budget for meals and stationery amounted to Ksh. 5,500 each and was catered for by ABC Kiatineni. The pastors took care of their own transport expenses.

In December 2013 Pastor Mary reached out the pastor of Grace New Covenant Apostolic Church (GNCA) and Catholic Church Iani. In March 2014 she reached out to the pastor of Grace Family Baptist Church (GFBC) and Africa Inland Church (AIC). These four pastors’ members had raised concerns with her that some of their members were abandoning their churches to attend CCMP in her church. They (the pastors) also felt that she was receiving favours from the local Chief since he often nominates her to chair the location bursary meetings. Pastor Mary picked the issues raised by these pastors and used it as a platform to envision them for CCMP.

The church held a community meeting in February 2014 and selected 9 CCRePs (7 men, 2 women). The CCRePs meet monthly at the Kiatineni social hall. They contribute Ksh. 100 each to cater for their meals in each meeting. Pastor Mary has trained them on the pillars of CCMP and the community description tools.

**September 2014**

By August 2014, the church membership increased to 295 and the average monthly tithe and offering increased to Ksh. 50,000. The pastor’s house was roofed and windows and doors fixed in April 2014. A fundraising was scheduled for March 2015 to finish the building and for official opening.

One home cell in May 2014 began a ‘merry go round’. They bought 10 plastic chairs which are available for hire and the proceeds are given to the church. The other 4 home cells also set for themselves targets to contribute to the church activities.
The ‘stakeholders’ group organized for a funds drive in July 2014 and collected a total of 1.2 million shillings. They bought a church van for the sub headquarter and have a savings of Ksh. 100,000 for purchase of three motorcycles for the pastorate heads. They have scheduled a meeting in January 2015 to review the church’s projects and plan for the construction of a modern office building for Kiatineni sub headquarters.

The CCRePs facilitated community description in 5 villages, and 2 of the villages are doing tool number five. The 56 leaders envisioned have introduced CCMP in their churches. Nine churches are doing envisioning, three are undertaking the foundational Bible studies while nine have not started. Pastor Charles Kamwove of GNCA church has started CCMP in his church with about 70 members participating. They meet every Wednesday evening. The 2 members from GNCA who attend CCMP in ABC local church are helping GNCA undertake CCMP.

Pastor Mary envisioned six additional pastors during the Iani Pastor’s fellowship meeting in April 2014. They began contributing Ksh. 300 each monthly to loan to each other. They also have a plan of buying motorcycles for one another. So far they have bought motorcycles for two pastors.

Transformation at the community level begins

In July 2014 the motorbike riders in the community formed a group, Iani motorbike association, as an extra source of income to the members. The group has 30 members and is registered with the Social services and has an account with Equity bank. They meet every Thursday at the church compound. The members

Photo 10: 'Stakeholders’ team and NCCK after dedication of church van

Photo 11: Kiatineni pastors after their review meeting

Photo 12: GNCA pastor also doing CCMP in his church

Photo 13: GNCA church van

The CCRePs facilitated community description in 5 villages, and 2 of the villages are doing tool number five.
contribute Ksh. 400 per sitting and by September 2014, they had a savings of Ksh. 36,000. When Archbishop Ndambuki (The ABC Archbishop) heard about them, he donated Ksh. 20,000 to them. The group has opened a shop for motorcycle spare parts and fuel in Iani market. The value of the stock is estimated at Ksh. 50,000.

**ABC Iveti sub headquarters’ (Church driven and supported) Scale up strategy**

In May 2014, Archbishop Ndambuki mandated Pastor Mary and other 2 ABC facilitators to scale up CCMP in his Iveti sub headquarters. His region has 77 local churches; Pastor Mary facilitates CCMP in Manza & Masaku Pastorates – nine churches each, while the others facilitate in Kiuma, Mutituni, Iviani & Kyawalia.

In June 2014, the church raised Ksh. 1.5 million to envision 101 local leaders of 77 churches of Iveti. The Archbishop shuffled his pastoral leadership as a result of issues raised during the envisioning session.

In July to August 2014, six trainings were organized for the 75 pastors/evangelists and 600 elders. They were trained on envisioning their congregations and introducing CCMP in their local churches. 61 churches have begun envisioning with 2441 members participating in these sessions. The pastors report the progress of CCMP monthly to the pastorate in charge and the CCMP facilitator. The host church caters for meals and materials for the training at an estimated cost of Ksh. 7,000 per training while the pastors cater for their transport expenses.

**Archbishop’s message**

“CCMP fits well in ABC’s development agenda. Next year we will appoint someone to oversee CCMP in the whole of ABC. I challenge other church leaders to support this process fully.”

**Photo 13: Pastor Mary emphasizes a point during training**

**Photo 14: Archbishop Ndambuki in his office**
CCMP is ‘Medicine’ for the Mind: The story of Joyce Njoki

This is a transformation story of Joyce Njoki Muriuki. She is 45 years old. She is married to John Muriuki and is blessed with 6 children (3 boys and 3 girls).

Njoki and her family live in Mbeere sub-county which is characterized by hot and dry weather condition for the greater part of the year, with bimodal pattern of rainfall; the long rains come between March and May and short rains between October-December, the latter being more reliable. The land is relatively flat. There is scarcity of water. Residents are predominantly mixed farmers.

Life before CCMP

This is what Njoki says about her life before CCMP “I was fully dependant on my husband for all financial needs, the produce from the farm where I practiced mixed farming planting mostly maize and beans were not doing well and seldom sufficient for our needs. Actually farming was boring and I was doing it since I had nothing else to do and the season dictated when I plant. I was always planting late and the harvest was always very frustrating. My life lacked direction and purpose. However, my situation changed drastically when I went through the Bible studies and other stages of CCMP.”

CCMP an eye opener

Smiling, she said, “CCMP led me to self-discovery and was eye opening; our priest (one trained by Anglican Development services of Mount Kenya East to facilitate CCMP in our local Church) would divide us in small groups to discuss the Bible. This was a new effective method since we were used to the priest preaching to us mostly on ‘getting saved and going to heaven’. She (the priest) challenged us to think about life holistically (physically and spiritually). A phrase, ‘God has provided resources locally and if we open our eyes we can see them’, became so common that I memorized it. This became clearer when we were facilitated on the analysis of categories of resources. The Bible study on Jesus feeding the 5000 people with only two fish and five loaves of bread (Mark 6:30-44) confirmed this to me. I started ‘looking hard’ and discussing with my husband on what we could do differently. We consulted a retired agricultural extension officer on how we could improve our farming methods. He counselled us on advantage of planting early, using manure instead of fertilizer, selection
of seed etc. At this moment I realised that it is true that we have resources around us that we can use; this agricultural officer was always there; unrecognized and untapped resource placed there by God to help us. I decided to practice improved farming method as advised and guided by this man.”

**Bumper harvest**

Surprisingly, the harvest multiplied a ‘hundred fold’. For example, previously I used to harvest an average of two to three bags maize. This changed and now the harvest has been an average of 10 to 12 bags. When the market is good the price of maize is Ksh. 2500 per bag which totals to Ksh. 30000 per season. The beans harvest improved from an average of half a bag to 4 bags. A bag of 90 kilograms of beans sells at Ksh. 4000 and I am now able to make an average of Ksh. 16000 per season.

I moved a step further and introduced a certain variety of millet which adapts very well in dry soil, require little water and the seed heads have spikes which protect the seeds from the birds. I harvested 4 bags which I sold at Ksh. 8000 per bag making Ksh. 32000.

At this juncture, she paused, smiling broadly and shaking the head in agreement she said, “I have realized poverty is in the brain.”

Then she continues with her story:

“From the farm income, I bought a dairy goat at Ksh. 6000 which has given birth to triplets twice. A litre of milk sells at Ksh. 50 and on average I sell two and half litres of milk every day: that is Ksh. 125 per day which gives me an income of Ksh. 3750 per month. A three month old goat kid is sold at Ksh. 3000 and so far I have made Ksh. 12000. I have also started mango farming which is an added source of income. These incomes are a miracle from studying the word of God through CCMP.”

**Tailoring business**

Joyce continues, “I dropped out of school when I was only 15 years due to early pregnancy. My parents took me to a tailoring college but, before I graduated, I got married. Thus, before CCMP I never practiced what I learnt in college.” Almost in regret and tears she says, “The thought of the potential I have and the wasted for many years disturb my soul, thanks to CCMP I have learnt from the Bible study from Isaiah 65:17- 65 that God
has a new vision for His people, and specifically for me, prayerfully I decided to venture in tailoring business. I bought a sewing machine for Ksh. 7000, fabric for Ksh. 3000 and started tailoring work in my house.

At first the business was very low. Very few people would come for even simple repairs. I decided to train a child from one very poor family for free. To my surprise when this was announced in Church two girls and a boy came for training. I employed an extra person to help me meet this demand. I started receiving customers who needed new clothes and repairs. In the first few months the profit was at an average of Ksh. 3000 per month. Later I employed one more person. Gradually the profit increased from Ksh. 3000 to Ksh. 12,000 a month. In December 2014 I made a profit of Ksh. 30,000. To date I have trained four boys and four girls and I employ three people.

Through my income I have assisted my husband in fencing our home compound and I contribute towards our family needs as an equal.”

**Spiritual life**

On spiritual growth Joyce says: “I have mobilized my extended family to form a fellowship where we pray together. We involve our children to conduct family prayers. This has helped our children to become responsible and knowledgeable on spiritual matters. Their performance in school is improving gradually. I have also been appointed as a preacher and a counsellor in family matters in our church and the chairperson of the Mothers Union. I am also pleased that love in my family has increased as it’s recorded in Genesis 2 and in Isaiah 65. We have as a family come up with a new vision.”

**Community service**

In the process of Church mobilizing the community, the community members started a microfinance welfare group known as ‘Kwimenya’, meaning ‘Realizing your Potential’ welfare group. The group has saved about Ksh. 800,000. They give development and school fees loan to members. Currently they are 167 members. Joyce is the group loan processing officer.
Hope Restored: the Story of Lucy Nyokabi

Introduction

Lucy is 60 years old. She came to Nairobi together with her husband from a rural area called Kijabe in the 90’s in search of a better life for her family. She had four children (two males and two females). By 2013 Lucy’s husband and three of her children had died. This was a big blow to her since her husband and one of her sons were the bread winners. She was left with one daughter and four grandchildren. The daughter is divorced and has no source of income. One grandchild recently finished high school, the other has finished primary school, and one has dropped out of high school due to pregnancy and is serving with the National Youth Service. The last grandchild is in secondary school. The burden of taking care of these children lies on Lucy’s shoulders.

Life before joining an SHG

Before joining an Self Help Group (SHG) Lucy was doing a roadside French fries business in Mathare slums: buying a ‘debe’ (20 litre bucket) of potatoes at Ksh. 300 per day to make fries. At the end of the day she would on average have a profit of Ksh. 100. This is the amount that she would use to meet the needs of her family. The schooling of her grandchildren was dependent on well-wishers and mainly churches.
Lucy joins an SHG

In November of 2013, Lucy and other elderly women were reached out to by St Polycarp ACK local church and a Self-help group (SHG) called ‘Mwireri’ was formed; the name means ‘self-raising’ or ‘self-nurturing’. The SHG now (March 2015) has Ksh. 15,980 in capital. Initially Lucy started by saving Ksh. 20 per week but now she is able to save between Ksh. 50 and Ksh. 100 every week.

In 2014 Lucy was diagnosed with high blood pressure and an eye problem. She was referred to Kikuyu Hospital and surgery on both eyes was recommended. This would take three days and a catholic clergy member offered to pay her Ksh. 30000 hospital bill. The interesting thing is that during her hospitalisation, her group members continued to save twenty shillings every week for her and continued to visit her and comfort her family- a clear indicator of social transformation of members.

Benefitting from the SHG

Lucy has taken loans to sustain her grandchild in high school. The school fee is sponsored by a nearby Community Based Organisation but she is now able to cater for her sustenance e.g. shopping, pocket money and uniform.

The eye problem brought her business to a halt since it took some time before her eyes healed. This left her poorer since she had lost her source of livelihood, consequently her family could only afford one meal in a day. She had no skills and hence could not seek employment. Even casual labour would be hard to find as such jobs are mainly offered to younger and energetic people.

She turned to her SHG for a loan to jumpstart her life again. She took a Ksh. 1,000 loan that she used to start a green grocery business just outside her house in Mathare slums (same place where she used to run her french-fries business). The green grocery did not fail her and is her source of livelihood now. On average she is able to save Ksh. 200 per day and her life has stabilised again.

On-going transformation

Improved standard of life:

Lucy says, “Now my family is able to afford three meals a day and enjoy electricity. Culturally, male children who are over 14 should sleep in a separate room. Previously this was impossible, but now from my improved income I have rented a separate room for my two male grandchildren, a feat I am proud of.”

Social support

She continues, “My life has not only stabilised but improved. I now have group members who care for me and with whom I share my problems with. I am also able to offer a hand to others in the group. Recently one of the
group members passed away leaving behind a daughter; I supported the girl emotionally by comforting her and helping her cope with the tough situation of losing a loved one. The group members and I laid the deceased to rest, supported during the mourning process and passed the deceased’s savings to her daughter.”

**Political empowerment:**

On political empowerment Lucy says, “Unlike previously when I was isolated, through the SHG I am now aware of important matters going on in the community e.g. by the local government. This has led to the absorption of two of my grandchildren by the National Youth Service (NYS) which is an initiative by the government to empower youth. I learnt of this opportunity as a result of my group’s interaction with the area chief in the community meetings which we as SHG members now attend’.

**Spiritual transformation:**

Lucy says, “Before joining the SHG I was not keen on prayer but now I pray in the group. I have learnt that there is no garbage bin for prayers but that every prayer is meaningful and that the Lord listens. My faith in Christ has improved and I now have a testimony on my lips. God came to me in dark moments through Mwireri Self-help group, God has not forsaken me and people who think that He does not help should wait patiently for Him”.

**Lucy Concludes**

“Although I have been through a lot of pain, the Self-help group has helped me to function as a useful member of the society. I have made new friends who have also been through hard times. I have learnt to save the little I get and improve my life with it. My vision now is to expand and diversify my business. I have plans to start a cereals business to improve my income. My story is a story of hope and encouragement amid calamity. Although I am aged my life is full of hope and joy.”

---

**Lost Sight Recovered: The story of Mercy Wanjur**

**Introduction**

“My name is Mercy Wanjur Murimi, I am 30 years old and I hail from Ngaru Village in Kirinyaga County.

I’m married with 2 children aged 2½ and 10 years. I do farming and small scale business. I’m a member of PEFA Kiamwenja where I serve as a leader in the women department. I’m also the Secretary, a member of the praise and worship team and an intercessory group member.”

**The situation prior to intervention**
“Before CCMP was initiated in Kiamwenja PEFA local Church in the year 2013 I lived a life full of desperation. I did not enjoy working and hence the proceeds from my work were minimal.”

**The Intervention**

“When CCMP was initiated in my church - Kiamwenja PEFA local church we went through the story of creation and the Garden of Eden in Genesis 1 and 2, I learnt that work is a blessing from God transforming my perception – I all along believed that work is a curse. I started working really hard and God blessed my work.

When we did the Bible study on the Royal priesthood from 1st Peter 2: 4-12 I realized that I am a priest. I went on to pray for a lady in the community who had a problem with her uterus and she was healed. Before CCMP I neither used the spiritual resource I have to benefit other people in the neighbourhood nor did I regard the needy as part of what should burden me. After the Bible study on who my neighbour is, I felt called to minister to the needy. Before CCMP meeting my individual and family needs was a nightmare due to very low proceeds from my shamba [fields]. I had difficulties feeding my family, paying tithes and offerings or contributing to church and community activities.”

**Improved income and food security**

Now I am growing maize, beans, bananas, tomatoes and rearing a dairy cow. Before diversifying, I only used to plant beans and maize only. These ventures have given me an additional income that has raised the standard of living of my family. Previously, my family would forfeit breakfast but now things have changed. My income has increased from Ksh. 500 per month to Ksh. 1500. In January 2013 I joined a social group by the name ‘Wirutiri wa Maguituini’ meaning ‘women who have resolved to work extra hard for their progress’.

We are driven by desire to see changed community where people can meet their needs with ease. I have witnessed positive impact in the group. For example, I am given an opportunity to share God’s word before other businesses. My resolve to be a role model in the group has borne fruits because the members keep on consulting me on issues that they find difficult to deal with. I have become ‘salt and light’ to the community.”

**Improved relationships**

![Photo 23: Mercy’s tomato farm](image)

![Photo 24: Mercy’s family cow and banana farm in the background](image)
“My relationship with other people has greatly improved and I interact well with all the church and community members. Bitterness that used to haunt me is now a non-issue. I have changed the style of bringing up my children. I have developed patience with them, unlike before, when I was very impatient and quarrelsome. Now, I take time to counsel them whenever they go wrong and pray for them.”

**Becoming a leader**

“In 2013, I was elected the church secretary, a position I never before held because I was reserved and did not aspire to be in any church leadership. However, after the Bible study on salt and light, I realized that being in leadership would greatly aid in influencing others. I was later elected as a leader in the Women’s Department. Being a member of praise and worship team, I have influenced the session that used to take only 10 minutes; it now takes 20-25 minutes.

I have endeavored to be a role model in my village by helping the poor. A case in point is when I took it as a burden to help a very needy child whom I gave uniform and food to the family, all valued at Ksh. 1000.

In June 2013 I started an intercessory group in the local church and I am encouraging others to join it. The group has been taking time to pray for various issues in the church and their prayers are being answered.”

**Dreams for the future**

“My dreams for the future are to continue reading the Bible and to explore the promises of God more, to expand my business by exploring other opportunities, to go back to school and at least complete “0” level education, to build a permanent house for my family and to have resources to educate my children to the highest level. The biggest challenge is that I still wish go back to school but cannot due to challenge of lack of finances to engage a house help to take care of my children. I am sure that as long as I continue to depend on God he will open doors and provide solutions.

I am convinced that with continued facilitation of CCMP, change is inevitable.”

**Increasing Opportunities: The story of Peterson Irungu**

“My name is Peterson Irungu Njoroge and I was born 44 years ago. I live in Kiamumu village, Kiini Location of Ndia division in Kirinyaga County. I am married with 6 children who are now in Form One, Standard Seven, three who are yet to start school and the first born who is married. I am a farmer and specialize in coffee farming which is the main cash crop in our area. I am the Treasurer of the church while in the Church’s Primary school I am the Vice Chairman of Development Committee.”

**The Situation Prior to Intervention**

“Before CCMP I was not time conscious and I did not take time seriously. I was not keen on time and my days ended without accomplishing much. I would go to my shamba [farm] and low and I could not take care of my family’s basic needs. My children were often sent home due to
non-payment of school fees and other levies. As a family, we did not pray or read the Bible together and this meant that small disagreements would generate into big conflicts.”

The Intervention

“After the Bible Study on resource mobilization, I realized that the time and the shamba I had were resources given to me by God. I started working hard in my shamba for an average of 6 hours per day. As a result the productivity improved and I managed to save some Ksh. 70,000 shillings that enabled me to buy an additional piece of land – a quarter of an acre and I planted 150 coffee seedlings. The Bible study on ‘salt and light’ also provoked me to aspire to be salt and light to my family, church and community. I realized that I could not achieve this without consistent reading of the Bible and prayer.”

The Change

“I have experienced many changes in my life after the CCMP intervention. For instance, I now harvest 4000 kgs (x 60/- per kg = Ksh. 240,000) of coffee per year up from 1000 kg (x 60/- per kg – Ksh. 60,000) annually due to the realization that there are returns in working hard. This has translated into more financial gains hence an improved quality of life for my family. My family can now afford the basic needs. My children have not been sent home for school fees after the increased harvests from my coffee farm. My wife is more settled now that the family has fewer financial problems. I usually lead my family in reading the Bible more often and apply it in our lives so that we can act as salt and light to the people around us.

Prior to CCMP we did not see the need to arrive to church early, but now we act as role models and are usually early to arrive in the church. My family is now more focused in whatever we do and are not swayed by anything unlike before when we used to worry and fight over minor issues such as village gossips. The church fellowship that I belong to is leading due to my commitment – the fellowship is contributing and buying Bibles and hymn books for members who do not have and so far we have bought Bibles for eight members.”

Dreams and challenges

“My dream is to buy an additional piece of land for my family, to build a permanent house for my family, educate all my children to college level and to plant bananas and build rental houses to supplement our income.

I have been facing a number of challenges, for example the family only source of income is coffee and the price keep on fluctuating. To address this I want to plant bananas for additional income.”

With God little can be made enough: The story of Roba Galgalo

“My name is Roba Galgalo. I am 35 years, married with two children. I am a business man here in Moyale. Moyale is a town in Northern Kenya.

Before CCMP I used to just attend church and go home. I believed that all church roles belong to evangelists and the pastor. When CCMP was introduced I was not very keen on it but I participated in the Bible studies anyway.
I learnt that CCMP was different from the normal sermons that I had been hearing. This one needed and was asking for application unlike sermons. Now I am an usher in Church and support the church as much as I can.

The Bible study on Elijah and the widow was transformational and caused a big change in my life; this is the one from 2nd Kings 4. I learnt that land, trees and everything around us is a resource. I was surprised to learn that the husband of this widow had taken a loan without informing the wife and now the son was going to be sold off- as a man this challenged me. The other amazing thing was that the wife did not go round telling people her problem but went to the man of God. He just asked her one question, ‘What do you have?’ Her reply was – ‘Just a little oil’. Elijah told her to go round the Manyattas [Homesteads] and collect jugs. She came back and was told to fill the jugs and she just did that. She had faith, although she knew that the oil that she had left was little. I learnt that with faith in God a little can multiply.

After that Bible study I went home and discussed this with my wife. We realised that were very wasteful. We agreed to open a small kiosk with Ksh. 10,000. Now 5 months down the line I am buying stock worth Ksh. 30,000 every month; this shows that my business is growing and yet I considered myself poor.

Life has now changed for my family. I do not depend on people to feed us. I can comfortably feed my children. I have built a small 3 roomed house and so I do not have to rent a house anymore.

I now read the Bible, and unlike before I can tell where different books of the Bible are. Before I did not know which books were in New Testament and which are in the Old Testament. I also participate in prayer and fasting every week- this is big growth for me.”

Culture challenged by CCMP: The story of Soiteikan Upane

“My name is Soiteikan Upane, I am married to three wives and I have eight children. Before these studies were started in Church I used to herd and I had a very special place for my cattle and animals. My animals were all that mattered to me. My plan was to have just one child in school; I did not see the need to educate my children.

After the studies I learnt that God has blessed me with cattle to be a blessing to my family and to other people. I learnt that my children are gifts and that schools are a resource for us. I felt challenged to educate them. My
son is now in university. Before the Bible studies, I could not sell even one cow to educate a child but now all my cows are for my children and for giving us a better life. I do not value them as I used to before.

Through CCMP I have fewer cows, goats and camels because I sell them for household income and to buy food. I am now open to selling cattle and save money in the bank rather than get so attached to them and even lose all of them when there is a drought.

I have also decided to bless others in the community. My family and I have allowed the poor and vulnerable in the village to milk any of my 70 goats to have some milk for their household consumption or to sell for income.

I have two girls in school. Before going through the Bible studies there is no way I was going to educate girls. Now I have decided that I will not marry them off as it is the norm in our culture. My dream is to have all my daughters educated to university level.

The Bible study that really transformed me was the one where Jesus fed 5000 people using very little resources all got from the people. This Bible study helped me to think and look harder for the resources that God has given me. I realised that God has given me resources that I should use to help myself, my family and others in need.”

**Knowing Christ through CCMP - The story of Simon Lokidongoi**

Simon Lokidongoi got to know Christ through Jackson Lokadelio, who says that he got his motivation from the CCMP Bible study – Ministry of Jesus Christ.

**Simon’s tells his story**

“My name is Simon Lokidongoi, I am 25 years old and an active member of ACK [African Church of Kenya] Kambi ya Juu church. I have not studied much since I dropped out of school in Standard Eight. I am also a youth leader in this church.

Before I joined this church I used to be very dirty and an alcoholic. I was drinking so much and not eating properly. I used to be very violent. Many times I would sleep outside, in trenches and ditches. I had grown long unkempt dreadlocks. I used to participate in tribal fights whenever there were clashes between my tribe and other tribes.
Jackson (a youth leader in church) started visiting me early 2014, he started encouraging me to come to church which I found very upsetting and I told him so. He did not relent and kept on visiting me. He was very patient with me and he kept on talking to me about how much God loves me.

Due to his persistence and patience with me, I agreed to come to church and I found there a very loving group. I found them going through Bible studies which I learnt were CCMP. It was good learning this way because it did not feel like I was being preached at. I did not feel judged. I slowly started growing in confidence and I was elected to be a youth leader. I have grown so much that I can now preach in Church. I find this life very fulfilling.”

Jackson is 32 years old; he is the youth chairman and also the Vice Chairman of ACK Kambi Ya Juu Isiolo

**Jackson explains**

“The Bible study on the ministry of Jesus Christ challenged me to reach out. I realised that I am sent to go out and look for the lost. I then decided to do ‘community outreach’. I was confident because I learnt that Jesus came for the lost and it was my mandate as a church to go out and find the lost. That is when I identified Simon and started talking to him about the love of God...today he is in church and has given his life to Christ, we can only thank God. Now together with Simon we are targeting other youth in the community and we are confident that many more will come to know the Lord.”
Tearfund Kenya
Lenana Rd, Jumuia Place
1st Floor, P.O. Box 76184-00508
T +254 (0)271 4179

Tearfund UK
100 Church Road, Teddington TW11 8QE
T +44 (0)20 8977 9144
E enquiries@tearfund.org
www.tearfund.org

Registered Charity No. 265464 (England & Wales) Registered Charity No. SC037624 (Scotland)