

An Evaluation of the Role Played by the Christ- Centred Organizations in the Development of Kibera Slums, Nairobi County

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Abstract

Kibera is the largest slum in Nairobi County and also the largest urban slum in Africa. Despite many challenges facing the masses in Kibera like HIV/AIDS, negative ethnicity, poverty, diseases, illiteracy and insecurity, the people of Kibera have formed a strong partnership with the Christ-Centered Organizations (CCOs) to ensure social transformation within. However, Christ-Centered organizations have faced diminishing resources, corruption and low capacity thus exacerbating many of the challenges identified above. Whereas a lot of basic research has been done in the region, very little study has been done to profile and ascertain the contributions of Christ-Centered organizations within Kibera slums. The study relied on 10 focus group discussions and 301 questionnaires to profile and establish the roles of Christ-Centered organizations in Kibera slums which included Facing the future (FAFU) an FBO which is Christ Centered, Christ Co-Workers (Chrisco), African Inland Church (AIC), Anglican Church of Kenya (ACK) and the Catholic church. It also examined challenges and measures that have been put in place to tackle challenges which Christ Centered Organizations are facing. To achieve the above objectives, the study relied on descriptive research and this was critical in enabling the communities to evolve questions and actions on issues that are significant. The data was organized, tabulated, interpreted and described. Consequently, the study that was funded by St Paul's University builds onto the institution's pioneer works on integral mission and spiritual formation in the study site. The study concludes that reliance on domestic resources and ensuring strong working relation with the state agencies is likely to ensure a sustainable social transformation of the people and the area.

Key Words: Christ Centred Organizations, Role, Challenges, Kibera, Slums

Background

A Christ-Centered organization is one that meets the highest ethical standards, has sound structure and viable strategies of attaining the great mission (Mathew 28:18-20). Such an organization has division of labour, clarity of structures, roles assignment and utilization of resources which are working hand in hand with mind of Christ and brought to life through Christ's spirit. Globally, Christ-Centered Organizations have been on the lead to tackle poverty and social issues. Similarly, a number of Christians have been involved in tackling global challenges such as poverty, climate change and health issues. Historically, renowned Christian reformists like John Wesley and William Booth advocated for the rights of the under-privileged and later called for establishment of welfare state(s). There is substantial evidence that Christ-Centered organizations are in the forefront of societal/social transformation through properly founded local alliances they have and their international networks which are expanding plus their voluntary workforce (Hofer, 2003). In his support for the Christ-Centred organization role in integral mission, Hodgkison (1993) had this to say.

Actions related to provision of houses for homeless, soup kitchens, caring for abused children and women, counselling for families which are having problems, children care, international efforts in curbing hunger and provision of reliefs in times of disasters were government's initiative, but people in the congregations were more involved to a large extent (page no).

In contrast, Monsma (1995) asserts that Christianity motivated people to be first into areas of needs after which they were followed by secular agencies and governments. Mille Edwards (2002) noted the resurgence of interest in the development field by Christians even in secular organizations such as the World Bank. It is with such interest that the World Bank established a position referred to us "Directorate of Faith". Marshall and Reason (2007) revealed that the world cannot be in a better position to tackle poverty if it does not care for spiritual dimensions of people and its manifestations in leaders of religions and their movements.

Pastor Etienne, who was a leader of a small community in Les Cayes, Haiti, had this comment:

In Haiti, serving as a pastor is quite different as compared to any other place in the World. Even though majority of pastors in other countries of the World spend most of their times in offices, pastors in Haiti have a different role. They are required to visit their members in order to know them well and this often takes a lot of time. The pastor must visit sick people and inspect their living styles. Church elders also visit sick people in their houses, but parishioners cannot be contented if the pastor has not gone (personal communication, 12 Sep. 2008).

Judy Foster, who is a development worker in American University in Les Cayes and also a leader, adds that “individuals do listen carefully to their pastors” (personal communication, 12 Sep. 2008) and this is critical to HIV/AIDS prevention. Indeed, Kenya faces a number of issues that require attention of the Christ-Centered organizations namely poverty, HIV/AIDS, climatic change, negative ethnicity, children at risks besides trying to champion better society. Prof. Mombo cited in Dantley (2003) introduced pastoral counselling into the field of HIV/AIDS and the concept has enhanced community care. Meagre resources coupled with poor resource management have not made it easy for Christ centred organizations to perform their integral roles effectively.

Statement of the Problem

One of the areas where Christ-Centered organizations have played a great role is Kibera slums in Nairobi. Kibera has 13 administrative units and is inhabited by many of the 42 ethnic groups in Kenya. Apart from high poverty rate, Kibera was at the centre of 2008 post election violence. In addition to that, the area has high unemployment and crime rate. A number of youths are scavenging around dumpsites for livelihood. Kibera slum accounts for about 20% of the HIV/AIDS cases in the country (Oballa, 2007). By the end of 2008, Kibera slums had over 2000 orphans and vulnerable children and 568 civil societies. Nalianya (2009) posits that self help groups, faith based organizations, women groups and youth groups face shortage of funds. Secularization of Western society and the professionalization of development sector have made some agencies to renounce their Christianity hence, contributing to the diminishing flow of funds to the masses in Kibera. For instance Oxfam, Save the Children and Christian Children Fund have renounced Christianity hence, raising questions as to whether Christ-Centered organizations are still relevant as vehicles of development.

Despite many challenges, several Christ-Centred organizations, led by St Paul's University, Catholic Church, Africa Inland Churches, Anglican Churches and others are in the forefront of transforming the area into a better place. Similarly, additional specific researches are still needed in order to ascertain fully nature, scope, profile, roles, challenges and measures that can better lives of the masses within the area.

To date, the literature on the role of Christ-Centered organization in the Development of informal settlements is limited, and focuses on the work of a few large Christian based NGOs.

In particular, very little study has been done to profile and ascertain the contributions of Christ-Centered organizations within Kibera slums. One of the closest studies is that of Bandi (2011). However, the author focused on NGOs and their role in education. Similarly, Mburu (2011) investigated the role of faith based organizations in the delivery of urban services to the poor but mainly focused on the values that staff in faith based organizations identifies with and the services that these organizations provide. In other words, Mburu concentrated more on the staff behavior. Besides, Mburu focuses more on churches. The point of departure in the current study is the focus on Christ Centered Organizations and their role in development in the context of informal settlement. In the context of this study, the CCOs exclude even the faith based organizations that do not meet the CCOs' standards.

Objectives

The study set out to achieve the following objectives: To examine the contributions made by Christ-Centred organizations in the development of Kibera slum, to better understand the challenges faced by Christ-Centred organizations in Kibera slum and the measures put in place to address those challenges. Based on study objectives, the study provided a strong platform for strengthening resource mobilization and management for Christ-Centred Organizations besides being a pioneer paper on other future research on the same area.

Literature Review

Christ Centred organizations' role in social transformation is enshrined on the concept of integral mission (Henck, 2011). Musimbi Kanyoro (2002:76) asserts that the mention of the words "mission" and "missionaries" drives one to have a thought of foreign sisters and brothers who are working in various hospitals, living in our village, working hard in translation of our bibles and providing hygiene and sewing techniques to women. On the other side, Christ-Centred organizations remain community programme –driven, not funding –driven (Mburu, 2011). They are given high levels of integrity and are distinct from other non-profit organizations in at least five main ways namely; they have common Christian faith, have statement of Christian Faith, uphold Christian world view, embrace mature fellowship, and are accountable to God as stewards of His resources.

With 80 percent of Kenyans being Christians, Christ Centred organizations stand out as perhaps one of the most feasible vehicles of development (Kowino, Agak, Obiero-Owino & Ong'unya, 2011).

However, CCOs face numerous challenges as Mburu (2011), rightly observes that there is some emptiness in the gospel as championed by Christian organizations and the church as a whole in Kenya and the rest of African nations. A similar view is held by Haynes (2007) who asserts that the church's input towards solidarity and changing way of thinking as well as encouraging development oriented activities including health, education and peaceful coexistence cannot be underrated. The two authors provide insightful information but fail to substantiate their assertion.

With the re-energized body and the need to work together, the church is seen as being more effective and its effect is being felt compared to the Church-State relationship which existed before (Kowino et al., 2011). According to Kiiru (2011) the state has often endeavoured and will continue with the same spirit in enhancing good governance and democracy. In the same way Christ-Centred organizations and the church have been instrumental in addressing socioeconomic challenges affecting residents of Kibera and other Kenyans such as HIV/AIDS. The five letter model proposes Safe Sex, Cultural and Medical, Abstinence and Access to Prevention and Treatment Services, Voluntary Counselling and Testing, Empowerment, Equipment and Engagement, and finally, Disease Prevention, Management and Control (Kiiru, 2011).

Indeed, the five letters model should be anchored in clear HIV/AIDS County policy based on clear understanding on among stakeholders.

Galgalo and Debbie (2013) posits that a clear understanding and cohesive society can only be arrived at when stakeholders listen to each other to clarify on various contentious issues. Kibera slum is highly polarised due to political tension during election time. Perhaps a working model of understanding can be learnt from Galgalo and Debbie (2013) who built relationship and engaged each other to clarify on personal relationships. Although, the two did not agree with each other on matters on sexuality, they displayed highest level of maturity and tolerance. Odek and Oloo (2006) sums it up that feminization of HIV/AIDS care has put more burden on already poor and overburdened women and so more support should be availed to women by Christ centred organizations.

In many countries, the church and Christian organizations were initially viewed as the provider of teachers and doctors (D'Cunha, 2014). The church, besides evangelization, was also educating Africans in order to transform paganism practices of Africa through western education system (Mburu, 2011). In Kenya, historically, the contribution of Christian church in educational sector is immeasurable.

Likewise, the role played by education in the development of a country cannot be underestimated. Hence, an upsurge in accessing standard and effective education is very vital in order to realize social and economic growth, productivity and increased earnings of people couple with reduced income inequalities in a country (Henck, 2011).

Accountability and transparency is another challenge facing Christ-Centred organizations. According to Galgalo and Debbie (2013) assert that formal accounting if combined with accountability strategies can be good factors in showing legitimacy to donors. D'Cunha (2014) enumerated four various accountability elements and they are good governance, fiscal honesty and avoiding fraud, following mission and demonstrating effectiveness of charity. These four elements are often lacking in many faith-based organization and churches. The only weakness of the two studies is that they do not clarify the role Christ Centred organizations play in development.

The study was guided by the Integral Human development (IHD) model which envisions a world where all people irrespective of their race or class can freely live to their full potentials, achieving and taking care of their basic human physical requirements or needs sustainably, while at the same time living in a peaceful and a just society with dignity.

IHD is also concerned with the process through which people achieve their well-being and common good. True IHD is a long-term dynamic process based on human dignity and right relations. This model holds that there is a right relationship based on three main elements. These elements include: holistic element where IHD is believed to encourage or promote the good of every person and the whole person including their economic, social, political, cultural, ecological and spiritual while also promoting the integrity of creation. The authors are however, aware that IHD model is not without its limitations or weaknesses. For instance, it is not clear how exactly the key elements in the model are related.

Methodology and Data

The study also utilized a mixed research method which integrates collection and analysis of qualitative narrative data and quantitative numeric data. A mixed research method is essential because it enables the researcher to maximize strengths of all the approaches while at the same time minimizing the potential weaknesses of the approaches used.

The researcher thus develop full understanding and that which is complementary, enhance results' validity, utilize one approach in order to build other's results, have multilevel perspectives and even cultural influences (Teddlie and Tashakkori, 2009). Creswell and Plano (2007) asserts that defining a mixed research method is important in relation to differentiation of many varying perspectives which are brought by people in its definition. According to Creswell and Plano, a mixed research method is a research design which has philosophical assumptions coupled with inquiry methods. As a research method, it entails philosophical assumptions which guide the study in relation to data collection direction as well as direction of analysis of both qualitative and quantitative data. This method is mainly focused on collection, analysis and mixing of both qualitative and quantitative data in one research study. The central premise of this methodology is the fact that it utilizes both qualitative and quantitative approaches together and

as such it gives the best understanding of research problems as compared to use of one singular approach (Creswell and Clark, 2007, p.5).

Research Design

Burns and Grove (2003) view research design as blueprint for conducting a study to ensure a valid data. In this study, descriptive research design was used. The design describes the how, when and where the data is to be collected and analysed. This design is best suited in describing the various roles played by CCOs in development. Attention was given to both primary data collected from Kibera slums and secondary data obtained from various libraries and online resources.

The Study Site

Kibera as an informal urban settlement can be traced back to 1920s when colonial government of Britain gave some Nubians soldiers authority of settling and living on a wooded hillside outside Nairobi City. The name “Kibera” was derived from the word *kibra* which was a Nubian word for jungle.

However, the colonial British government did not repatriate these Nubians and they were also not given title deed for these lands which were acquired from Kenyan people. The Nubians consequently built their homes and started business even though they were squatters as they had no legal rights in relations to the lands they lived on (Kiiru ,2011).

Kibera settlement is only 7Km from CBD and is made up of thirteen villages and each village has different population and size, culture, topography, ethnicity and religion.

Kibera physical area is approximated to be 250 hectares and the area is densely populated and it is estimated to have more than 2, 000 persons per hectare. This translates to 1, 500 persons living in an area equal to a football field (Itotia, 2007: 7). The total population of in Kibera settlement is approximated to be one million, and its population has been rising. For example, in 1966, the population was estimated at merely 6000 persons, in 1992 the population was 248, 000 people while in the year 2007, the population stood at more than 700, 000 people. The unique characteristics of this population is that half of the population are approximated to be under the

age of 15 years while more than 15% of them are either HIV positive or infected with AIDS (Itotia, 2007, p. 5).

In Kibera, clean water, sanitation and electricity are little. The area is also the home to certain worst health conditions globally. HIV/AIDS, hepatitis, typhoid, malaria, diarrhoea and respiratory diseases are common, specifically among infants and even young children (Itotia, 2007; Kagiri, 2008). This slum is without all those things which are known s basics to a dignified life such as privacy, water, health, education and family structure among others. In short, Bodewes (2005) says that people of Kibera are only united through their poverty.

Itotia (2007:6-7) asserts that Kibera shows macro and micro issues of individuals who are living under extreme poverty conditions. This slum is very overcrowded and there are no appropriate infrastructures such as water supply and sanitation, sewage systems, roads which are accessible, electricity and drainage, health centres, schools and communication services, recreational facilities. Some of its main problems include high rates of unemployment, low income and many school dropouts. Itotia provide useful information for the study. However his focus was not on Christ Centred Organizations. This study focused on the Christ-Centered organizations and churches such as that operate within Kibera and are offering integral support to the communities. It focused on the community members that were being served by the churches and other faith-based organisations. Kibera is made up of 13 villages namely East, Soweto, Gatwekera, Kianda, Lindi, Kisumu Ndogo, Laini Saba, Makina, Siringa and Mashimoni among others.

Data Collection and Analysis

The study was done in Kibera slum and data was collected in the 13 villages of Kibera to establish the role of CCOs in development, challenges faced and measures put in place to address the challenges. A list of CCOs from the 13 villages within Kibera was obtained from the National NGO council. The list included Facing the future (FAFU) an FBO which is Christ Centered, Christ Co-Workers (Chrisco), African Inland Church (AIC), Anglican Church of Kenya (ACK) and Catholic Church. The researcher relied on 24 respondents from each of the thirteen villages with the ratio between the male and the female standing at 50:50. The 10 Focus

Group Discussion (FDG) made of 6-9 people provided rich data. Stratified sampling enabled the researcher to pick respondents from each of the 13 villages in the ratio 50:50.

The study used two sampling methods namely stratified sampling method and purposive sampling method. In the stratified sampling method, the research was carried out in the various locations and villages to get the respondents. On the other hand, purposive sampling was used to select participants based on their specific information they provided to this study and in an attempt to obtain a study sample which is representative of the study population (Mubuuke, and Leibowitz, 2013).

In collecting secondary data, the study relied on empirical literature information collected from Kenya Archive, Ministry of Social Services, faith-based CBOs/NGOs and Universities, and more specifically St Paul's Universities which has a long history of integral mission. Further, the researcher employed the use of credible online resources as well as articles, dissertations. As already mentioned, the study adopted descriptive research design, drawing on data collected through interviews, observations and discussions to ascertain viewpoints of community people and Key respondents about the role of Integral Mission in Development. The section that follows gives descriptions of the main data collection tools.

Under this, semi-structured questions were prepared. The target groups in this case were the beneficiaries (community members) and CCOs whose activities in one way or the other deals with integral mission. Over 301 questionnaires were administered and they covered issues such as roles of the CCOs, challenges facing communities, measures put in place in addressing the challenges facing CCOs and recommendations from the both the community members and CCO officials.

Under this, group discussions involving a maximum of ten, 6-9 people were executed. During such discussions everyone is expected to contribute. The target group here was mainly from among the respondents of the formal interviews who were appropriately selected. They were grouped on the basis of gender: Youths (females); youths (males); adults (females); adults (males). The aim of such grouping was to establish an environment conducive for everyone to

express his/her views. Thus, one group was formed in each village, and, therefore, there were a total of 12 of such groups in each of the village.

Further, data analysis is different and it depends on methods utilized in the study. On qualitative analyses based on Focus Group Discussions, thematic analysis was utilized (Mubuuke, and Leibowitz, 2013). According to Oen and Stormark (2013), thematic analysis entails following steps: total impression (from chaos to themes), identification and sorting out of meaning units (from themes to codes), condensation (from code to meaning), synthesizing (from condensation to descriptions and concepts). Codes clustering and partitioning facilitates realization of categories which are able to be iteratively refined, revised and lastly, related to each other. Categories of data which were established were then classified into themes. On the other hand, quantitative data from the survey were analysed by appropriate statistical techniques based on research questions and hypothesis.

Findings and Discussion

Respondents Profile

The study findings reveal that more than a half (52.2%) was female respondents, compared to only 47.8% males. This implies more females were available during the study compared to males who probably busy working. Majority of participants (36.2%) were aged between 19-29 years, 20.9% were in the 30-39 age bracket, and 15% were between 40-49 years. According to the study, 19.3% were below 19 years and those above 49 years were 9%. In terms of education status, most of Kibera slum respondents have secondary education (48.2%), 28.2% had attained college education, 10.3% university education, 10% primary level education, and only 3.3% had not achieved any formal education. Analysis of the marital status of the respondents indicated that there were more married couples 59.5%, followed by the single 23%, the divorced 5.6% while only 5% were either widower or widow.

Due to the role played by the CCOs like Facing the future (FAFU) an FBO which is Christ Centered, Christ Co-Workers (Chrisco), African Inland Church(AIC), Anglican Church of Kenya(ACK) and Catholic church, in education the literacy level is very high in this area. However, the same education has not translated into better life for the inhabitants. Hence, there is

need to rethink about the right type of education for the majority of slum dwellers and other parts of the country.

The Main Roles of CCOs in Improving the Lives of People in Kibera

In terms of the role played by the CCOs, more than a half (55%) or 166 people reported that indeed, the CCOs had contributed to improvement of their lives. The rest, 145 people or 45% the CCOs role was marginal or negligible. The key roles played by the CCOs in Kibera slums ranged from spiritual nourishment to health, education, child protection and advocacy and counselling as illustrated by the figure 4.2.

Table 4.2: The Main Roles of CCOs in Improving the Lives of People in Kibera

Roles of CCOs	Frequency	Percent
Improving livelihood/standard of living/creation of job opportunities	49	29.5
Helping the needy in the community including widows and orphans	19	11.4
Promotion of education (building schools, provision of learning facilities and giving scholarship)	22	13.3
Provision of basic needs(Food, shelter, clothes etc)	23	13.9
Promotion of peace and spiritual growth of residents	11	6.6
Guiding and counselling /Helping residents/youths from vices such as drug abuse, alcoholism, and prostitutions	18	10.8
Creation of awareness on environmental issues/ Encouraging good hygiene and proper sanitation	11	6.6
Fighting for the rights of children	9	5.4
Others	4	2.4
Total	166	100.0

Source: Field Data

It is clear from the table 4.2 that CCOs have played major roles towards improving the lives of respondents as revealed by almost a third. (29.5%) indicated that they had contributed towards improving the livelihood /standard of living /creation of job Opportunities. About 13.9 % believed CCOs had played a great role mainly in providing basic needs including food, clothes and shelter.

This can be confirmed by one of the respondents who stated that:

'They give back to the community by donating food, clothes and paying rent for others'
Female FDG Respondent (2014)

The other segment, 13.3% indicated that CCOs had mainly promoted education in the area through building schools, provision of learning facilities and giving scholarship. CCOs have also assisted the needy widows and orphans according to 11.4% of the total respondents interviewed during the study. On health issues, CCOs like Facing the future (FAFU) an FBO which is Christ Centered, Christ Co-Workers (Chrisco), African Inland Church (AIC), Anglican Church of Kenya (ACK) and Catholic Church are actively involved in guidance and counselling in relation to HIV/AIDS, drug abuse, alcoholism, and prostitutions as was revealed by 10.8%. A segment of the resident revealed that CCOs have established community based centres where they train youths, women and children on issues such as investment, drugs abuse, and health and bible lessons. Another fraction of respondents, 6.6% believe that CCO have promoted peace and spiritual growth of the residents. Fostering peace has been critical in Kibera because the area has experienced serious ethnic tension in the past. It is with that, that a section of respondents attested to the fact that the CCO has brought people from different families and political orientations together. During the interview, one participant had this to say:

'CCOs in the area have helped me grow in my Christian walk and deeper in the word of God. They helped me understand who Christ is and relationship I need to have to make my life relative to him'(Youth Interview Respondent 2014).

Another respondent said that:

'CCOs offer counselling to the community on how to live at peace with our neighbours , how to forgive those who have hurt us and how we can learn to be independent and to lo or start up our own small business instead of going into crimes or waiting for donations'(Youth Interview Respondent 2014).

An interesting finding was that of CCOs that enhanced awareness on environmental issues/ encouraging good hygiene and proper sanitation (6.6%), fighting for the rights of children (5.4%). This view is shared by Irungu (2014) who posit that development and environmental issues are closely connected and hence the need to exploit natural capital carefully to ensure social transformation of our areas.

Only 2.4% mentioned other roles such as giving out free medications for the sick, conversion of young lost guys to responsible good young people and building churches, toilets and children homes.

The findings coincide with those of Schaefer (2005) and Mombo (2003). According to the two scholars, CCOs play significant roles in improving the lives of individuals such as acting as a peace-maker among the communities involved in the post election violence. A case in point is the 2007/2008 post-election where a number of CCOs embarked on healing the nation and encouraging peaceful coexistence. Schaefer (2005) acknowledges that the church plays an integrative role especially in relation to social support and social change. Odek and Oloo (2006) sum it up by suggesting more support from the church and CCOs to vulnerable groups especially women and children.

On the issue of challenges that CCOs face as they attempt to transform Kibera, poverty was ranked first by (21.3%) of the respondents. The respondents felt that inability by CCOs to raise adequate finances exposed their members to poverty. For the sake of the study was defined as lack of basic needs, powerlessness and moneylessness. Apart from poverty, Kibera villages are prone to insecurity (19.3%) and religious differences (15.3%). One respondent stated that “there are many upcoming churches with different doctrines which tend to hinder the progress and unity of CCOs. This was confirmed by other participants who said that “there are many churches and competition is high and they teach different values and others concentrate on offering”. Illiteracy is yet another challenge (11.3%) followed by inadequate facilities to spread the gospel as revealed by 10.6% of the respondents. The study also established that CCOs experience resistance from the residents. According to 8% of respondents, there is mistrust between the residents and the CCOs. Some inhabitants feel that the CCOs want to benefit from them while some feel CCOs do not focus on the needy people. Finally, the respondents felt that high poverty rates has fuelled other challenges such as drugs /substance abuse, high population growth, prostitutions (7.6%) and poor leadership (4.3%). Similar outcomes have been realised in other studies. For instance, Mutua (2011) ignorance on the part of the community as well as the

church, still contribute greatly to failure of Christ-Centred organizations to transform slums and rural areas.

Christ-Centred organizations such as Facing the future (FAFU) an FBO which is Christ Centered, Christ Co-Workers (Chrisco), African Inland Church(AIC), Anglican Church of Kenya(ACK) and Catholic church have continued to teach people on measures of HIV/AIDS prevention (Dube, 2003).

The supportive and caring role of faith based organizations in terms of HIV/AIDS is universally accepted and acknowledged. Faith-based organizations are also involved in providing medical care to people living with HIV/AIDS. For instance, the Seventh Day Adventist Church and the Catholic Church are more involved in provision of medical assistance and care for people living with HIV/AIDS, (Dube, 2003).

On World Aids Day 2004 (All Africa Conference of Churches, 2005), Cardinal Javier Lozano Barragan, President of the Pontifical Council for Health Pastoral said:

John Paul II has on many occasions tackled this question and given us illuminating approaches which provides us with understanding on the nature of this disease, its prevention, behaviours of patients and people who take care of them, as well as roles of civil authorities and scientists. I would emphasize his thoughts in regards to immunodeficiency of spiritual and moral values and the accompanying of AIDS victims, to whom the best and full care and services need to be given since they are the people in the most need. Specifically, his message on the World Day of the Sick in 2005, the Holy Father emphasized that the drama of AIDS is a pathology of the spirits and that for it to be addresses in an effective way, it is very important to enhance prevention by education in relation to respect for the sacred value of life and formation in regards to practice of sexuality correctly.

Measures put in place to address Challenges Faced by CCOs in Kibera Slum

On the measures that have been put in place to handle challenges facing CCOs in Kibera, the study captured interesting results and these ranged from the strategies put in place by the state and non-state actors as revealed in Figure 4.3.

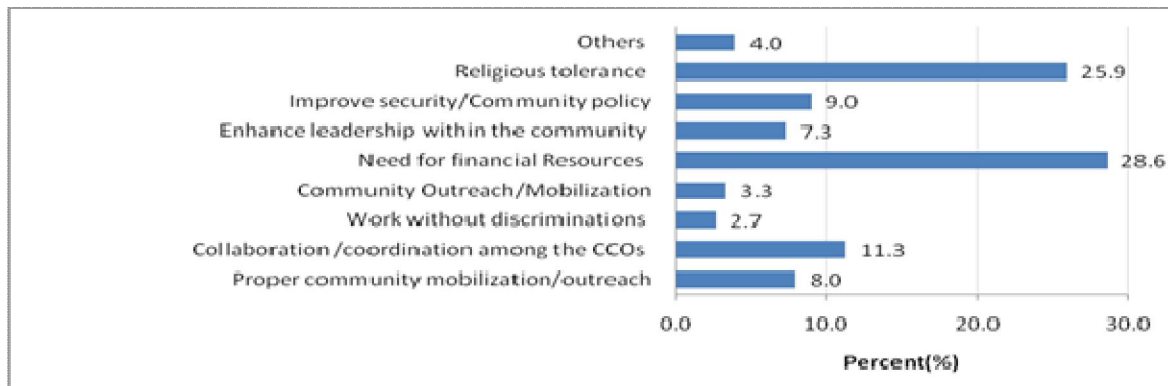


Figure 4.3: Measures that can improve the Role of CCOs in Kibera

The figure shows that there is high need for financial resources (28.6%) and religious tolerance (25.9%). One of the participants suggested that Muslims should be invited into the meeting conducted by the CCOs so that they can learn about God and also benefit from the help offered. It is also important to consider collaborative development programs among the CCOs (11.3%), improved security system /community policing (9.0%), improve on the number of outreach programs and community mobilization (8.0%) besides enhancing leadership and business mentorship programs within the community (7.3%). Other suggestions included ensuring a political goodwill, educating masses on the importance of national cohesion and fighting corruption amongst the leaders.

Many Christ centred organizations are committed, in principle to helping persons who are living with HIV/AIDS or those affected by it, but they do not get good will of the communities they serve. Therefore, it is very important to build a communication system which is welcoming, supportive and able to break silence in relation to HIV/AIDS epidemic. There is an urgent need for painful soul searching at institutions levels, their hierarchies, clergy and even community members they serve. Christ Centered organizations may have condoned a climate of silence and denial at institutional level, diluted or misinterpreted facts in their educational programmes, failed to provide strong, prophetic leadership and have been responsible for poor moral example that sometimes exists within churches themselves. It must be remembered that Jesus was particularly critical of religious people when he caught them out in hypocrisy (Cuthbert, 2011).

If Christ centred organizations are to have effective engagement with locals, regional and international responses to epidemic of HIV/AIDS, then it is vital that issue of discrimination and stigma must be dealt with appropriately, not only at Christ Centered Organization's level, but also at level of teachings at seminars, what academic theologians teach, write and think (Youth in Philanthropy, 2010).

Conclusion and Recommendation

The main objective of this study was to conduct an evaluation of the critical role played by the Christ- Centred Organization in the Development of Kibera Slums, Nairobi County. The study has established that in deed CCOs have played various roles in Kibera. The opinion is however, mixed on its success. The Government Social Policy in Kenya is mainly focussed on a narrow area that is known as social "sector". The definition of "social sector" according to Economic Recovery Strategy includes Health, Education, Labour and Industrial Relation, National Social Security Fund, Shelter and Housing, HIV/AIDS and Food AND Nutrition. The CCOs have been found to be involved in the country's social sector. On one end, some people are convinced that CCOs have succeeded in improving livelihood, creation of job opportunities, promotion of education by building schools, provision of learning facilities and awarding scholarship. CCOs are at the centre of promotion of peace and spiritual growth of residents, advocating for rights of children and provision of basic needs.

However, CCOs have faced numerous challenges like, mistrust, lack of capacity, dwindling financial resources, insecurity, drugs and substance abuse among members, religious differences, uncoordinated development strategies and ineffective policies and strategic plans. Inability to tap into government resources like Uwezo funds, Vuka loans, Agri-vijana loans, Amiran-farmers kit, Rausha loan, Yes Special Loan and many other state services by the CCOs organizations has been reported and this is mainly due to insufficient information. Reliance on external resources has threatened the sustainability of the Kibera slum transformation and therefore, focusing on domestic resources is thus, vital in enhancing development in the area. This entails diversifying resource mobilization strategies to include investing in agricultural sector besides applying for the numerous state grants and loans.

The study recommends a need to encourage more males to participate in future studies as their number is relatively low compared to their females. However, the low number of male that participated can be explained in two ways. First, men tend to be away from homes during the day and second, women remain at home to do household chores. The low level of education can be managed effectively by ensuring provision of scholarship, improvement in learning facilities, mentorship and sensitization programs on the benefits of education. Enhanced security, creation of job opportunities, creating income generating activities and fighting vices such as drugs abuse in the area by the states and non-state actors are likely to transform lifestyles of the inhabitants of Kibera.

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