

**THE WORLD VISION OF KENYA AND ITS IMPACT ON SOCIAL AND  
RELIGIOUS DEVELOPMENT: A CASE STUDY OF DAGORETTI SUB COUNTY  
IN KENYA**

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**DECLARATION**

This research project is my original work and has not been presented to any institution for the award of any academic certificate.

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## **DEDICATION**

I dedicate this work to my wife: Wanjiru wa Ng'ang'a, our siblings, Karanja, Wangari, and Kimani and our great family friend, Wanjiru wa Karanga.

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## **LIST OF ABBREVIATIONS AND ACRONYMS**

<b>ADPS</b>	-	Area Development Programs
<b>AEO</b>	-	Area Education Officer
<b>BFI</b>	-	Business Facilitation Initiative
<b>CBOs</b>	-	Community Based Organizations
<b>CDA</b>	-	Community Development Assistant
<b>CDO</b>	-	Community Development Officer
<b>CIC</b>	-	Children in Christ
<b>CTI</b>	-	Community Transformational Indicators
<b>CWF</b>	-	Child Well-being Facilitator
<b>CWO</b>	-	Community Welfare Officer
<b>ETD</b>	-	Economic Transformational Development
<b>IPA</b>	-	Integrated Program Area
<b>IPS</b>	-	International Program Strategy
<b>KADET</b>	-	Kenya Agency for Development Enterprise Technology.
<b>LIA</b>	-	Life in Abundance
<b>M&amp;E</b>	-	Management and Evaluation
<b>NGOs</b>	-	Non Governmental Organizations
<b>OVC</b>	-	Orphan and Vulnerable Children
<b>PEP</b>	-	People Empowering People
<b>PLWHA</b>	-	People Living with HIV/AIDS
<b>PPTD</b>	-	Principles and Practices of Transformational development
<b>RIPA</b>	-	Riruta Integrated Program Area

- T.D** - Transformation Development
- TDI** - Transformational Development Indicators
- TDT** - Transformational Development Theory
- WGM** - World Gospel Mission
- WVI** - World Vision International
- WVK** - World Vision Kenya

## **ABSTRACT**

World Vision International (WVI) is a Faith-Based Organization (FBO). Evangelical Christian humanitarian Aid, development and advocacy Organization dedicated to working with children, families and communities to overcome poverty and injustice. It was established in 1950 to care for the orphans in Asia, World Vision International has grown to embrace the larger issues of community development and advocacy for the poor in its mission to help children and their families build sustainable future. It is founded on the principles and teachings of Christianity as propagated by the community of the edifice Jesus Christ. This study is a critical assessment of the gaps between the giver World Vision Kenya (WVK) and the receiver (the Riruta community). The World Vision of Kenya has been in Riruta Integrated Program Area (RIPA) for the last two decades. The main goal of this study was to establish whether they had achieved their intended objectives, that is to transform the lives of the poor and oppressed through Economic Transformational Development that is sustainable and community based, focused on the needs of children, to express God's love and care among all people for holistic ministry. The study objectives of the study were; to assess the role played by World Vision Kenya in Riruta Integrated Program Area based/focused on the needs of the child, to investigate the impact of World Vision Kenya on Riruta Integrated Program Area community, to evaluate the achievements of the World Vision Kenya in Riruta Integrated Program Area and to find out the World Vision Kenya working relationship and strategies with the existing partners/stakeholders, to explore the challenges experienced by the World Vision Kenya in their contribution to spiritual concept of Transformational Development. The study adopted a qualitative research design. Secondary data was derived from existing literature, and reports on Riruta IPA community Based Organizations (CBOs), WVK's workers, GoK officers in the ministry of Education, children department, church leaders, school pupils, contact teachers, sub-area program coordinators and the Sud-County administrators. The study covered the RIPA (Riruta, Uthiru, Waithaka). From the findings, the study revealed that the world Vision Kenya (WVK) in Riruta Integrated Program Area (RIPA) did not fully meet the needs of the child as evidenced in the study. The study established that; empowerment on the economic activities through engagement of the community in WVK-RIPA has impacted on transformational development; through training in entrepreneurial skills benefiting many families. It was established that, World Vision Kenya has a good working relationship with other existing partners/stakeholders; and it plays a complementary role in achieving their goal. The study found that parents were able to manage illnesses through good diet, warm clothes and Immunization programmes. In order to be more effective and efficient in addressing the economic empowerment for transformational development, World Vision Kenya should emphasize on skills training, economic development and spiritual growth.

# CHAPTER ONE

## BACKGROUND TO THE STUDY

### 1.1 Introduction

This study sought to explore the background of the study, statement of the problem, study objectives, specific objectives, and research questions, justification of the study, scope and limitation of the study, literature review, theoretical framework, research hypotheses and methodology. This study determined the impact of world vision international on social and religious development in Dagoretti Sub County in Kenya.

### 1.2 Background to the Study

As Christianity took root into various parts of the world, various Faith Based Organizations (FBOs) were founded to take care of the requisite holistic development of humanity. In 1947, Rev. Rob Pierce Met Tena Hoelkedoer, a teacher, and while on a trip to China. She introduced him to a battered and abandoned child, White Jade. Unable to care for the child herself, she asked, “What are you going to do about her?” Rev. Pierce gave the woman his last five dollars and agreed to send the same amount each month to help the woman care for the girl.<sup>1</sup>

This encounter was a turning point for Rev. Pierce, who began to build an organization dedicated to helping the world’s children. In 1950 World Vision International (WVI) was created. The first child sponsorship program began three years later in 1953, in response to the needs of hundreds of thousands of orphans at the end of the Korean War<sup>2</sup>. Over the next

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<sup>1</sup> Website [www.wvi.org](http://www.wvi.org). see World Vision enterprises. World Vision International. A declaration of Internationalization (1978).

<sup>2</sup> Myer, B.L (1999). Walking with the poor principles and practice of Transformational development (1999) pp. 3-12

several decades they expanded their work throughout Asia, Latin America, Africa, the Middle East and Eastern Europe. Afterwards, they embraced a broader community development model and established an emergency relief division. They started addressing the causes of poverty concentrating on community needs such as; water, sanitation, education, health, leadership training and income generation.

By the 21<sup>st</sup> century, the organization was strongly advocating on issues related to child survival such as child labour, children in armed conflict and the sexual exploitation of women and children.<sup>3</sup> This was done through collaboration with governments and other organizations. Since its formation, the organization has grown to become global and is one of the largest Christian relief and development organizations operated in more than one country in the world assisting more than one hundred million people. The organization's mission is dedicated to helping communities build stronger and healthier relationships and focusing on children, who are regarded as the best indicators of a community's social health.<sup>4</sup> The argument being that when children are fed, sheltered, schooled, protected, valued and loved, a community thrives.<sup>5</sup>

In Kenya, the organization interacts with people through grants provided to the World Gospel Mission (WGM) in (1965). Following the Sahel drought in (1973), the organization established operations and opened an office in Nairobi in (1974). The sponsorship program began almost immediately with approximately one thousand four hundred (1,400) children from thirty (30) homes and schools. Nearly four hundred thousand (\$400,000) dollars was

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<sup>3</sup> Myer, B.L (1999). Walking with the poor principles and practice of Transformational development (1999) pp. 3-12

<sup>4</sup> Cultivating a learning and planning Community journal of transformative Education April 1, 2013 11: pp. 127-144

<sup>5</sup>Latham, G.P and Piccolo, R (2010). Emerging Research Trends in Leadership. Journal for leadership and Organizations Studies May 2010. 17: pp. 177-191

allocated for school feeding programs to the sponsored children, and two additional projects were also opened to help more than eighteen thousand (18,000) Turkana people suffering from famine in the North Eastern Kenya.<sup>6</sup>

By 1980, the World Vision International was sponsoring more than sixteen thousand (16,000) children in seventy five (75) projects. Activities included healthcare, education, agricultural assistance, literacy, vocational training and developing water systems. From 1981 to 1990 child sponsorship grew to fifty two thousand three hundred and fifty three (52,353), emphasizing education, nutrition, and immunization.<sup>7</sup> The accomplishments included: providing food to twenty Thousand (20,000) starving people; assisting flood-affected communities in four areas by providing medicines, food, seeds, livestock and shelter as well as rebuilding of several primary schools; increasing immunization levels to 85% in children under age five in Loitokitok; and improving livestock husbandry, cultivation techniques, environmental preservation, water access, shelter, health, and educational opportunities among the Maasai people.<sup>8</sup>

Kenya is prone to disasters, in eight separate years, (1984 and 2006), Kenya saw an influx of refugees escaping their countries' civil wars. World Vision International began work at the Kakuma Refugee Camp, home attending to more than Eighty two thousand (82,000) refugees from Somalia, Sudan, Ethiopia and other war-torn countries. World Vision International constructed in excess six thousand (6,000) shelters and built Thirty (30) classrooms for children in the camp. Following the floods in (2002), World Vision International provided

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<sup>6</sup> Sessa V.I (2007).The development of group interaction patterns: How groups become adaptive, Generative and Transformative learners. Human Resource development Review December 1. 2007 vol.6: pp. 353-376

<sup>7</sup> Yang, B (2007).Can Adult learning theory provide a foundation For human resource development. Advances in Dveloping Human Resource. May, 2004 Vol. 6: pp. 129-145.

<sup>8</sup> Henderson, G.M (2002).Transformative Learning as a Condition for Transformational Change in organizations. Human Resource Revelopments Review. June (2002) Vol 1 No. 2, pp. 186-214.

assistance to more than ten thousand (10,000) displaced people and an additional seventy thousand (70,000) flood-affected people.

Among the sixty eight (68) programs of the World Vision International operating in Kenya, Riruta Integrated Program Area (RIPA) which was started in (1996) and will end its operation in (2017). It operates in six (6) wards within Dagoretti sub-county namely: Mutuini, Uthiru, Ruthimitu, Riruta, Ngando and Waithaka.

### **1.3 Statement of the Problem**

The three pillars of World Vision International (WVI) are; relief, development and advocacy. Economic Transformational development, Humanitarian emergency affairs and advocacy or promotion of justice are complex and multifaceted. They entail looking into gender roles and responsibilities conflict and peace building, protection of the child and family and a holistic look at the menace called poverty.<sup>9</sup> It is one thing to have a vision of what one wants to do and quite another to be philosophically, theologically and passionately involved in it. World Vision International look at the well-being of children by securing household livelihood; promoting peace, good governance and integrating HIV/AIDS in all our work with a focus on prevention, care and advocacy. They provide relief assistance to people in natural disasters and conflict, while working with Riruta IPA communities to eliminate poverty and injustice.<sup>10</sup>

Over a period of eighteen (18) years, the organization has been working in various parts of Dagoretti Sub-County focusing on Transformational Development, Humanitarian Emergency

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<sup>9</sup> Myers, B.L (1999). Walking with the poor: principles and practices of Transformational development 4.2 of 5 stars 4-20 p. 275.

<sup>10</sup> Kurti, L., Whelan, A and Zwi, A (2004). Faith in International development: Evaluating the effectiveness of Faith-Based NGOs in <http://www.devnet.anu.edu.au>

Affairs and more recently, advocacy or promotion of justice. The approach has been through partnership with churches and other Faith-Based Organizations (FBOs).<sup>11</sup> In spite of the efforts made and heavy resources employed, majority of the members of this community in Riruta IPA are still living in horrible poverty. The goal of World Vision International was to engage strategically in the more sustainable holistic Economic Transformation Development to realize life in all its fullness for children and their families. This study sought to determine the impact of world vision international on social and religious development in Dagoretti Sub County in Kenya.

#### **1.4 Objectives of the Study**

This research study was guided by the following objectives:

- i. To assess the role played by World Vision Kenya in Riruta Integrated Program Area based/focused on the needs of the child.
- ii. To investigate the economic impact of World Vision Kenya on Riruta Integrated Program Area community.
- iii. To evaluate the social impact of World Vision Kenya in Riruta Integrated Program area in health.
- iv. To explore the challenges experienced by the World Vision Kenya in their contribution to social and religious development.

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<sup>11</sup> Mwanzia, F..N (2004). The role of leadership in promoting Transformational Development; A World Vision Kenya, Riruta Integrated Program Area, Nairobi (M.A thesis).

## 1.5 Justification of the Study

Faith Based Organizations (FBOs) and Non-Governmental Organizations (NGOs), have come and set their base in Kenya. Many of these organizations claims to support the local communities in various perspectives e.g. feeding, education, health, water and sanitation, economic empowerment, environment conservation, among other programs. Many of these Faith Based Organization focus on the child. The child is so innocent, desperate to receive any meager support from such. This study sought to investigate whether the child really benefits from the program of these organizations.<sup>12</sup>

It was established that, many FBOs/NGOs come into the country with double edged mission. After achieving their “objective” they phase out. In Kenya today, the dependency syndrome has affected majority of the members of the community. In some cases some members may not be needy but they go for the free resources. The support of these FBO comes in form of cash.

World Vision International has been in the Riruta Integrated Program area for the last 18 years.<sup>13</sup> In the ever dynamic world the World Vision International needs to be conversant with the needs of the people so as to meet the expectation of the contemporary community. Findings will promote mutual cooperation, collaboration and consultation between the WVK, partners, stakeholders and the community which would go a long way to bring about development in the society. In addition, the employment of such donated resources in the wrong situation would have a negative impact for the future of the organization and the community. Finding from this study would be used to guide the FBOs, NGO’s in their

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<sup>12</sup> Muindi, K (1989). *Life in Abundance LIA's Model for Transformational development. evaluating (page 71 82)*. Accessed from [www.lifeinabundance.org/our-work/ourmodel](http://www.lifeinabundance.org/our-work/ourmodel)

<sup>13</sup> Ibid p.2

objectives for total participation in their ADPs, and help them to employ the right strategies for the anticipated developments.<sup>14</sup>

### **1.6 Scope and Limitations of the Study**

Due to the recent proliferation of Faith Based NGOs in the Country, it is definitely not possible to study all of them. This study concentrated on the World Vision Kenya, which has diverse development projects distributed all over Kenya that is in thirty seven (37) out of the forty seven (47) counties. It is therefore worthwhile to study one of them. This is due to fact that their vision, mission, core values, goal and objectives are very much related in these ADPs. Thus, the field research was limited to Riruta integrated program Area (RIPA), which covers parts of Nairobi and Kiambu Counties.

Many researchers have chosen World Vision Kenya due to its firm Christian Foundation which is outlined in the economic transformational development agenda as processing major and positive functioning in the betterment of the society. Religion statistics have indicated that over 80% of the Kenyan populations are Christian's source (2009 census, KNBS), with this fact in mind it was then appropriate to sample from this wide area where many FBO's Christian based NGO's are affiliated.

Another factor that has led to consideration of World Vision Kenya by researchers is due to the organization's focus on nurturing the future generation through the child. If proper care is not concentrated on the child, then the future generation is doomed since they would be misguided. Riruta Integrated Program Area (RIPA) was selected due to the fact that; its

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<sup>14</sup> Sosemen D.G, (1993).Towards an effective development |communication strategy for an African context: A case study of two World Vision Child Sponsorship projects, CM.A Thesis, Day Star University.

geographical area covers two counties which include Nairobi and Kiambu Counties, and therefore, it can serve as a comparative study based on the activities in both.

It was not possible to cover the whole Development Program Area (DPA), but efforts were made to cover at least fifty percent (50%) of the Riruta Integrated Program Area (RIPA), which includes; Riruta, Uthiru and Waithaka wards.

The beneficiaries/management/officers are able to communicate in three languages; English, Kiswahili and Kikuyu in which the researcher was conversant. The total area covered by Riruta IPA comprised; mutu-ini, Uthiru, Ruthimitu, Riruta, Waithaka and Ngando. It was impossible to study the whole area due to its population density attributed by the end of construction of hundreds of informal settlements.

## **1.7 Literature Review**

This section reviews publications made by other scholars and researchers which are related to the topic of study. Faith Based Organization and Non-Governmental Organization are also known as “quasi-Government” because their operations are more focused on serving the needy and are not geared at profit generation. This area focuses on the activities, challenges and impact faced by the FBO’s in empowering the community for Economic Transformational development.<sup>15</sup>

### **1.7.1 Role of FBO on Economic Transformation**

Capacity building is a factor that influences FBOs, NGOs performance in empowering the community for transformational development. Grindle and Hilderbrand (1994) define

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<sup>15</sup> Mwangi, C.N. (2008). “The role of Faith-Based NGOs in Environment Conservation. A Case study of World Vision Programme in Ndabibi lake Naivasha Area.” Kenya M. A Thesis, UON.

capacity as the ability to perform appropriate tasks effectively, efficiently and sustainably. Morgan (1998) states that; “the core of the capacity building is wider and more holistic”.

There is a close relationship between human resource development and capacity development, Alley and Negretto (1999). Skills upgrading, procedural improvements, organizational strength and general education encompasses community development. It is based on the concept that education lie at the heart of development efforts. It focuses on a series of actions directed at helping participants/beneficiaries in the development process to increase their knowledge, skills and understanding and to develop the attitude needed to bring about the desired developmental change (FAO, 2004).

Faith based organization aim at improving community welfare through the provision of Education, skills and knowledge, develop the capacity of community towards achieving sustainable development. NGO’s act as a capacity builder to help the community to develop the resources, building awareness, motivating to participation in project and finally improving the quality of community’s lives. These strategies help to bring about sustainable community development (NSW Health 2001). In terms of FBO’s, NGO’s activities, Langran (2002) has defined capacity building as the ability at one group (FBO’s, NGO’s) to strengthen the development abilities of another group local community through education, skill training and Organization support.

A link to empowerment is frequently cited as one of the reasons for and outcomes of community capacity building. Empowerment is discussed at the level of an individual: (changes in skills, knowledge, consciousness and awareness, hope, action and beliefs in abilities to effect change) and changes in wide social structures and processes that result in

increased resources and opportunities (Verity, 2007). Capacity building has been identified in sustainable development policy as one of the key strategies for increasing the potential towards sustainable development. For example, in a program to support community to establish small enterprises, a positive result will be that the community has benefited in promoting their enterprise, but a sustainable outcome will depend on whether the community has the capacity to make it work and derive an outcome from them without external financial assistance.

Many researchers argue that, building community capacity and fostering empowerment are more effective ways of achieving sustainable community development than programs and success indicators imposed by outside experts (Harrison, 1998). They point out that outside experts usually have limited Knowledge and understanding of the particular context, needs and issues of a community. Local solutions to achieving sustainable community economic development and Transformational development are therefore seen as important outcomes of capacity-building approach (Lennie, 2005).

The long term objective of FBO's is to promote sustainable community Transformational development through activities that promote capacity building and self-reliance. Through capacity building, Langran (2002) noted that FBO's need to sustain community development: FBO's, NGO's are often created in order to expand the capacities of people (Korten, 1990). To some extent, FBO's, NGO's have promoted a degree of community self-reliance and empowerment. On the other hand, sustainable development has emerged over the past few decades as an important paradigm for community Transformational development.

### **1.7.2 Self-Reliance and Performance of Faith Based Organization**

Apart from dependence on Faith-Based Organizations (FBOs), non-Government Organizations (NGOs) may be desirable in the short term; but, it should not be a long term objective, because the aim of the community transformational development must be ultimately self-reliance. Reliance on such resources all the time would lead to loss of autonomy and independent of the community. On the other hand, autonomous community can flourish only in the absence of such external dependency.<sup>16</sup>

In order, to attain community Transformational Development, the FBOs ought to help the community discover their own potential and look for ways to innovatively develops such and discover potential for use as source of wealth for the development of the community. The need to motivate and mobilize people to be self-reliant and participate in development activities is an important objective of the FBO's and NGO's which according to Ife and Tesoriero (2006), aims at developing the capacities of people to meet their own needs through self-reliance. The FBO's, NGO's through the strategy of self-reliance can facilitate sustainable development of the community.

Sustainable community Transformational Development will be achieved particularly when the community is empowered. The 'bottom-up approach' in the community development would likely bring about empowerment to the community and finally sustainable development.<sup>17</sup>

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<sup>16</sup> Korten. E (1987) *Community Management* West Hartford, CT: Kamarian Press.

<sup>17</sup> World Vision Kenya (2009) *Guidelines For Working With Local Partner For Sustainable Child Well-Being*. World vision Kenya

In the bottom-up approach, (Finger, 1994) asserts that community participation and grass root initiatives promote participatory decision making and local self-reliance. In bottom-up approach, people are able to define their own problems and having ability and capacity to solve it through organizing and participating themselves (Panda, 2007). Empowerment requires gaining power within the society, making decisions and working independently. Education is seen as directly associated with levels of gaining power and decision making and working independently (Martell, et al, 2007).

Nongovernmental organizations should be able to raise enough funds from the project sponsors/donors in order to support enough officers doing monitoring and evaluation and general projects management Barasa (2010). She further suggests that, this can be done during proposal writing by including enough funds on Management and Evaluation (M&E) budget line and administration costs for officers involved in the project.

Organizations should also develop an M&E department to manage all monitoring and evaluation of activities for all projects in the organization Barasa, (2010). This she suggests would enhance accountability to enhance projects success and smooth running, evaluate and mitigate risks among other duties. This will in return increase the organizational credibility and profile to donor/sponsors there by attracting more funds. Financial resources as indicated in the research have a direct effect on M&E effectiveness, the number of visits that the projects officers or M&E officers make to the projects location or implementation area for project review is few. This affects the efficiency and accuracy of the M&E reports. Most projects also do not have funds to evaluate projects after closure/phasing out to check on the impacts.

Based on the findings of the study as recommended by Haretha (2003), FBOs, NGO's should have better modalities of empowerment which do not crash with the community values. He has not, however, discussed clearly on these values. The FBOs should try to empower women as they also involve men, since the role of women can only be recognized when the men are given their place. This creates an impression that men rule over women in a dictatorial manner. They should try to strike a balance in this case to empower the whole family. He also suggests the need for mass education of the role of women in development, which would enable the women to play active roles in the development process.

In his research, Haretha (2003) suggested factors like: influence of formal education on women empowerment and development, women perceptions of themselves and its effect on empowerment and development, Assessment of current policies on women employment and its effect and bureaucracy in public sector management and its effects on female administrators.

This research discussed women empowerment, but he has not indicated its impact on the community which might be either positive or negative. Anytime when one is subjected to such kind of empowerment a Transformational change is expected. The research establishes if such changes, indicators, impact and challenges, but they have not been suggested in his further research.

In order to be more efficient in addressing the spiritual, intellectual and economic development of the society, Mwangi (2007) observed that, the World Vision Kenya should extend their Education and spiritual nature beyond their focus on children to encompass the whole community. Adult literacy classes and Bible clubs should be initiated to cater for the

needs of parents. The researcher has not observed the changes that have occurred in the WVI since its inception on programs outside child sponsorship. Such programs have been initiated to cater for the well-being of the community. This study focused on the changes and their impact to the community's. The Economic activities for Transformational change indicators in Riruta Integrated Program Area (RIPA) which have not been addressed. In the course of their work the WVK in the Riruta Integrated Program Area RIPA experience some challenges which have not been addressed and therefore this study aims at un-earthing them.

Recommendations given by Mwangi (2007) are that; World Vision Kenya should assist the community to see the necessity of prioritizing and conserving the environment, the need to inform the community that societies fail or succeed based on the way they perceive and anticipate their problems and the consequences of their actions. He has not suggested views on the various ways of empowerment to realize the same. Community harms the environment in their pursuance for Economic empowerment and developments. His study was conducted in a rural Area where the Natural Environment provides them with the resources for sustainability. On the contrast, the study was conducted in urban and peri-urban regions, hence the approach is different. The issue of Economic Transformational Development takes the centre stage as it appertains to the community in RIPA. The study investigated the changes that could have been brought in the society when the FBO phase out. However, other studies as noted earlier prompts the researcher to take a different area but in relation to FBO's, NGO's and in this case World Vision Kenya.

## **1.8 Theoretical Framework**

This study is informed by two theories; Transformational Development Model and Theology of Transformational Development. Where approaches are wide but these theories will be discussed from the point of view of their relevance to the study.<sup>18</sup>

### **1.8.1 Transformational Development Model**

This theological concept emphasizes that the Gospel should bring about changes within the spiritual, social and material dimension of a community. Development is the process of improving the human condition. The *LIA'S Transformational Model* only laid the foundation for implementation throughout Africa and the Majority World.

It also gives an opportunity for developing theological method appropriate for the poor. This theological reflection brings healing for those grappling with the hideous realities of their experiences which include caring for the poor and integrating those who have found distance of common theological formulation from the realities of poor people's faith. This was encouraged through the local church; Empowerment of the Vulnerable and Sustainable Transformational Development.

Economic Empowerment earning capacity and savings are the basis for physical poverty alleviation. Health is the basis for life for each and every individual and the entire community, which social engagement breaks the poverty cycle because nothing changes when nothing is changed. Education is the basis for development initiatives and the World Vision Kenya (WVK) in Riruta Integrated Program Area (RIPA) should overcome obstacles that prevent life in all its fullness, improve well-being of vulnerable children in RIPA

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<sup>18</sup> World Vision Kenya (2009) *Guidelines For Working With Local Partner For Sustainable Child Well-Being*. World vision Kenya

through community-based programs with sustainable outcomes. This theory was developed further by Myers (1999)

In this theory, Myers (1999) examines two streams of thinking and experiences. In his recent works, “theories, principles and practices of the Christian community”. He states that; transformational development is more than digging a well here and putting up a school there. It is about building up communities responding to the root causes of poverty and creating resilience. The emphasis is on creating rewarding work, finding out what a community needs and how best to respond. Transformation Development contributes in that children and families enjoy the fullness of life with justice, dignity, peace and hope<sup>19</sup>. The transformational development theory is a conglomeration or a collective vision of theories about how desirable change in society is best achieved”.

The theory draws a variety of social science disciplines and approaches and is related to modernization theory which is used to analyze in which modernization processes in the society’s takes place. The theory examines those aspects which are beneficial and constitute obstacles for Economic Development. The idea is that development assistance targeted at these particular aspects can lead to modernization.

Sustainable development is development that meets the needs of the present without compromising the ability of the future generation to meet their own needs<sup>20</sup>. The link between Transformation and development is explicit in Mezirow’s theory of

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<sup>19</sup> Myers, B.L. (1999). *Exploring World Mission: Context and Changes*. World Vision.

<sup>20</sup> Mazirow, J. (1991). *Transformative Dimensions of Adult Learning*. San Francisco: CA Jossey Bass.

Transformational learning (1995). Numerous studies have documented that growth and development are outcomes of Transformational learning.

The philosophy behind Transformational development theory (TDT) is that there is transformative social change as a philosophical, practical and strategic process to effect revolutionary change in society that is social transformation. It is effectively a systems approach applied to broad-based social change and social justice effort to catalyze social-cultural and social-economic revolution, in seeking to integrate personal and social development. It is overarching approach to social change at multiple levels, addressing a wide range of issues using holistic non-violent method.

### **1.8.2 Theology of Transformational Development**

This theory was developed by Eckhart (1988) and offers a paradigm used to interpret what the Bible teaches on Material poverty and Economic development. It constructs a systematic Framework by which these Biblical norms can be applied in Modern Economic order through the perspectives of “Transformation theology”.

Transformation theology is a newly coined term that refers to the Theology of Mission that believes in the balanced use of both evangelism and social responsibility in addressing the needs of each context. It uses various Materials from the Bible which provide a theological paradigm to Economic development (David, 2008).

Theology and development are closely connected and hence human development is a concern of Theology. This is why theology of development has put into perspective issues of man and the society. It emphasizes on integral human development which concerns the whole man, material and spiritual, individual and collective.

World Vision International accepts every Church's coin affirming a statement of growth as well as the Apostles' Creed and a conduct policy shaped by Christian mores acting outside any particular church structure. It does not even clearly require one be a member of a church, though via a creed it affirms belief in the Holy Catholic [in the sense of "Universal"] church. One justification is that World Vision International already has employees from over fifty (50) different Christian denominations with real doctrinal differences.

In a declaration of Internationalization (1978), World Vision International declared a statement of faith that corresponds to the statement of faith put forward by the National Association of Evangelicals (NAE) as the theological Frame in which the Organization as a whole must operate. World Vision International aims to incorporate its Christian belief into its development work as well as its organization. Richard (1998) president of World Vision International United States, stated that, WVI has a strict policy against proselytizing, which he describe as "... using any kind of Coercion or inducement to listen to a religious Message before helping someone".

The World Vision International partnership and all its national Members are committed to the concept of the Theology of Transformational Development, which is cast in a Biblical Framework and in which evangelization is an integral part of development work. The organization promotes gender equality and brings fullness of life for all. All these discussed issues posed challenges to be investigated and proved or disapproved by the study in Riruta Integrated program area (RIPA).

## 1.9 Research Hypotheses

The study sought to test the following alternative hypotheses:

- i. World Vision Kenya plays a significant role in Riruta Integrated Program Area based especially on the needs of the child.
- ii. World Vision Kenya has significant economic impact on Riruta Integrated Program Area community
- iii. World Vision Kenya has significant social impact on Riruta Integrated Program Area.
- iv. There are challenges experienced by the World Vision Kenya in their contribution to social and religious development.

## 1.10 Methodology

Research design according to Mouton, (1996) is as a set of guidelines and instructions to be followed in addressing the research problem, the main function of a research design is to enable the researcher to anticipate what the appropriate research decisions should be so as to maximize the validity of the eventual results.<sup>21</sup> Qualitative research according to Murray, (2003) refers to a multi-method that involves an interpretative naturalization approach to its subject matter. It involves observation, in-depth interviews and focus groups.<sup>22</sup>

All progress is born of inquiry and doubt is often better than over-confidence, for it leads to inquiry, and inquiry leads to invention<sup>23</sup>. This brings out the significance of research and

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<sup>21</sup> Johann, M. (1996): *Understanding Social Research* ,Published by VanSchaik Publishers, Pretoria, South Africa. pp.17

<sup>22</sup> Thomas, R.M. (2003): *Blending Qualitative and Quantitative Research Methods in Theses and Dissertations*, Sage publications Ltd. pp. 1-3

<sup>23</sup> Maxim, H. (1924). *Reminiscences and Comments*. By Clifton Johnson, Doubleday, Page & Company.

concur with the fact that increased amounts of research make progress possible. Research inculcates scientific and inductive thinking and it promotes the development of logical habits of thinking and organization. Research has gained more increasing importance in modern times and is usually an aid to economic policy for government and businesses alike. Research serves as a basis for nearly all government and policies in our economic system.

### **1.10.1 Research Purpose**

The purpose of this research was to describe a situation or an association between variables in which the design used shall be one that minimizes bias and maximizes the reliability of data collected and analyzed. The study sought to determine the impact of world vision international on social and religious development in Dagoretti Sub County in Kenya.<sup>24</sup>

### **1.10.2 Research Design**

The study adopted qualitative research design which involved the generation of data in quantity form as well as assessment of secondary data. Secondary data was derived from existing literature, and reports. The qualitative design was historical, which was from journals the collection and evaluation of data related to past events in order to describe causes, effects as well as trends that will serve to explain the present and future events or situation. These were obtained from the existing secondary data. Case studies done by individual groups, institutions; organizations and programs related to both media and regional integration were also included in this research and formed an archival and biographical data in form of interviews, reports as well as observations.

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<sup>24</sup> World Vision Kenya (2009) Guidelines For Working With Local Partner For Sustainable Child Well-Being. World vision Kenya.

The design used herein is analytic and progressive aimed at solving the current situation as opposed to a fundamental one, which seeks to establish trends and acquire knowledge for knowledge sake. The research sought to determine the impact of world vision international on social and religious development in Dagoretti Sub County in Kenya. This research presents an empirical basis with evident reliance of recorded data through observation, experience, and coming up with conclusions and recommendations based on the outcome of data collection and analysis.

### **1.10.3 Study Population and Sample Population**

The study targeted Riruta IPA community Based Organizations (CBOs), WVK's workers, GoK officers in the ministry of Education, children department, church leaders, school pupils, contact teachers, sub-area program coordinators and the Sud-County administrators. The study was conducted on 50% of the area covered by the RIPA (Riruta, Uthiru, Waithaka). The study relied on a sample size of 10% of the target population. Random sampling was employed in order to obtain a fair representation of the various views and interests of different groups. Primary, secondary methods of data collection, in-depth interviews, questionnaires, non-participant observation and library research methods were used.

### **1.10.4 Instruments for Data Collection**

The Data analysis was qualitative and was used to guide decisions related to further data collection. Using mapping aspects, the various variables were categorized on an ordinal scale. This provided the most manageable way of measuring the variables in the study. The theme that emerges from the document analysis formed the basis of further data collection

and summary. The analysis of the final data enabled themes to be identified and findings presented descriptively.

#### **1.10.5 Data Analysis**

Data was first edited then coded to summarize the findings. Both qualitative and quantitative data analysis techniques were used to analyze the data. Quantitative data was analyzed using descriptive statistics such frequencies and percentages, while qualitative data was analyzed thematically. Tables were used to present the quantitative data. The researcher drew comparisons and conclusions from both quantitative and qualitative data through application of relevant statistical methods.

## CHAPTER TWO

### RELIGION AND THEOLOGY OF TRANSFORMATIONAL DEVELOPMENT

#### 2.1 Introduction

The Manner in which the community and individuals treat and promote development is usually based on their philosophies and World views, and religious(s) has a notable impact on the way man shape these philosophies and world views. These world views have shaped the society and the individuals to shift in paradigms through history. This call for the need to explore the use of this religious tool to fulfill the views of a holist vision that offers a different perspective to development.<sup>25</sup>

The theology of transformational development of today has fundamentally a religious character as Adlers, (2004). Four aspects which include; human greed, human ignorance, human aggression and human arrogance as the major causes and aggravators of this issue have been identified Croft (2014). Thus, the developmental debate is as much about religion as it is about science<sup>26</sup>. In addressing and directing humanity's beliefs, values and ideals, religions (s) have contributed to both development and its sustainability.<sup>27</sup>

This chapter explores some ways through which Christianity and some aspects of African Traditional Religion (ATR) can provide a different and better approach to theology of Transformational Development; offer a different way of ordering development of life based on different value and relationship.<sup>28</sup>

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<sup>25</sup> Zimmerman, M.A and Rapport, J. (1988). Citizen Participation Perceived control and Psychological Empowerment; American Journal of Community Psychology 16: pp, 725-750

<sup>26</sup> Croft, J (2014). "Humanism: Creed of the 21st Century" . Accessed from: <http://humanists.org/blog/201410/james-croft-humanism-creed-21st-century>

<sup>27</sup> African Christian Church and Schools Pastor interview Joseph Gichuhi – 01. 10. 2014

<sup>28</sup> Full Gospel Church pastor, Rev Kiome interview 10.10.2014

## 2.2 Concept of Theology of Transformational Development

In Africa Traditional religion (ATR), there is quality of life that is all-pervading a quality seen in the fertility, fecundity and the fruitfulness of heaven and earth. It is this traditional Africa world view which bound together the inherent spirituality and religiosity with everyday life of the society.<sup>29</sup> In the African traditional worldview life is taken seriously. Sacredness, dynamism, communality and anthropocentrism make life holistic in the African community. A world view provides a model of the world which guides its adherents in the world.<sup>30</sup>

The need for a world view as stated by Holmes (1983) is four fold i.e., the need to unify thought and life; the need to define the good life and find hope and meaning in life; the need to guide thought; the need to guide action. Yet another prominent need for the proper world view is to help us deal with an increasingly diverse culture.<sup>31</sup>

Human beings are viewed as God's most important beings among all creation because they have evolved social taboos which have been observed by the society. The study revealed that the theology of Transformational Development retards in spiritual and intellectual poverty, rather than material poverty.<sup>32</sup> The community seems to be struggling more with how to access the resources from the WVK than employ their learned skills to create their own resources. The WVK aims at bringing Transformational Development in Riruta IPA, it is necessary to treat Theology of transformational development with the seriousness it deserves.

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<sup>29</sup> Irvine, G (1996). Best thing in the worst time An inside view of World Vision Book partners Inc. p. 77 15BN. 1-885221-37-1

<sup>30</sup> Statement of Faith of the National Association of Evangelical (NAE) used as the standard for its evangelical convictions.

<sup>31</sup> Holmes, A.F (1983). *Contours of a World View*. Grand Rapids: Eerdmans

<sup>32</sup> Linda, T. (1999). Gender and Development from a Christian perspective : Experience from World Vision pp. 62-64

Contribution of religion and spirituality of the community may bring about sustainable development.<sup>33</sup>

### **2.3 Contribution of Christianity to Theology of Transformational Development**

The creation story in the Bible, states that God created everything, explicitly for man's benefit and rule. No item in the physical creation had any purpose but to serve man's purpose. This as a result had let Christians to over-exploit nature for humanity's selfish ends. Christianity has not only led to rise of materialistic and consumerist culture but also has created human greed, ignorance, aggression, arrogance and selfishness. But there is enough for everyone for sustainability. Social-cultural values have also been eroded. Brian McLaren notes that: Christian theism has done much to bring about the dangerous situation to which the world has come. In varied forms, it has supported anthropocentrism, ignored or belittled the natural world, opposed efforts to stop the population growth, directed attention away from the urgent needs of this life, aroused false hopes, given false assurances, and claimed God's authority for all these sins.<sup>34</sup>

Although these claims cannot be ignored or be dismissed as fabricated lies, deeper exegesis of Biblical materials reveal that Christianity is mostly theocentric rather than our anthropocentric religion; the earth and all creation belong to God and for God's dominion and disposal.<sup>35</sup> Some theologians have argued that, the notion of trusteeship/stewardship rather than dominion when referring to humanity's authority over the earth. It's more

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<sup>33</sup> P.C.E.A Church (Mukarara) Rev. Cyrus Ndugu interview 04/10/2014

<sup>34</sup> Juslie, H. (2002). The invisible NGO. *Evangelical missions in Kenya*, Journal of Religion in Africa pp. 32-60.

<sup>35</sup> Mark, R.A and Natsios, A.S. (2001) *Faith-Based NGOs and US Foreign Policy* Routledge, New York pp. 175-189.

theologically appropriate especially if we compare the ideas about creation in Genesis 1 with those in Genesis 2.

God's love and desire for abundant life is vital for the whole creation (John 3:16-17) (Ephesians 1:9-10) Constitutes a harmonious living for all. This shows that the Bible recommends a lifestyle that is friendly and development conscious.<sup>36</sup> As a result of the challenge and the exposure, Christians started to question, re-direct and condemn any negative teaching that contravenes the desire of Jesus for all to have life and life in abundance (John 10:10). Similarly, they started to identify and articulate well the positive teachings that affirm and strengthen life of all humanity. The deeper exegesis of the Bible is leading the church to recover and re-channel the faith into life affirming passion and to raise a sense of belonging to the community in development.

Christians are also involved in development and raising awareness in many areas: through developing and articulating theologies that are development oriented-like process-theology. Process theology is acknowledgement that contemporary understanding of God and God's expression through creation is always a process and never complete. It recognizes that our understanding of truth, especially as it relates to concepts of God and human beings is in need of progressive growth. The church should teach on how humanity should develop in a harmonious relationship.<sup>37</sup>

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<sup>36</sup> Mbiti J.S (2002). *African Religions and Philosophy*, Nairobi EAEP.

<sup>37</sup> Conger, J. A & Kanungo R. N (1988). *The Empowerment process: Integrating theory and practice*. Academy of Management Review.

### **2.3.1 Contribution of Churches to Theology of Transformational Development**

In Riruta IPA community, most of the churches are involved in materialistic development since most of them are individually owned. New religious movement churches (NRMs). A few are diversifying to include theology of transformational development and especially catholic, Presbyterian among the main stream churches.<sup>38</sup>

Many of the churches in Riruta IPA especially the NRMs do not offer development based sermon/teachings apart from the main stream churches. Many respondents however, admitted that the church has been involved much in development which was rated to have a population of over 80%. 40% of the respondents admitted to have received a form of support from the church while 60% indicated that they have not received any form of assistance. They are also involved in training the community on HIV/AIDS pandemic which is rampant in this area due to the high level of immorality.

The respondent suggested that, the World Vision Kenya should: employ their religion/faith-based phenomena as a foundation to contribute to the spiritual development of the community. Create advocacy groups to reach members of the community and persuade them while giving the importance of spiritual transformational development. Involve the religious leaders to participate in mobilizing the community, especially those in their churches to participate in activities aimed at developing them spiritually such as Bible Study, games/sports competitions, drama, and music among others.<sup>39</sup> They should also organize

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<sup>38</sup> Gutierrez, G. (1973) *Theology of Liberation*, Mary Knoll, New York: Orbis; 15

<sup>39</sup> Desai V. (2005). NGO's, Gender Mainstreaming, and urban poor community in Mumbai. *Gender and development*, 13(2): pp 90-98.

house to house visits by the religious leaders and especially the youth so as to help them retrieve our lost cultural values and hence realize spiritual development.<sup>40</sup>

From the evidence of these views, the community is seemingly aware of the benefits that the FBOs can accord to them. Churches and FBOs seem to lack the motivation or ways to transform this knowledge into some action. This has led to what may be argued as indifference and inactivity in spiritual oriented development issues in the community. It also indicates that it is only the members of the churches that are actively involved in projects who have at least heard on development oriented sermons. “Many church leaders seem to pay attention on their personal material development more than their flock” one respondent commented.

Significant number of churches in Riruta IPA seems to have neglected their obligations of leading the community to the path of righteousness, which involves doing God’s will for humanity. One respondent commented that; WVK have never done anything in their church and he did not know their work. He further stated that they were asked sink a borehole for the community which they never did<sup>41</sup>

Societies need liberation from various perspectives so as to perform effectively. As the term liberation theology was used in 1973 by Gustavo Gutierrez, a Peruvian Roman Catholic priest. “Liberation theology a school of thoughts among Latin America Catholics according to which the Gospel demands that the church concentrate its efforts on liberating the people of the world from poverty and oppression”. For many years, human being has been the focus for

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<sup>40</sup> Committee on society, Development and peace (1969) (Sodepax), In search of theology of development: papers from a consultation of theology and development, Held by sodepa in cartiny, Switzerland, November

<sup>41</sup> Rabin, G (2002). Changing Worlds; can the church respond, London; T & T Clark Ltd, p. 18

liberation theology.<sup>42</sup> Several organizations have been in the forefront advocating for justice and rights of man. They indeed strongly advocated for human liberation. WVK is such one organization. The study concluded that, churches can be effective if only Christians were to treat spiritual oriented development with faith and awe/put more emphasis on taking care of God's creation (humanity). All faith-based organizations need to re-discover and re-articulate the will of God for man.<sup>43</sup>

## **2.4 Theological Vision and Reflection**

In the creation story outlined in (Gen 1, 2), God is shown as the creator and provider of the earth and everything in it who affirms its usefulness, beauty and sets the base where everything is to be perceived and understood as having a God-given purpose will and for his glorification.<sup>44</sup>

With a call to express God's love and care among all people, WVK being equipped for this holistic Ministry, is to ensure that they work to spiritually nurture their staff, partner with churches and bear witness to Jesus Christ. This is based on the fact that Jesus Christ called on his followers to allow the little children to come unto Him and beckoned them to humble themselves like the little children. James is also reminding us that the, "pure and undefiled religion before God the Father is to visit the orphans and widows in their affliction" (James 1; 27) this is expressed by the WVK by supporting and working with the department of

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<sup>42</sup> Rabin, G (2002). *Changing Worlds; can the church respond*, London; T & T Clark Ltd, p. 18

<sup>43</sup> Dahberg, B.T (1971). The book of Micah, in Layman C. M (eds) *The interpreters, One volume Commentary of Bible* New York; Abingdon Press p. 489

<sup>44</sup> Gen: 1:26-31.

children services in Dagoretti Sub-County. They feed, educate, counsel, and give support and maintenance to the orphaned children.<sup>45</sup>

Care and anxiety as expressed in (Mt 6: 26, 32-34, 10: 29-30.): God tells people not to be worried, since they are important than the bird of the air; (V 26) in (V32-34). In the same chapter, God knows all the needs of people but they are told to seek first the Kingdom of God and his righteousness and all other they will be given besides. God gives encouragement to people in (Mt 10: 29-30) where he says he knows even the number of hairs in their heads, hence they are worth more than many sparrows. (Mk 9:34) “But they remained silent, they had been discussing among themselves on the way that was the greatest” WVK seemingly express their greatness in their voluntary work and this is the authority that serves. Humanity is encouraged to endure in tribulations in (Mk 13:19) and this is seen in WVK in one of their core values “committed to the poor” In (Lk12:2-7), the beauty of Man is once again shown as compared to flowers hence trust in God’s plan. WVK wish to see this beauty and contention in man. All these verses express providence of God and his wish for mankind.<sup>46</sup>

In Bible, it is stated that, Human rights belong to an individual as a consequence of being human. They refer to a wide continuum of values that are universal in character and in some sense equally claimed for all human beings. The beliefs and practices of society so changed that the idea of human or (natural) rights could take hold as a general social need and reality. The writing of (Thomas Aquinas) and (Hugo Grotius) as well as (Magna Carta) the petition of rights of (1628) and the English Bill of rights reflected the view that human beings are

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<sup>45</sup> Thierry, V. and Tyndale, W.R. (2002). Cultures Spirituality and development (eds) Development and Culture South Africa David Phillip Publishers p. 3.

<sup>46</sup> Op.cit p. 49

endowed with certain eternal and inalienable rights. There are a number of groups involved in human rights and WVK is one advocating for the rights of the child. The Bible expresses these in (Ex 21:10; 23:6 Dt 17:8:21:17; 24:17; 27:19;Ism 8:9:11; 2Mc 13:23; Jb 23:7; 29:16; 36:6; Ps 140:13; Prv 29:7. 14.26;31:5.8; Eccl 5:7; Wis 19:16; Sir 47:11; Is 5:23; 10:2; Lam 3:35; Bar 6:53; Ez 18:18; Hos 5:11; Lk 18:7; Icor 9:5). In the same case WVK works to promote justice among the poor among whom they work and especially the child.<sup>47</sup>

#### **2.4.1 Strength of Theological Vision of FBOs in Kenya**

Faith-based organizations (FBOs) are defined as actors that have a religious faith or are core to their philosophy, membership or pragmatic approach. It has been observed that Kenya is host to various FBOs which include Christianity, Islam, Hindu and others. In their specific ways, all of them leave a mark on Kenyan public sphere. Kenya is a theistic society as acknowledged and demonstrated in supremacy law of our land which states that; “We the people of Kenya acknowledge the supremacy of the almighty God of all creation.”<sup>48</sup>

Kenya is a Monotheistic entity as demonstrated in her National Anthem. The role of FBOs referred to as “People of God” is indispensable so the FBOs have the constitutional Mandate and God-given obligation and right to “ Walk together” with the Kenyan communities through theology of transformational development which is their primary role. The FBOs remain that prophetic voice of the voiceless, ready to challenge to public and secular leaders and institutions fearless in advocating for their rights. As the conscience of the society, the

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<sup>47</sup> Tyndale W.R, (2014). *Idealism and Practicality; The role of Religion in development*. In www. Wfdd.org.Uk, Retrieved 21.08.

<sup>48</sup> Ibid

FBOs are committed to demonstrate the spirit of the unity in diversity through ecumenism and interfaith dialogue. Different religious traditions hosted in Kenya do have joint forums and organizational sharing, sharing the same national and religious values built in Faith-Based initiatives.

#### **2.4.2 Theology of vision in Faith-Based Organization**

In 2006 in United States, the Bush administration opened the door to the U.A.S treasury to Faith-Based groups and established the office of Faith-Based Community initiatives. President (Barrack Obama) Vowed to change things, but in his first year in office he seem to have done little more than change the name of the “Faith-Based Operations” to what is now called, (The white house office of the Faith-Based and neighborhood partnerships). (Barrack Obama) had vowed to ensure that, its practices would reflect a strong separation of church and the state.<sup>49</sup>

One year after, president (Barrack Obama) set we an advisory council to reform the Faith-Based office in the white house, a coalitions of religious civil rights and secular humanists groups issued an open letter urging the president to take additional actions to prevent government funded-religious discrimination and protect social service beneficiaries from Unwelcome proselytizing.

In almost all Faith-Based Organizations (FBOs), theistic vision evident no matter the amount of pressure and differences. The Nature Conservancy is a leading international, Non-profit Organization dedicated to preserving the diversity of God’s creation for the benefit of Man

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<sup>49</sup> Kiogora, T. and O. Bula, (1992). Abundant life in Jesus Christ. Bible Studies on the theme (2<sup>nd</sup> Cor9: 10-11) Harare: All Africa Conference of Churches pp. 21-24.

where their focus is science-Based initiative. The World Vision Kenya should emulate such an Organization for a sound scientific theological development.<sup>50</sup>

Among the organizations which work against Faith-Based policies that are supported by the religious rights is Population Connection, which is an international grassroots population organization that educates young people and advocates progressive action to stabilize world population at a level that can be sustained by earth's resources<sup>51</sup>.

## **2.5 Chapter Conclusions**

Faith-Based Organizations (FBOs) believe that, as a society, we must re-affirm the religious Faith in nurturing persons and fostering a just and stable development community. "We must evaluate the FBOs that accept and show preference in hiring those who embrace the Organization's religious aspect being its foundation" argued Clinton. It is precisely the denial of this right to FBOs that World Vision International is opposed intolerant discrimination instead, it promotes a free open society. It is essential for FBOs to retain their basic identity by sticking to their core values. As Justice William, Brennan wrote in Corporation of the presiding Bishop Amos (1987): "Determining that certain activities are in Furtherance of an Organization religious Mission and that only those committed to that mission should conduct them is ... a means by which on FBOs defines itself." "Faith Saturated" and "Faith Centre" both include substantial religious content in their programs.<sup>52</sup>

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<sup>50</sup> Finnerty, A.D, (1977). No More plastic Jesus; Global Justice and Christian Lifestyle. New York: Orbis Books, p, 99, Creative Simplicity involves analyzing our life Style in the right of our Faith and very real needs of the rest of the World.

<sup>51</sup>Ibid.

<sup>52</sup>Kiogora, T. and O. Bula, (1992). Abundant life in Jesus Christ. Bible Studies on the theme (2<sup>nd</sup> Cor9: 10-11) Harare: All Africa Conference of Churches pp. 21-24

The best results therefore, follow when spiritual and material transformation is combined i.e “Faith related”, “Faith background”. In contrast, secular FBOs do not include significant religious content in their program because their world view tells them that all that is needed is social economic material transformation. Faith related and faith background FBOs operate with deistic religious beliefs (God exists but never intervenes in the natural world of cause and effect). They embrace religious faiths crucial to development and social wholeness. If that happens they deserve a reputation in many areas.<sup>53</sup>

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<sup>53</sup> Finnerty, A.D, (1977). No More plastic Jesus; Global Justice and Christian Lifestyle. New York: Orbis Books, p, 99, Creative Simplicity involves analyzing our life Style in the right of our Faith and very real needs of the rest of the World.

## CHAPTER THREE

### WORLD VISION INTERNATIONAL AND COMMUNITY TRANSFORMATIONAL DEVELOPMENT

#### 3.1 Introduction

This chapter reflects and analyses the World Vision Kenya (WVK) historical background, Mission, Vision and goals in an attempt to understand its relationship, interaction, decision making and future policies in relation to Community Transformational Development (C.T.D). It examines the way in which it can best support the theistic Vision which would be effective if supported by firm and sustainable development and other Institutional policies which can foster a desirable and realizable change in the community.<sup>54</sup>

An Institution's Vision statement lays down what the institutions desire to achieve in the long term future. It becomes a source of inspiration/Motivation and provides a decision making criteria. It further tells of what the Institution is currently concentrating on by defining the broader goals of achieving the institution's Vision. It becomes a constant reminder of the institution desired achievement and hence, its commitment.<sup>55</sup> The following analysis was aimed at evaluating whether WVK has met its commitment to provide services as stated in their vision, Mission and goal. It also raises awareness and motivates the community to participate in development oriented projects. The study finally analyzed whether WVK has projected and exploited the theistic Vision Insights in its operations.<sup>56</sup>

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<sup>54</sup> Finger, M. (1994). NGOs and Transformational. London; Routledge, pp. 48-66

<sup>55</sup> Ibid; pp. 72-74

<sup>56</sup> Ibid; pp. 84-92

## **3.2 World Vision International**

World Vision is a global Christian relief, development and advocacy organization dedicated to working with children, families and communities to overcome poverty and injustice, World Vision serves all people, regardless of religion, race, ethnicity, or gender.

### **3.2.1 Vision, Mission and goal of the founder**

In most cases; the vision, Mission and goals of an Organization are formulated by the founder(s). It is therefore necessary to reflect on the Vision, Mission and goals that the founder had in mind while he started this Organization: such are the base/roots foundation of this Organization.<sup>57</sup>

World vision International (WVI) was founded by (Dr. Robert Willard Pierce) also popularly known as (Bob Pierce) in (1950). This was during his Missionary enterprise in China, and South Korea that he witnessed extreme human suffering that provoked need to address the societal crisis. Poverty and hunger had destroyed the social foundations which had led to a lot of suffering. After reflecting on this situation, He decided to establish an organization that would aim at transforming the society holistically. From then, his Mission was directed to address the dire needs of society. His Mission, “let my heart be broken with things that break the heart of God” became his guiding principle. This is a principle that he hoped this Organization would help to achieve.<sup>58</sup>

It is believed that Bob Pierce was deeply touched by the sorry fate of orphaned children during the Korea war. This provoked him to bring into the international attention of the situation in Korea and China, which helped to raise money in support of the desperate

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<sup>57</sup> Waders, K (1998) “How World Vision Rose from Obscurity to prominence. American Lounalism, pp. 69-93

<sup>58</sup> World Vision History, Retrieved 01.09.2014

children.<sup>59</sup> As a motivation for his humanitarian actions Pierce said, “I became part of the suffering, I bitterly felt the child’s bluntness, the mother grief” This act of identifying himself with the “Wretched of the earth” and the heart to come to the aid of their suffering become the basis of his goals. He addressed their problems in a holistic manner so as to realize and achieve transformational development of the community through the child. In the final analysis this became the basis of his goal.

He laid the foundation of the World Vision (WV) programme and desired that humanity should live according to God’s plan and founded another small humanitarian Organization “Samaritan’s purse” in (1970). During this period, he struggled bravely with Leukemia disease which resulted to his death in (1978).

### **3.2.2 World Vision Organization’s Mission, Vision and Goal**

World Vision International (WVI) started by caring for children Orphaned by the South Korean war and then later spread its activities through Asia and currently it operates in over one hundred (100) countries globally. Its expansion was not only numerical but was geared to assisting more than one hundred million people (100 million) struggling with poverty, hunger and injustice irrespective of their religious beliefs.<sup>60</sup> They are pragmatic in that, they are now focusing on larger issues of community development and advocacy for the poor, towards the end of helping poor children and their families build a sustainable future.<sup>61</sup>

The organization has a common Mission statement and shared core values which unite and guide the whole Organization structure and partnership in the 100 countries being served.

The Organization’s unifying Mission reads, “*To follow the Lord and savior Jesus Christ in*

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<sup>59</sup> World Vision Annual report (2009) retrieved 03/09/2014

<sup>60</sup> Riruta satellite Pry. School HIT (Mrs Nuchiri) interview 01/10/2014.

<sup>61</sup> Facing Global Hunger, Food as a right, World Vision retrieved 18/08/2014.

*Working with the poor and oppressed to promote human transformation, seek justice and bear witness to the good news of the Kingdom*". The mission statement lays emphasis on the centrality of Jesus Christ and his saving grace as the foundation of their inspiration. The Organization has also six (6) core values that are central and shared for its identity and its inspiration to transform the Community. Their core values are explained as follows;

- ***They are Christian-*** which means they aim at continuing the work initiated by Jesus Christ of ensuring that everyone lives an abundant life.
- ***They value people-*** this means they regard all people as created and loved by God, they give priority to people before money, structure systems and other institutional machinery; they act in ways that respect the dignity, uniqueness and intrinsic worth of every person.
- ***They are committed to the poor*** -this means they are called to serve the neediest people of the earth, to relieve their suffering and to promote the transformational of their conditions of life.<sup>62</sup>
- ***They are partners-*** they are members of an International World Vision (IWV) partnership that transcends all boundaries. They accept the obligation of joint participation, share goals and mutual accountability.
- ***They are stewards*** -the resources within their disposal are not their own. They are a sacred trust from God through donors on behalf of the poor. They are faithful to the purpose for which those resources are given.
- ***They are responsive-*** they are appropriately responsive to life threatening emergencies. They are willing to take intelligent risks and act quickly.

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<sup>62</sup> World Vision Annual report (2009) retrieved 03/09/2014

From the foundation of these values, the Organization has been involved in a number of activities. This is found in its three pillars; Relief, Development and Advocacy. Transformational Development,<sup>63</sup> Humanitarian Emergency Affairs and advocacy or promotion of justice are issues addressed by WVI. They look into gender roles and responsibilities, conflict and peace building, protection of the child and the family and a holistic look at the menace called poverty.<sup>64</sup> Those cross-cutting themes are relevant to development of Christianity, given that they are crucial to world Vision's strategy for decades to come. Their focus is more on the child since in their wake-up slogan they have said, "*child by child we build the future, if we can't build the future for our children, our own future is not worth thinking about*".<sup>65</sup>

### **3.3 World Vision Kenya**

World Vision is a Christian relief, development and advocacy organization dedicated to working with children, families and communities to overcome poverty and injustice. It began its operations in Kenya in 1974 and currently provides hope and assistance to children and communities in 35 of the 47 Counties in Kenya ( see Appendix VI) p. Motivated by God's love, the organization serves the poor and the oppressed by focusing on those who are most vulnerable, regardless of a person's religion, race, ethnicity or gender. The organization is committed to the well-being of children. World Vision Kenya's strategic goal is to contribute to the increased well-being of 2 million vulnerable children by facilitating empowerment and transformation of families and communities to tackle the root causes of poverty by 2015.

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<sup>63</sup> "World Vision International (2009) History". World Vision International Retrieved 16/08/2014

<sup>64</sup> <sup>64</sup> World Vision Annual Reppost (2008) retrieved 03/09/2014

<sup>65</sup> Larry, J (1993), "World Vision's New Weapon" fund raising Management p. 22

### 3.3.1 Historical Background

World Vision Kenya (WVK) is one of the biggest Christian reliefs, Development and Advocacy, Faith-based Organization (FBO) in Kenya. World Vision become involved with the people of Kenya through a grant provided to the World Gospel Mission (WGM) in (1965) following the Sahel drought in (1973). It established its operations and opened an office in Nairobi a year later (1974).<sup>66</sup>

The sponsorship program began almost immediately with one thousand four hundred (1,400) children from thirty (30) homes and schools. At the same time, nearly \$ 400,000 was allocated for school feeding programs to these children. Two (2) additional projects were opened to help more than eighteen thousand (18,000) Turkana people suffering from famine in the North Eastern area of the country.<sup>67</sup>

By (1980), WVK sponsored more than sixteen thousand (16,000) children in seventy five (75) projects. Their activities included; Health care, Education, Agricultural assistance, literacy, Vocational training and developing water systems.<sup>68</sup> The organization (WVK) has expanded its operations from family focus to community development as a way of embracing a holistic development of humanity. The initial small scale projects referred to as community development projects (CDPs) have changed to include wider area coverage and more

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<sup>66</sup> Peter, B. (1996) *The concept and strategies of Sustainability* London; Routledge, pp. 81.

<sup>67</sup> Kinyanjui, K. (1985). *The contribution of NGOs to development; some Critical issues in Kinyanjui (eds) NGOs Contribution to development to development (proceeding of a seminar held at the institute for development Studies, UON*

<sup>68</sup> Mobbos, R. (2007). *The self Empowerment of Communities* pp. 358-364

activities. Area Development programs (ADPs) were created with an aim of enhancing sustainability after the Organization has phased out.<sup>69</sup>

Today, WVK operates fifty four (54) ADPs covering thirty seven (37) out of forty seven (47) counties. They are grouped geographically into seven (7) zones namely; Nairobi, Pwani, North Rift, North Eastern, Eastern, Central and Lake Region (See Appendix VII). Their development activities include; Education, Health, Microfinance development, water and sanitation, Agricultural assistance, Community capacity building, Emergency relief, peace building and child right advocacy.<sup>70</sup>

### **3.3.2 World Vision Kenya Development Programs**

As this study has found out, World Vision Kenya (WVK) lays its total focus on holistic transformational development, which is community-Based with a major focus on the needs of children as the best indicators of a community's health and development. WVK is also one of the most recognized child rights advocacy organizations not only in Kenya but also internationally.<sup>71</sup> The organization has other development programs which include; Kenya Agency for Development Enterprise and Technology (KADET), which is supported by vision fund. This is a Micro-Financing enterprise financing programme which has assisted thousands of Kenyans to run and develop their business through access to credit facilities and training on business development and dates back to (2002) when KADET was established. It disbursed a total of three Million Ksh. 3,000, 000 per year.<sup>72</sup>

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<sup>69</sup> World Vision Annual report (2008) retrieved 03/09/2014

<sup>70</sup> Tyndale W.R, Vision of development: Faith-Based Initiatives. USA Ashgate Publishing, (2006) pp. 140.

<sup>71</sup> Economic Empowerment Project officer interviewed Eunice Nyamu – (Vision Fund) 07/10/14

<sup>72</sup> World Vision Annual Report (2008) retrieved 03/09/2014

The organization (WVK) has attempted peace building efforts among the warring communities such as, the Marakwet, Pokot and Turkana. They have however, not managed total peace, but they have facilitated development activities projects to try and enhance sustainable peace development. Other major development programs include; war against Malaria and HIV/AIDS in the lake region, sustainable energy harvesting and saving project (Tseikuru Sub-County project) and Emergency relief project (Kakuma refugee Camp).<sup>73</sup>

The few examples of development programs among others have been inspired, founded and run on the bases of their core values, Mission, Vision and goal as discussed earlier. It is worthwhile to appreciate the incomparable contribution by WVK in numerous areas of development. Since WVK serves the same people in the same social and physical environment, it necessary that they look into strengths, weaknesses, opportunities, threats and /or risks. Unfortunately, in spite of the efforts made and resources employed by the WVK, the Majority of the communities are still living in abject poverty in same of the areas under WVK.<sup>74</sup>

### **3.4 Riruta Integrated Program Area (Ripa)**

World Vision operates in many different contexts. Much of this guidance assumes a situation where there is a National Office (World Vision Kenya) and an MFI (VISION FUND KENYA) of equal size or smaller than the National Office. The Riruta Integrated Program Area (Ripa) seeks to provide a wholesome experience to the communities that are targeted for social development by World Vision programs. While World Vision Kenya provides

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<sup>73</sup> Speer, P.W. and Hughay, J. (1995) Community Organizing An Ecological Route to Empowerment and power; American Journal of Community Psychology pp. 23

<sup>74</sup> World Vision Child Welfare Officer – Winnie Ngamau interview 02/10/2014.

social development interventions, VISION FUND KENYA, as the microfinance subsidiary is also present to provide access to financial services to community members that are economically active. The World Vision motivation for this approach to poverty intervention ensures communities remain sustainable long after the World Vision program Areas pull out; it is therefore believed that microfinance is the best vehicle to ensure this sustainability

### **3.4.1. Geography of the Area**

Riruta Integrated Program Area (RIPA) is located west of the city of Nairobi. It is approximately fifteen kilometer (15Km) from the capital city of Kenya (Nairobi). It covers five wards i.e. (Mutu-ini, Waithaka, Ngando, Uthiru and Riruta with a population of one hundred and seventy eight thousand six hundred and ninety one (178,691), (*Source KNBS 2009 Census*). This area is referred to as Dagoretti South Constituency (See Appendix VI).

The project covers an approximate area of 25.30 Km<sup>2</sup>. The greater percent of the area is characterized by gradual slope. The RIPA borders Kiambu County in the North Land ownership is individual plots measuring ¼ and 1/8 of a hectare while a few people own an average of acre. There is sub division of land going on since many families are willing to sell their plots which are attracting high prices. Subsistence agriculture is practiced on the banks of the Nairobi River which transverse the area with its source in Kikuyu Springs. However many people grow vegetables for sale since there is ready market. They do not depend on rainfall as such.

### **3.4.2 RIPA Population Characteristics**

Dagoretti Sub-County has a sizeable population ravaged by poverty, crime, high population growth and the collapse of traditional values due to influences of Urbanization. The area is

characterized by: semi-permanent houses made of timber and iron sheets, every household has a pit latrine, VIP latrine and flying toilets, refuse disposal is mainly through rubbish pits, landlordism as a major source of income, little urban agriculture is practiced and the population comprises landowners and tenants. This is a demonstration of a community with different needs which WVK seeks to address. Broken homes worsened by alcoholism, drug abuse, joblessness and abuse spanning several generations. Most homesteads appear to suffer from these vices.

Riruta Community is cosmopolitan and metro-politan with a multi cultural population attracted by low-skill and low-wage labour. Many of these people grew up elsewhere but their relocation to a new harsher environment has meant that the traditional taboos that governed their lives are no longer applicable; add to that the effect of poverty and an oppressive work environment with no prospects for personal growth. The prevailing social and political climate in Dagoretti Sub-County does not do much to cultivate optimism, either high crime rate have made people feel vulnerable to the vagaries of fellow.

The result is a population of people who have no feelings left for fellow human beings, not even their own families. According to Darwin, money, sex and alcohol are the ends that are practiced by some these people.<sup>75</sup> With this kind of moral vacuum, the future for the young people in Dagoretti might not be very promising.

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<sup>75</sup> World Vision Child Welfare Officer – Winnie Ngamau interview 02/10/2014.

### 3.4.3 Social-Religious Economic Aspects

Societal values, norms, ethics are upside down. Single parenthood in Dagoretti is at an alarming level and children from such households suffer increased rates of abuse from parents or persons dating their parents (Dagoretti Sub-County children's Office, 2014). Some parents in Dagoretti plot how to solicit funds from foreign donors (WVK) in order to educate their children. Occasionally, the donors visit their beneficiaries. Sponsorship is attributed as manure to laziness among such residents. People do not want to work, but they would rather spend the whole day drinking. They look for churches, Non-Governmental Organization (NGOs) and foreigners to sponsor their children's education. *"I came across several families which disclosed to me of their different sponsors"* In other cases each child in a family has his/her sponsor. To add to this some children have more than one sponsor.

The main form of income is geared to industrial labour, construction industry house hold chores, and small scale trading on groceries and careers in carpentry, masonry and tailoring. There is also middle class population working in nearby schools, hospitals, county offices and other government institutions. The community is cosmopolitan with several ethnic communities living together in harmony.

The community in Riruta subscribes to different faiths where majority of them are Christians and constitute over 90%, while Muslims constitute 2%-3% of the population. There was no evidence of the traditional religion. Among the Christians, the New Religious Movement (NRMs) takes the lions share (65%-70%) while the rest are in the main stream churches i.e. Catholic and protestants (World Vision report, 2012). In terms of Education most residents are class eight (KCPE) level. This is due to high dropout rate for both girls and boys, which

results to low performance. The study may wish to attributed this phenomenon to high poverty levels and seemingly; early pregnancy in (girls) drugs and child labour and the illiterate parents.

#### **3.4.4 Program Vision, Mission and Goal**

Riruta Area Development Program (ADP) was started in (1996) and will end its operation in (2017). It had a project life of 15 years but it was increased due to the need. The program operates in five clusters of Dagoretti South, Waithaka, Mutu-ini, Ngando, Uthiru and Riruta, which have been earmarked as the area of need in their baseline survey. The community prioritized several needs during the anthropological stud which includes; potable water, food, insecure households, inaccessibility to education, high rate of drop-out and idleness among the youth due to lack of basic survival trained skills. In order to address these issue/challenges, the program sought to initiate three intervents in education, health and economic empowerment.

The project has also included Christian commitment environment, disability, peace and spiritual nurture gender and child protection as cross cutting issues in all projects. Such issues were not raised by the community but they are among the priorities in WVK programs. In addition to their Vision and Mission, the RIPA organization (WVK) has a program goal. This is, “Improved living standards for Riruta Community”. To realize their goal they do it through; increasing accessibility to formal education, promotion of Christian nurture for development of such values as justice, integrate, resourcefulness, humility and

neighborliness. The overall programme goal is, “to contribute towards sustainable wellbeing of children, families and community in Riruta by 2017”.<sup>76</sup>

### **3.4.5 Riruta Integrated Program Area ( RIPA) Projects**

Sponsorship which is the core project seeks to improve the welfare of the community through the child. The project oversees the management of over Four Thousand Five hundred (4,500) registered children, through facilitating donor community and staff transformation. This is done through ensuring effective and efficient communication is maintained and the well-being of children is upheld. Sponsorship project aims at raising the education of the children. It is undertaken in collaboration with the schools management committees/schools administration and through contract teachers who work closely with the RIPA team.

The project focuses on improving the community health through its fight against the HIV/AIDS epidemic. To achieve this objective, the project works in close collaboration with ministry of health as well as trained members of the community based organization (CBOs) in the attainment of quality health for families and communities through support of community trainings, care and support of Orphaned Vulnerable Children (OVC) and People Living With HIV/AIDS (PLWHA). Equipping and renovation of Health structures is also another strategy employed by the RIPA WVK.<sup>77</sup>

In view to empower local communities, the project works together with community groups and micro-finance institutions that aim at enhancing the saving culture among community members as well as boosting of individual as well as group business initiatives. The project

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<sup>76</sup> World Vision Child Welfare Officer – Winnie Ngamau interview 02/10/2014.

<sup>77</sup> World Vision Annual Report (2009) retrieved 03/09/2014

works closely with Kenya Agency Development Enterprise Technology (KADET) in mobilizing groups towards this objective. The project aims at empowering the community economically through availing Market information, access to loans and other financial services.

### **3.5 Chapter Conclusions**

To conceptualize their Vision, Mission and goals, the organization (WVK) seems to address the whole problem of poverty in the humanity. God also wanted it to be so, since poverty was not in God's plan and it is the source of most vices. Furthermore in their declaration of the board of directors (1978) assented to this concern for the whole person and all his concern. It noted that, "we are stirred and driven by unmet needs of countless millions of human being ... It is the whole person in wholeness of his relationships that we want to see redeemed through our savior Jesus Christ". Child wellbeing crisis, community economic empowerment and health crisis are the major contributors of poverty in life. This needs urgent attention of which the organization is toying to address in RIPA.<sup>78</sup>

The level of commitment of this Organization towards community empowerment can be deduced from their Vision, Mission, goal and core values. It is evident from the analysis of the WVK mission, vision, goal and core values that they have a high regard for humanity<sup>79</sup>. Their world view which is enhanced by the Biblical inspiration forms the bases of all their activities. The Christian grounding and principles which transcend the profit making motive positions them at the Zenith to initiate transformational holistic sustainable development

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<sup>78</sup> World Vision Child Welfare Officer – Winnie Ngamau interview 02/10/2014.

<sup>79</sup> Ibid

projects. With the theistic vision which requires an agency to transcend human desires and wants and instead focus on the will of God for humanity.

It is clear that, the WVK major concern is not only the fate of the current generation but also on the generation to come. Children ensure continuity of a family, clan, community and the nation. This is why, their care cannot be over emphasized because, the future generation must go hand in hand with education, health and economic empowerment. This is an aspect that the WVK seems to internalize in its development and philosophy. It is also evidenced in their slogan, “Our vision for every child, life in all its fullness; our prayer for every heart, the will to make it so”.

Being a faith-based organization, the WVK seems to raise hope and life affirming beliefs in the community while employing the Gospel’s knowledge. They are using the Christian message to inspire and motivate as well as to raise the community dignity, self worth and help them to realize their God given potential and resource within themselves. This ability to orient their projects to fit in their Christian convictions can be taken to be assisting them in transforming the community from a condition of existence that is contrary to God’s purpose to one which people are able to enjoy fullness of life in harmony with God. World Vision wants Kenya to become a place of harmony and fullness of life. The goal is to create a society learning to determine whether their own futures are realizing their full potential and worth in relationship with God, each other and the earth communities. This will eventually empower the society to meet its own long-term needs in food, water, shelter, health,

education and livelihood. Justice, peace and dignity are upheld for all people (Isaiah 65:17-25).<sup>80</sup>

The study revealed that the community is not well versed with knowledge on WVK. They are furthermore not fully aware of the mission, vision, and the goal of the WVK. Likewise, the WVK staff seems not to be very conversant with the communities' lifestyle. This mutual understanding between the WVK staff and participatory community, need to be enhanced so because, this may assist them in enhancing their development projects which are people/community based and all involving.

It was also established that WVK does not have a well-laid down policy on development. They operate on the basis of their mission, vision and goal. It may be argued that the WVK is not meeting its target fully due to lack of such a policy which would work as a blue print. Such a policy would have a time-line for each project and assure the community, Government and any other party dealing with the organization, of its commitment on transformational development. It would also contain the commitment to train employees on developmental activities, outline the Organization expectations. Thus, there is need for WVK to draft developmental policy in order to benefit the Organization government and the community among others.

One of World Visions' core values is stewardship, which requires them to develop proactive policies. These are policies that ought to go beyond addressing the causes of poverty measures that prohibit any developmental lines but put structures, systems and other institutional machinery to restore any deteriorated state of creation; stewardship also requires

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<sup>80</sup> World Vision Annual report (2008) retrieved 03/09/2014

a more inclusive attitude, not only developmental concept in order to secure the future of the generation to come, but also it is because caring for the creation is the role of man. Its goodness is embedded in its wholeness where the humankind can live well within. Therefore, the WVK ought to realize that stewardship goes beyond development to realizing that the whole creation also required salvation. The organization (WVK) has strongly implied institutional policies which can support and project the theistic Vision as noted from this discussion. We ought now to analyze the role of the WVK in transformational development in Riruta (IPA) and whether these institutional policies are being reflected in its projects.<sup>81</sup>

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<sup>81</sup> World Vision Annual report (2008) retrieved 03/09/2014

## **CHAPTER FOUR**

### **WORLD VISION KENYA DEVELOPMENT APPROACH IN RIRUTA**

#### **INTEGRATED PROGRAM AREA**

##### **4.1 Introduction**

The aim of World Vision's Development Programming Approach (WVDPA) is to improve the well-being of children especially the most vulnerable. Their approach is child focused, community-based and sustainable, working effectively with communities and partners. World Vision works with needy communities in partnership with donors, other humanitarian development partners, Government bodies, faith-based Organizations, grassroots Organizations actors and private sector partners. The organization has partnered with other Organizations that focus on child well-being issues as set out in their aspirations. The World Vision Kenya implements its activities through Area Development Programs (ADPS) as an entry point within the targeted communities. Riruta Integrated Program Area is one such program.<sup>82</sup>

##### **4.2 Projects of the Riruta Integrated Programs Area**

Riruta Integrated Program Area is one of the 65 World Vision Programs in Kenya which was started in 1996, and will end its Operations in 2017. They are committed to working with children, families and their Communities within Dagoretti Sub-County through three (3) Ministry tracks – Economic Transformational Development, Advocacy and Humanitarian Emergency affairs in addressing the root causes of poverty and empower the community for

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<sup>82</sup> Irvine, G (1996). Covenant of Partnership. Book partners INC. (1996) ISBN !-885221-37-1

self-reliance.<sup>83</sup> It operates in five (5) location currently referred to as wards within Dagoretti Sub-County (Mutumi, Uthiru, Ruthimitu, Riruta, Waithaka, Ngando). The program has supported four thousand five hundred and ninety (4,590) registered children. The program contributes to the overall World Vision child well-being aspirations which are; Boys and girls are educated for life, Boys and girls enjoy good health, Boys and girls experience God's love and their neighbor and Boys and girls are protected, participating and cared for. The overall programs goal is to contribute towards sustainable well-being of children, Families and Community in Riruta as they phase out by 2017.<sup>84</sup>

#### **4.2.1 Health, HIV and AIDS Response Project**

This project works in close collaboration with the MoPHs, MoA as well as established CBOs in the attainment of quality health for families and communities through support of Community trainings, care and support of OVC and PLWHA, Equipping and renovation of Health Structures. The project continues to build the capacity of community Based-Organizations (CBOs) in managing community projects that are geared towards the Improvement of the overall Community health.<sup>85</sup> In the last three (3) years the project has supported construction of VIP latrines in five (5) primary Schools, renovation of Uthiru Dispensary Laboratory Unit, Equipping of Waithaka Maternity with Modern equipment, Training of community health workers, School fees subsidy for 200 OVC and Emergency Medical support. The specific objectives under this project are: improved protection of children from infection, disease and Malnutrition by 2017, Improved access to improved

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<sup>83</sup> RIPA Manager Interviewed (Salome Njau) 22/09/2014

<sup>84</sup> Year Book of the United Nations (1996) Vol 50 promotion of human rights pp. 565-599

<sup>85</sup> Pursuing Partnership; World Vision and the ideology of development – A case study; [www.developmentinpractice](http://www.developmentinpractice.org) Retrieved 19/08/2014.

sanitation and hygiene practices in children and families, community systems strengthened for prevention of Malnutrition, <sup>86</sup>Enhanced HIV/AIDS prevention, Psycho–Social, care and support for OVCs and PLWHIV. Community structures strengthened for care and support of OVCs and PLHIV, Mantel Health Psycho-social support reinforced and integration in development intervention.<sup>87</sup>

#### **4.2.2 Sponsorship project**

The project oversees the Management of four Thousand five hundred and ninety (4,590) registered children, through facilitating donor, community staff transformation. This is done through ensuring effective and efficient communication is maintained and the well-being of children is upheld. The project works closely with parents of Riruta Communities County Administration and Ministry of Education. <sup>88</sup>The specific outcomes of this project are: community supported to monitor children’s education, Medical support and spiritual nature, community capacity build on child protection and rights in the Urban setting, children engaged as agents of transformation in RIPA initiatives, capacity for community enhanced to care for children- and children from Dagoretti special school participating in a one day fun activity with the RIPA staff.<sup>89</sup>

#### **4.2.3 Economic Empowerment Project**

This project works together with community groups and Micro-finance Institution that aim at enhancing the saving culture among community Members as well as boosting of individual

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<sup>86</sup> RIPA Child Welfare Officer (Mr. Wekesa) Interviewed (24/09/2014).

<sup>87</sup> Ripa child welfare officer – M/s Patricia Wanjiku Interviewed 26/09/2014.

<sup>88</sup> Dagoretti Sub-County Director of Education – Mr. Bunjamin Muthengi interview 30/09/2014

<sup>89</sup> Barteimus, P. (1996). Environment growth and development The concepts and strategies of sustainability London; Routledge

as well as group business initiatives. The project works closely with Kenya Agency for Development Enterprise Technology (KADET) in mobilizing community groups towards this. The specific objectives under this project are; increased assets and capital base at household level, increased business ownership at household level, Enhanced saving culture through village level saving among Riruta Community, business facilitation establishment and operational (Business development Services, proposal writing etc), community based Organizations linked to credit institutions and are accessing credit facilities, increased access to information and market and improving girls' education access through school fee support.

#### **4.2.4 Sustainability**

The program is in her last phase (transitioning) that would see its Operations ending in 2017. In view of this, the program has identified the following areas of focus towards future sustainability of World Vision work; Community Based Organization (CBOs)/Local Institutions and community initiatives. Local Ownership: the CBOs are owned by the community and serve their priorities and aspirations, local accountability: the CBOs are accountable to their members and not a higher level, local control: the members have control over the direction and activities of the CBOs, and local membership: the CBOs are made up of members of the community.<sup>90</sup>

#### **4.2.5 Existing Partnerships**

World Vision Integrated Program Area works with various partners/stakeholders to achieve its goal. These partners include but not limited to: Government of Kenya (GoK) line Ministries, County Administration, Community–Based Organization (CBOs), Churches and

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<sup>90</sup> Alan, W. (1999) Pursuing Partnership; World Vision and the Ideology of development volume 9, pp. 4-12

Faith-Based Organization (FBOs), Children in Christ (CIC) for children spiritual nurture and Kenya Agency for Development Enterprise Technology (KADET), which is a world Vision Micro-lending institution arm. Funding sources include World Vision U.S.A (sponsorship funding from well wishers), grants from the Government of Kenya and Common Market for East and southern Africa (COMESA).<sup>91</sup>

### 4.3 Impact of world vision activities on the Riruta IPA Community

From the evidence collected from the field, it was noted that; the organization has various activities which have varying degree of impact to the various categories of the members of the community. These views are not closely related such that they do not even strike a balance in the end analysis. In all the questionnaires and the in-depth interviews, the study sought to get the respondent’s opinion/views/recommendations as it appertains to the success of WVK projects in Riruta IPA. Table 1 shows a summary of the Major projects.

**Table 1: Achievement of the WVK projects in Riruta IPA**

	<b>Project</b>	<b>No. of respondents</b>	<b>successful</b>	<b>%</b>	<b>Not Successful</b>	<b>%</b>	<b>Total</b>
1	Health	15	8	53	7	46	100
2	Child Sponsorship	100	42	42	58	58	100
3	Economic Empowerment	15	6	40	9	60	100
4	Christian Commitment concept	12	4	33	8	66	100
	Total	142	59	41	83	58	100

#### 4.3.1 Health

As shown in Table 1, majority of the respondents’ recorded success of this project. The reason behind it is that the WVK partners with the Health centers’ in the area for financial and psycho-social support. They have started HIV Department in the ministry of health

<sup>91</sup> Child Welfare Officer Dagoretti Sub-County Interview (-Beatrice Okute) 30/09/2014.

which caters for such people. They also have trained pastors who address the issue and handle counseling session in selected churches in the area.<sup>92</sup>

They have Children in Christ Ministry (C.I.C) which offers counseling sessions and links them with Health Centers and psycho-social department. Due to stress, groups of infected people voluntarily visit health centre where they are given the form of support noted above. The success of this project may be attributed to the unconditional free provisions of health care, counseling, food and even financial support. HIV/Aids epidemic high rate is attributed to irresponsible sex behavior bearing in mind of the slum living standards and the moral decadence. In this case the churches get a lot of work to take care of such people who are very willing to attend church.<sup>93</sup>

Prostitution, poverty, ignorance, illiteracy, cultural behavior/beliefs are the major contributors to the spread of HIV. It appears that if these issues are addressed/challenged effectively them fight against HIV/AIDS would be won substantially. As noted by Rob (1953), if human ignorance is a root cause of our dilemmas, then there must be an immense need for more education. The future and the present generation must be aware of the human demands and as the issues are so complex then this will require a sustained educational initiative.<sup>94</sup>

Rob dwells much on the education of the future generations. The evidence from Riruta IPA shows that ignorance, illiteracy is widespread among all generations and classes of; leaders,

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<sup>92</sup> Child Welfare Officer Dagoretti Sub-County Interview (-Beatrice Okute) 30/09/2014.

<sup>93</sup> Daly, H.E and Cobb J. B, (1994). For the Common good; Redirecting the Economy Toward Community and a sustainable Future. Boston Beacon Press, p. 405.

<sup>94</sup> Op. cit p.38.

the rich and the poor guardians. The “Mind revolution” is required in Riruta IPA through wide spread education; an awareness involving all people in the community and strengthening education, so as to reach many and address the various concerns of the community.

#### **4.3.2 Child Sponsorship Project**

The evidence from fieldwork revealed that this project was not very successful. Being the main project of the WVK, it was rated a bit low in terms of success. The process follows that; after the child is recruited his/her details are sent to the U.S.A main office of WVI. From here they look for a willing sponsor to such a child. The child does not commutate with the donor directly but through the organization. Somehow, some donors send more to the others and for equity the WVK distributes the items uniformly to all the sponsored children. It is worth while noting that the needs of the children are varied with the different environment hence, some benefit more than others.

One respondent, a contact teacher-noted that, the WVK had started a feeding Programme in their school which collapsed. School uniforms were donated once in 5 years and a health team visited their school once after a period of five years. The organization did not pay the full school fees as they withdrew before the children finished school. No follow up was made on the children when they transfer to other schools. Instructional materials given to the children were not valuable/durable. The respondents concluded by recommending that they

should support the programme fully so as to be felt. They should also revise their policies on child sponsorship.<sup>95</sup>

It was established that, the organization only donated New Testaments small Bibles once and the initiative was never succeeded and never to return. The Respondent recommended that the organization should at least consider facilitating seminars for children on the same line. Another respondent in the same department of education appreciated the WVK Riruta IPA for sponsoring the child which has improved the school retention rate in primary school in that region. It was explained that they have paid fees to pupils in secondary schools, bought uniforms, given families and schools water tanks, given schools instructional materials, capacity building for teachers/school committee members and also sponsored education days.<sup>96</sup> The respondent also appreciated their contribution in equipping his office with computers and furniture among others items. The respondents added that; the organization have taken the role of sensitizing the community, mobilizing resources and also educated them on the role of education in security and development.

It was noted that there were some challenges of poor performance from these sponsored children which were attributed to their background environment. This was influenced by the liquor consuming guardians who do not lead the children in the desired right direction. High drop-out rate is experienced in these schools which are associated with immorality, hence early pregnancies, early marriages and peer influence. The result is that a good number of

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<sup>95</sup> Lyons M, Smuts C, Stephans, A. (2001). *Participation, Empowerment and Sustainability: (How)Do The Links Work?* Urban Studies, 38(8) 1233- 1251.

<sup>96</sup> Holmberg, J. and Sanbrook, R. (1992). *Sustainable development: What is to be done?* London: Earthscan publication pp. 19-38.

young illiterate mothers give birth and the cycle is repeated all over again. He also noted that WVK sponsored children in primary schools finish class eight but almost a negligible number make it to secondary schools. The evidence is that out of the four secondary schools visited by the researcher, there were only 12 pupils sponsored. Furthermore, the organization only sponsored half of the school fees for the students they sponsored.

New Religious Movements (NRMs) have a high influence on pupil's education. Some hold services on weekdays while others have (*keshas*) Vigilance where parents and pupils attend hence, wasting a lot of time for child. However on the positive side, some help in improving the norms and moral values of the children and their parents. There is an average of two to three such churches per 100m<sup>2</sup>.<sup>97</sup>

He concluded by recommending that the WVK in Riruta IPA should focus on one project at a time so as to have good results. At the same time Economic Empowerment Project would raise all the other and therefore they ought to initiate one sustainable and all inclusive for the community. In this case a skilled development can be realized.

Similarly, another respondent in the school administration acknowledged the support of the WVK in Riruta IPA as having supported her school with furniture, water tank, building toilets. The organization also donated school uniforms to 175 pupils and also supported parents in starting small scale businesses. In some other schools visited, the respondents (school administrators) commented negatively. They said that, the WVK Riruta IPA started "white elephants" i.e. projects that were not completed e.g. incomplete toilets, incomplete cementing of worn out floors of classes, giving tanks without building stands and sponsoring

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<sup>97</sup> Ibid pp59

children halfway. To complete the above projects among others, parents had to dig deep into their pockets so as to complete these projects. The researchers witnessed all these.

It was also noted that sponsors did not they do not follow up with the sponsored children after completing standard eight. They decide on the project to undertake in the institutions by themselves following their very long procedure and subsequently projects are poorly done. Hence, their impact of success is not felt. Another respondent recommended that they should involve institution administration and stakeholders to decide on the right project to undertake. <sup>98</sup>They should also involve the community especially on economic empowerment. When I asked her to rate the WVK in Riruta IPA, she gave it 40%. On the responses from the sponsored children the results were varying as 42% were appreciative while 58% took it negatively. Many were saying that they receive gifts which their parents could afford.

### **4.3.3 Economic Empowerment**

Regarding economic empowerment, some of the issues noted include: The members in the CBOs do not have the same interests as evidenced by conflict among them (divided interests). The WVK funds an-ongoing project and some members start such projects to siphon money from the organization, which after a while they collapse. In some cases, members may be willing but they do not have the ability to contribute to the initial cost, with the good initiative WVK Trains members on savings, entrepreneurship, holding exhibitions, skills so as to benefit them. Members may treat this as free gifts/handouts which they have

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<sup>98</sup> Bridger, J.C. and Luloff, A.E. (1999). Sustainable Community Development: An Interactional Perspective. University Park, PA: Northeast Regional Center for Rural Development.

rights over. Personal commitment, personal interest, sincerity, integrity and trustworthiness lacks and in the final analysis many have not benefited.<sup>99</sup>

To realize the success of the projects, the respondents recommended that monitoring, evolution and follow-up process be carried out by the WVK officials'. They also recommended that the community should be fully involved before implementation through exposure and training. The evidence would appear to agree with the argument that "sustainability is more than improving one's material condition; economic activities cannot be separated from religious norms; trust, integrity, sincerity and love which promote good neighborliness".<sup>100</sup>

#### **4.3.4 Crosscutting Issues**

The Riruta IPA is on the fore front in addressing issues that are not stand alone projects but are entwined within all of the three projects. These issues emphasize on child protection, environment conservation, disability, peace and spiritual nurture, Christian commitments, child rights issues and humanitarian emergency response. Before embarking on the course of the day's work, the WVK staff holds devotion and seeks guidance from the almighty which is a daily routine in Riruta IPA. The organization has the Children in Christ Ministry in public schools and churches where they are also provided with Bibles.

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<sup>99</sup> Allen, H. (2009). Engaging Men and Women's Economic Empowerment. *American Journal of Community Psychology* pp. 41-54.

<sup>100</sup> Rapport, J. (1984). Studies in empowerment: Introduction to the issue. *Prevention in Human Services*, 3pp.1-7.

#### **4.5 Achievements of World Vision Kenya on Economic Transformational Development**

As a Christian faith-based organization, the World Vision Kenya has a number of strengths and opportunities which it can exploit to bring about sustained, holistic economic transformational development. Their Christian commitment and concern on the spiritual nurture of the community has the opportunity to awaken the love and loving that God wishes humanity to have. Love, *“implies a caring humanity about what happens when we have left... Therefore love that turns in on itself is unworthy of survival, it will not survive nor ought it to”* (Holmes).

On capacity building, World Vision Kenya has an opportunity to increase awareness in the community of its God-given potential, self worth and dignity to exploit the available resources for the betterment of their life. On the same note the stakeholders can benefit the community in building and shaping their vision for a better life.

Due to the WVK, Christian Foundation and the community population over 80% Christians WVK has an opportunity of networking and receiving communal support in its development agenda. In their activities there is a possibility of effectively transforming the community and receiving overwhelming support in the area. As it has been observed WVK members of staff are driven more by the concept of volunteerism rather than personal materialistic ends. They therefore seem better to serve the community selflessly.<sup>101</sup>

A staff member of the WVK stated that, *“faith in God and community’s potential is our driving force. To be a Christian means, being ready to work an extra mile ... doing more*

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<sup>101</sup> Rapport, J. (1984). Studies in empowerment: Introduction to the issue. Prevention in Human Services, 3pp.1-7.

*than what is required of WVK staff and having dreams and vision for a better community. This is according to God's commands that, we are living to die but dying to live by leaving behind a worthwhile mark to be emulated by others".*

Another respondent commented that, *"We are expected to go beyond what we are receiving as remunerations to support ourselves but to be exemplary to the community members ... work and Co-operate with the community in a manner that will build confidence in this life."*

Before being absorbed in the WVK, staff member sign the *covenant Partnership* which serves as a guide to the great role ahead of them.

It was also observed by one staff member that, *"in signing the covenant we are mindful of the rich heritage of Christian service represented by World Vision and of the privilege which is ours to join with others of like mind in the Kingdom of God throughout the World. We therefore recognize that consistence failure to honor this covenant in partnership may provide cause for review of our status as a member of the partnership by the board of World Vision International"*. She noted that as individuals, they are guided acronyms such as TEECAP:

Teamwork – Working with, and supporting colleagues to raise overall performance.

Excellence – Doing Ordinary things extraordinary well.

Execution - which is-just getting it done properly.

Commitment – Doing what you promised.

Accountability – If it is to be, it's up to me (and only me).

Passion – Committed in heart and mind.

*SEED*: Sustained Evidence Based Program Quality for Child Wellbeing Aspiration/Outcomes Targets, Engaged, competent and motivated staff for continuous Performance Improvement. Embedded Employee cost saving culture Distinctive Resource growth for Ministry.

Due to its Christian inspired Vision, Mission and Goals, World Vision Kenya stands a better position to promote creative stewardship, which entails articulating in their activities on understanding that the earth belongs to God and all that there is in creation.

#### **4.6 Challenges faced by World Vision Kenya**

The year 2014 marks the 18<sup>th</sup> year that the WVK has been operating in Riruta IPA community. They accepted to have encountered some problems while serving the community. First, the organization claims that there is slow pace among the members of the community in regard to implementation of the projects. Members of staff noted that the community takes long in training before there is a notable substantial change. Illiteracy, absenteeism, don't care attitude, failure to meet the agreed upon conditions are among the cited causes. Second, there seems to be unwillingness on the part of the community to contribute to the cost of project which is highly subsidized. This may be contributed by poverty, uncertainty, hope for quick returns, mistrust as indicated by the community. The, WVK Operates with a phasing out strategy whereby cost of starting and running a project is shared on a reducing basis between the WVK and the community. Here, the objective is to ensure that at the end the community will be in full control of the project.<sup>102</sup>

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<sup>102</sup> Foreman, K (1999) Challenges Facing International relief and development Organizations pp. 178-197.

Third, there is a notable general lack of Motivation and vision among the youth and the community at large. As one WVK staff observed; “The community seem to feel that any activity aimed to change their status has minimal effects and therefore it may not liberate them from their seemingly despondent situation ... Especially many young people often lack interest in our activities and as a result have taken other instant earning instant jobs e.g. touting, PSV drivers and conductors. It is only a small percentage is involved in WVK project.”

Lastly, “WVK faces the challenge of seemingly “Hostile community” in terms of expressing non-cooperation attitude. Their expectation from WVK is too much and they want everything done for them. Some are even heard saying that this is free money and that they have a right to be given. The Dependency syndrome also poses a great challenge. In this case you may find families with more than one sponsor, hence trustworthy are not a guarantee from the members of the community”. The staff member concluded. However, in turn one community member lamented, “Whatever the WVK give is too little and the procedure is too long. They have not met our needs and they need to consult us.”

#### **4.7 World Vision Kenya Relationship with other existing partners/stakeholders**

World Vision Kenya works with other NGO’s like COMESA, Amref, Plan International, Red Cross Maisha poa child of promise among others. It is worth noting that several of them are working in this region. They also work with the ministry of Health where they give grants for psycho-social support wheel chair access project, medical bill waiver and food supply<sup>103</sup>. Department of children services also benefit from the WVK through grants to support

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<sup>103</sup> Dagoretti Mixed Secondary School Deputy Head Teacher Mrs Lumose Interview 03/10/2014.

children who are neglected, poor from single parents, sexually abused, abandoned among many other categories.

All these institutions aim at improving the welfare of the child and subsequently the family. Regarding economic empowerment, the organization mobilizes the community to participate in various development oriented and skilled entities e.g. soap making, Beadwork, poultry keeping, bee keeping, fish farming, dairy goat rearing, green houses, posho mills running and other small businesses. During the Agricultural trade fair held in Nairobi on September 2014 the World Vision Kenya staged an exhibition where the members were selling their products from the various CBOs. In this partnership, the umbrella body is the WVK. To ensure success such projects are monitored continuously but with a quarterly Evaluation.

One of the staff members commented that; “Only about 40% of the projects succeed and seem to guarantee sustainability due to wrangles in these CBOs, high illiterate level, double program sponsorship, alcohol taking, mistrust, and lack of interest/commitment, market determination and dependency syndrome. Some CBO members sell the assets and the project collapses. Despite all these issues some projects are still operating and especially the few negligible individually sponsored ones.”

#### **4.8 Chapter Conclusions**

From the fore going discussions, some issues call for serious attention and reflection if WVK is to succeed in Economic Transformational Development in Riruta IPA. First, World Vision Kenya ought to realize and reflect more on the concept that need of the multi-ethnic community in the area is a multi-dimensional phenomena with causes that requires to be addressed differently and solutions sought. As they address the economic issue, they also

need to reach out to the affluent in the society and address their spiritual aspect in a deeper way. In doing so, they may be able to raise values which are necessary prerequisite for social harmony such as justice, love and humility.

The second issue at stake is that, WVK needs to understand, reflect and train on different forms of empowerment that would be in line with the ever changing world. This would enable them to remain in the market with relevancy. Empowerment is not only income/skills oriented for one to compete in the market but it also involves the concept of personal dignity, self-worth, a form of contentedness which does not depend on the opinion of other but bring hope and vision with it.

World Vision Kenya should emphasize on spiritual actions which may lead to a just and humane society where there is equal distribution and access to resources which are enough for everyone. It may also lead to change in community perception of development and poverty by avoiding a sound economy without ethics, morals or values. The study has postulated that the WVK has an uphill task to appeal and redirect the community's perspective of vision and virtues

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 5.1 Summary of Findings

This study analyzed the activities undertaken by the Faith-Based NGO-WVK, the challenges that they face and the response of the community and also their impact in the social and religious developments in Dagoretti Sub-County. Its Importance is based on providing analyses on how religion has contributed to the transformational development in general and particularly in the economic aspect. The study provides an assessment/analysis of inspirational activities of faith-Based NGO's.

From the findings, the study revealed that the world Vision Kenya (WVK) in Riruta Integrated Program Area (RIPA) has not fully met the needs of the child as evidenced in the study. Sponsoring of too many children at a time, half way sponsorship, issue of sponsoring children to a very low basic education level, issue of low quality instructional material items, lack of follow-up were cited as some of the main hindrances to their success. This thus challenges the organization to prioritize their main objective (Mission, Vision) which is aimed at benefiting the child fully. However some notable contribution has been noted from the WVK. On average, the respondent rated the success of sponsorship project at 40% as indicated in hence hypothesis not authenticated.

It was established that, empowerment on the economic activities through engagement of the community in WVK-RIPA has to an extent impacted positively to the transformational development; through training in entrepreneurial skills where a number of families have benefited. Due to the challenges, it is only about 40% of the economic enterprises that seem

to have a chance of sustainability. Among the major causes of non-sustainability highlighted by the respondent is the dependency syndrome, therefore these funding strategies have not authenticated the study's hypotheses that Transformational development has been realized in totality. The FBO's feel betrayed by the politicians who would not spare even the project's development oriented forums for their political interest especially during the country's general elections period. As a result, the study has postulated that unless the church, stakeholders of Dagoretti Sub-County, member of parliament, Government Ministries and the WVK work hand in hand the economic development may stagnate.

The findings of the study revealed that the WVK has a good working relationship with other existing partners/stakeholders as indicated in (section 4.2.5); although, as noted earlier, the WVK plays a complementary role to achieve their goal especially in health, while in economic development play a supplementary role. In doing this, they are fulfilling one of their core values to relieve the suffering, while in the latter they act as partners and the community should contribute in the share to achieve their stated goal. These findings have authenticated the study's hypotheses WVK plays a complementary and supplementary role to achieve their stated goal. Based on their mission, vision and goal the study has revealed that the organization has achieved quite substantially. The question is, the organization is doing a lot, but the results are not commensurate with the work, what they done that they ought not to have done or what have they have they not done that they ought to have done?"

One of the challenges facing the fulfillment of the spiritual concept of theology of transformational development is the mushrooming of new religious movement churches

(NRMs) in the area which teach different doctrines and principles. In this case it is impossible to put them together for a common goal. As it was highlighted by some respondents, this area has not been given the emphasis it deserves. The study therefore, postulated that there is need for WVK to address the spiritual development of the society in a more elaborate way. Spiritual and social development in the society needs to be given equal attention to economic development in order to avoid a sound economy in decayed moral unethical society.

In health care, parents are able to manage illnesses through good diets, warm clothes and following Immunization. Completion of immunization process has not been done well, only 15% of the children had completed the process. It is dangerous scenario. Majority of parents visit the clinic when a child is sick. The most common diseases are pneumonia and common colds followed by Malaria and diarrhea. Knowledge Attitude and Practices on malaria is adequate 95% of the people know that malaria is caused by mosquitoes and 98.8% of the people use mosquito nets.

Regarding the issue of HIV/AIDs knowledge and awareness, 95% the peoples' attitude towards it was clear that being faithful is the only way out. On awareness, it was found that there are many faith based organizations which are involved in HIV/AIDs activities. Other findings were that: orphans face a big challenge including the need for shelter and clothing and that there is high spirit of voluntarism in HIV/AIDs related activities which can be exploited. In Christian witness, the pastors are involved in seminars and only a few churches participate in the programme while mainstream churches are not involved.

These issues affect different aspects of human life negatively such as: education, economy, the family, harmonious Co-existence; quality of life, human rights, and human relations and even threaten human survival. These findings have revealed that the religion-social dimension of Riruta IPA community have to be prioritized if any sustainable development is to be realized.

## **5.2 Conclusion**

From the findings of the study, it can be concluded that the world Vision Kenya (WVK) in Riruta Integrated Program Area (RIPA) has not fully met the needs of the child. The study established that empowerment on the economic activities through engagement of the community in WVK-RIPA has to an extent impacted positively to the transformational development; through training in entrepreneurial skills where a number of families have benefited.

The study also concluded that World Vision Kenya has a good working relationship with other existing partners/stakeholders; however, world vision Kenya plays a complementary role to achieve their goal especially in health, while in economic development they play a supplementary role.

It was further noted that, the World Vision Kenya face some challenges while contributing to fulfill the spiritual concept of theology of transformational development. The major challenge is mushrooming of new religious movement churches (NRMs) in the area which teach different doctrines and principles. In this case it is impossible to put them together for a common goal.

It was observed that parents are able to manage illnesses through good diets, warm clothes and following Immunization. The completion of immunization processes has not been done well as only 15% of the children had completed the process.

### **5.3 Recommendations**

From the research findings, the study makes the following recommendations:

In order to be more effective and efficient in addressing the economic empowerment for transformational development, World Vision Kenya should focus on one particular project.

World Vision should carry out independent monitoring and evaluation of their projects. This is due to the fact that the organization runs several projects at the same time and thus monitoring and evaluation will help in identifying any challenges in the implementation of its project.

The organization should emphasize more on skills training. Skilled development is more sustainable since it can be passed from one generation to another. Before giving financial support to the CBOs, comprehensive training should be realized. On the other hand such aspects as the market requirement, direction of the economy, technological development and all other priorities should be put into consideration.

On child sponsorship, the World Vision Kenya should follow up with the child to the top most level of academic achievement. Sponsoring the child for only the elementary level might not create a sound change. Hence, they should motivate others by sponsoring them fully and up to colleges.

It should also take economic development seriously since it is the base of all the others. When the community is economically stable they would be able to educate their children, provide the proper nutrition, pay for healthcare services and at the end of it all we shall have

a healthy, sound, holistic community. If this aspect is properly addressed then it takes care of all the rest.

The organization should involve members of the community in all their undertakings and the initiative should come from the society so as to come up with the right project. Non-involvement of the community is like isolating them from the project and they may treat it as the organization's property.

The organization should emphasize on the spiritual growth of the community and involve all pastors of the new religions movement churches and the main stream churches in interfaith forums. This could ensure a spiritually sound community in moral/ethics and values. They should extend their education and spiritual nurture beyond their focus on children to encompass the whole community. Bible study classes, games, drama clubs among others should be initiated to meet the needs of adults. As theology of development indicate: Sustainable development can only be founded upon justice and brotherhood in which man can live in dignity and determine his destiny.

There is need to re-think and refocus the working relationship between Kadet/Med and the ADP, since Kadet polices are hurting the community members, interest rates are commercial they need immediate adjustment. The Kadet groups can thrive if the WVK starts a community policing intervention so as to enable the groups to cope with the high levels of insecurity in the area.

The administration of World Vision Kenya needs to refrain itself from sporadic transfers of staff, create transition periods when staff have to leave and also create some permanency for productivity sake and continuity. The current rate of turnover is unproductive. The cluster committee management projects and activities properly.

World Vision Kenya has performed well in the health sector, however, there is need to train TBAs, CHWs and also create CIP Health Services Programme which will cater for CIPs when they become sick. Health facilities in Waithaka have been improved but community members need more awareness and Education on importance of Breastfeeding and the need to complete immunization process.

The Pastors' programme should be developed by widening the basis of participation which will accommodate mainstream churches. Community Based Organization has many groups but the members have individual interests overriding the group interests. There is therefore the need to address the issue of CBOs by forming an Umbrella CBO which can involve all the groups.

Community Based Organizations need to change their attitude of dependency syndrome and utilize the little resources they receive from the WVK for their economic development.

There is need to utilize to the fullest the educational skills, capacity building courses offered by the WVK for development. As a result, they could be in a position to realize their full potential and economic power that they possess.

The Community ought to maximize the use of economic empowerment projects to diversify their income generating activities thus breaking their Major element of independence on dependency syndrome.

#### **5.4 Recommendations for Further Research**

The study recommends the following areas for further research:

- i. The reasons why the WVK has not fully succeeded in their mission, vision and goal, since they started their project in Riruta IPA in (1996).

- ii. Monitoring and Evaluation of WVK projects in other areas which were not studied.
- iii. Strategies employed by the world Vision in transformational development of the community needs to be carried out and their relationship with education.
- iv. Evaluation of the economic empowerment of women and development needs through WVK projects.

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## **APPENDICES**

### **APPENDIX I**

#### **TRANSMITTAL LETTER**

**From: Researcher**

**Date: July, 2014**

**RE: QUESTIONNAIRE**

I am a Master of Arts student in Religious Studies from the University of Nairobi conducting a study on **“The world Vision of Kenya and its impact on social and religious development: A Case study of Dagoretti Sub-county in Kenya”** as one of the requirements to my fulfillment for the award of my degree.

You have been chosen as a participant in this study by way of answering the attached questionnaire to the best of your knowledge. Please note that confidentiality together with ethical requirements will be observed to the highest level. Please respond to the questions attached with the highest accuracy possible. Be informed that the study will only be used for academic purposes.

Thank you for your participation.

Ng’ang’a Kenneth

**APPENDIX II**  
**QUESTIONNAIRE FOR CBO MEMBERS**

**Part A : General Information**

1. Age \_\_\_\_\_
2. Sex    Male                          Female
3. Marital  Status     Married     single     Divorced   
Widowed
4. Place of Birth                      District/Location/Town \_\_\_\_\_
5. Level of Education Primary     Secondary     College     Non-formal   
Other Specify \_\_\_\_\_
6. Occupations \_\_\_\_\_
7. Length of Stay in Dagoretti \_\_\_\_\_ years.

**Part B :Views on WVK in RIPA**

8. What form of support/Assistance do you receive from WVK in RIPA?  
\_\_\_\_\_
9. Do you receive it in form of cash or material?  
\_\_\_\_\_
10. For how long have you been receiving this Kind of support?  
\_\_\_\_\_
11. What change have you experienced in your life from this support?  
\_\_\_\_\_
12. Would you be comfortable up to now if this support is withdrawn?  
Yes                          No

If Yes, give reasons

\_\_\_\_\_

If no give reason

---

13. What would be your recommendation in terms of support that. You receive from WVK (RIPA)?

---

a) Is it enough/sufficient Yes  No

If Yes, give reason

---

If No, give reasons

---

b) Your area of most need

---

c) Should the WVK in RIPA revise the form of support they are offering?

Yes  No

If Yes, give reason

---

If No, give reason

---

Give your own opinion on the WVK program in RIPA

---



**APPENDIX IV**

**QUESTIONNAIRE FOR WVK, RIPA SCHOOL TEACHERS ON SCHOOL  
SUPPORT PROJECTS**

**Part A: General information**

1. Age \_\_\_\_\_
2. Sex    Male            Female
3. Designation \_\_\_\_\_  
                  H/T            D/HT            SnrTR.            Asst Tr.
4. Years of service in this institution \_\_\_\_\_
5. Place of birth \_\_\_\_\_ District \_\_\_\_\_ Location \_\_\_\_\_  
Town \_\_\_\_\_

**Part B: Information on World Vision Kenya Support Program**

6.     What projects have the WVK-RIPA initiated in your school?  
  
\_\_\_\_\_

7. How have these projects benefited the following groups

- i.     The child \_\_\_\_\_
- ii.    The school \_\_\_\_\_
- iii.   The community \_\_\_\_\_

8.     What changes have you realized in the above since WVK started their projects in this School? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

9.     What recommendations/views/opinion would you suggest to the WVK for their support project in WVK for they support projects in:-

- i.     The \_\_\_\_\_ child
- ii.    The school \_\_\_\_\_
- iii.   The community \_\_\_\_\_

## **APPENDIX V**

### **IN-DEPTH INTERVIEW GUIDE FOR RIPA MANAGER**

1. Indicate the factors which led you to choose this area? (Riruta Integrated Program Area)
2. Please indicate some of the projects have you initiated since you started this program in RIPA?
3. What are the statistics of the beneficiaries in the six wards?
4. Since you launched your operations, have you observed any changes in the beneficiaries' welfare i.e. standard of living, dependency?
5. What is your view on the dependency of the beneficiaries when you phase out this program in RIPA?
6. Which methodology does the organization employ to reach the beneficiaries?
7. Stipulate some of the challenges you've faced while in the course of this work?
8. What observations do you take from their responses?
9. What factors prompted you to pick on this area (RIPA)?
10. Has the organization placed measures to ensure accountability and the proper use of the resources?
11. Is there a defined procedure of identifying the needy cases or the right project to be started/initiated?
12. How do the members of the Riruta IPA experience God's love?
13. Which means do you employ to ensure protection, participation and care?
14. Give personal recommendations with regard to CBOs?

## **2. Sub-Area Development Coordinators ADP (3 Clusters)**

1. What community development programs have you initiated in this ward?
2. In your own views, has the community benefited from your assistance?
3. Have you observed any changes as in their standard of living?
4. In development of the projects, have you faced any difficulties in your work?
5. How do the beneficiaries treat this Kind of assistance that you offer?
6. In your own view, will the community be self sustaining by the time you phase out the program?

## **3. Chief (RIRUTA WARD)**

1. Please indicate some of the initiated by WVK – RIPA in this area?
2. What is your contribution as the representative of Government of Kenya
3. How have these programs benefited the beneficiaries?
4. In your own views, have you, observed any changes in the standard of living of the beneficiaries?
5. What duration do you think RIPA will take before it is phased out?
6. Do the beneficiaries treat this kind of support?
7. In your own opinion, make views/observations/recommendations to the WVK RIPA in general concerning the assistances they give to the community.

## **Church leaders (WAITHAKA WARD)**

1. How does your church relate with the WVK-RIPA in their work?
2. What is the contribution of the church while working with WVK?
3. What benefits do your members reap from RIPA?

4. How does your working relationship with RIPA contribute to the spiritual growth of your members?
5. Have you observed a positive or improved standard of living in your members?
6. What are your recommendations/suggestions to the WVK in RIPA in terms of the form of the support they give to the members?
7. How do you reach a consensus on the project to undertake regarding your members in the WVK?

**Sub-County Director of Education – (DAGORETTI SUB-COUNTY).**

1. What are the projects initiated by the WVK and how do they promote Education in RIPA schools?
2. How does your office ensure good working relations with the WVK in RIPA as it appertains to school projects and pupils support?
3. What is the Contribution of your office in relation to WVK in RIPA?
4. What benefits do pupils in WVK in RIPA School gain from this support program?
5. What is your comment/suggestion/opinion/view/recommendation on WVK in RIPA pupils' sponsorship?

**Community Development Assistant Officer (CDO) in (UTHIRU WARD).**

1. What are the projects initiated by the WVK in RIPA?
2. How do you co-ordinate to come up with the relevant projects in RIPA?
3. Are there tangible benefits which that community has gained from these projects for the long that they have been in operation?
4. What is the response of the community towards this support?
5. Is there a defined procedure followed while initiating such projects?

6. What is your view on the community's living standards, Economic status and the general welfare since these projects were initiated?

**School Head Teacher (Primary/Secondary) in (RIRUTA WARD).**

1. How many pupils have been sponsored from your school for the period WVK has been operating in RIPA?
2. Is there a defined procedure to be followed in identifying the needy cases for sponsorship?
3. In what form of assistance/support do the sponsored pupils receive and for what duration?
4. What projects have the WVK in RIPA started in your school?
5. Are there tangible benefits which the school community has gained from these projects?
6. What is your own views/opinion/recommendations as it appertains to WVK in RIPA. School projects and pupils sponsorship?





**APPENDIX VII  
LIST OF INFORMANTS**

<u>Date of Interview</u>	<u>Name</u>	<u>Position</u>
1. 22.09.14	Mrs. Salome Njau	RIPA Manager
2. 24.09.14	Mr. Wekesa	CWF World Vision Kenya
3. 25.09.14	Mr. Paul Mburu	CWF World vision Kenya
4. 26.09.14	M/s. Patricia Wanjiku	CWF World Vision Kenya
5. 30.09.14	M/s. Beatrice Okute	Children's officer Dagoretti sub-county
6. 30.09.14	Mr. Benjamin Muthengi	Sub-County-director Education
7. 30.09.14	Mr. Rufus Mwangi	Chief Dagorreti Ward
8. 01.10.14	Pastor Joseph Gichuhi	African Christian Church and schools
9. 01.10.14	Pastor Wainaina	Church of God Ministry
10. 01/10/14	Rev. Kiome	Full Gospel church.
11. 01.10.14	Rev. Cyrus Ndungu	Mukarara P. C. E. A Church.
12. 01.10.14	Mrs. Muchiri	H/Tr Riruta satellite Primary School
13. 02.10.14	M/s. Winnie Ngamau	WVK CWF Officer
14. 03.10.14	Mrs. Jane Lumose	D/HTr Dagorreti Mixed school
15. 03.10.14	Mr. Joseph Muturi	Teacher- Ruthimitu Mixed
16. 03.10.14	Mr. Alex Muturi	H/Tr Mutu-ini Primary school
17. 06.10.14	Mrs. Onesmus Gichuru	H/Tr Gitiba primary School
18. 06.10.14	Mrs. Grace Waithera	Contact Teacher Kabiria Primary School
19. 07.10.14	M/s. Martha Wangari	CDO Dagoretti Sub- County
20. 07. 10.14	M/s. Eunice Nyamu	Economic Empowerment officer WVK – Vision Fund
21. 07.10.14	Mrs. Judy Kubasu	Systems Operator (Coordinator) WVK
22. 08.10.14	Mr. Antony Mwangi	Sponsorship project Officer WVK
23. 08.10.14	Mr. Isaack Mwaura	Project officer Health- WVK